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Honorary Secretary and Treasurer.

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on all sides pronounced to have been a complete success that augured well for the Society's future. The length of the programme was the only drawback, this if in anyway a disadvantage was more than atoned for in the efforts made to arrange a full as well as an attractive day.

At the well-attended Annual General Meeting, held at Ely under the presidency of A. J. Pell, Esq., (Vice-president), the subjects named (p. 89) were brought forward.

The Rev. C. H. Evelyn White introduced the subject of a peculiar form of Earthworks found in Cambridgeshire and Huntingdonshire, that had for the most part been hitherto unnoticed, and more particularly the very extensive and peculiar formation found in the parish of Cottenham which had been brought to his notice by one of the members (Mr. Arthur Bull). As a full description of the Earthworks appears in the '*Transactions*' (Vol. i., pp. 55—76), it is unnecessary to say anything in this part of our proceedings. Mr. Arthur Bull, who had brought with him a sample of the fragmentary remains of Roman pottery thrown up in great quantities by the plough, where the land is cultivated, (and indeed, where-ever there happens to have been any disturbance of the soil in and about the bed of the supposed Car-dyke), read some notes on the subject, which he illustrated by reference to a specially prepared plan and the Ordnance map.

The second subject dealt with the term 'Galilee' as applied to the western portion of a Church building. After some introductory remarks relating to the Galilee transept at Ely Cathedral, the porch and upper hall, &c., Mr. Evelyn White said that he desired to find some more satisfactory interpretation of the term 'Galilee' than that which had been already advanced. He endeavoured to do this by an attempt to discover the particular use to which the Galilee and its adjacent parts had been formerly put. He was strongly inclined to regard the Galilee as chiefly intended for sanctuary purposes. The laws of Ina, King of the West Saxons (A.D. 693), provided that the life of a capital offender should be spared on his escape to a Church, and that one deserving stripes should be forgiven on entering this harbour of refuge. Alfred the Great, (A.D. 887), set out the privilege of Sanctuary, and expressly ordered that if divine service was proceeding and the safety of the criminal claiming sanctuary endangered, the Clergy might cause him to remain in a lodging that had no more doors than the Church had. The privilege of sanctuary is clearly defined in the ecclesiastical laws of Edward the Confessor, as confirmed by William I., in 1070. Doubtless then in mediæval times all Churches enjoyed the right of granting sanctuary, although some Churches appear to have possessed special privileges in this respect, which, if time allowed, could be enumerated. The subject is full of interest. Although he could offer no evidence concerning the privilege of sanctuary, he was strongly of opinion that at Ely, a Church like

the mother Church would possess special rights of sanctuary which in such a district as the Fen country, would be very frequently claimed. Just as Durham, a famous Sanctuary Church, may be regarded as privileged in a marked degree on account of the shrine of St. Cuthbert, so Ely in all probability was in like manner eminent as a place of refuge, owing to the fact that it contained the shrine of St. Etheldreda. Criminals fleeing to this hallowed place would thus pray for the immunity of the Church and the *liberty* of St. Etheldreda. This view it will be observed gives a very emphatic turn to the expression still current among us. If all this is largely conjectural, yet it must be remembered that it is drawn from well established facts that affect places no more entitled to be otherwise regarded as places of sanctuary than Ely, indeed, in most cases, less so. Documentary evidence concerning sanctuary rights may be wanting, and certainly no Church knocker, mis-named a 'Sanctuary Knocker' remains at Ely to invest the theory with what some might regard conclusive proof. But he ventured to think that the existence of a so-called Galilee at Ely pointed to distinct evidence in favour of his contention. During the course of the Baron's War, a number of turbulent marauders from Brabant laid the country waste, and invaded the Isle. In the process of plundering the Cathedral, the Galilee seems to have been a special object of aversion, and a heavy ransom had to be paid in order to turn aside the incendiaries. He was inclined to attribute this not so much to the fact that the work was beautiful and costly, as to the desire to override every restriction, in fact that the very place of sanctuary should neither know or receive protection at the hands of the assailants. Mr. Evelyn White dwelt at some length on the several door escutcheons, misnamed 'Sanctuary knockers' especially in regard to their connection with well-known Sanctuary Churches, possessing both Galilee porch and Sanctuary Chambers, and structurally having points of resemblance in common with Ely. This was particularly the case when the conditions under which the ruined upper portion of the Ely Galilee, together with its northern and southern arms was considered. Most, if not all large Western porches with rooms above, Mr. Evelyn White was inclined to think, were originally designed as places of Sanctuary for the accommodation of fugitives. At all events an intimate connection between the Galilee and adjacent sanctuary chambers was evident, and had in fact suggested, he thought, the derivation and meaning of the word 'Galilee' here advanced, which in brief is this. The Hebrew root, '*Gaal*' primarily means '*to redeem*'; and followed by the Hebrew word '*dam*'=*blood*, it carries with it the meaning '*to avenge bloodshed*'. '*Gaal*' in the sense of redemption or buying back is very frequently used of God as redeeming man, *e.g.*, Israel redeemed from Egyptian bondage and Babylonish captivity, &c. The requisition of a penalty consequent on the shedding of blood found in the use of '*Gaal*' (followed by '*dam*') puts us in possession of the leading idea connected with sanctuary. '*Gaal*' again, is used to express the

idea of pollution, *e.g.*, as it occurs in respect of the removal of a priest from the sacred ministry. This emphasizes the custom of placing penitents apart, and expresses an interpretation that Mr. Evelyn White ventured to think was full of meaning. Thus 'Gaal' (the original term) would in process of time (it might be), become corrupted and assimilated into the somewhat meaningless expression 'Galilee'. Instances of like assimilation are extremely common. In response to a request made to Mr. Evelyn White some time since by Dr. Stubbs, Dean of Ely, for some reasonable derivation of the term 'Galilee', the interpretation here set out was suggested, which it is right to add interested, but did not convince. The Dean remarked that the mediæval monks were "certainly innocent of Hebrew," but Mr. Evelyn White pointed out, in reply, some striking exceptions to this, for at Ramsey several of the monks, including prior Grégory (died A.D. 1280), were famous Hebrew scholars, and a valuable Hebrew library belonged to the famous Huntingdonshire monastery. Dr. Stubbs might be correct in regarding this as a "somewhat fanciful suggestion" *but he (Mr. Evelyn White), could not help thinking that it was a meaning instinct with life.† The late Dean Hook in his well known *Church Dictionary* was led to speak of the Ely Galilee as having little in common with that of Durham, the former being denominated "a mere porch of entrance" while that at Durham is "a spacious building with five Aisles and three Altars", but it is manifestly a mistake to regard the Ely porch as the complete Galilee. The entire west transept formed the Galilee, the southern arm of which, as completed by Bishop Ridel, was a continuation of the Norman work. The north end of this west transept was built by Bishop Eustace, and was distinguished as "the new Galilee" ‡ Of this portion of the Galilee, Bishop Tanner, at one time a Canon of Ely, wrote, "From this tower southwards there now extends a large building as high as the top of the Church, and the like seems to have reached as far northward, though part is now down." Further, Tanner in his *Survey of Cathedrals* (published in 1727) applies the term 'Galilee' to the whole western cross side of the

* *Ely Cathedral Handbook*, (21st Ed. p. 65), Ely: Tyndall. (*Origin of the term 'Galilee'*).

Thomas the Monk who in the twelfth Century completed the ancient record or *Liber Eliensis* draws upon the Hebrew tongue for a derivation of the place-name *Ely*. This in itself not only is as plausible as Bede's *nomen accipit a copia anguillarum*, but gives countenance and support to the contention that mediævalists were accustomed in their choice of words to borrow occasionally from the Hebrew.

† In a paper "The Galilee as a place of Sanctuary; with a suggestion as to the term Galilee" read before the British Archæological Association at their Newcastle Congress in July, 1901 (in connection with a visit to Durham and the Galilee there), which will be published in the *Journal of the Association* and already reported in the *Yorkshire Post* (July 25th), I have dealt with the whole subject at greater length. C.H.E.W.

‡ *Ipse construxit a fundamento novam Galileam ecclesiæ Eliensis versus occidentem sumptibus suis.*"

Church. In the plan of the Cathedral the southern portion is distinguished as 'the south Galilee' "now the church work-house," and the corresponding area on the north side of the tower is marked "ruined part of the Galilee." This was a prevalent view a century-and-a-half ago, but it has become the practice to regard the present West Porch as the 'new Galilee' which evidently took the place of Bishop Eustace's earlier work of about A. D. 1200. Of the destruction of this older Galilee we know nothing; it was probably built without any foundations. The pitch of the present modern Galilee roof was probably much higher, rising to the height of the lowest gallery in the tower, and enclosed a room over the vaulting of the porch. This chamber was approached from the south by an external staircase. The doorway, still visible in the upper arcade of the south wall, points to this communication. The entire structure, Mr. Evelyn White could but think was not only highly suggestive of a forgotten use, *viz.*, that connected with sanctuary purposes, but went far to establish his theory in the close relationship of the term 'Galilee' with the idea involved in the usages of sanctuary. In no other suggested interpretation or derivation of the expression 'Galilee' was the combined meaning or double sense of the idea to be found. The various meanings attached to the term 'Galilee' have been so often brought forward that there is no need to touch upon a matter that is outside the present inquiry. All are really suggestions only, which in the main are derived from the place-name *Galilee* * although seeing that dead bodies were allowed to be placed in the Galilee when awaiting interment, and that there also penitents assembled, the ideas suggested in Mr. Evelyn White's explanation, that told of *bondage, pollution and redemption* were not, he held, 'far-fetched,' and certainly not inconsistent in respect of the interpretation whatever might be thought of the derivation or origin of the term.

The third subject for consideration was suggested in the announcement "A Norman Church in the Isle of Ely, and the work of its 'restoration'". The Church referred to was Stuntney, concerning which Mr. Evelyn White made the following remarks:—

"The Church of Stuntney I venture to regard as altogether unique. It certainly has a very interesting past with which however, I cannot now at all adequately deal. It must suffice to give the barest outline, leaving that outline to be filled at some future time. The very name 'Stuntney' (D.B. Stuntenei) is interesting as it is indicative of the former character of the place, when as one of the several fen islands it stood out from its acclivity high above Ely, from which it is separated by the Middle Fen, having around it several outlying hills or islands, *e.g.*, Quanea, Thorney, Nornea, &c. All these place-names affirm in the common

* After all the place-name 'Galilee' comes to us through the Hebrew, *Galeel*, a circuit or region.

ending 'ey' or 'ea' that the several heights were at times completely surrounded by water, and among these island promontories, Stuntney (probably A.S. *stonde*=station or situation) stood prominently forward.* There are several beaches of the old tidal river on the slope of Stuntney hill, the highest being only about ten feet below the present surface of the hill.† There is yet another suggestion as to the origin of the name Stuntney that we may be excused for putting forward before leaving this particular consideration. The Church of Stuntney it would appear was originally known as "the Chapel of the Holy Cross." It is so designated in the *Taxat. Eccles. P. Nicholai*, A.D. 1291. (CAPELLA SCE CRUCIS) when reference is made to the 'Spiritualities' of the Diocese. ‡ In the other reference to the '*Bona temporalia*', the place is called 'MOUNTENEYE'. There is little doubt but that the height was surmounted by a Cross of stone previous to the actual erection of a Chapel, which when built was dedicated as mentioned. In this connection the prefix may be allied to the M.E. *stoon*=stone, except that the final 't' is wanting. But this is simply tentative and suggestive. Dugdale referring to the second foundation of the monastery of Ely, says, "I must not forget the gift of *Staney* (Stuntney) thereunto". This use of the A.S. *stan* (*Staneie* in *Liber Eliensis* throughout) would seem to sanction the last named meaning, but we should hesitate before accepting it. The ancient *Liber Eliensis* ii. caps. 18, 19. records how that one, Wulstan of Dalham, in the reign of King Alfred, (A.D. 946—955) gave Stuntney with its fishery or fen to the house of Ely, which possession came to Wulstan through the grant of one Escuuen de Staneie a widow. The monks demised the fen to certain kinsmen of the said Escuuen at an annual rent of two thousand eels. They continued to hold their possession (of which they had been formerly tenants) without any sentence or law of the citizens or hundreds, during the life of King Edgar (A.D. 958—978), subsequently the holding became the subject of litigation and the Abbot of Ely was not only placed in full possession but awarded all arrears due in respect of a term of six years. Thus Stuntney was acquired by the predecessors in title of the Church of Ely, and this is, as far as we know, the earliest reference to Stuntney that we possess. The Manor of Stuntney formed a part of the revenue that fell to the cellarer of the Ely monastery. The Chapel of Stuntney (which in the supplement to Bentham's *Ely*, and in many less reliable books of more recent date, is

* Since the above notes were compiled Professor Skeat's *Place-Names of Cambridgeshire* has been issued by the Cambridge Antiquarian Society. It has caused us much surprise that so able and learned a philologist should have thought of no other derivation than the A. S. *Stuntia*=foolish. We cannot help regarding this interpretation as the outcome of a disregard of the physical conditions of the localities which is apparent throughout Dr. Skeat's work. The 't' that closes the prefix ought not to be an insuperable difficulty.

† This on the information of the Rev. H. J. Fry, vicar of Stuntney.

‡ The Chaplain enjoyed the title of Arch-priest.

referred to as one of the few *Saxon (sic)* buildings remaining* occupies the site doubtless of a still more ancient structure. The present Church which still possesses its main characteristics as a Norman building, has of late years suffered incalculable harm at the hands of incompetent church restorers. The work of ancient times has been rudely set at nought or otherwise treated in so barbarous a fashion that no words of condemnation could be too severe. As one of the objects of this Society is to oppose and prevent as far as possible the execution of any injuries with which ancient buildings and monuments of every description within the district may be from time to time threatened, it is incumbent upon us, especially in view of work now contemplated, ostensibly to remedy or in some measure to undo the havoc wrought less than twenty-five years since, to review the past and present condition of this interesting structure, in the hope that the attention of the authorities may be drawn to the advisability of safe-guarding the ancient features, and generally, by diligent over-sight, as well as by effort, to secure that judicious treatment which hitherto has been lamentably wanting, with a view to avert the utter ruin that seems to threaten the building. Under the fostering care of the mother Church of Ely, we have a right to expect that at least the ancient character of their Chapel at Stuntney will be respected. It would seem however that those responsible for the actual carrying out of the details of the work, certainly in connection with the former 'restoration', were allowed a free hand, and appear to have wrought without any supervision or control on the part of the authorities. This is a very real danger, which alas! is too little appreciated. The painstaking efforts of those who are zealous to repair the breaches of many a village Church that has long laid waste, are often so sadly crippled by uncongenial surroundings and lack of means, that adequate attention to numerous details of importance may be well nigh impossible. But in the case of Stuntney, the funds of the Ecclesiastical Commissioners have been and are again available, and the personal and sympathetic influence of the Dean and Chapter are at hand, so that those severally responsible are without excuse. The weakness or otherwise of a system that allows a Church building of singular interest to become after the expenditure of considerable sums of money, little better than a wreck of what it formerly was, requires attention. The character of much so-called 'restoration' work is exceedingly painful and humiliating, although not necessarily so. Churches are despoiled of their ornaments, divested of their antiquity, and deprived of their interesting features at the caprice, very often, of those, who entirely ignore the fact, that they are thereby doing violence alike to religion and history. Too frequently the want of anything approaching conscientious action and thoroughness of investigation with regard to such points as atmospheric conditions,

* "One of the three Saxon buildings in the County ** entirely of Saxon architecture and supposed to be one of the most ancient in the Kingdom." Gardner's *History of Cambs., &c.*, 1851.

the nature of the soil, foundations, &c., (preliminary to the drawing up of plans), is very evident, and tend to work incalculable mischief, while the habit of an architect in making a mere casual visit while the work is in progress, instead of personally superintending and satisfying himself on the many important matters, too often entrusted to perfectly uninterested builders and their men, who cannot be too closely scrutinized in all their methods and ways, is a fruitful cause of disaster. Perhaps the danger is greater when architect and builder alike, are responsible only (or imagine themselves so to be), to a body constituted like the Ecclesiastical Commissioners, with whom the direct representatives of the particular Church may have little influence. Stuntney Chapel it may be taken for granted was at one time in its way a little gem of Norman ecclesiastical architecture, partaking to some extent of the character of the glorious minster of St. Etheldreda; to-day we can only discern in the mutilated and disturbed walls, a vestige of its former beauty. The Church of flint and stone (strictly as we have seen a Chapel) consists of Nave and Chancel with interesting Norman doorways having zig-zag and billet mouldings with foliated caps. So much "care was taken to preserve" these ancient features in the process of the destructive restoration of 1876, that the North doorway (which had been blocked) corresponding to that in the South side, was actually taken bodily out of its original position and placed on the south side of the Chancel, while the semi-circular Chancel arch, also Norman work, was placed a little lower down, where it forms a sort of apology for an opening into an organ chamber. Needless to say this choice Norman work is completely overshadowed by its less worthy surroundings, and the very stones seem to cry out for restitution and replacement. The name of Oliver Cromwell is associated with Stuntney, where he for some time resided. I can imagine no destructive work wrought by Cromwell's agency so atrocious in degree as that accomplished during the latter part of the nineteenth century in respect of this Chapel of Stuntney, by such as were most certainly, 'without excuse.' In the MS. Collections relating to the County of Cambridge, formed in 1748, by the Rev. Wm. Cole and now in the British Museum, *Add. MS.*, 5821, (Vol. xx., f. 26) this Norman Chapel is represented in a pen and ink sketch, giving the north-east aspect.* The Chancel has a square three-light E. window supported by a buttress on either side, and a square headed Perpendicular window of one light with hood moulding is shewn in the north wall. To the east of the north door is a lancet window, but the whole is of mean appearance. There are the remains of gable crosses at the end of Chancel and Nave. When Cole visited the Church (14th October, 1748), there were two small bells hanging in the wall at the west end, and the roofs were covered with tile. Within the Church, the altar was raised one step and the

* There are also notes together with a plan of the Church, drawn up by the Rev. T. Kerrich in 1798, (*Brit. Mns., Add. MSS.*, 6752., f. 222.)

Chancel separated from the Nave by the Chancel arch. Cole remarks upon the fact that there was neither painted glass or monuments in the Church, it being no place for sepulture. The handsome Norman stone Font placed in the centre of the Church at the west end, if of rather late date and somewhat small, has a wide opening. It has a circular bowl with large escallops. An illustration appears in *Archæologia*, Vol. xvi. The present character of the building is completely altered from its former appearance. The west wall has a single-light D. window over which is the double opening in the gable, originally intended for the bells; this has been turned into a two-light lancet window to give light to a former gallery. In concluding his remarks, Mr. Evelyn White referred to various matters of detail, comparing the Church as it probably existed at different periods with its present position and character. It would, he said, be neither safe or politic to seek to 'restore' the Church back again to what it once was, but he sincerely trusted that a projected renovation, which he understood to be imminent, might result in an achievement that would commend itself to those who shared with him a desire to see Stuntney Church fashioned upon the model of the best type of a village Church, and one that would moreover possess some ennobling traces of its association with the past, and with the mother Church of Ely.

The Rev. Kenelm Smith fully agreed with all that had fallen from their Secretary, to whom they were indebted for bringing the matter forward. He had known the Church of Stuntney since he was four years old, and the vandalism from which it had suffered was simply appalling. Other members similarly expressed strong disapprobation of what had been done at Stuntney.

A vote of thanks to the chairman having been tendered, Mr. Pell said he should be pleased to do all in his power to further the interests of the Society.

Shortly after the meeting, Mr. F. T. Mullett, Architect and Surveyor, of Downing House, Cambridge, as a member of the Society, forwarded at the Secretary's invitation, the following paper dealing with STUNTNEY CHURCH, to which building he had devoted much attention in connection with drawing plans, &c., for its proposed restoration.

"It may be well, as far as possible, to make a record of what Stuntney Church once was, and what it now is. In the collections of the Rev. T. Kerrich, (*Brit. Mus. Add. MSS.*, No. 6752, f. 222, A.D. 1797), is a plan of the Church as then existant, with figured dimensions, shewing that it consisted of two parallelograms, a Chancel about 15 feet 3 inches long from east to west, and a Nave about 30 feet long and 17 feet 6 inches wide. I purposely make these figures approximate, as although the plans shews dimensions measured to half inches (and even $\frac{1}{8}$ of an inch), yet an examination of the figures proves that they were taken somewhat in haste, and no attempt made to prove their correctness. They are how-

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