

REPORT AND COMMUNICATIONS.

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REPORT

PRESENTED TO THE

**Cambridge Antiquarian Society.**

AT ITS FORTIETH ANNUAL GENERAL MEETING,

MAY 24, 1880.

WITH AN ABSTRACT OF THE PROCEEDINGS OF THE SOCIETY  
(INCLUDING THE ANNUAL REPORT XL),  
1879—1880.

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ALSO

**Communications**  
MADE TO THE SOCIETY.

No. XXII.

BEING THE FOURTH AND CONCLUDING NUMBER  
OF THE FOURTH VOLUME.

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1881

*Price Four Shillings.*

CAMBRIDGE ANTIQUARIAN SOCIETY.  
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May 30, 1881.

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# REPORT

PRESENTED TO THE

## Cambridge Antiquarian Society,

AT ITS FORTIETH ANNUAL GENERAL MEETING,

MAY 24, 1880.

WITH AN ABSTRACT OF THE PROCEEDINGS OF THE SOCIETY,  
1879—1880.



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PRINTED BY C. J. CLAY, M.A. AT THE UNIVERSITY PRESS.

DEIGHTON, BELL & CO. ; MACMILLAN & CO.  
G. BELL AND SONS, YORK STREET, COVENT GARDEN, LONDON.

1881

Cambridge:

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AT THE UNIVERSITY PRESS.

# REPORT,

PRESENTED TO THE CAMBRIDGE ANTIQUARIAN SOCIETY AT ITS  
FORTIETH ANNUAL GENERAL MEETING,  
MAY 24, 1880.

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IN presenting the Annual Report for the past year the Council would draw attention to the great success, which has attended the excavations conducted by our learned and enthusiastic President and others of our members at Great Chesterford in the adjoining county of Essex and at Barrington in this county. Of the former, three successive reports have been already submitted by the PRESIDENT and Mr JENKINSON: upon the latter a communication is expected from Mr W. KIDMAN FOSTER.

One member, Mr CLEMENT FRANCIS, elected May, 1879, has been removed by death, and four members have retired; but on the other hand fifty-nine new members have been added to our List, which now numbers 197 names.

JOSSELIN'S *Historiola Collegii Corporis Christi* has been issued to members: the Report and Communications for 1878—1879 is far advanced, and only waits for final revision from some of the authors of Communications. Mr SEARLE'S *List*

*of Pamphlets relating to the History of this University* is still in the Press, and the continuation of the same writer's *History of Queens' College* is in preparation. A new edition has been undertaken by our Society of Dr RAVEN'S *History of the Bells of Cambridgeshire*; the first edition was printed by subscription in 1869 in a very limited number of copies, and the work is now nearly doubled in size.

The following have been added to the List of Societies in union with our own for the exchange of publications :

The Society of Antiquaries of Newcastle-upon-Tyne.

The Kent Archæological Society.

The Numismatic and Antiquarian Society of Philadelphia.

SUMMARY OF ACCOUNTS FOR THE HALF-YEAR ENDING CHRISTMAS, 1879.

\* \* By order of the Council, the accounts of the Society are from this time to be made up to the end of the civil year.

RECEIPTS.		EXPENSES.	
£	s. d.	£	s. d.
Balance in hand May 26, 1879 . . . . .	120 14 7	Messrs Sayer and Wilson for Bookbinding . . . . .	4 5 0
Subscriptions received . . . . .	28 7 0	University Press . . . . .	69 8 6
Messrs Deighton, Bell and Co. . . . .	0 12 8	Messrs Cowell and Co. Anastatic Printing . . . . .	1 6 3
Messrs Macmillan and Co. . . . .	12 6 8		
		74 19 9	
		Balance in the Bank . . . . .	87 1 2
		<u>£162 0 11</u>	<u>£162 0 11</u>

Examined and found correct,

C. C. BABINGTON }  
 J. E. FOSTER }  
*Auditors.*

May 6, 1880.

CAMBRIDGE ANTIQUARIAN SOCIETY.  
COUNCIL.

May 24, 1880.

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*Woodwardian Professor of Geology.*

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College, *Professor of Botany.*

Rev. ROBERT BURN, M.A., Trinity College.

FREDERICK WHITING, Esq., M.A., King's College.

## LIST OF PRESENTS

DURING THE YEAR ENDING

MAY 24, 1880.

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### ANTIQUITIES.

*From H. Phillips, Esq., Junior (of Philadelphia):*

Nine flint arrow-heads found in Pennsylvania.

A bronze medal struck by the Numismatic Society of Philadelphia to commemorate the 21st anniversary of its foundation.

*From the Rev. J. J. Raven, D.D.:*

Two third brass coins (of Victorinus and of Tetricus), found at Bartlow in 1879.

*From S. Witt, Esq.:*

Two upper mill-stones of Hertfordshire conglomerate, found at Lakenheath about 1850, and a pair of horns of *bos primigenius* from Swaffham Prior.

*From the Rev. F. A. Walker, B.D.:*

Twelve specimens of South American pottery.

### BOOKS.

*From the Society of Antiquaries of London:*

Proceedings of the Society. 2nd Series, Vol. VII. No. 6 and Vol. VIII. Nos. 1 and 2, 8vo. London, 1879 and 1880.

*From the Essex Archæological Society:*

Transactions of the Society. New Series, Vol. II. Part I, 8vo. Colchester, 1879.

*From the Kent Archæological Society :*

Archæologia Cantiana, Vols. III. v. and VI—XII. 8vo. London, 1860—1878.

*From the Sussex Archæological Society :*

Sussex Archæological Collections, Vols. XXIX. and XXX. 8vo. Lewes, 1879—1880.

*From the Leicestershire Architectural and Archæological Society :*

Transactions of the Society, Vol. IV. and Vol. V. Part I, 8vo. Leicester, 1875—79.

*From the Associated Architectural Societies of Lincoln, York, &c. :*

Reports and Papers for 1878. 8vo. Lincoln, 1879.

*From the Historic Society of Lancashire and Cheshire :*

Transactions of the Society. Vol. XXXI. (3rd Series, Vol. VII.), 8vo. Liverpool, 1879.

*From the Society of Antiquaries of Newcastle-upon-Tyne :*

Archæologia Æliana, Vols. III. and IV. 4to. 1844—1855.  
do. do. Vols. I—VIII. 8vo. 1857—1880, Newcastle-upon-Tyne.

*From the Cambrian Archæological Society :*

Archæologia Cambrensis. 4th Series, Parts 39—42, 8vo. London, 1879—1880.

*From the Powys-Land Club :*

Montgomeryshire Collections. Vol. XII. Parts 2 and 3, and Vol. XIII. Part 1, 8vo. London, 1879—1880.

*From the Royal Historical and Archæological Association of Ireland :*

Journal of the Society. 4th Series, Vol. V. Nos. 38, 39 and 40, 8vo. Dublin, 1879—1880.

*From the Société Nationale des Antiquaires de France :*

Mémoires de la Société. Tome xxxix. (4<sup>me</sup> Série, Tome ix.), 8vo. Paris, 1878.

*From the Académie Impériale des Sciences, St Petersburg :*

Rapport sur l'activité de la Commission Archéologique pour l'année 1877. Folio. St Pétersbourg, 1880.

*From the Archæological Society of Athens :*

Ἀρχαιολογικὴ Ἐφημερίς. 4to. 1869, 1870, 1872, 1874. Πρακτικά. 8vo. 1872—1874 and 1876—1879.

*From the Peabody Museum of American Archæology :*

Twelfth and Thirteenth Annual Reports. 8vo. Cambridge, U.S.A., 1880.

*From the Numismatic and Antiquarian Society of Philadelphia :*

Some modern monetary questions viewed by the light of Antiquity, by R. N. Toppan. 8vo. Philadelphia, 1880.

Proceedings of the Numismatic and Antiquarian Society of Philadelphia, March 20th, 1879, on the presentation of a Silver Medal to the Hon. Eli K. Price, President. 8vo. Philadelphia, 1879.

*From G. Buckler, Esq. :*

Colchester Castle, a Roman Building, 3rd Section. By the Donor. 8vo. Colchester, 1879.

*From H. Phillips, Esq., Junior (of Philadelphia) :*

Additional Notes upon the Coins and Medals now exhibited in the Pennsylvania Museum. By the Donor. 8vo. Philadelphia, 1879.

The Worship of the Sun. By the Donor. 4to. pp. 8. Philadelphia, 1880.

Fourth Annual Report of the Trustees of the Pennsylvania Museum for 1879. 8vo. Philadelphia, 1880.

An Historical Sketch of the Paper-Money issued by Pennsylvania. By the Donor. 8vo. Philadelphia, 1862.

A Catalogue of the New Jersey Bills of Credit from 1723—1786. By the Donor. 8vo. Philadelphia, 1863.

An Account of Two Maps of America published in the years 1550 and 1555. By the Donor. 8vo. Philadelphia, 1880.

Proceedings at the Dinner commemorative of the Centennial Anniversary of the Incorporation of the American Philosophical Society, March 15th, 1880. 8vo. Philadelphia, 1880.

*From the Rev. W. G. F. Pigott :*

A rubbing of a brass in the Parish Church at Abington Pigott's.

*From the Rev. J. J. Raven, D.D. :*

The Annual Commemoration Sermon preached in Emmanuel College Chapel, November 23, 1879. By the Donor. 8vo. Cambridge, 1880.

AN ABSTRACT OF THE PROCEEDINGS AT THE  
MEETINGS OF THE SOCIETY DURING THE  
YEAR ENDING MAY 24, 1880.

November 17, 1879. Professor Hughes, President, in the  
chair.

The following new Members were elected:

- G. Nugent Bankes, Esq., King's College.
- Rev. R. Bendyshe, M.A., Barrington Hall.
- Rev. R. Burn, M.A. (Trinity College), St Chad's, Newnham.
- E. Carver, Esq., M.B., St John's College.
- W. W. Cordeaux, Esq., St John's College.
- C. F. Crowder, Esq., King's College.
- H. W. Dumergue, Esq., Corpus Christi College.
- Rev. J. W. Green, M.A., March Rectory.
- A. C. Haddon, Esq., B.A., Christ's College.
- N. C. Hardcastle, Esq., Downing College.
- G. J. T. Harker, Esq., St John's College.
- R. C. Jebb, Esq., M.A., Trinity College.
- F. J. H. Jenkinson, Esq., M.A., Trinity College.
- A. J. Maclean, Esq., King's College.
- Rev. J. W. Maitland, M.A., Loughton Rectory, Essex.
- S. Rumboll, Esq., Corpus Christi College.
- G. Rust, Esq., Alconbury Hill, Hunts.
- Rev. J. C. Saunders, M.A., Downing College.
- Rev. Professor Swainson, D.D. (Christ's College), Springfield, Newnham.
- E. Towgood, Esq., Junior, Sawston.
- Ven. Archdeacon Vesey, LL.D., Huntingdon.
- Rev. F. A. Walker, B.D., Drayton Rectory.
- A. J. Wallis, Esq., B.A., Corpus Christi College.
- W. White, Esq., Trinity College Library.

The Rev. J. Barton, Vicar of Holy Trinity, read some notes illustrative of the past history of Trinity Church, and exhibited a stone effigy of a Bishop which had been discovered in a niche in the North Transept in the course of the recent alterations. (See Communications, Vol. IV., No. XXIV.)

Dr Grove exhibited and commented on a black Romano-British cinerary vase 7 in. high, which he had lately acquired from Haddenham Fen.

Mr Bendall made some observations on the monumental brass in the church at Weston Colville, inferring from an examination of details of costume, &c. depicted, that its date was about 1430, and offering some suggestions as to the artist and persons represented: and proceeded to draw the attention of the Society to the singular and objectionable treatment to which the brass has been subjected for some years owing to the placing thereon of a large stove.

Mr Floyer exhibited an ancient sickle found last summer by coprolite-diggers at Trumpington: it is somewhat smaller than those of the present century, and is furnished with a ring on the handle.

Mr Redfarn exhibited a bronze ring, bearing a head of Jupiter; the whole appeared to have been cast from one of antique Celtic type.

Mr Lewis exhibited (by favour of the Rev. E. Cheere) a triangular fragment of alabaster (5 inches high by  $4\frac{5}{8}$  in. broad) found in a buttress at the north-eastern end of the chancel of Papworth Everard Church last autumn: it represents a figure kneeling on one knee, but the motive is difficult to determine. The workmanship is probably of the fourteenth century.

Mr Lewis exhibited also (by favour of the Rev. T. J. Sanderson) a skull and three vases found last month in a cemetery behind the clunch-pit at Steeple Morden: one of these a black Romano-British *olla*, is figured and described in the Communications, Vol. IV. No. XXV.

December 1, 1879. Professor Hughes, M.A., F.S.A., President,  
in the chair.

The following new Members were elected:

The Right Rev. the Lord Bishop of Ely, D.D.  
W. A. Tyssen-Amherst, Esq., Didlington Hall.  
T. Brooks Bumpsted, Esq., Petty Cury.  
R. C. Hope, Esq., Peterhouse.  
F. L. Lucas, Esq., Trinity College.  
C. E. McLeod, Esq., Trinity Hall.  
W. Metcalfe, Esq., Park Terrace.  
R. W. Taylor, Esq., Trinity.  
Rev. L. Woodard, M.A., Thriplow Vicarage.

Professor Skeat made the following remarks:—

In the old account-book belonging to Trinity Church, Cambridge, exhibited at the previous meeting on November 17th, the effigy of the bishop lately discovered there appears to be alluded to twice; once, by the name *Rosamour* (not *Erasmus*, as has been stated), and secondly by the name of *Jerome*. I submit that the name of *Jerome* was given to the effigy, when *Rosamour* was no longer understood. I explain *Rosamour* as *Rochesamour* a French version of the Provençal *Rocamadour* (*Rupes Amatoria*), where there was a shrine once very famous and much resorted to by English pilgrims; see my notes to *Piers Plowman*. There were seventeen shrines in the rock there; the chief one being that of St Amator, bishop of Auxerre, from whom the place took its name. It is situated in Guienne. In the *Romance of the Rose* we have mention of William of Saint Amour, a writer who may have been named from the same place. I explain the round body beside the effigy as representing a mass of rock, in reference to the word *Roche*. (See however Mr Barton's Paper, Communications, Vol. IV. No. XXIV.)

Mr J. W. Clark made a communication on the Church of S. John Baptist, Cambridge, in which he discussed the original position of the Church, which probably stood due west of the present Chapel of King's College. (See Communications, Vol. IV. No. XXVI.)

Mr W. Wareing Faulder read a paper describing eight antique swords which he exhibited. (See Communications, Vol. IV. No. XXVII.)

A Paper by Mr C. W. King was read on a Mummy's Treasures recently discovered in the Delta, wherein he inferred from the closely coinciding date and style of seventeen coins, and from a signet bearing the *cartouche* of Psammetichus, that the inmate of the mummy case must have been a Phoenician trader who had "furl'd the sails of life in the quiet harbour of the Catacombs" about 600 B.C. (See Communications, Vol. IV. No. XXVIII.)

Mr Griffith exhibited a fine palaeolithic flint implement, which probably came originally from the Chesterton gravel pits. It had been found a few days previously by Mr Whitby, of Christ's College, in a grass field by the side of Mill Road, close to the hedge dividing the field from the road. It must have been thrown over or through the hedge, when the road was being mended with new gravel. The road-surveyor assures him that this gravel came from the Chesterton pits. This specimen is of much the same type, but rather larger than that figured in the Communications to this Society for May 27, 1878, and described as having been found by the Rev. O. Fisher in gravel which came from these same pits. In form it still more nearly resembles the Barnwell implement figured in the same paper, though the present specimen is much smaller. It is left nearly in its natural state on one side, the other being worked rudely into shape in the ordinary manner by blows given from the edge; its point has been damaged in more recent

times. In common with the other Chesterton implement above mentioned, it is very considerably water-worn, while that found at Barnwell is scarcely so at all. This may perhaps be accounted for (as the President of the Society suggested) by the fact that the Barnwell deposit is older than that at Chesterton, which is in all probability largely formed from the waste of an earlier bed coeval with that at Barnwell. Any implement first deposited in the earlier gravels would naturally get considerably water-worn before reaching its final resting-place at Chesterton. The difference in age of the two deposits is however not very great. In each we find remains of extinct mammals, amongst them the gigantic mammoth, and it is only by its higher level that we can infer the greater age of the Barnwell bed.

As there exist accounts of less than half a dozen palaeolithic implements found in the Cambridge gravels, it is of importance that every fresh discovery should be carefully recorded. By this means it may be hoped that a greater interest may be aroused, resulting in more frequent finds.

The Rev. J. Beck exhibited a Bronze Gothic thurible 8 inches high, of early thirteenth century work, found in the ruins of Elingheims Church in the Island of Gothland: a very similar one was brought home by Col. Bray after the late Abyssinian Expedition.

February 16, 1880. Professor Hughes, President, in the chair.

The following new Members were elected:

- F. M. Balfour, Esq., M.A., F.R.S., Trinity College.
- Rev. W. Cunningham, M.A., Trinity College.
- Rev. C. B. Drake, M.A., St John's College.
- H. W. Hurrell, Esq., Newton.
- Lieut.-General H. Nott, Harston.
- C. E. Peek, Esq., B.A., Pembroke College.
- Rev. J. J. Raven, D.D., Great Yarmouth.
- J. F. Walker, Esq., M.A., Sidney Sussex College.
- I. H. Wilkinson, Esq., M.A., Upper Hare Park.

A bronze medal struck in 1879 by the Numismatic and Antiquarian Society of Philadelphia was presented by the Treasurer of that Society, Mr H. Phillips, Ph.D.

Mr W. W. Cordeaux exhibited three British coins which he described as follows:—

All these coins were found in the northern division of the County of Lincoln in the immediate vicinity of Caistor, a small market town situated on the western slope of the wolds in a slight hollow, and flanked to the south by a great projecting spur of the range which shews traces of arti-

ficial escarpments and trenching; doubtless it was formerly one of the frontier fortresses of the Coritani. From its summit an extensive view is obtained of a large tract of what was once moor, covered with heather and gorse but now in a high state of cultivation. It is here that the two British coins were found which are exhibited at this meeting. The first is an example of that style known as the "Channel Islands Type;" this coin would not have been brought under the notice of the society, if it had not been for the fact that it was found in Nettleton, a small parish on the moor below Caistor.

According to Mr Hawkins it has never been found so far north before, and Mr Evans also doubts the occurrence so far north in England of this coinage. It originally belonged to a carpenter who was fond of collecting curiosities, and he parted with it to the person from whom I obtained it. Why should not this coin have travelled up to this wild spot on the wolds from the southern coast of the Island in the ordinary usage of trade? It is well known that coins are often in circulation in places very far removed from the spot where they are current. As an instance, not long since two coins belonging to the Moorish kingdom in Spain, were found while opening a street in London. And these coins had travelled over a far greater distance than the one in my possession, which only came from the southern coast to where it was found, while the others had to traverse the intervening countries and sea between Spain and England.

The second is a bronze piece, and according to Mr Evans is also found minted in gold, this was ploughed up on the moor at North Kelsey in the spring of 1879. Mr Evans says that it is a coin of the Brigantes, a tribe whose territory extended to the Northern shore of the Humber. On the Obverse there is a rude attempt at a head crowned with laurel. On the Reverse there is a device that might have been meant for a horse, but it is impossible to say with certainty what the artist intended. The Legend reads VEP CORF. After the British the Romans held possession of Caistor, which they fortified and surrounded with a wall. Their coins abound in the neighbourhood including issues of all kinds from Augustus to Valens. But the commonest are those of Carausius, Constantinus I and II, Constantius, Constans and Valens. Now in the vicinity of Caistor many barbarian copies more or less rude of the Roman coinage are found. They are generally copies of the issue of Constantius bearing on the Reverse the device of a foot-soldier spearing a horseman whose steed has fallen on its knees. In some the head is of superior design and rather resembling British workmanship. In one example exhibited the execution of both *obverse* and *reverse* closely resembles that usually found in the Early Saxon Sceattæ.

For instance the hair of the head is represented by straight stiff lines like the quills of a porcupine and dotted lines represent certain objects.

Another one has a rude head decorated with a rayed crown, and has perhaps been copied from an issue of Victorinus or Carausius, common in the neighbourhood. I hope in time to be able to gather together enough of these coins to be able to shew the gradual stages of debasement which the design of the Roman coin underwent, as each copy became further removed in style and execution from the original piece, till all similarity has been lost, and nothing can be discerned but rude unintelligible markings.

As to the bell, which was obtained at Newnham from a depth of four feet only, it is probably mediæval; the letter L can just be discerned on it.

The form is circular, and very much resembles the instrument of the same kind attached to sleigh-harness and bicycles.

In the absence of Dr W. R. Grove, Mr Lewis exhibited and commented on a bronze figure of Mercury  $2\frac{1}{4}$  inches long, wearing a winged cap and sandals (*petasus* and *talaria*), and carrying in his left hand a purse (*crumena*): the right hand is extended, and doubtless once bore his herald's wand (*caduceus*); the right foot is broken off short, the remainder being probably on a pedestal which has been lost. This interesting figure—the third of the kind which this neighbourhood has yielded in the present century—was found about four years ago in a field between Fenstanton and Conington, and is probably of Gallic or even of Romano-British workmanship. It is now the property of Mr Arthur Bunting, of Fenstanton.

Dr Grove contributed also a small terra-cotta head, which had been dug up last year on Mr Osborn Daintree's land at Fenstanton, and is in the possession of Captain Daintree, of Hemingford Abbots.

Prof. Hughes and Mr Jenkinson offered a preliminary report on some recent explorations at Great Chesterford, and exhibited a few of the specimens discovered. Having described the position of the Roman station and of the area over which excavations had been made, they went on to say:—The workmen employed in the gravel pit near the mill at Great Chesterford, about the commencement of last Long Vacation, came upon what appears to have been a kiln. It consists of a circular chamber, the top of which was about 12 feet in diameter and which was sunk 18 ft. into the ground, tapering into a flat-bottomed basin. It was surrounded by a wall of large round or subangular stones selected from the gravel, reset with a calcareous mud, and the inside was plastered with the same. The walls were 1' 8" thick. At 4' 7" from the base was a ledge a little over a foot wide. The chamber was entered on the north side at the level of the ledge by a pathway which sloped gently from the surface of the ground. A few Roman bricks had been used in forming the doorway. There was a window-like opening about two feet in longest diameter, probably for draught, about nine feet from the base on the opposite side.

The top of the kiln had been broken away at an early period, and the burnt plaster and stones lay at various levels among the other rubbish that filled the chamber. From its contents it was clear that it had been used as a refuse-pit for bones, broken pottery, and used-up household things of various kinds during the Roman period. Other pits dug on purpose to receive refuse occur all along the slope down to the alluvium, but from their small size the variety of objects is not so great.

The great interest of the discovery lies in this, that we had an opportunity of investigating for ourselves all the objects associated together in one refuse-pit, and so probably referable to one period, and obviously belonging to one locality. We are apt to lose sight of the fact that the Roman occupation of the country extended over several centuries, and that therefore we may look for many changes in the fashion of the objects of every day life, but we are not aware of any systematic investigations having been carried on with a view to illustrate this point. Opportunities, such as will probably not recur, have been allowed to pass away. We have, however, got sufficient evidence to shew that this line of enquiry promises well.

First, as to the date of the pit. The Roman bricks built into the walls shew that it is not pre-Roman, and the rubbish cannot have been thrown into it earlier than the dates of the latest of the following coins, of which the first two were found by Mr Jenkinson, the third by Mr Digues La Touche, and the fourth by one of the workmen in our presence.

1. 2nd brass of Magnentius (A.D. 350—353).
2. 3rd brass of Valentinianus (A.D. 364—375).
3. Billon, Victorinus (A.D. 265).
4. A 1st brass, with a Roman head, legend worn out.

Among the bones we recognised the following animals :

Ox (*Bos longifrons*). It is interesting to note that among the large number of bones of ox which have been found with Roman remains in the neighbourhood of Cambridge, we have yet found no evidence of *Bos primigenius*, although it occurred commonly in the fens in neolithic times. The horn-cores show considerable variation, beyond what might be attributed to difference of age and sex, and would suggest domestication. How easily the horn-core is modified will be understood by those who remember that the Galloway polled cattle dropped their horns in obedience to artificial selection in about half a century, the core going first.

Horse. The bones of the horse are broken, and occur scattered among the other bones, as if it had been used for food. It is a small breed. Possibly the ass is also represented.

Sheep. A small breed with horns like those of Welsh ewes. Whether the rams had curled horns we have no evidence to show.

Red deer. We have no evidence of the red deer having been used for food. We have recognised only portions of the antler, some of which seem to have been fashioned into instruments of various kinds.

Fig. Of various sizes, and probably all domesticated.

Dog. There are two breeds, which fairly represent forms pictured in relief on some Roman ware. A small strongish-jawed animal like a fox terrier, and a larger animal with a jaw between that of a wolf and a greyhound, but considerably smaller. There were also some bones of puppies or fox-cubs.

Cat. We have found the remains of two cats, but Prof. Boyd Dawkins has not been able to tell us whether wild or domestic. The domestic cat, well known in Egypt, is said to have been long kept by the Romans, but we believe there is no clear evidence of its introduction by them into this country. Of the marten cat we have never found any trace with Roman remains.

Poultry. The common fowl. Often with spurs, as we have found in many other Roman rubbish pits. Duck. Rare.

We have carefully preserved all the fragments of pottery in the hope that by recording all the varieties that occur at the different stations we may get some clue to the history of the progress of Roman occupation of the district.

The pottery may be grouped under many heads, but a full description of it and of the potter's marks we reserve for a future occasion.

There was a large coarse ware including *amphorae* and a multitude of smaller vessels, and a large thick-rimmed open-mouthed vessel often ornamented with fine lines. We have never seen an ornamented amphora.

There was a great variety of rough red or black or grey vessels, plain or with horizontal lines on the shoulder, probably a local ware.

Fragments of a fine close-textured black or grey ware were found, sometimes ornamented with lines traced on the unbaked clay. Perhaps this may have been imported from Upchurch, or imitated from Upchurch ware.

Very beautiful specimens of *Durobrivian* pottery occurred all through with floral devices and hunting scenes in relief.

Drinking cups with pinched-in sides and sometimes a metallic lustre and sometimes a pattern in relief were not uncommon.

There were several mortaria, some of them with the potter's mark stamped on the rim.

Of Samian ware none but a few plain cups and dishes are complete, or nearly so; but we have restored nearly half of a fine bowl with a pattern of vine leaves and birds beneath the usual loop and tassel border. Scattered

fragments exhibit figures of a lion, a boar, etc. Potters' names occur on all the plain ware.

Some fragments of yellow ware with coloured bands and lines suggest commerce with the islands of the Mediterranean.

Bricks and tiles. There were fragments of Roman bricks and flanged tiles built into the walls of the kiln or rarely scattered through the earth in the kiln and other pits at Chesterford. These would not form part of ordinary household rubbish; but it seemed to be the custom to cover the layers of bones and rejected portions of animals with earth and sand, and some of the curious and unexpected objects which occurred in the kiln may have been thrown in with this earth. We learn however that the *débris* of destroyed houses was lying about: whether they pulled down old buildings and erected better, or whether fire or sword had swept through the Romanized village, who can now tell? It seems probable that the village was extending in the direction of the kiln, for we found a human jaw thrown in with one of the layers of earth. This we explain on the supposition that the pits and kiln were dug on ground where, at an earlier period, interments had taken place.

Among the miscellaneous objects found we may enumerate,

A bone comb.

A bronze *ligula*.

A bronze bracelet.

Perforated discs of lead.

do. do. of pottery formed by chipping fragments of the flatter portions of broken vessels.

Unperforated discs of pottery.

Bone pins, perhaps for fastening the dress or hair.

Hones.

A roughly cut chalk box.

Fragments of glass, some highly ornamented.

A spindle-whorl.

Nails and charred wood and many small objects of unknown use.

We hope on a future occasion to offer a fuller report with illustrations of the pottery and various objects found in this and other Roman stations in the neighbourhood of Cambridge.

March 1, 1880. Professor Hughes, F.S.A., President, in the chair.

The following new Members were elected :

E. V. Arnold, Esq., B.A., Trinity College.

W. W. R. Ball, Esq., M.A., Trinity College.

J. A. Bennion, Esq., B.A., Corpus Christi College.

J. Cox, Esq., M.A., Warden of Cavendish College.

R. T. Glazebrook, Esq., M.A., Trinity College.  
 N. Goodman, Esq., M.A., Peterhouse.  
 W. P. Spalding, Esq., Sidney Street.

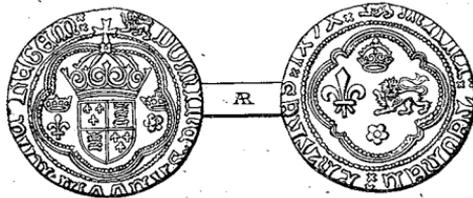
Mr Witt exhibited and kindly presented to the Society two upper mill-stones of a conglomerate belonging to the Lower Tertiary known as "Hertfordshire Pudding-stone;" they were found at Lakenheath about thirty years ago. Also a pair of horns of *bos primigenius* from Swaffham Prior.

Mr H. Phillips, of Philadelphia, presented nine barbed arrow-heads, some of them of the broad, some of the lanceolate type, consisting of flint, chert, and two varieties of silicio-felspathic rock, probably ancient lava; they had been all found in Pennsylvania.

Dr Raven presented two "third brass" coins found in 1879 at Bartlow: (1) Tetricus, rev. VIRTVS AVG, (2) Victorinus, rev. illegible.

A paper by Mr Walker was read on twelve specimens of South American pottery, which he exhibited and kindly presented to the Society; they were from the Tombs of the Incas, and from the history of the country could be approximately dated at from 1450 to 1520 A.D. One of the vessels appeared capable of being used as a musical instrument; two others were in the form of birds. Mr Lewis exhibited two terra-cotta vessels, of remarkable similarity in shape, which had been sent to him from Cyprus in 1872.

Mr Lewis exhibited also a rare groat of Perkin Warbeck engraved below: it was probably struck by Margaret of York, Dowager Duchess of



Burgundy, and bears on the obverse the Royal Shield—France modern quartering England—ensigned with a four-arched crown; on the dexter side a crowned fleur-de-lis, on the sinister a crowned rose: legend

DOMINE SALVVM FAC REGEM\*

the reverse bears a quatrefoil enclosing a Royal crown above a fleur-de-lis of France and a lion of England; in the base is a rose: legend

MANI\* TACHEL\* PHARES\* 1494

Mr Latham, of Trinity Hall, read an extract from the Trinity Hall MS. known as "Warren's Book," in which was recorded the discovery "about the year 1711 of several *paterae*, urns, and other Roman Antiquities," in a gravel-pit "on the right-hand side of the road, as we go from Cambridge to Trumpington, about a quarter of a mile off from the one-mile-stone, and not far from the willow-trees by the ditch and from the river."

Mr Latham pointed out the position of the ground known as *Dam Hill*, on which these remains were found, and explained the name by referring it to a dam, which he thought formerly existed between the river and the margin of the rising ground south-west of Bland's farm.

The description shews that the *paterae* were of Samian ware. The potter's marks are given, viz. OFLICINI OFNIRRAI MASCLERIS and DAMONI. In the last the writer of the book thought he saw an explanation of the name of the locality.

Professor Hughes and Mr Jenkinson communicated the results of their investigations carried on with the kind permission of the Master during excavations recently made for the foundations of new buildings in the Garden of Trinity Hall.

They first drew attention to the various localities on the east of the river Cam, where Roman remains had been discovered, shewing that there was evidence of almost continuous occupation from opposite the station at Grantchester to opposite the station on Castle Hill.

They then quoted from MSS. in the Archives of Trinity Hall extracts which recorded that the area over which the excavations had been made, which had previously to A.D. 1545 been a *laystowe* or *laystall* (i. e. a place where rubbish was deposited), was then made over to the College by the town and Michael House, and walled in. In 1569 a further enclosure was made, and in 1690 and 1726 mulberry trees were planted. They thought that the ground was probably levelled and portions of the surface-layers disturbed at these several dates.

The authors then went on to explain by reference to a diagram-section the arrangement of the deposits passed through in digging the foundations of the new buildings, which were as follows :

- a. Garden soil and recent *débris*, 1—2½ ft.
- b. Earth containing bones, pottery, &c., referred to a period dating back from the 17th century to earlier mediæval times, 2½—3½ ft.
- c. Pits with black earth, bones, pottery, &c., of Roman age—of irregular depth; some were bottomed at about 10 ft. from the surface.
- d. Low-river-terrace gravel.

In (b) some pottery had been identified as of the age of the Commonwealth, and some as Elizabethan. Some bone objects exhibited were supposed to have been used for games.

In (c), the Roman pits, there were the usual layers of oyster shells, mussels, the bones of animals that had been used for food, and broken pottery.

There were many fragments of a dark ware, differing in form from the commoner types found at Chesterford, and a few bits of Samian ware. One of these was a small saucer with the simple pointed leaf pattern around the margin. Another was a piece of a handsome basin with a winged figure and part of a hunting scene in relief. A nearly perfect mortarium and some bits of glass were also found. There were various iron objects, among which the most interesting was a curved knife with a notch on the back.

Owing to the difficulty of procuring room for laying out and comparing the fragments, they had been unable to restore many of the vessels.

Mr Cordeaux exhibited a bronze spear-head found last year at Walton-on-Thames and three coins which had been found at Caistor in Lincolnshire, one certainly of Saxon workmanship, and a copy of the issue of Constantius, known generally as "the horseman type;" it would be hard to classify the other two, either as of Saxon or Romano-British design. All that can be said is that they are barbarian copies of some Roman issue, one bearing on the obverse a head with a rayed crown, which on the later Roman brass almost supplanted the bay wreath.

Mr Wortham exhibited a volume of Churchwardens' accounts from Bassingbourn (exhibited previously by Mr Lumby, Feb. 24 and May 4, 1868), which he described as follows :

In the vestry at Bassingbourn, a parish about 13 miles from Cambridge, there is, for a parish church, a large and interesting Library. Among the books therein contained is the Book of the Churchwardens accounts, extending from 1498 to 1540. The Book itself is in good preservation, most of it well written, and legible. It contains an inventory of the furniture, Vestments, &c., commonly used for Divine Service in 1498 the year in which most of the inventory was made; and besides this the accounts for money received and expended, during the 40 years which the book covers.

The inventory of the Church furniture contains many curious and unusual words. A *cowcher* is mentioned; and this, from another part of the book, we find is the same thing as an *Antiphonar*. Professor Skeat very kindly wrote me a most interesting letter in answer to my queries as to what a *cowcher* meant, and he explained it to be a large book "that was always left couched or lying down in its place, not portable like the port-hors or breviary. Perhaps it was identical with the *Ligger*, *i. e.* *lier down*, a book too big to be carried. In modern days the big book in a merchant's office is called a ledger, *i. e.* a *ligger* or lying down book from its size." The word *quayere* occurs in the expression "in quayeres for the Masse of

Jhesu." 'Bolsteres' "Itm one Epistoll book...with two Bolsteres of lateync." A hallowed and an unhallowed superaltar is also referred to: and 'the Table standing on the Altar,' which according to Parker in his glossary of Architecture is equivalent to Reredos. An item in the inventory is 'ij smalle capis for Chylder of red sylke:' and one of the books belonging to the church appears to have been 'the bybull.'

By far the larger part of the book is taken up with the parish accounts. This consists of 140 pages of receipts and payments kept by the churchwardens from year to year. We find recorded in them the names of many persons belonging to families who flourished in the parish and neighbourhood in the 16th century. Among these the name Bolnest frequently occurs (some members of which were benefactors to the church as recorded in the inventory); 'Itm j chalys the gyft of Robt. Bolnest;' Turpin; Lynne, a family afterwards connected with the Cromwells, Oliver's mother being a widow of one of the Lynnes. Chichely of Wimpole is mentioned. "Mr Harre Chychely," who was great-nephew of the Archbishop and grandson of Sir Robert Chichely, twice Lord Mayor of London.

From the accounts we find considerable information as to the price of labour and materials. A man was paid 11*d.* for '3 days dryssing the church wall:' a bricklayer and his man were paid at the rate of 1*s.* a day for building the church wall; his 'server' was paid 2*s.* 8*d.* for 8 days work, and 'his boy,' was paid 12*d.* for 4 days wages. Besides this they are allowed 7*s.* for their board. Land, on the other hand, appears to have been comparatively cheap; letting for only 10*d.* an acre, an amount far below the proportionate value of land in the parish of Bassingbourn at the present time.

There is a curious article mentioned in this portion of the book called 'a tryndull' 'rec' of the gathering among the wyffes to the tryndull,' and in another place '12 lb. of wax bought for the tryndall.' Was this a wheel-shaped stand to hold tapers for burning before the images? There are also one or two items referring to the répair of the 'Organs.'

One whole page is devoted to an account of the expenses connected with an image of St George, which appears to have been made at Walden. The maker of the image was paid £10. 13*s.* 4*d.*, and the painter received 30*s.* The carriage to Bassingbourn and incidental expenses appears to have come to 10*s.* 7*d.*

The most interesting part of the book, however, is that referring to the mystery play which was 'had on St Margarets day A.D. 1511, of the holy martir Seynt George...in bassingbourn west end.' A list is given of 27 neighbouring parishes, which contributed towards the play sums varying from 5*s.* to 6*d.* The play appears to have been held in a field in the West End of Bassingbourn, that part of the parish towards Litlington; since "Giles Ashewell paid 12*d.* for 'easement of his.croft. to play in.'" The car-

painter John Good received 16*d.* for 'workmanshippe of falchons and tormentoures,' and a certain John Bocher was paid 16*s.* for painting the falchons, tormenteres and axes. The item for fitting the Dragon, and expenses of carriage came to 8*d.*

May 10, 1880. Professor Hughes, F.S.A., President, in the chair.

The following new Members were elected :

- C. Bidwell, Esq., M.A. (Trinity College), Ely.  
 Captain P. Going, R.N., Traverston Lodge.  
 Rev. C. S. Harris, M.A., Mepal Rectory.  
 Rev. H. Latham, M.A., Trinity Hall.  
 G. Parker, Esq., M.A., St John's College.  
 F. W. Payne, Esq., Trinity Hall.  
 J. S. Reid, Esq., M.L., Caius College.  
 T. M. Vipian, Esq., Sutton House, Isle of Ely.

A Paper by Mr C. W. King was read upon an agate-onyx cameo (of which a photograph to size was exhibited), remarkable alike for its unusual size (6 in. × 4 in.), the beauty of its engraving, and the interesting subject which it represents. (See Communications, Vol. IV., No. XXVIII.)

Mr Wace exhibited a rubbing of an incised slab in the Dutch language in the nave of St Mary's Church, Haddiscoe, on which he remarked as follows :

The slab of which a rubbing is shewn is not referred to in any work on the subject, or in Blomefield's History of Norfolk. The number of brasses or slabs in this country in memory of foreigners is not large, and of these very few are in the vernacular. This is in Dutch, and appears to read, as has been suggested by Professor Skeat, "Hier liit begravē Barbele Ians Pier Piers dē Diickgrave wiif, &c., *i.e.*, Here lies buried Barbele Ians wife of Pier Piers the Dykegrave, died anno 1525, the 2d day of December." In the centre is a shield suspended: the arms (or merchants' marks) are not clear. Some of the words also are not very distinct. The *dykegrave* was thus probably one of the overseers of the embankment in the marshes of the district.

A rubbing was also shewn of an inscription of a much mutilated brass in the adjoining church of Toft Monks, which reads: "Orate pro animabus Iacobi Wadby et Mabelle confortis sue que obiit a° d' M° cccc l xxx iiii."

Professor Hughes and Mr Jenkinson described the results of further excavations in the gravel pit near the kiln at Great Chesterford, and also in the Rev. Lord Charles Hervey's grounds, by whose kind permission they were enabled to excavate some interesting pits on the south side of the road.

They find that there is a considerable difference in the group of pottery in the different pits, but the variation is such as to suggest that they were the rubbish pits of households of different wealth and position rather than that they belonged to different periods. In the pits near the kiln coarse kitchen-ware predominated; in the pits in Lord Charles Hervey's grounds there were more ornamented vessels of the kind usually known as drinking cups.

In one pit they found what seemed to be the *débris* of a house which had been destroyed by fire. At the bottom there was, as is commonly the case, a layer of sand, in and on which were bones, oysters and broken pottery. But after some two feet or so of this had accumulated the fire seems to have taken place, and the charred wood, the scorched plaster, and the fire-reddened clay was swept up and filled the rest of the pit to a depth of about seven feet.

From these fragments we learn that the house, or that part of it which we have here the remains, was made of a not very stout wattle, on which a mixture of clay, sand and straw or rough grass was laid, and the whole plastered over with a fine mortar. This was painted red, probably in large panels with surrounding bands of white; of all of which specimens were exhibited.

A door or large chest covered with strong crossbars of iron seems to have perished in the flames. The iron, much rusted, was found with portions of charred wood attached.

Mr Magnússon offered some remarks upon a *littera fraternitatis concessa* Wytfrido Juarii filio de Insula de Ysland. (See Communications, Vol. IV., No. XXX.)

May 24, 1880. Professor Hughes, F.S.A., President, in the chair.

The following new Members were elected :

- G. F. Cobb, Esq., M.A., Trinity College.
- Rev. W. M. Gunson, M.A., Christ's College.
- Rev. A. F. Kirkpatrick, M.A., Trinity College.
- G. H. Rendall, Esq., M.A., Trinity College.

The following officers were elected for next year :

*President.*

Professor T. McK. Hughes, M.A.

*Vice-President.*

J. W. Clark, Esq., M.A.

*Auditors.*

Rev. J. B. Pearson, D.D.

F. C. Wace, Esq., M.A.

*New Members of Council.*

Professor C. C. Babington, M.A., F.R.S.

Rev. R. Burn, M.A.

F. Whitting, Esq., M.A.

Mr Fawcett and Mr Lewis were re-elected to the offices of Treasurer and Secretary respectively.

The Annual Report (see pages iii, iv) mentioned successful excavations by members of this Society at Great Chesterford and Barrington, and promised the issue of several books during the coming year.

Professor Hughes made the following remarks upon the present manufacture of pottery in the Pyrenees :

We have not many descriptions of the mode of manufacture of pottery among rude tribes or people where primitive modes are still kept up, and yet it is from such observations alone that we can hope to obtain any satisfactory evidence as to the conditions which we may infer prevailed among the makers of the primeval pottery we find in caves, in graves, or refuse heaps.

One such case I had an opportunity of examining with Sir Charles Lyell under the guidance of M. Vausennat some years ago.

At Ordizán, near Bagnères de Bigorre in the Pyrenees, there is a clay derived from the subaërial decomposition of various igneous and metamorphic rocks, which has been found by experience to be especially adapted for making pottery. The process is very simple. The clay is kneaded in small quantities at a time, and the potter, generally a woman, sets herself down by a lump of it, having in front of her a round piece of wood about 18 inches across, fastened by V-shaped braces to a peg which turns in a heavy wooden stand. A piece of clay is placed on this round moveable table, and while the table is turned with the left hand the clay is moulded with the right. Lump after lump is added, and the whole worked into form with the fingers, a simple wooden scraper about six inches long, and a wet rag. A hole about six feet across and two feet deep is dug in the ground. The vessels having been allowed to dry and harden in the air for a time are packed in dry fern in this hole, each vessel being also filled with fern. They are thus built up into a beehive-shaped mass rising about four feet above the ground, and the whole is covered with sods, leaving openings for draught here and there. The fern is fired, and when the fire is burnt out the vessels are finished.

In this way vessels resembling exactly those found in the caves and dolmens are now manufactured and used in the Pyrenees. The additions are made in lumps, and therefore when a spiral is seen, it is due to the fingers being withdrawn from the centre as the table is turned by the hand, and does not indicate the clay coil method described by Mr Hartt as so common in Brazil and the rest of South America.

Mr Neville Goodman exhibited and described some Burial Urns found near the mouth of the River Amazon. (See Communications, Vol. IV., No. XXXI.)

Mr Jenkinson exhibited four British coins, one of *Tinc(omnius)* from Farnham, and three of *Verica* (his brother) from near Alton.

1. Obv. TINC in an oblong tablet. Rev. A horseman.

2 and 3. Obv. a leaf; across it VIRI [the other (v)ERI].

Rev. A horseman with shield and (?) spear co. F (in one the F retrograde).

4. Obv. COM F

Rev. A horseman as in (2) and (3); above VIR, below REX.

Mr Griffith exhibited two urns from Peru, from the Tombs of the Incas, of similar pottery, and with coatings of fine clay, of red and light yellowish colour, exactly similar in this respect to those exhibited by Mr Goodman; they also had the human figure, in one case with the hands and arms held in the same position as on his, in the other with just a human face as it were carved on the stem of the Mandiora, the roots representing the body and legs. He suggested that the key pattern might have arisen from a repetition of lines representing in a conventional way the eyes, eyebrows and nose, comparing the Anglo-Saxon ornament springing from the same origin, passing through the Y (upsilon) on their coins and culminating in the Fleur-de-lis.

Mr Griffith exhibited a perforated flat sandstone pebble, lately found at Ditton, with two worked tynes of red deer. A number of Roman remains are found in the same spot, but these are apparently confined to holes filled with black earth, 'ash-pits,' which were dug into the clunchy soil underneath the surface soil. These three specimens, however, came from this clunchy soil, where it had not been disturbed, and were probably pre-Roman. The stone might have been used as a net-weight.

The President communicated the following letter, dated May 14, 1880, which he had received from Mr William White of Trinity College Library, respecting the Roman kiln at Great Chesterford (see above, pp. xvi and xxiv):

"In your Paper read before the Cambridge Antiquarian Society, on the 16th of February last, I understood you to state that the kiln in which the various objects you exhibited had been found, was a kiln used for burning or baking pottery. Pardon me if I presume to differ in opinion from you, and to suggest that the shape of your kiln is such that it would be impossible to load it with anything that would require careful handling; for the weight of things in the upper part of the kiln would crush those in

the lower. Again, how could it be loaded? Where could a man stand to do it? He could not reach down a depth of six feet or more.

Now, for the purpose for which I believe it was used, it is the correct shape, namely, for the burning of lime. A lime-kiln is loaded in the following manner: a fire is kindled at the bottom, and a layer of lime is put on the fire; on the top of that is placed a layer of cinders and small coals, when these are well burned, another layer of lime, and so on, until filled. The lime at the bottom being ready first, is raked out through a small doorway near to the bottom, when the whole mass, from the shape of the kiln, easily slips down; and more coals and lime are added at the top.

Now I find that potter's kilns were of a very different form. One was discovered in 1815, by Mr Layton, at Caistor, near Norwich, of which a sketch is given in Vol. xxii. of the *Archæologia*. Another was found by the Hon. R. C. Neville in a field called Oak Field, in the parish of Ashdon. I think that Mr Neville speaks doubtfully as to its use, when he says, "The building, which appeared to have been a kiln, used by the Romans for the burning of pottery, or more probably of bricks, stood," &c. The fact seems to me to be that Mr Neville had only discovered the flues of a kiln, and not the kiln itself. The accompanying sketch of this "kiln" is as given by Mr Neville in the 10th volume of the *Archæological Journal*. (See fig. 1.)

Now we will look at a potter's kiln, found by Mr George Joslin at Colchester: here you find the kiln built on the top of the flues, which are very similar to those discovered by Mr Neville. I have crept into these flues, (see fig. 2) and found the top of them vitrified by the intense heat, as shewn in the specimen before you. The top of these flues formed the bottom of the kiln, upon which the pottery was placed. It was pierced with a number of holes (see fig. 3) to allow the heat to pass more freely into the kiln. When loaded it was arched over with clay, which appears to have been removed, wholly or in part, when the vessels were sufficiently baked. There was a pit near the furnace where the potters threw their broken or spoilt vessels. Amongst the Roman remains at Castor in Northamptonshire, a round kiln was found with the bottom perforated in a similar manner to the one named above. This is figured in plate xl. of Mr Artis' *Durobriva of Antoninus, Identified and Illustrated*."

Mr White commented on some Roman graves discovered at Hunstanton in September 1879. (See Communications, Vol. IV., No. XXXII.)

Mr Redfarn exhibited an ancient tally-board, on which he made the following remarks:

In older times the tally, in some form or other, must have been in daily use in nearly every household, and even at this time, although almost a thing of the past, the tally-board may occasionally be found in use for keeping a milk score, or a reckoning at a village alehouse. In the second part of the play of "King Henry VI.," scene 7, *Jack Cade* says, "Our fore-

Fig. 1.

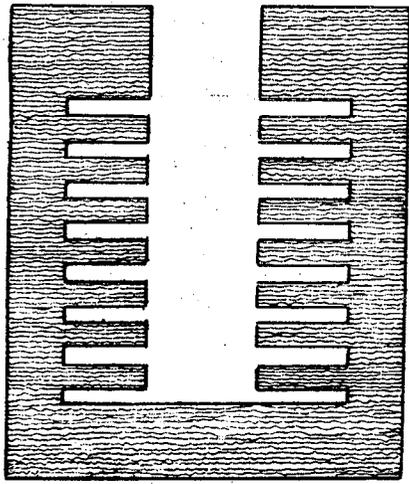


Fig. 2.

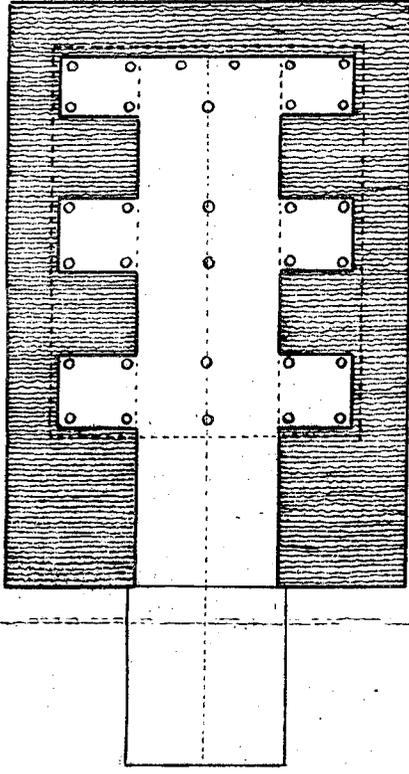
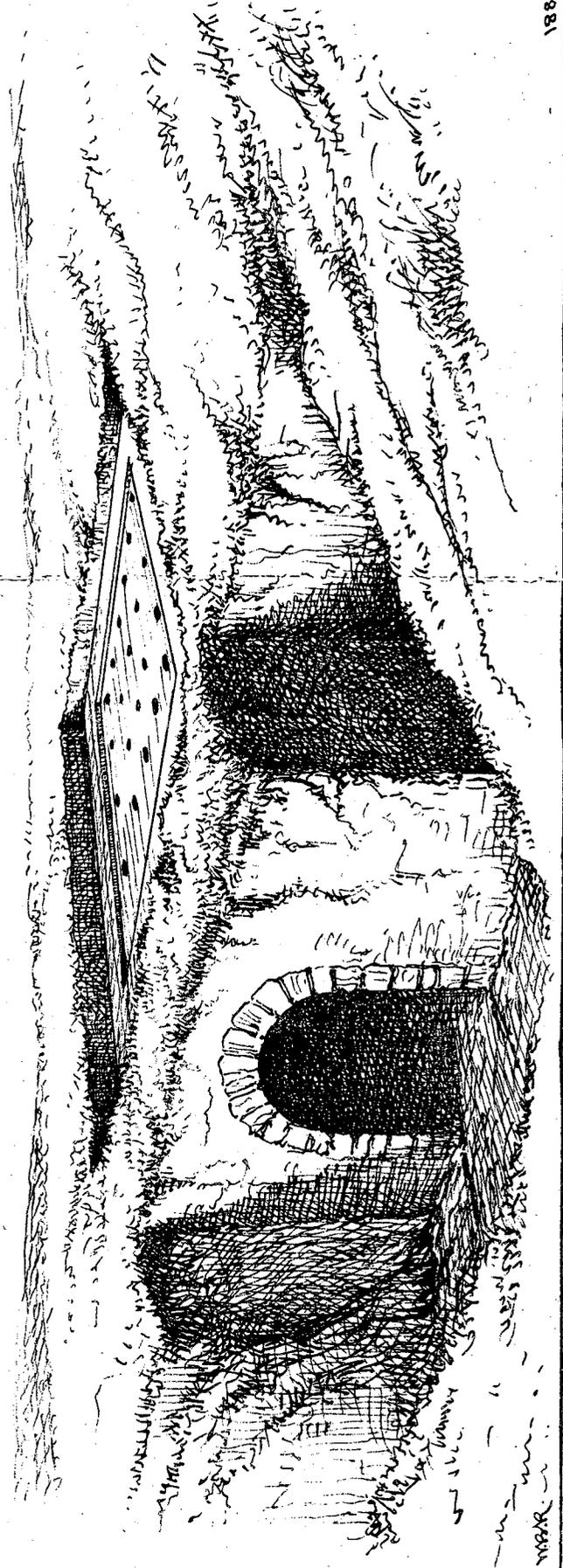
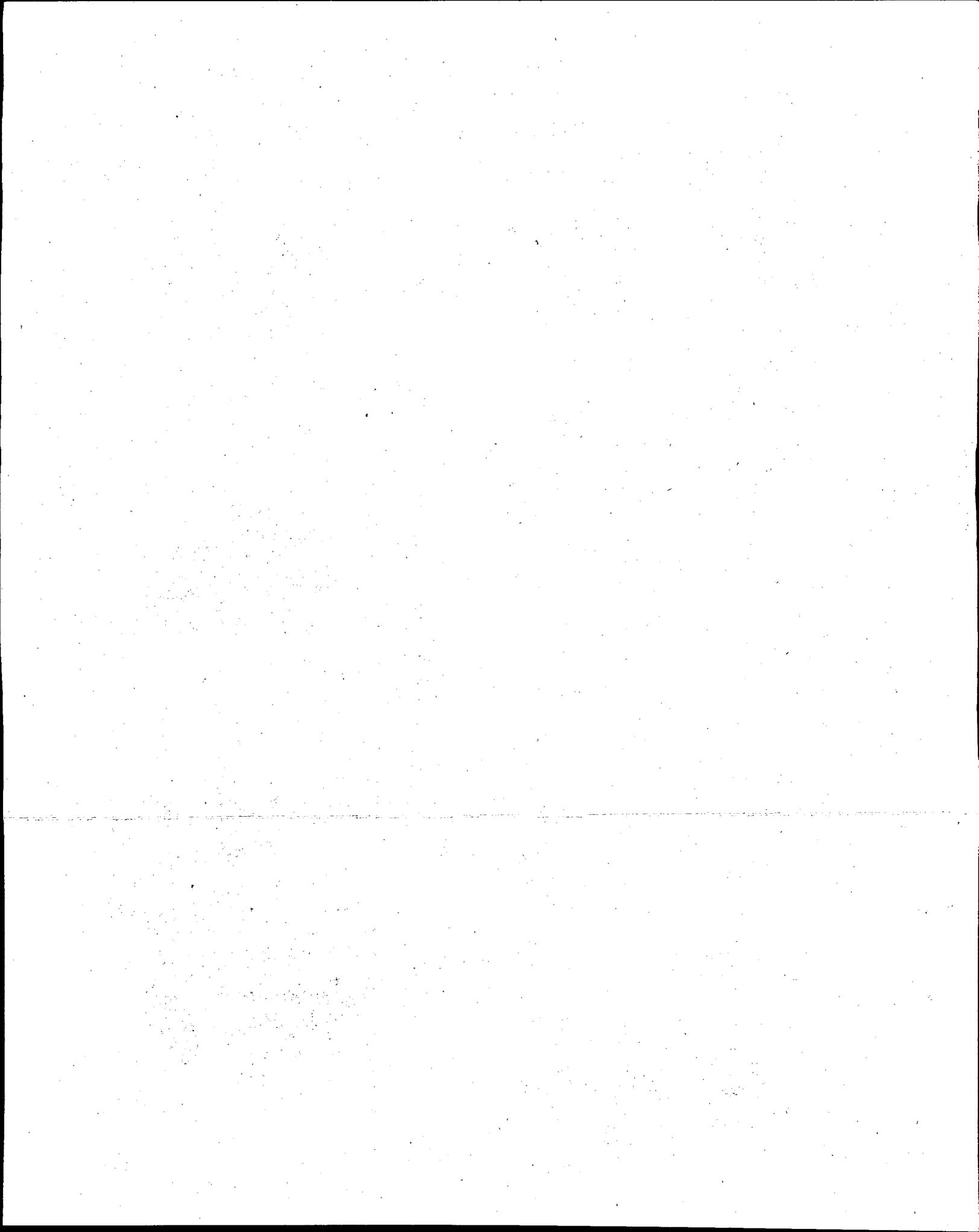


Fig. 3.





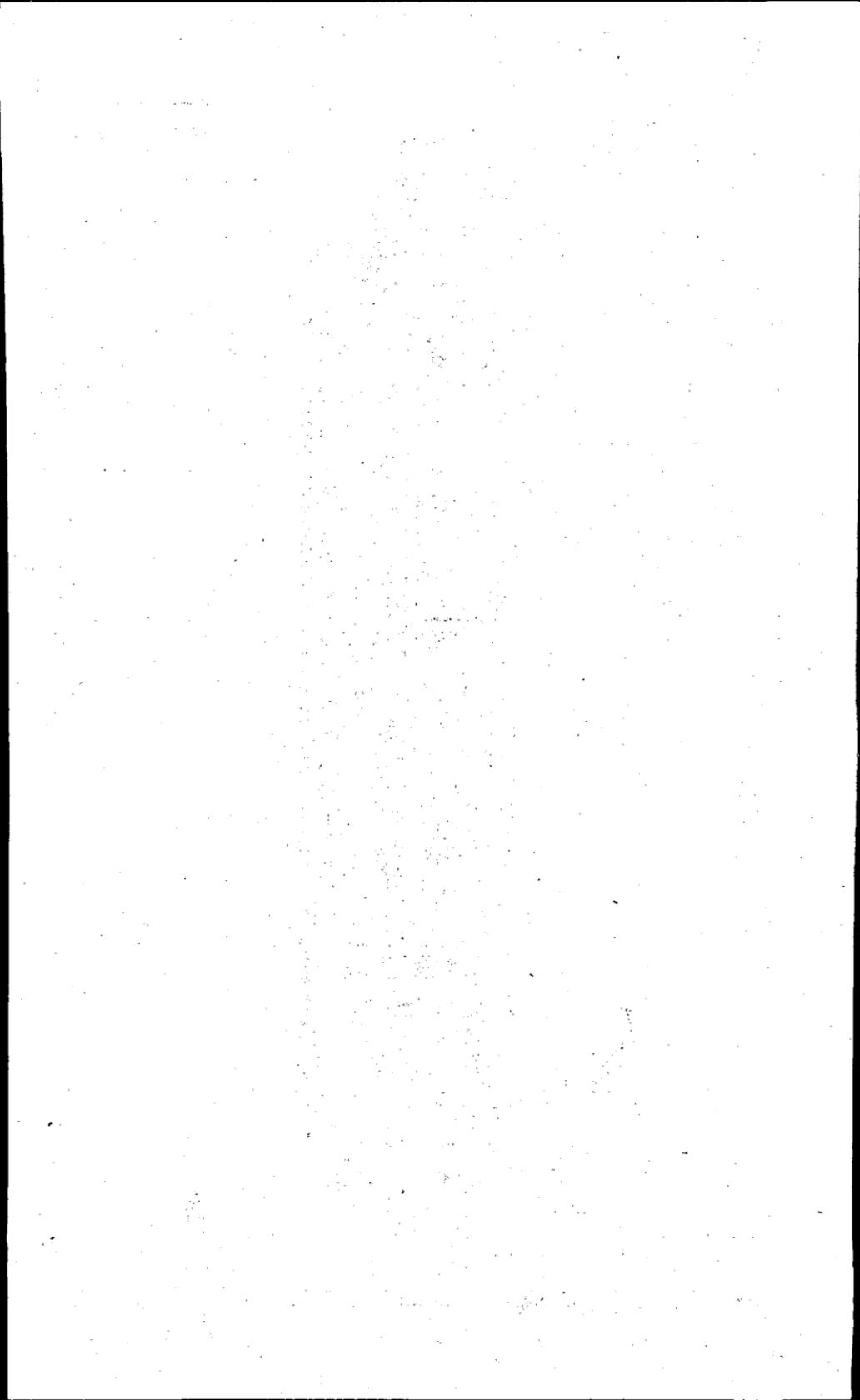
Drawn about one fifth  
the size of original



1880.

COWELL'S ANASTATIC PRESS,  
IPSWICH.

CARVED OAK TALLY BOARD IN THE COLLECTION OF MR. W. B. REDFARN.



fathers had no other books but the score and the tally," and in sonnet 122 line 10, Shakespeare writes, "Nor need I tallies thy dear love to score."

The tally-board exhibited is probably a late 16th or early 17th century tally, of dark oak, carved in relief and divided into small panels, each of which contains a representation of a peacock, a hooded-falcon, a swan or some other bird; the lower part of the board is formed as a shield, which has carved upon its face two other smaller shields suspended from a hunting-horn. One of these shields bears the arms of the Lucy family, the other, what appears to be, the arms of the city of Amsterdam.

The subjects of the carving give rise to the supposition that this tally-board may have been used for keeping a record of the game supply at some house of importance; the reckoning or score would be kept on the back of the board, which is quite plain and smooth.

It measures 31 inches in length,  $6\frac{1}{2}$  in. wide, and about half-an-inch in thickness, and is in very perfect preservation.

The tally-board is in the collection of Mr Redfarn.

Mr Lewis observed that the use of the tally in keeping the accounts of the nation is fully described by Sir John Lubbock in an article on Money in *The Nineteenth Century* for November, 1879.

## L A W S .

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I. THAT the Society be for the encouragement of the study of History, Architecture, and Antiquities; and that such Society be called "THE CAMBRIDGE ANTIQUARIAN SOCIETY."

II. That the object of the Society be to collect and to print information relative to the above-mentioned subjects.

III. That the subscription of each Member of the Society be *One Guinea* annually; such subscription be due on the first day of January in each year: on the payment of which he shall become entitled to all the Publications of the Society, during the current year.

IV. That any person who is desirous of becoming a Member of the Society, be proposed by two Members at any of the ordinary Meetings of the Society, and ballotted for at the next Meeting: but all Noblemen, Bishops, and Heads of Colleges, shall be ballotted for at the Meeting at which they are proposed.

V. That the management of the affairs of the Society be vested in a Council, consisting of a President, (who shall not be eligible for that office for more than two successive years,) three Vice-Presidents (of whom the Senior shall retire at each annual meeting and be ineligible for re-election during the next two years), a Treasurer, a Secretary, and not more than twelve nor less than seven other Members, to be elected from amongst the Members of the Society who are graduates of the University. Each Member of the Council shall have due notice of the Meetings of that body, at which not less than five shall constitute a quorum.

VI. That the President, one Vice-President, the Treasurer, and the Secretary, and at least three ordinary Members of the Council shall be elected annually by ballot, at a General Meeting to be held in the month of May; the three senior ordinary Members of the Council to retire annually.

VII. That no Member be entitled to vote at any General Meeting whose subscription is in arrear.

VIII. That, in the absence of the President, the Council at their Meetings shall elect a Chairman, such Chairman having a casting-vote in case of equality of numbers, and retaining also his right to vote upon all questions submitted to the Council.

IX. That the accounts of the receipts and expenditure of the Society be audited annually by two auditors, to be elected at the Annual General Meeting; and that an abstract of such accounts be printed for the use of the Members.

X. That the object of the usual Meetings of the Society be, to read communications, acknowledge presents, and transact miscellaneous business.

XI. That the Meetings of the Society take place once at least during each term: and that the place of meeting and all other arrangements, not specified in the Laws, be left to the discretion of the Council.

XII. That any member be allowed to compound for his future subscriptions by one payment of *Ten Guineas*.

XIII. That Members of the Society be allowed to propose Honorary Members, provided that no person so proposed be either resident within the County of Cambridge, or a member of the University.

XIV. That Honorary Members be proposed by at least two Members of the Society, at any of the usual Meetings of the Society, and balloted for at the next Meeting.

XV. That nothing shall be published by the Society, which has not been previously approved by the Council nor without the author's name being appended to it.

XVI. That no alteration be made in these Laws, except at the Annual General Meeting or at a special General Meeting called for that purpose, of which at least one week's notice shall be given to all the Members; and that one month's notice of any proposed alteration be communicated, in writing, to the Secretary, in order that he may make the same known to all the Members of the Society.

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*It is requested that all Communications intended for the Society, and the names of Candidates for admission, be forwarded to the Secretary, or to the Treasurer, 1, Silver Street, Cambridge.*

Subscriptions received by the Treasurer, or by his Bankers, Messrs Mortlock and Co., Cambridge; or at the Bank of Messrs Smith, Payne, and Smith, London, "To the Cambridge Antiquarian Society's account with Messrs Mortlock and Co., Cambridge."

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CAMBRIDGE ANTIQUARIAN  
COMMUNICATIONS,

BEING

PAPERS PRESENTED AT THE MEETINGS

OF THE

Cambridge Antiquarian Society.

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No. XXII.

BEING No. 4 OF THE FOURTH VOLUME.

1879—1880.

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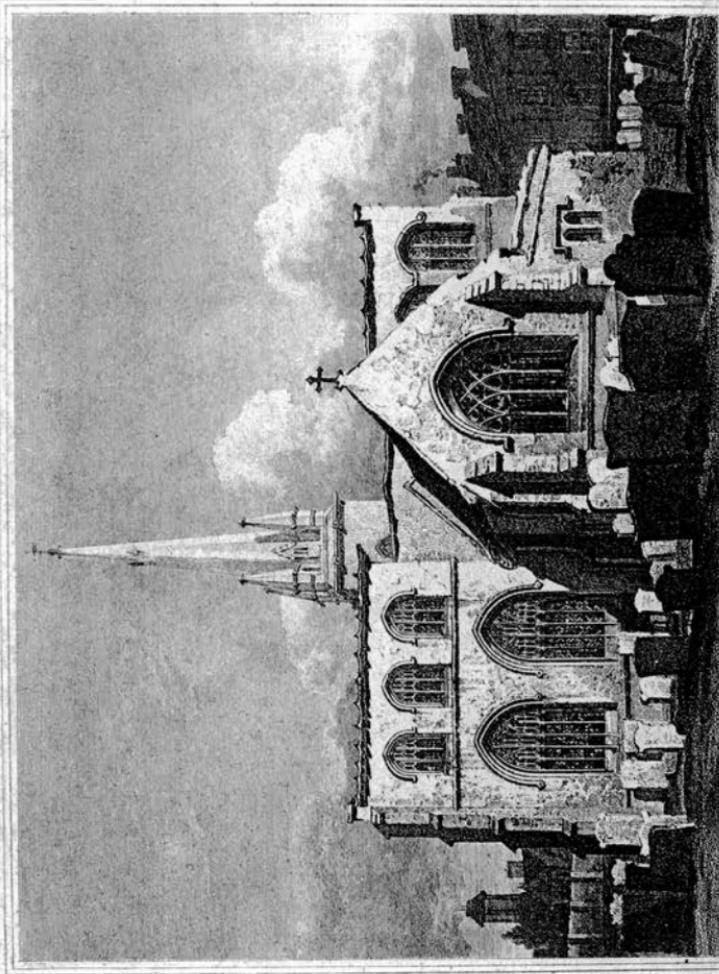
1881

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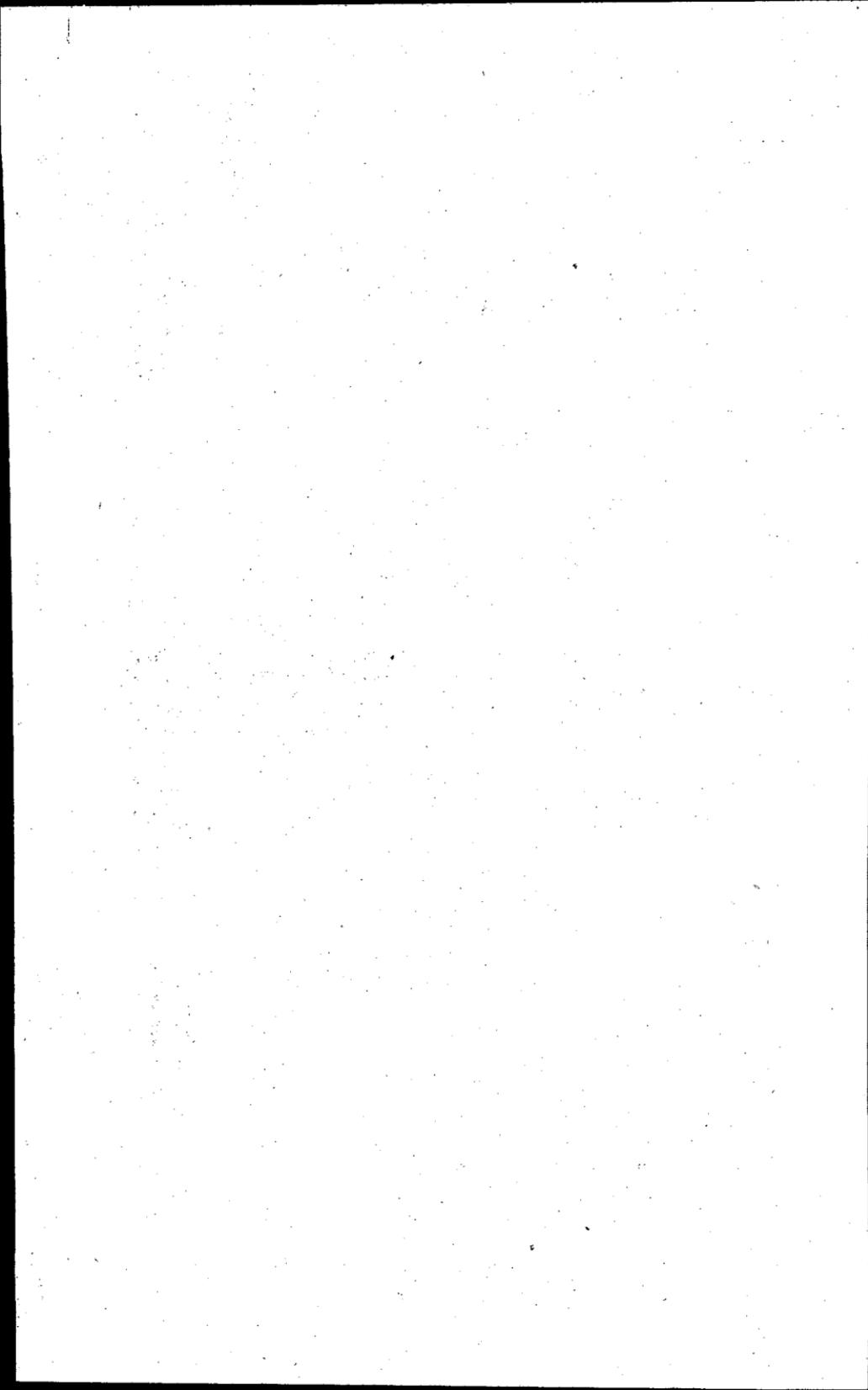


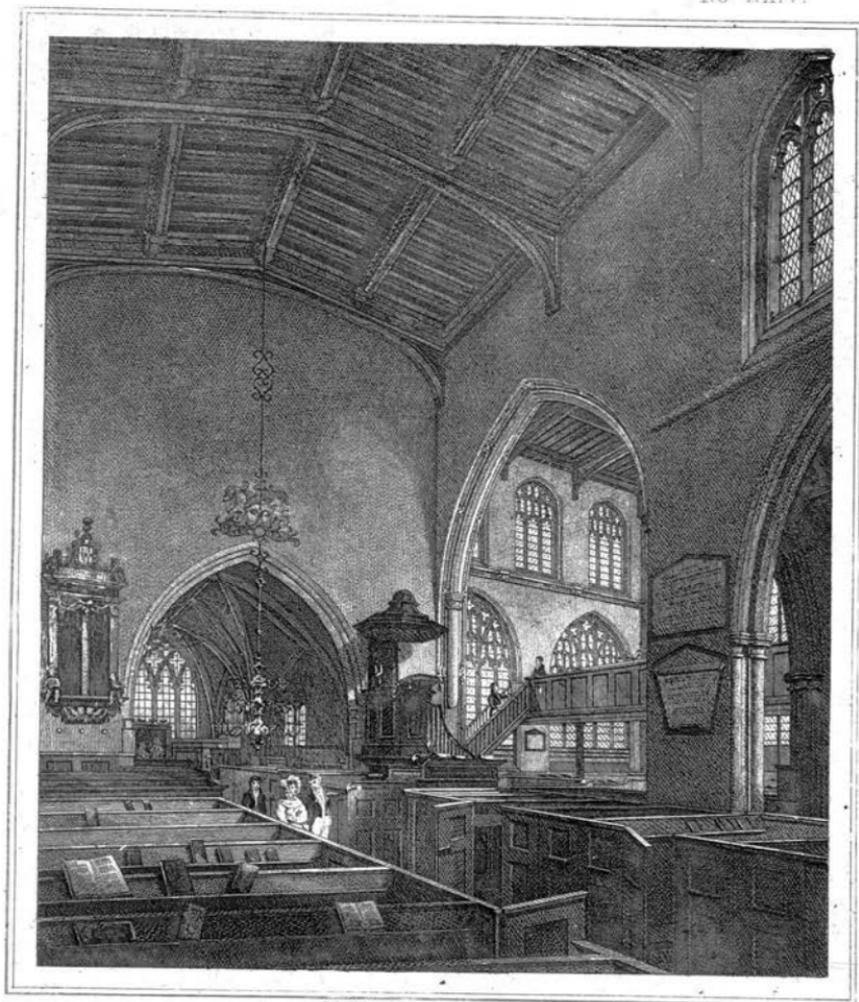
Engraved by H. C. Mansel

Drawn by J. F. Neale

TRINITY CHURCH  
CAMBRIDGE.

As it existed in 1824. shewing the old Decorated Chancel, taken down in 1833.

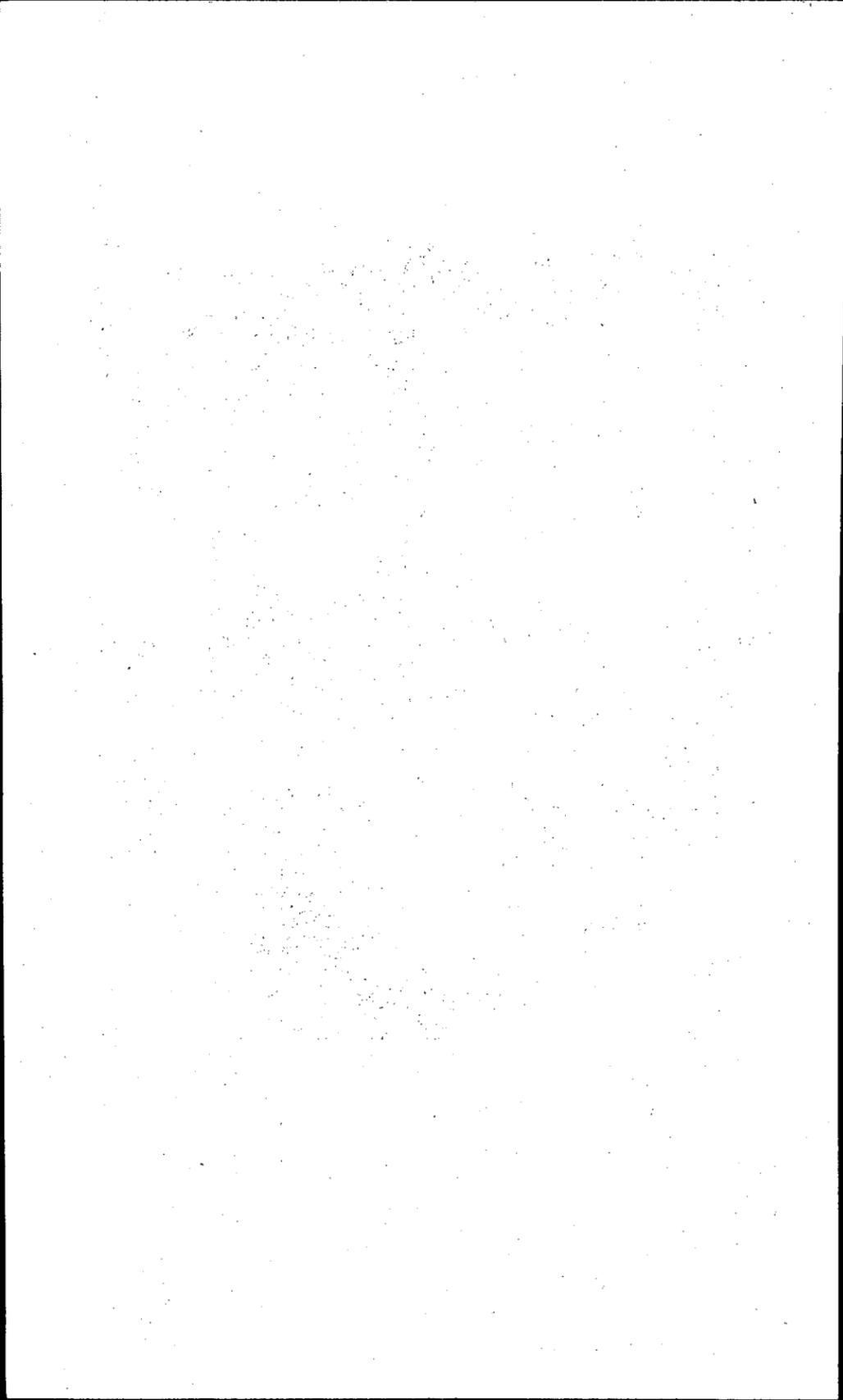




*J. & H. S. Storer del. & sc. Cambridge.*

### TRINITY CHURCH.

Interior (1824), shewing the pulpit in which M<sup>r</sup> SIMON preached from 1782 to 1833 and the Vaulting of the old Decorated Chancel.



XXIV. NOTES ON THE PAST HISTORY OF THE CHURCH  
OF HOLY TRINITY, CAMBRIDGE. Communicated  
by the Rev. J. BARTON, M.A., Christ's College,  
Vicar of the Parish. (With three Plates.)

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[November 17, 1879.]

I CANNOT pretend on the present occasion to offer to the members of the Cambridge Antiquarian Society anything like a complete or exhaustive account of the past history of the Church of the Holy and Undivided Trinity. My own antiquarian knowledge and opportunities for research would not at all qualify me for the performance of any such office, nor are the materials from which any such history could be compiled sufficiently numerous, so far as my present sources of information extend, to entitle my communication of this evening to be regarded as anything more than a few illustrative "notes." My hope is that the few gleanings which I have been able to bring together, throwing light upon the past history of this interesting old parish Church, may be the means of eliciting further information from other explorers in the same field, whether members of our own Society or otherwise, which may help to complete the record of the past, and enable possibly some future Incumbent of Trinity Church to present what may be with more justice called a "history" of the Church.

The earliest notice that I have been able to meet with of the Church dates back to the latter half of the twelfth century,

at which time, according to Dr Caius' *History of the University*, published in 1574, this Church, in common with some others in the town, was burnt down in an extensive fire which raged through the town in the year 1174<sup>1</sup>. This statement is so far borne out by the structure itself, for the oldest part of the Church, the western bell-tower, is evidently thirteenth, or at latest fourteenth century work.

The pier arches on the south side of the nave belong to this same (Decorated) period, and as the original chancel of the Church taken down at the last alterations in 1833 was also in this style, a low vaulted structure, in keeping with the western bell-tower (see Engravings), it seems probable that when the Church was re-built after the fire, it consisted simply of a tower, nave and chancel, which no doubt then amply sufficed for the parishioners' requirements.

Later on, in the sixteenth century, the south aisle was added<sup>2</sup>, and the two existing transepts thrown out to north and south, to give room for the erection of side altars, of which the Vestry records still extant shew at least four to have existed in the years 1505—1550, viz.: Sepulchre Light; St Erasmus' Light; Our Lady Light; St George's Light.

On the removal of the north transept gallery last year, an interesting relic of one of these side altars was brought to light in the shape of a stone figure of a Bishop with mitre and crozier<sup>3</sup>. It was found in a niche on the east side of the great centre window, partly blocked up by a monument

<sup>1</sup> The historian's words seem to imply that the original structure was built of wood. "Id constat eo anno (1174) fuisse Cantabrigiae implacabile incendium, cujus taedis ut arsit oppidum ita caeterae ecclesiae omnes magna ex parte incensae sunt, templum vero sanctae Trinitatis totum exustum. Hinc cautum credo in futurum ut ejus campanile ex duro et quadrato lapide construatur, ne futuris incendiis obnoxium sit." Caius' *Hist. Cantab. Acad.*, p. 9. See also Fuller, *Hist. of Univ.* § i. 24.

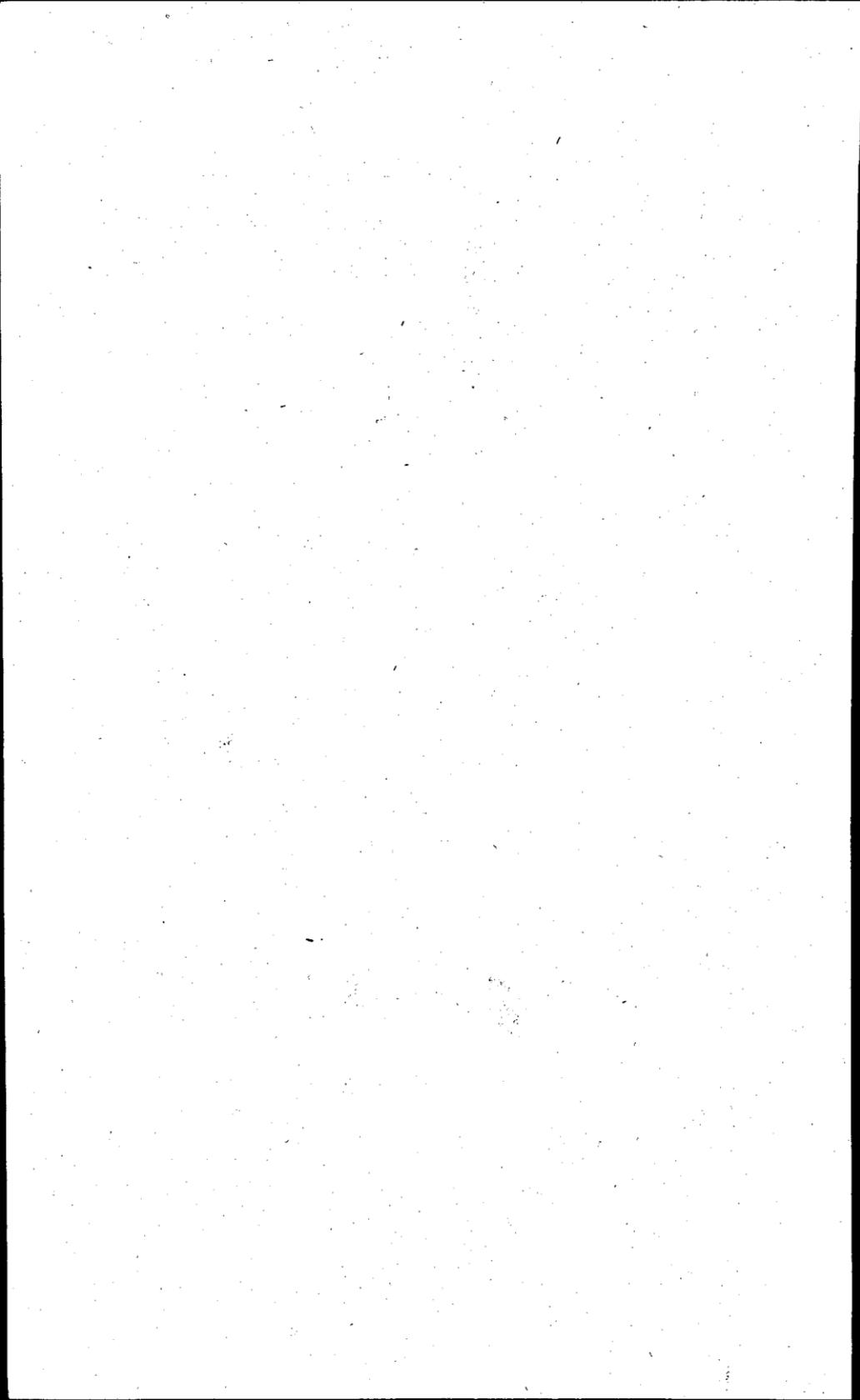
<sup>2</sup> Hugh Chapman, Alderman, left £10 by will in 1520 towards making this aisle.

<sup>3</sup> See the Plate facing this page.



STONE FIGURE OF A MITRED ABBOT.

Discovered on the removal of the N. Transept Gallery,  
in Holy Trinity Church, Cambridge, 1878.



erected to Sir Robert Tabor, who died in 1681, and rose to great eminence as a physician at the courts both of Charles II. and Louis XIV., especially for his successful treatment of fevers, and received the honour of knighthood in consequence. The niche itself is about six feet from the floor, and still bears traces of a somewhat elaborate decoration, of which the tracing exhibited is a sample. It would seem probable that the stone effigy of the saint formerly occupied the niche in which it was found, and that the mutilation inflicted both upon it and the surmounting canopy, of which several pieces were found in the same recess with the figure, was the work of the Parliamentary Commissioner, William Dowsing, who in the winter of the year 1643 (the year it will be remembered of the Westminster Assembly), was appointed under a warrant from the Earl of Manchester for demolishing superstitious ornaments and pictures in the Eastern Counties, and in whose journal, still extant, is recorded the following note of his "visit" to Trinity Church<sup>1</sup>.

Trinity Parish, Dec. 25, 1643. Mr Ewy, Churchwarden. We brake downe 80 Popish Pictures, & one of Xt and God the Father above.

The figure is constructed out of the ordinary clunch of the neighbourhood, and is still in very fair preservation.

If, as seems at least probable, it belonged to one of the side altars already referred to, it may possibly represent St Erasmus, a well-known and very favourite object of devotion in the latter half of the fifteenth century, who was Bishop of Campania, and suffered martyrdom in the reign of Maximinian. The three fingers of the right hand are raised as in the act of blessing. I have not been able hitherto to ascertain the meaning of the rounded body, like a bent knee with drapery over it, in front of the figure; nor can I discover any incident in the life of St Erasmus which serves to throw any light upon it<sup>2</sup>.

<sup>1</sup> Baker's MSS., Vol. xxxviii. p. 457. Cooper's *Annals*, III. 367.

<sup>2</sup> Since the above was written, some fresh light has been thrown upon

On the 16th July, 1376 (I here follow Mr Cooper), Thomas de Arundel, Bishop of Ely, granted his licence to the Vicar and Parishioners to change the feast of dedication (which then fell in the time of Sturbridge fair, when the parishioners were much occupied with the business thereby occasioned) to the 9th of October.

In 1530 a dispute arose between the Vicar and Parishioners as to the mode of electing the parish officers. At this period there appear to have been elected annually two wardens of the Church, two wardens of the Sepulchre light, two wardens of the Crucifix light, two wardens of St Erasmus' light, two wardens of St George's light, and two wardens of our Lady's light, the latter being women. Dr Cliffe, Chancellor of the diocese, after hearing all parties, made an order that from 14 April, 1531, the election should be made by six persons, viz., two named by the outgoing Churchwardens, two by the four "counsellors" or auditors, and two by the other four nominees. This mode of election continued up to the year 1725, when for some cause unexplained it was discontinued, and the plan adopted of both wardens being chosen in open vestry by the whole body of Parishioners.

Passing from Pre- to Post-Reformation times, we find Trinity Church occupying a distinguished position in the early part of the seventeenth century from its connexion with some of the great Puritan preachers and divines, such as Sibbes, Preston and Goodwin; of which several interesting memorials are to be found in the Parish Vestry books, the records of the Cambridge Town Council, and the writings of cotemporaneous annalists, such as Thomas Fuller.

the subject which makes it appear very doubtful if the figure had anything to do with the Altar to St Erasmus, and points rather to its being the effigy of an Abbot, as indicated by the monastic-hood, possibly one of the Abbots of W. Dereham, to which the Church formerly belonged. (See Cooper's *Memorials*, Vol. III. 370.)

The connexion of Sibbes with Trinity Church was as follows.

Some time about the close of the sixteenth century a Lectureship appears to have been established by public subscription in Cambridge, with the object of securing for the *Town* the same opportunities for regular and systematic instruction in the truths of Holy Scripture which had been for some years enjoyed by the University, with such men as Cartwright, Chaderton and Whitaker occupying the Divinity Chairs, and preaching from the pulpit of Great St Mary's. These Lectureships appear to have originated during the age immediately following the Reformation, and to have been intended, like the "prophesyings," for the encouragement of which Abp. Grindal had a few years before brought upon himself Queen Elizabeth's grave displeasure, to meet to some extent the great need that existed for well-instructed parish clergy. The endowments of many town parishes were miserably small, the great tithes having been absorbed by some monastic establishment, the members of which contented themselves with stated periodical visits to the different Churches thus affiliated to them, and left the ministerial duties to be performed by men of very modest attainments, and but little qualified to preach Sermons. In Holy Trinity Parish, for example, the Commissioners appointed under the Commonwealth to enquire into the provision made for preaching ministers, found that the entire endowment consisted of a Vicarage-house worth about 40s. per annum, and that the parishioners had no settled minister, or other maintenance for a minister, but this said 40s. They consequently recommended that the parish should be united to that of St Andrew the Great, and that the Barnwell part of the parish should be united to Barnwell.

Such being the state of things, it was not to be wondered at that for some time after the Reformation there should have been a paucity of competent clergy, and hence the necessity for

Lecturers who might to some extent supply the lack. Such no doubt was the origin of the Trinity Lectureship, as of others in Cambridge and elsewhere. The name of the Incumbent of that date has been preserved in the following document, which is inscribed between the leaves of the Churchwardens' Accounts for the years 1611 and 1612.

*A coppye of the general request of y<sup>e</sup> inhabitants of o<sup>r</sup> p<sup>is</sup>he deliv<sup>d</sup>  
To Mr Sibbs, publique p<sup>re</sup>acher of y<sup>e</sup> Towne of Cambridge.*

We whose names ar heerunderwritten, y<sup>e</sup> Churchwardens and P<sup>re</sup>shioners of Trinity p<sup>is</sup>he in Cambridge, with y<sup>e</sup> ful and fre consent of Mr Jhon Wildbore o<sup>r</sup> minister, duely considering the extream straytnes & div<sup>er</sup>se other discomodities concerning y<sup>e</sup> accustomed place of y<sup>r</sup> exercises, & desireing as much as in vs lyeth y<sup>e</sup> more publike benefit of yo<sup>r</sup> ministry, doe earnestlye entreat you wold be pleased to accept of o<sup>r</sup> p<sup>is</sup>he Church which al of vs doe willinglye offer you for & concerning the exercising of yo<sup>r</sup> ministry & awditorye at the auntient and usual daye & houre. In witnes hereof we have heervnto set to o<sup>r</sup> hands this 22<sup>nd</sup> of Noveber 1610.

JOHN WILBORE, Minister.

Edward Almond } Church-  
Thomas Bankes } wardens  
and by 29 Parishioners.

That the Lectureship in question was not confined to Trinity Parish appears not only from the designation given to Sibbes of Public Preacher for the *Town* of Cambridge, but also from some loose sheets which have been preserved among the Parish Accounts, and bound up at the end of the volume, in which there is a list given of the subscribers to a fund for erecting a new gallery for the special accommodation of those

non-parishioners who wished to hear the Lecture, these belonging to many different parishes (Note B).

Sibbes was at this time Fellow of St John's and had taken his B A. degree in 1598/99. He was born at Tostock in Suffolk, in 1577, so that he was then 33. Some remarkable men had for some years previously occupied the pulpit of the adjoining parish of St Andrew the Great; such as William Perkins, Fellow of Christ's (d. 1602, aged 44), and his successor, Paul Baines, and it appears to have been through the influence and preaching of the latter that Sibbes was led to embrace those tenets of which he afterwards became so distinguished an exponent. "It pleased God," says the biographer Clarke, "to convert him (i.e. Sibbes) by the ministry of Master Paul Baines, whilst he was Lecturer at St Andrews in Cambridge." Having graduated M.A. in 1602, Sibbes was shortly afterwards ordained, and soon acquired considerable distinction, as in 1608 we find him spoken of as a preacher "of good note." Hence doubtless the request which came to him from the Minister, Churchwardens and Parishioners of Trinity to accept the use of their Parish Church for the delivery of his Sunday afternoon Lecture, previously given elsewhere, possibly in St Clement's Church, where Chaderton had been Lecturer for some 16 years before his appointment to the Mastership of Emmanuel<sup>1</sup>, but which evidently was inadequate to contain the numbers who flocked to hear him.

Sibbes' ministry at Trinity was not however of very long duration, for in 1615 the Lectureship was summarily sup-

<sup>1</sup> Dr Chaderton was Lecturer at St Clement's from about 1570 to 1586, and was immediately succeeded, according to Clarke, by Michael Bentley, Fellow of Christ's, but as I find no further allusion to any Lectureship at St Clement's after 1610, it seems not unlikely that it was subsequently transferred to Trinity. (*Lives of Thirty-two English Divines*, Ed. 1677, p. 146.)

pressed<sup>1</sup>, probably by Laud's influence, who was now coming into power, and took no pains to conceal his dislike both to Puritans and their preaching. His cause was however warmly espoused by Sir Henry Yelverton and other powerful friends, and they secured for him the preachingship of Gray's Inn, which he seems to have retained till his death. He was not however entirely cut off from Cambridge, for several of his published Sermons appear to have been preached in the University pulpit, and in 1626 he was elected Master of St Katharine's Hall.

The Trinity Lectureship thus ceased for a time, but after a while, Clarke tells us in his *Life of Preston*, upon the urgent solicitations of the townsmen, the Bishop of Ely (Dr Andrewes) consented to license to it a Mr John Jeffries, Fellow of Pembroke Hall, who preached there some years, but on the latter's promotion to the living of Dunmow the post again became vacant in 1624, and there then ensued a very keen contest for the post. The townsmen and subscribers to the Lectureship, among whom we find the name of the celebrated carrier, Hobson, wished to elect Dr Preston, then Master of the newly-founded College of Emmanuel, and successor to the distinguished Dr Chaderton, and "to make it better worth his acceptance," as Fuller informs us in his history of the University, "they agreed to raise the stipend from £40 or £50 to £80 a year." He was opposed by Paul Micklethwaite, Fellow of Sidney, who was supported by the Bp. of Ely, and by all the heads of Colleges. "The

<sup>1</sup> In accordance with the following Royal mandate: "We commaund that no new erected Lectures or Sermons be permitted in any parish of the Towne that may draw away Scholars from Catechising"—*hinc illæ lachrymæ!*—" & Divine Service on Sundayes or Holy Dayes, or on the week days, being no holy day, to withdrawe Scholars from their attendance at the exercises of Learning, Lectures, Disputations or Declamations, either publique or private." It was further enacted that no Fellow of any College should be permitted to read any ordinary Lecture or to preach in any parish of the Town, except St Mary's, without the Bp. of Ely's license. (Cooper's *Annals*, III. 130. See also Grosart's *Life of Sibbes*, p. xl.)

contest," says Fuller, "grew high and hard, insomuch as the Court was engaged therein," on both sides, in fact, for while the heir-apparent and the Duke of Buckingham favoured Preston, the King, acting no doubt under Laud's influence, was equally anxious to prevent his appointment. "Many admired," continues Fuller, "that Dr Preston should stickle so much for so small a matter as an annual matter of 80 pounds, issuing out of more than thrice 80 purses. But his party pleaded his zeal, not to get gold but to do good in the place, where (such the confluence of scholars to the Church) he might 'generare Patres', beget begetters, which made him to waive the bishopric of Gloucester (now void and offered unto him) in comparison of this Lecture. At Dr Preston's importunity the Duke of Buckingham interposing his power secured it unto him. Thus was he at the same time preacher to two places, (though neither had cure of souls legally annexed,) Lincoln's Inn, and Trinity Church at Cambridge. As Elisha," —the quaint old historian goes on to add—"cured the waters of Jericho by going forth to the spring-head and casting in salt there, so was it the design of this Doctor for the better propagation of his principles, to infuse them into these fountains, the one of Law, the other of Divinity. And some conceive that those doctrines by him then delivered, have since had their use and application<sup>1</sup>."

Preston must have been in every respect a remarkable man. Born of good family, he was educated at Queens' College, and "such was his extraordinary learning and parts," says Middleton<sup>2</sup>, "that at the age of 22 he was admitted Fellow of his College. He studied almost everything, even judicial astronomy, and the planetary nature and power of herbs and plants (!!), and attained to such a knowledge in simples and compounding

<sup>1</sup> Fuller's *History of the University*, Ed. Prickett and Wright, p. 309.

<sup>2</sup> *Biographia Evangelica*, Ed. 1816, Vol. II. p. 460.

of medicines, that it used to be said if he had failed in divinity he might have been another Butler"—referring to an eminent physician of that period. He was a good logician and an able disputant, and had a principal part allotted to him in the disputations held at the Commencement before King James I. when he visited Cambridge, shortly after his accession. The king was so well pleased on this occasion, and with him particularly, that he determined soon to pay Cambridge a second visit, and Preston had thus an opportunity afforded him for raising himself to favour and dignity, which, to the great surprise of his friends, he was at little pains to improve, the reason being that, as his biographer remarks, "having found the *treasure in the field* of the gospel, he wisely sold all things that stood in competition with its purchase." He appears to have been a most popular Tutor, and a no less popular Preacher, his lectures in Divinity given in the Chapel of Queens' College, and subsequently in St Botolph's Church, being largely resorted to, both by students of other Colleges and by townsmen. Trinity Church was as a natural consequence thronged, as soon as he succeeded to the Lectureship, and this not by townsmen only, but by undergraduates and senior members of the University also, as the following document shews, which I find written on the blank reverse pages of the Churchwardens' accounts for the year 1626.

"Whereas, such p'sons as are interested in the seates of the gallerie of this Church to sit there dureinge the time of the lecture, having paid for the same to the p'ish, and yet notwithstanding are displaced by others haveinge not interest there, to their greivance and wronge; and unles redresse herein be speedely had, such p'sons soe greived will withdraw their cotribucions from the said lecture. For remedie whereof it is ordered and agreed unto by a joynt consent of all the p'ishioners, that from henceforth noe p'son nor p'sons of what

condyc'on soever except such who have interest in the seats shall be permytted to goe up into the galleries untyl the bell have done tollinge; and then yf any place be voyd or may be spared, to p'mytt in the first place grave divines, and after them such others as shall be lyked of by such as shall keep the dore, and yf any who have interest in the seates shall bringe any stranger to be placed there, and will have him to have his place in the gallerie, then such p'son bringing such stranger to keepe belowe and take his place els where for such tyme; and yf any person interested in the seats doe not repair to the Church before the bell have done tollinge then he to lose his place for that tyme.

It is likewise ordered by ye like consent that such p'sons as have interest in any of ye seates in ye Church shall not have it particularly to themselves to place and displace whour they will, but only to have ye use of the seats during the tyme of the lecture for their owne p'sons, and to receave into them such other of the parish, yf any such come, as shall belonge to such seate, and such others likewise as are people of qualitie who doe contribute to ye lecture, and not to receave any children into their seats. It is further ordered that noe seats eyther in ye galleries or in ye Church shall be hereafter disposed of to any without the consent of the parishioners at a publiq meetinge in the Church."

This was the last preferment Dr Preston had, and he retained it till his death, which took place two years afterwards (July, 1628), at the early age of 41. His stern self-discipline and untiring labours told doubtless severely upon a naturally delicate constitution. One of his last conscious acts was to pray that God would raise up fit men to occupy the places he was leaving: for the College, that it might continue a flourishing nursery of religion and learning; for Lincoln's Inn, that God would from timē to time furnish it with able preachers; and

that He would also provide for his lecture at Cambridge, which had cost him so much trouble to obtain<sup>1</sup>.

Preston's successor in the Lectureship was Thomas Goodwin, who afterwards seceded to the Independents, and was during the Commonwealth President of Magdalen College, Oxford. It was during his tenure of the office that, two years later (May 11th, 1630), the following letter relating to it was addressed to the Vice-Chancellor by Dudley Carleton, Viscount Dorchester, one of the principal Secretaries of State.

To My Rev<sup>d</sup>. Friend Mr Dr Buts, Vice-Chan., &c.

Sr,

By reason of his Majesties late directions concerning Lecturers, that they should read Divine Service according to the Liturgy before their Lectures, and the afternoone Sermons to be turned into Catechising, some doubt hath been made of the continuance of the Lecture at Trinity Church in Cambr: which for many yeares past hath been held at one of the clocke in the afternoone, without Divine Service read before yt, & cannot be continued at that hower yf the whole Service should be read before the Sermon begin. Whereupon his Majestie hath been informed that the same is a publick Lecture, serving for all the Parishes in that Town (being 14 in number), & that the University Sermon is held at the same tyme, which would be troubled with a greater resort than can be well permitted yf the Towne Sermon should be discontinued; & that the same being held at the accustomed hower, there will be tyme enough left after that Sermon ended, and the Auditory departed thence, to their own parish Churches, as well for Divine Service as for Catechising in that & all other Churches in the Towne, which could not well be yf Divine Service should be read in that Church before the Lecture; besides the Catechising in that

<sup>1</sup> Clarke's *Lives*, p. 113.

Church would hereby be lost. Upon these Motives his Majestie being graciously pleased that the said Lecture may be continued at the accustomed hower, & in manner as yt hath been heretofore used, hath given me in charge to make knowne to yow his Royall pleasure accordingly, but under this caution that not only Divine Service but Catechising be duely read and used after that Sermon ended both in that & the rest of the Churches of the Towne; & that the Sermon doe end in convenient tyme for that purpose, soe as no pretext be made either for the present or in future tyme by color of the foresaid Sermon to hinder either Divine Service or Catechising which his Majestie is resolved to have maintained. And so I bidd you hartily farewell & rest

Yours to doe you Service,

From Whitehall

DORCHESTER.

the 11th of May, 1630.<sup>1</sup>

There is no doubt that at this time the Trinity Lectureship had not only become a well-established institution, but was also felt to be an important power in Cambridge. A further illustration of this is to be found in a poem of Randolph's on "Importunate Dünnes," in which, after a curious malediction on Cambridge tradesmen, he adds:

And if this vexe 'um not, I'll grieve the Towne  
With this curse: States, put Trinity-Lecture downe.

RANDOLPH'S *Poems*, Ed. 1640, p. 119.

In 1632 Goodwin, after holding the office of Lecturer at Trinity for four years, was also presented by the Crown to the Vicarage of the same Church (Rymer's *Foedera*). He did not however retain this preferment long, for in the very next year he seceded from the Church of England and joined the Independents, having become as it would seem thoroughly disgusted at Laud's high-handed way of dealing with the Puritans, and the deliberate profanation of the Lord's Day authorized by the re-enact-

<sup>1</sup> From the Baker MS. xxvii. 137.

ment of the Declaration for Sports<sup>1</sup>; while his hands were being further tied by the increasing stringency with which conformity was pressed. On Goodwin's secession, Dr Sibbes, now Master of Katharine Hall, appears to have succeeded him as Vicar, his presentation bearing date 21 Nov., 1633, and he doubtless held the Lectureship also, but his tenure of the office was also for a very brief period, for he died on the 5th of July, 1635, at the age of 58. Both Lectureship and Incumbency having thus again become vacant, a certain Mr R. Tourney is stated to have succeeded to the latter, but he too appears to have only held it for a year, for in May 1636 he was succeeded by a Mr John Howorth, about whom history is silent.

The only other records extant relating to the Lectureship, that I have been able to light upon, are notices in the Cambridge Corporation Common Day Book, as given by Mr Cooper, as follows:

On Aug. 17th, 1657, the Mayor was voted by the Corporation a yearly allowance of 20 marks "for and towards the entertainment of Ministers such as he shall think fitt to invite to dynner upon the lecture days holden at Trinity Church on Wednesday in every weeke for & during the continuance of the said Wednesday Lecture there." This, it will be observed, was in the days of the Commonwealth. It is also mentioned in Birch's Life of Abp. Tillotson, that whilst at Cambridge he was a very attentive hearer of sermons, of which in that time there was both great and good store, he generally hearing four every Lord's Day, besides the weekly Lecture at Trinity Church on Wednesdays, which was preached by a combination of the

<sup>1</sup> Comp. Short's *History of the Church*, § 559. In confirmation of this I also quote two curious entries from the Trinity Churchwardens' accounts for 1635.

"Paid for the book reading of Recreations read by Mr Wright 5s. 0d.  
Paid to Mr Austen for a presentment for not reading the  
booke of liberty that yeare ..... 2s. 0d."

worthiest and best preachers in the University at that time, all of them Fellows of Colleges<sup>1</sup>.

In 1660, so runs the Camb. Corporation Common Day Book, Thos. Senior, B.D., was chosen Town Lecturer, to preach every Lord's Day before the Mayor, Aldermen and Burgesses at Trinity Church, at one o'clock in the afternoon, with a salary of 20 marks per annum. Further notices of a similar arrangement appear at intervals, from 1667 to 1756, the salary varying from £6 to £10 per annum<sup>2</sup>. In 1756 it was finally ruled that the Mayor for the time being should appoint his own Chaplain. The Lectureship from that date seems to have become a mere appendage to the Vicarage, the appointment resting in the hand of the Subscribers and Parishioners. In 1782 the appointment to the living of the Rev. Chas. Simeon, Fellow of King's College, opened out a new era in the history of the Church, and raised it once more, after an interval of 150 years, to even a more important place than it had occupied even in the days of Sibbes, Preston and Goodwin.

#### NOTE A.

[The following Note has since been kindly supplied by Mr Bradshaw, in elucidation of the various spellings of the name of St Erasmus, and in reference to the conjecture subsequently hazarded by Prof. Skeat (see *Proceedings of December 1*) that the *Rosamour* of the years 1509—11 might be a corruption of the Provençal Rocamadour.]

The first volume of the Trinity Parish Churchwardens' accounts extends from 1504—05. to 1530—31. After this no accounts are entered till 1557—58, and this with two portions of 1558—59 and 1562—63, which were never properly entered, conclude the volume.

<sup>1</sup> Cooper's *Annals*, Vol. III. p. 468.

<sup>2</sup> Cooper's *Annals*, III. 526. These appointments however were not, as Mr Cooper seems to think, appointments to the Lectureship itself, but only to the post of Chaplain to the Mayor and Corporation, which for 100 years or more appears to have been usually, if not exclusively, held by the Trinity Lecturer.

The Light of Saint Erasmus occurs in every account from 1504—05 to 1529—30 inclusive; but except elections of wardens of the Light, and receipts of money from them, or a note of the stock of wax in their keeping, the only entries which mention the name are these:

1507—08: Item paid to a Glasier for mendyng of the Glase wyndowes and for takyng down of two wyndowes on the south syde next Seynt Trosonus ..... vj<sup>s</sup>.

1513—14: Item payed to the glasyer for setting vp the pane of Glasse next Seynt Herasme ..... iij<sup>d</sup>.

1518—19 (among the Receipts): Et de Thoma Johnson et Thoma Robynson Gardianis luminis sancti Jherasime ..... vj<sup>s</sup>. viij<sup>d</sup>.  
in factura vnus le beme<sup>1</sup> coram eodem ymagine ..... j beme.

This last entry may be compared with the following entry in the accounts of 1526—27:

Item payed to M<sup>r</sup> D<sup>r</sup> Manfeld for a pece of tymber of xvij foot seint Georges beame ..... iij<sup>s</sup>. ix<sup>d</sup>.

All the accounts mention a Light of St George, and in 1506—07 there is a separate account of receipts and payments connected with setting up the image of St George.

From the entry in 1507—08 it seems probable that the altar of St Erasmus stood against the east wall of the south transept at the end furthest from the nave. This may be enough to render it unlikely that the effigy discovered in the corresponding portion of the *North* transept is that of St Erasmus, even apart from other considerations. But that there was an altar of St Erasmus in the church is, I think, beyond all possible question. The clergy were no doubt many of them ignorant in Henry the Seventh's reign. But it is impossible to conceive that

<sup>1</sup> The *beme* here referred to seems to have formed the super-altar. In Bp. Alnwick's *Novum Registrum Ecclesiae Lincolnensis* the Treasurer is directed to provide on certain festivals "sexdecim cereos super trabem secus altare," on others "unum cereum super trabem altaris," and on others again "tres cereos super trabem altaris." So the Light of St Erasmus would be *super trabem*, on the beam, which would be *secus altare*, behind the altar, and yet *coram ymagine*, burning before the image of the Saint.

people should even then have confounded a Saint with a place of pilgrimage, as has been suggested. From one cause or another a great devotion to St Erasmus was developed towards the end of the fifteenth century. In a little printed Dutch prayer-book of 1484, in the University Library, there is a written supplement of devotions to St Erasmus. Again in Caxton's Golden Legend, which he finished so far as the text was concerned in 1483, there is no mention of St Erasmus; but in the re-issue printed about 1489, the legend of St Erasmus is added to fill up the vacant space at the end, and occupies the last place in all the subsequent editions. These are only two instances out of many, but they are enough.

As for the spelling of the name, it is undoubtedly much corrupted. But this is the case with other names, and cannot excite surprise. It occurs 33 times in English and 31 times in Latin, and the following statement of the entries, written in order, only separating the English from the Latin, may be of use, beyond the immediate purpose of this notice, by serving to show what sort of corruptions were prevalent.

These are the sixty-four entries in the accounts, so far as the name of the saint is concerned :

ENGLISH.		LATIN.	
1504—05	Sent Resemos leght (1) Sent Tresymòs leght (2)	1509—10	Sancti Heresemi (13)
1505—06	Sent Thressymos leght (3)	1511—12	Sc'i Herasami (15) Sc'i Herasimi (16)
1506—07	Seynt Tresemòs leght (4)	1512—13	Sc'i Herazame (18) Sc'i Herazame (19)
1507—08	Seint Trosomus (5) Seint Trasesomus lyte (6)	1513—14	Sc'i Herasme (21) Sc'i Herasme (22) Sc'i Herasme (23)
1508—09	Sent Tresemos leght (7) Seynt Rasamus light (8) of Seynt Rasamus (9) Saynt Rasemus light (10) Seynt Rasemes light (11)	1514—15	Sc'i Herasime (25)
1509—10	Seynt Rosamour lizt (12)	1515—16	Sc'i Herasseme (27)
1510—11	Seynt Rasomour lizt (14)	1517—18	Sc'i Jherasime (29) Sc'i Jherasime (30) Sc'i Jherasemé (32)
1511—12	Seynt Herasme light (17)	1518—19	Sc'i Jherasimé (33) Sc'i Jherasime (34)
1513—14	Seynt Herasme (20)		

ENGLISH.		LATIN.	
1514—15	Seint Herasime lyght (24)		Sc'i Jherasime (35)
1515—16	Saint Herasme (26)		Sc'i Jherasime (36)
1517—18	Seint Rasyme light (28)	1519—20	Jhereseme (39)
	Sancte Jherasime (31)	1520—21	Jhereseme (42)
1519—20	Seint Jheresme light (37)	1521—22	Sc'i Erasimi (44)
	of Seint Jherame (38)	1522—23	Sc'i Erasemi (46)
1520—21	Seynt Rasamus light (40)	1523—24	Sc'i Erasmi (48)
	of Seynt Jherane (41)	1524—25	Sc'i Erassimi (51)
1521—22	Seynt Erasmus ligh (43)	1525—26	Sc'i Erasimi (53)
1522—23	Seynt Erasemyes light (45)	1526—27	Sc'i Erasmi (55)
1523—24	Seynt Rosamours light (47)	1527—28	Sc'i Erasemi (57)
1524—25	Seynt Roseamours light (49)	1528—29	Sc'i Erazami (59)
	Seynt Errassme light (50)		Sc'i Erazami (60)
1525—26	Seynt Erasmours lyght (52)		Sc'i Erasmi (61)
1526—27	Seynt Erasmurs lyght (54)	1529—30	Sc'i Erasmi (63)
1527—28	Seint Erasmus lyght (56)		Sc'i Erasmi (64)
	Scancte Erasmus lyght (58)		
1529—30	Scancte Erasmus lyght (62)		

In the earliest entries, which are in the handwriting of Harry Cresswell, one of the Churchwardens, the first syllable of the name is dropped and the *t* of the word *Saint* attracted, as we are told in the case with the word *tawdry*, derived from *Saint Awdrey*. Later on, we find the first syllable, but it is aspirated, as is too common now. Still further on, the aspirate is turned into an I or J, as we hear many people say *years* for *ears*. The *a* of the second syllable becomes either thinned into *e* or broadened into *o*. The *s*, which even we sound as *z*, we sometimes find written *z*. The *sm* is very commonly separated by a vowel sound, as we often hear now in such words as *schis'm*. Finally the *us* at the end of the word is sometimes found *-urs* or even *-ours*. But it is of course a silent *r*; and the greatest offender in this way, Edward Heynes, who was Bursars' clerk of King's College, himself writes it with perfect correctness when he writes the word in Latin. The forms in *Jhe-* are almost exclusively in the handwriting of John Thirleby who was town-clerk of Cambridge, and father of Thomas Thirleby who was Bishop of Ely.

But enough, and perhaps more than enough, has been said to throw some light upon the altar of St Erasmus. No doubt the whole volume of accounts will soon be accessible in an easily legible form.

H. B.

NOTE B.

The following is the Gallery Account, as given in the Churchwardens' Accounts for the year 1616—17.

(Leaf 132<sup>b</sup>.) [Defaced and illegible.].....g[all]ery.

The accompte of Edward Almond seene and reade before the parishioners uppon Lowe Sundy. Aprill 27. 1617.

(132<sup>ba</sup>.) Received of these undernamed of our owne parishe these severall sommes.

Of Mr Woodward		Of Thomas Beart	13 4
Of Mr Greene		Of Mr Prior	13 4
Of Mr Amy	4 <sup>s</sup> 00 <sup>d</sup>	Of Materius Pepis	13 4
Of John Cooper	10 0	Of John Pepis bycause he had	
Of Mr Beeton	10 00	given to the old gallery	3 4
Of Marke Nitingall	10 00	Of John Tennant	13 4
Of Thomas Lovington	10 00	Of Edmond Porter	13 4
Of Thomas Oliver	10 00	Of Tho. Crab	13 4
Of John Hurst	10 00	Of Edward Armyne	10 00
Of William Rowland	10 00	Of Edward Gibson	6 8
Of Mathew Maddy	10 00	Of James Preyst	6 8
Of Thomas Bankes	3 4	Of Obedia Perkins	6 8
Of Stephen Wilmot	3 4		
Of John Harper	4 00	(132 <sup>bb</sup> .)	
Of fraunces Shilborne	6 8	<i>Saint Andrewes parishe.</i>	
Of Mrs Smyth for her sonne		Of Mr John Atkinson	1 <sup>li</sup> 12 00
William Richerdson	6 00	Of Henry Dowinge	14 00
<i>Great St Maries parishe.</i>		Of William Hammond	13 4
Of Mr North Harison	13 4	Of Richard Ranew	13 4
Of Mr Sparrowe	13 4	Of Nathaniell Harding	13 4
Of Mr Baldwyn	13 4	Of John Bawd	10 00
Of Mr Cradocke	2 <sup>li</sup> 00 00	Of John Wilson	6 8
Of Mr Allen	1 <sup>li</sup> 00 00	Of Henry Wilson	6 8
Of Mr Williams	1 <sup>li</sup> 00 00	<i>Michaell parrishe.</i>	
Of Leonard Greene	13 4	Of Mr Pincase	17 <sup>s</sup> 8 <sup>d</sup>
Of Tho. Perkyns	13 4	Of John Wheler	6 8
Of Tho. Jury	13 4	Of Georg Burton	6 00

*Allallowes parishe.*

Of William Archer	13	4
Of Roberte ffintofte	13	4
Of John Johnson	6	6
Of goodman Chambers	13	4

*Clement parishe.*

Mr Tompson	1 <sup>li</sup>	00	00
Of Mr Badcocke	13	4	
Of William Collett	13	4	

(194<sup>aa</sup>.)*Saint Peters parishe and St Gyles.*

Of Roberte Twelves	13 <sup>s</sup>	4 <sup>d</sup>
Of Mathew Dennys	13	4
Of Mr Smyth that married Mr Smythes daughter	10	00

*Saint Edwardes parishe.*

Of Michael Watson	13 <sup>s</sup>	4 <sup>d</sup>
Of Tho. Wilson butcher	13	4
Of Tho. Hall butcher	10	0
Of William Wilebore	13	4
Of John Newton	6	8

*Bennet Parrishe.*

Of Mr Davers	ii <sup>li</sup>	00	00
Of Mr Hobson	i <sup>li</sup>	00	00
Of Mr Hutton	10	00	
Of Mr Haslup of Trum- pington	10	00	
Of Thos Robinson Sho- maker	6	8	

[Total £38. 13s. 6d.]

The following entry shews the allotment of seats to the different subscribers.

(194<sup>ab</sup>.)*Placeid in the turn [ ]**[In the 1] seate*

- 1 Mr Allen  
Mr Pincase  
Mr Tompson

*In the 2 seate*

- 2 Mr North Harison  
Mr Baldwin  
Edward Almond

*In the 3 seate*

- 3 Goodman Chambers  
William Collett  
William Wilebore

*In the great gallery*1<sup>o</sup>

- Mr Woodward  
Mr Sparrow  
Henry Downinge  
Thomas Bankes  
William Williams

- Mr Greene  
Mr Amye

- Mr Beeton  
Mr Watson  
Mr Smyth  
Mr Wilson

2<sup>d</sup> scat

- John Badcock  
Roberte Twelves  
Mathew Dennys  
Mr Pryor  
John Cooper  
William Rowland  
Marke Nitingall  
Leonard Greene  
Thomas Jvrye  
Thomas Perkins  
Materius Pepys  
Richard Ranew  
Thomas Lovington  
William Hamont  
Thomas Oliver

(194<sup>ba</sup>.) [3<sup>d</sup> seat]

- William Archer  
John Pepys

Stephen Wilmote  
 Mathew Maddy  
 Thomas Beart  
 Thomas Crab

Roberte flintofte  
 John Tennant  
 Nathaniell Hardinge  
 Edmond Porter  
 John Hurst

4 seat

Mr Haslupp  
 Thomas Robinson

5 seat

Edward Armynt  
 Thomas Hall

ffraunces Shilborne  
 John Bawde

6 seat

Henry Wilson  
 John Wheeler

North corner

John Wilson  
 George Burton  
 Edward Gibson  
 James Preist  
 Obediah Perkyns

South corner

John Newton  
 John Harper  
 William Richerson Jun.  
 John Johnson  
 William Perkyns

(194<sup>bb</sup>.) These seuerall sommes of mony vnderwritten were disbursed by Edward Almond afore said.

Payed to Henry Man according to the agreem <sup>t</sup> made with him to ende & finishe the new gallerie as its done for stufte & workmanship & for bording the Belfree	20 <sup>li</sup> 0 0
payed for borde lath & lyme hare & nayles about the passage and galery	2 <sup>li</sup> 14 <sup>s</sup> 10 <sup>d</sup>
payed the masons for their worke about the gallery	2 <sup>li</sup> 2 <sup>s</sup> 3 <sup>d</sup>
payed Henry Man for dayes workes for his men abut the passage & belfrey besides the former bargaine	18 <sup>s</sup> 8 <sup>d</sup>
payed for matting	15 <sup>s</sup> 3 <sup>d</sup>
payed for 4 casementes	1 <sup>li</sup> 18 <sup>s</sup> 0 <sup>d</sup>
payed for the two Instrumentes for aucthorisinge the building of the said gallery & other charges about the same	2 <sup>li</sup> 11 <sup>s</sup> 2 <sup>d</sup>
payed for an hower glasse	0 <sup>li</sup> 0 <sup>s</sup> 10 <sup>d</sup>
payed the Smyth for keyes & other charges	1 <sup>li</sup> 13 <sup>s</sup> 9 <sup>d</sup>
payed for allowances in bread & beere to the workemen	14 <sup>s</sup> 10 <sup>d</sup>
payed for whitinge the gallery	4 <sup>s</sup> 00
payed for oyling the wall in the gallery	6 <sup>s</sup> 8 <sup>d</sup>
payed Mr Lovington for glasing the 4 new casementes & for fitting other glasse & taking the glasse downe that was taken downe	12 <sup>s</sup> 0
payed the freemasons for mending the Arche over the chancell dore	3 <sup>s</sup> 00
payed for nayles and Cord for the scaffold	3 <sup>s</sup> 10 <sup>d</sup>
payed the Churchwardens for Mr Davers, Tho: Wilson, William Rowland ffraunces Shilborne John Bawde & John Wheeler	4 <sup>li</sup> 6 <sup>s</sup> 8 <sup>d</sup>

Summa . 39<sup>li</sup> 5<sup>s</sup> 9<sup>d</sup>.

The Faculty for erecting this gallery still exists, bearing date March 4, 1615-16, and runs as follows:

Universis et Singulis Christi fidelibus ad quos praesentes literae nostrae testimoniales pervenerint, aut quos infra scripta tangunt seu tangere poterunt quo modo libet in futurum BARNABE GOCHE<sup>1</sup> legum Doctor, officialis venerabilis viri ROBERTI TINLEY sacrae Theologiae professoris dñi Archidiaconi Eliensis legitime constitutus salutem in dño sempiternam ac fidem indubiam praesentibus adhibendam.

AD universitatis vestrae notitiam deducimus et deduci volumus per praesentes: QUOD cum ex testimonio fide digno et inquisitione diligenti adhibita nobis in hac parte constet et luculenter compertum sit ecclesiam parochialem Sanctae Trinitatis infra villam Cantabrigiae, in Com' Cantab' dioc' Elien' nostraeque jurisdictionis, ob numerosas inhabitantium sive parochianorum ibidem multitudinem nimis esse arctam angustam et incapacem ad populum illuc diebus dominicis et festivis aliisque temporibus divina sacrasque conciones ibidem audiendi genua flectendi et orandi gratia confluentem concipiendum;

CUMQUE ulterius nobis monstratum sit ex credibili relatione quorundam EDWARDI BETON et WILLELMI RICHARDSON gardianorum sive oeconomorum modernorum ejusdem ecclesiae, RICHARDI GREEN et RICHARDI HARPER inquisitorum, necnon discretorum virorum WILLELMI WOODWARD et EDWARDI ALMOND et complurium aliorum ibidem habitantium quod diruendo sive permutando quoddam stajariolum sive parvulum tabulatum campanili ejusdem ecclesiae annexum et constructum, et loco ejusdem magis spatiosum stajarium sive tabulatum (a campanili praedicto versus cancellam ejusdem ecclesiae ex australi latere navis ecclesiae praedictae tredecim pedes, et ex boreali latere navis ejusdem ecclesiae triginta tres pedes plus minus longum, latum vero triginta pedes aut eo circiter) aedificando, opportunum huic malo remedium commode provideri posse. Ac proinde ut hoc liberius proficiatur, a nobis instantanter petierunt, quatenus nos praedicti veteris stajarioli diruendi vel mutandi et loco ejusdem aliud spatiosius, prout supra exprimitur, aedificandi et ponendi, sed etiam idem, cum structum et erectum fuerit, sub modo et forma inferius descriptis et recitatis custodiendi allocandi assignandi et disponendi facultatem et potestatem concedere dignaremur;

NOS VERO hujusmodi petitionibus favorabiliter annuentes et tam boni et pii operis expeditionem cupientes, vetus stajarium praedictum diruendi aut mutandi et aliud longitudinis et latitudinis mensuram supra expressam continens loco ejusdem aedificandi et construendi idemque sic constructum populis sive parochianis ad ecclesiam sanctae Trinitatis praedictam diebus dominicis seu festivis aliisque temporibus divina sacrasque conciones ibidem

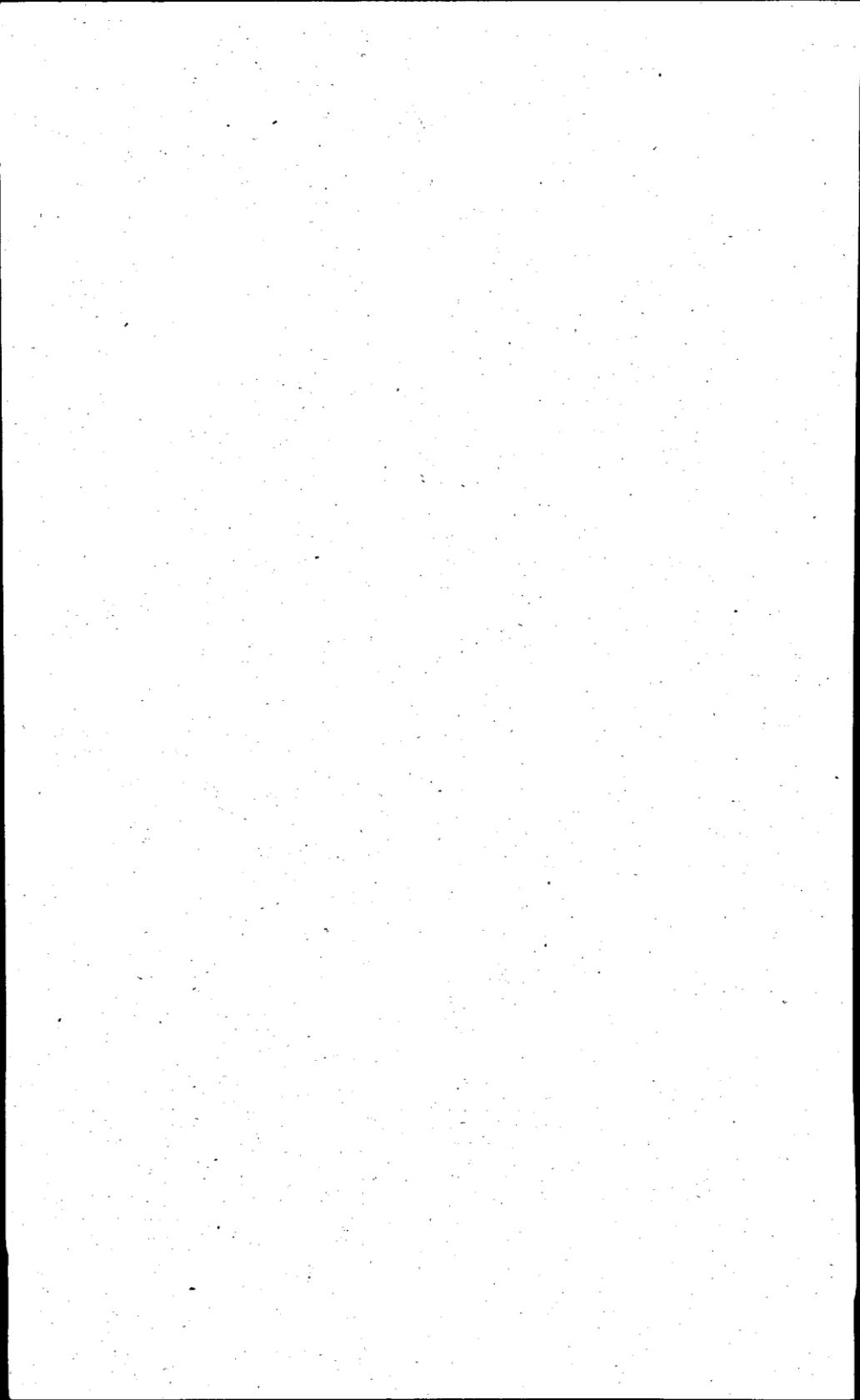
<sup>1</sup> Master of Magdalene.

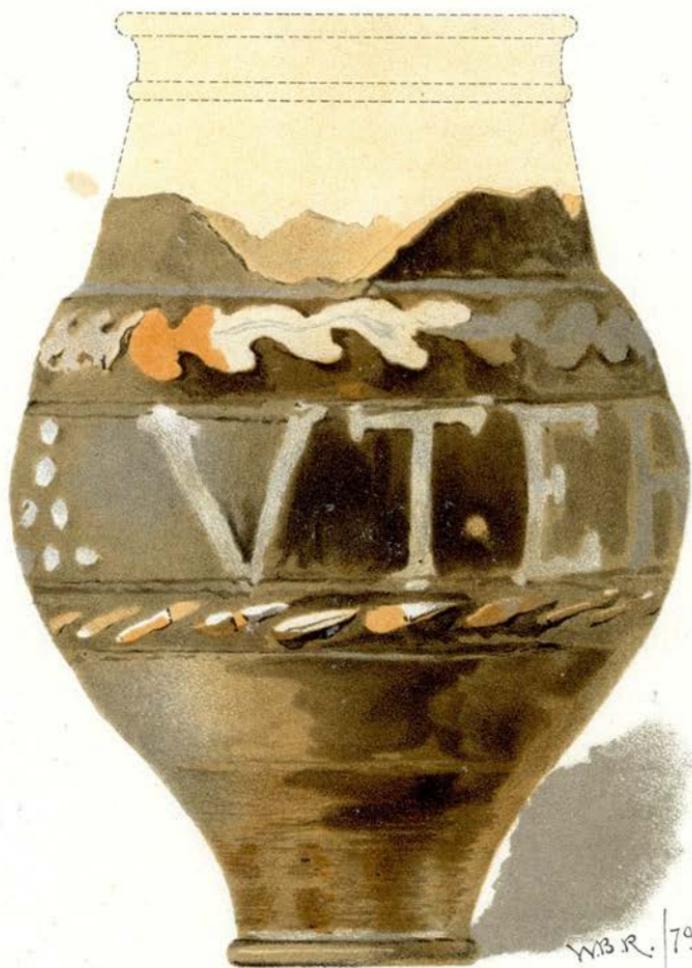
audiendi et orandi gratia confluentibus et advenientibus allecandi assignandi, necnon idem clausum et obseratum temporibus opportunis custodiendi; VOBIS praefatis EDUARDO BETON et WILLELMO RICHARDSON gardianis sive oconomis ecclesiae praedictae et RICHARDO GREEN et RICHARDO HARPER inquisitoribus modernis necnon vestris in officiis gardianorum oconomorum aut inquisitorum successoribus necnon WILLELMO WOODWARD et EDUARDO ALMOND parochianis praedictis facultatem et potestatem quantum in nobis est et jura patiuntur et non aliter neque alio modo dedimus et concessimus ac damus ac concedimus per praesentes. Vosque praefatos EDWARDUM BETON, WILLELMUM RICHARDSON, RICHARDUM GREEN et RICHARDUM HARPER gardianos vel oconomos ecclesiae praedictae et inquisitores modernos vestrosque successores in officiis eisdem necnon WILLELMUM WOODWARD et EDWARDUM ALMOND ejusdem statiarri sive tabulati et sedilium in eodem collocandorum custodes et dispensatores nominamus ordinamus facimus et constituimus per praesentes. PROVISO semper quod hoc Licentia nostra et potestas in eadem concessa praefatis WILLELMO WOODWARD et EDUARDO ALMOND durante beneplacito nostro tantummodo valeat. PROVISO etiam quod haec nova structura ne sit ecclesiae praedictae deformitati nec sedilibus antiquis nec luci fenestrarum detrimento.

In cujus rei testimonium Sigillum officialitatis nostrae praesentibus apponi fecimus. Dat' Cantabrigiae quarto die mensis Martii anno domini juxta cursum et computationem Ecclesiae Anglicanae millesimo sexcentesimo decimo quinto 1615.

JACOBUS HUSSEY, *Registrarius*.

From the measurements given above, it would appear that this first gallery ever erected in the Church must have extended over the Western half of the Northern side of the Nave, an excellent position no doubt for hearing the preacher, but scarcely, one would have thought, fulfilling the condition that it should not be any deformity to the Church!



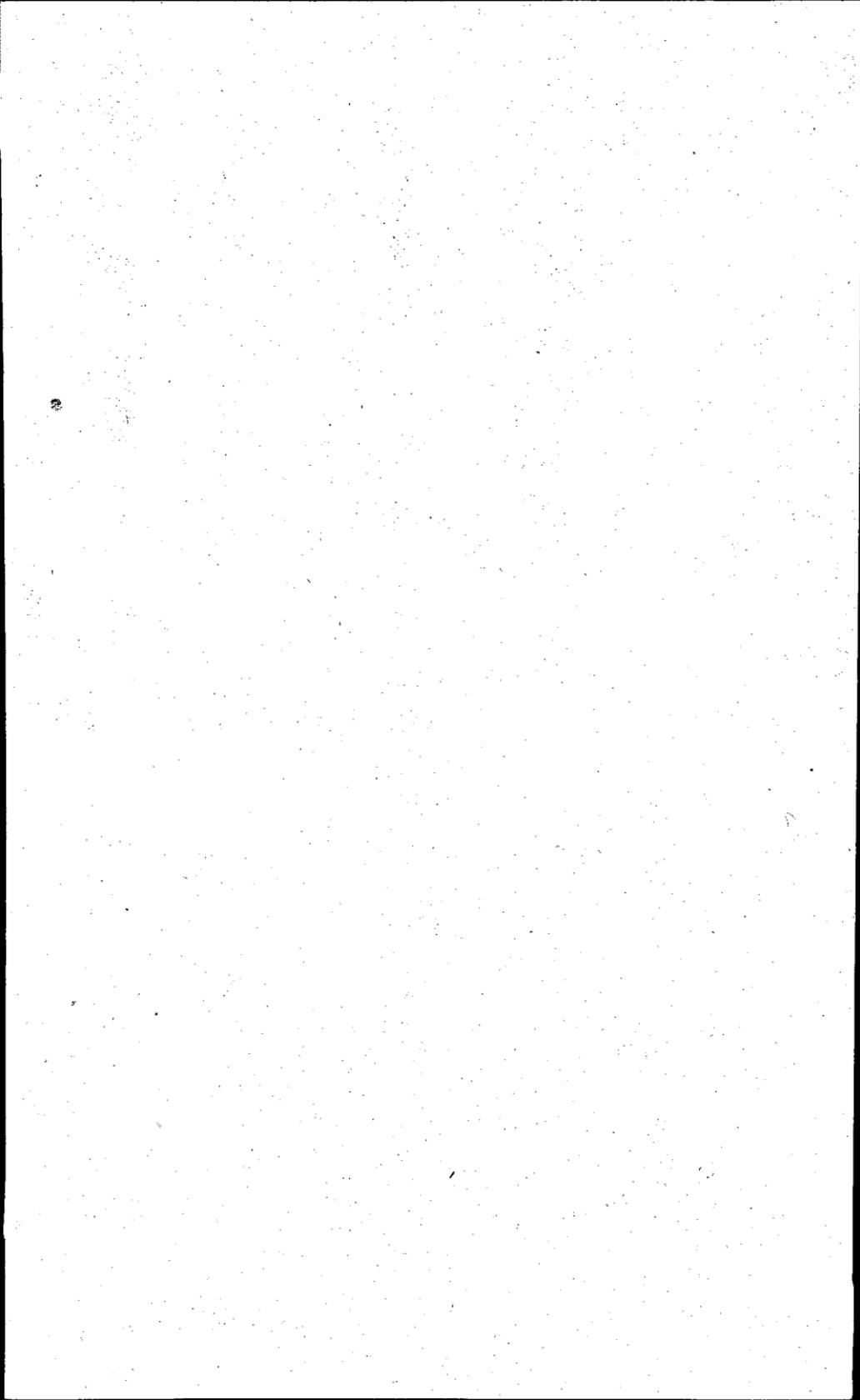


V T E R E F E L I X

*Olla found at Guilder Morden, Cambs: in 1879.*

*drawn to the size of the original.*

*The legend underneath is half-size.*



XXV. DESCRIPTION OF AN INSCRIBED VASE, LATELY  
FOUND AT GULDEN MORDEN, CAMBRIDGESHIRE.  
Communicated by the Rev. S. S. LEWIS, M.A.,  
Corpus Christi College. (With one Plate.)

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[November 17, 1879.]

THE terra-cotta vase, of which an engraving in chromo-lithograph to the original size is given on the opposite page, was found, together with much plain pottery, on the site of a Roman cemetery at Guilden Morden (near the source of the Cam) in this county early in October of the present year [1879]. It is particularly interesting on account of its ornament, which consists of wreaths of olive and laurel enclosing the inscription VTERE · FELIX painted around in white letters  $\frac{7}{8}$  in. long.

It may be noted that the same legend, which may be compared with Macbeth's kindly aspiration,

“Now good digestion wait on appetite,  
And health on both,”

appears to be read on a pewter *lanx*<sup>1</sup> found at Welney in Norfolk, in 1864, which is still in the possession of the land-owner

<sup>1</sup> Described in the *Archæological Journal*, Vol. xxvii.

Mr Albert Goodman of St Ives, Hunts, and also on a carnelian<sup>1</sup> intaglio seal found at Kilbride near Glasgow, on a silver spoon found at Augst (the ancient *Augusta Rauracorum*) near Basle, on a bronze patera figured by Buonarrotti, and on a silver votive dish found at Perugia, and in the form VTERE · FELEX (*sic*) it occurs on a bronze *fibula*<sup>2</sup> of fifth century style found in the bank of the Seine just below Asnières; but of its occurrence on pottery I have not succeeded in finding any previous example. The adverb FELICITER however has in western Europe been not seldom found on the red (generally called Samian) ware in conjunction with national Gallic names, such as GABALIBVS, REMIS, SEQVANIS<sup>3</sup>.

On a fragment of a similar vessel<sup>4</sup> found at Orange in Provence is seen a hen with her three chickens; she carries in her beak a wheat-ear and one of her young on her back: above is a branch and the doubly significant legend MIHI · ET · M(eis) FELICITER. The same idea is delicately varied in FRVERE · ME, which is read on a Gallo-Roman ring lately discovered in Lower Normandy, and in the following inscription, engraved in six consecutive lines around a gold hair-pin<sup>5</sup> of tenth-century Byzantine work, now in the Louvre Museum,

<sup>1</sup> Published by Alexander Gordon in the *Itinerarium Septentrionale* (page 118). In a more tender sense these words occur in the speech—*sit tibi imperium meum cum hac puella concessum, utere ea felix* (*Greg. Tur.* vi. 30)—with which the dying Tiberius II. made Mauricius at once his son-in-law and successor.

<sup>2</sup> Figured by de Caylus *Recueil d'Antiquités*, page 257, pl. xciv. 2: so also on a silver spoon quoted by Mommsen, *Inscr. Helv.* cccxlili. 2. For this and other valuable suggestions I am indebted to the kindness of M.M. le Baron Pichon and Edm. Leblant.

<sup>3</sup> See M. Anatole de Barthélemy's Remarks on *Vases Sigillés et Épigraphiques* in the *Gazette Archéologique* for 1877, pages 177—181.

<sup>4</sup> Published by W. Fröhner, *Musées de France*, page 66, pl. xv. no. 4.

<sup>5</sup> So I would venture to call it, but it has been figured and described as an ear-pick by M. E. Miller in the *Revue Archéologique* for July, 1879, pp. 39—45.

✱ Υ Γ Ι Ε Ν  
 Ο Υ C Α Χ Ρ  
 Ω Κ Υ Ρ Α Κ  
 Α Λ Ω Ν Κ Ε  
 Ρ Ω Ν Α Π Ο  
 Λ Α Υ C Η C

i.e. ὑγιένουσα χρῶ κύρα καλῶν καιρῶν ἀπολαύσης,  
*salva utere, domina: bonis temporibus fruaris.*

“Such vases,” as we learn from Dr Birch<sup>1</sup>, “were never made from moulds, but by the process called *barbotine* by depositing on the surface of the vase after it had left the lathe, from a small vessel or tube, masses of semi-fluid clay, which were slightly modelled with a tool into the required shape. The glaze and colour are supposed to have been produced by smothering the vases when in the furnace with the smoke of the kiln, and depositing at the same time the carbon on the surface of the heated vases, and thus giving them a black glaze.”

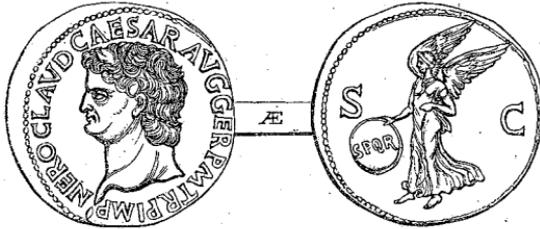
In the Museum at York three vases of this style are preserved: but careful study has as yet elicited no satisfactory meaning from their inscriptions.

Both from the form of the letters and the discovery of well-preserved coins of early Caesars in the immediate neighbourhood I feel disposed to assign the date of this particular vase to the first century of our era. It is now in the possession of Mr William Andrews of the neighbouring parish of Litlington, where excavations conducted by the late Dr Webb have in past years yielded a rich harvest of Roman remains to the collection of our Society.

The discovery last year [1878] in a cottager's garden at Litlington of the very well preserved “second brass” coin of

<sup>1</sup> *History of Ancient Pottery* (second edition), page 576.

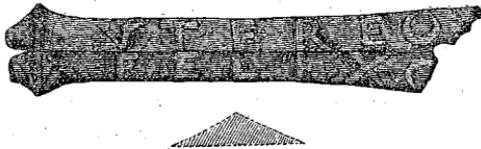
Nero, which is figured below to the original size, enables us to approximate to a superior limit of date for the Roman occupation of this neighbourhood.



*Obv.* NERO · CLAVDIVS · CAESAR · AVG(ustus) GER(manicus) P(ontifex) M(aximus) TR(ibunitia) P(otestate) IMP(erator).

*Rev.* s(enatus) c(onsulto). Victory rising in the air, and holding a shield on which is inscribed SPQR.

Since making the above communication, the discovery at Litlington, in January, 1881, of a Roman mosaic pavement and hypocaust, in a garden next to the site of Dr Webb's excavations, has been announced by the Rev. T. J. Sanderson, Vicar of the parish, to whose kindness I am also indebted for the loan of the coin which is figured above; and I have had the pleasure of examining a thin piece of Roman bronze, bearing the inscription VTERE · FELIX in letters  $\frac{1}{8}$  in. long, which



is figured below to the original size. It was discovered on the 2nd of April, 1880, by a boy while digging for bones just within the southern wall of the Roman Station on South Shields Law, and appears to have served as the handle of a *simpulum* or some similar vessel; it has happily passed into the valuable collection of Mr Robert Blair of South Shields.

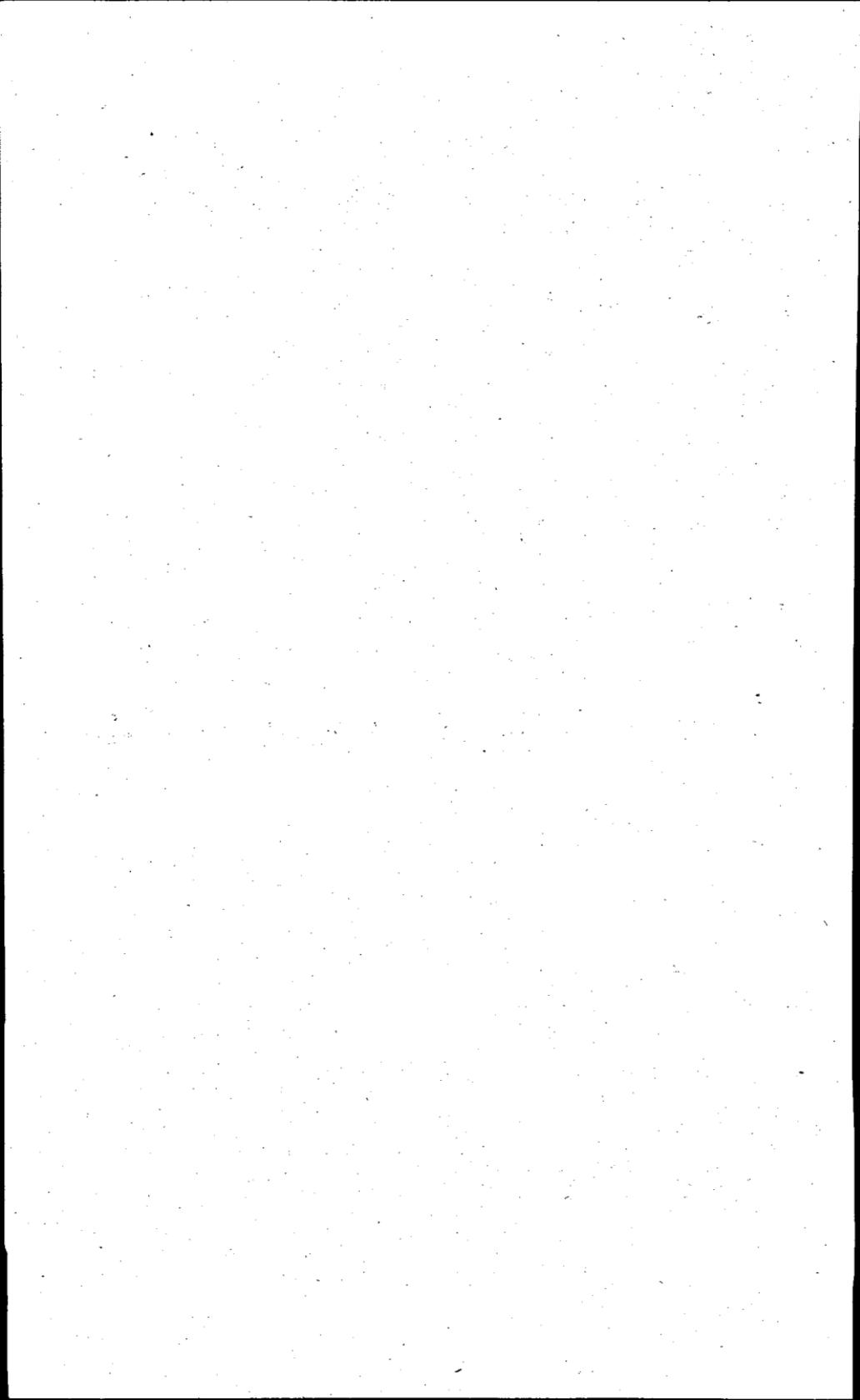
I have also to thank Mr Thompson Watkin, of Liverpool, for the following note.

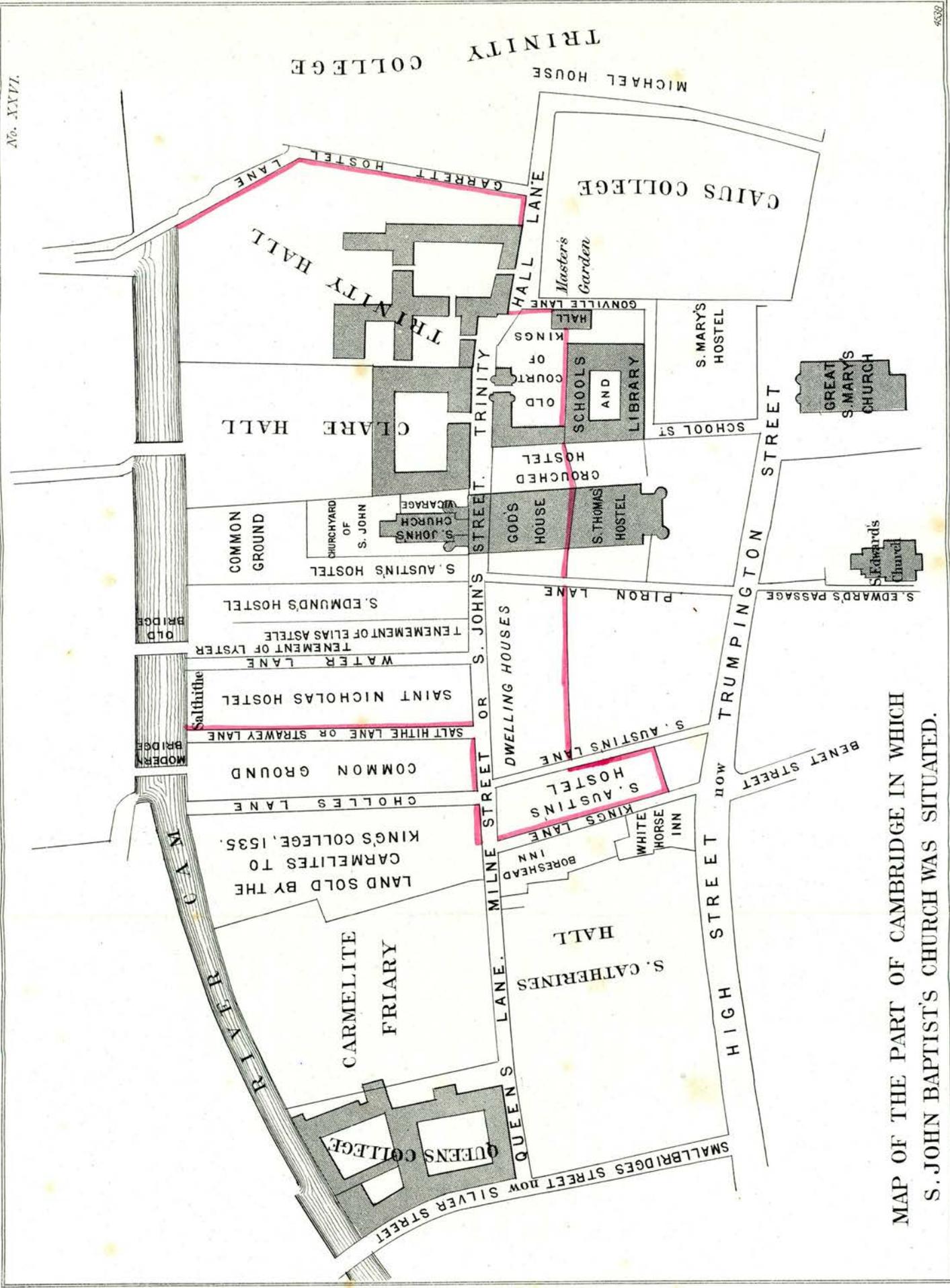
“On a walling stone found at the Roman Station at Norton near New Malton (Yorkshire) in 1814, and now preserved in the York Museum, is this inscription :

FELICITER SIT  
 GENIO LO  $\in$  C  $\in$  I    *sic*  
 SERVILE · VTERE  
 FELIX TABERN  
 AM AVREFI  
 CINAM

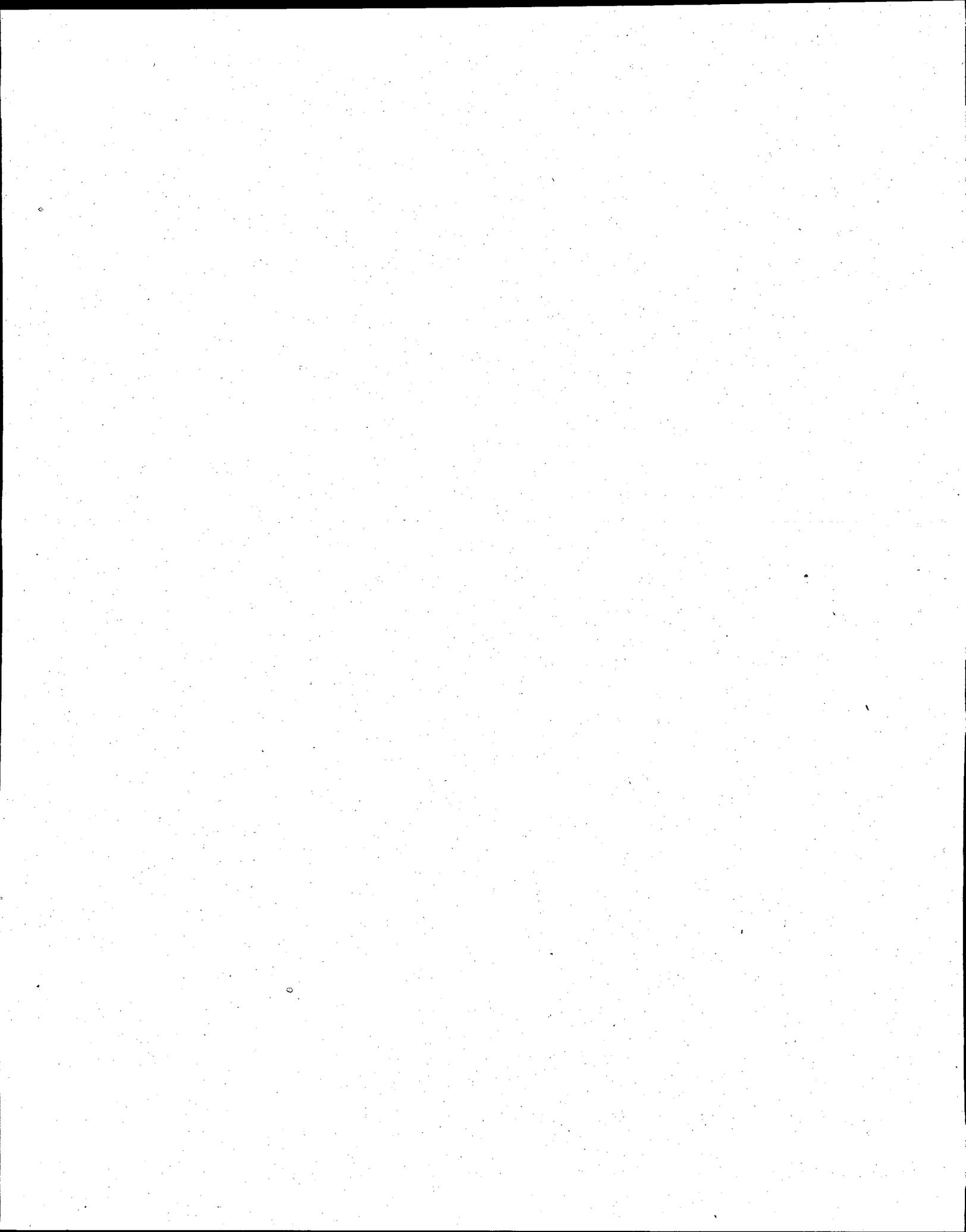
At Chesterton (Hunts), adjoining the Roman Station at Castor (Northants), there were found, about 1751, some slips of what Gough in Camden's *Britannia*, Vol. II, p. 257 (taken from “Minutes of the Society of Antiquaries”), describes as ‘white wood, and very thin’ (probably bone tesseræ); one or more of them was inscribed,

AAWIFY VTERE TA  $\oplus$  FELIX”





MAP OF THE PART OF CAMBRIDGE IN WHICH  
S. JOHN BAPTIST'S CHURCH WAS SITUATED.



XXVI. HISTORY OF THE CHURCH OF S. JOHN BAPTIST,  
CAMBRIDGE ; COMMONLY CALLED S. JOHN ZACHARY.  
Communicated by J. W. CLARK, M.A., Esq.,  
Trinity College. (With one Plate.)

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[December 1, 1879.]

THE parish of S. Edward in Cambridge attained its present dimensions in the middle of the 15th century, by the union of the two parishes of S. Edward and S. John Baptist. The church of the latter parish was pulled down either then or soon afterwards; and the very fact that it once existed is now almost forgotten, though it had a nearly central situation in the Cambridge of that day, and was probably a large church, for the parish was a populous one, and contained, besides numerous dwelling-houses, two colleges, and several hostels. In the following paper it is proposed to narrate in the first place the history of the union of these two parishes; and secondly, the subsequent history of S. John's Church, which will be shewn to have been rebuilt by King Henry the Sixth. The illustrative documents printed at the end have been arranged in chronological order, and will be referred to by the letters of the alphabet prefixed to them.

A short account, however, must first be given, by way of preface, of the original position of the church. For this purpose a map of the part of Cambridge in which it stood has

been prepared, without which any description would be almost unintelligible<sup>1</sup>. Previous to the acquisition of the present site of King's College by King Henry the Sixth, one of the principal thoroughfares of Cambridge, called Milne Street, and sometimes S. John's Street, extended in a direct line from Queens' College to what was then Michael House, now part of Trinity College. The north and south ends of this street still survive, and are called respectively Trinity Hall Lane and Queens' Lane; but the portion that lay within the boundaries of King's College was granted to the King by the Town of Cambridge in 1445, and absorbed. The ground east and west of the street was at that time covered with buildings, most of which were in the parish of S. John Baptist; and their inhabitants used the church for their devotions, and the church-yard for burials. They were also used in the same way by the colleges of Clare Hall and Trinity Hall.

The position of the church is not exactly defined in any document that has yet come to light. It can however be determined with tolerable accuracy by taking into consideration the space that the church and church-yard of a fairly populous parish might reasonably be expected to occupy, together with that required for the hostels, dwelling-houses, wharves, and commons, that are known to have occupied the ground bounded by Milne Street on the east, Cholles Lane on the south, the river on the west, and Clare Hall on the north. These have been laid down on the accompanying map; but, as no measurements are given in the documents that refer to them, their relative dimensions must be matter of conjecture.

Cholles Lane was used as a thoroughfare to the river until 1824. The position of it is therefore well known. North of it was a piece of common ground, bounded by a lane called

<sup>1</sup> The scale is that of the excellent survey of Cambridge made in 1858 by Mr R. R. Rowe, of Cambridge, Architect. King's College Chapel, though it was not built at the time of which we are speaking, has been included in the map as a land-mark.

Strawey-lane or Salthithe Lane, leading to the river and the wharf called Salthithe. There was a second lane called Water-lane at a short distance north of Strawey-lane, and on the ground between the two stood S. Nicolas Hostel, which extended westward as far as Salthithe. North of Water-lane were tenements belonging to Elias Asteley and Edmund Lyster, and also S. Edmund's Hostel. Beyond these were situated Saint Austin's Hostel, a garden belonging to Corpus Christi College, some common ground, and lastly, north of the Hostel, the church and church-yard of S. John Baptist. The conveyance of S. Austin's Hostel by the Master and Fellows of Clare Hall to the King, dated 28 June, 1448, describes it as 'a messuage or hostel called Saint Austyn's hostell, with a garden and other tenements adjacent thereunto, situated in Milne-street in the parish of S. John Baptist, between the cemetery lately belonging to the parish church of S. John Baptist on the north, and another tenement, lately S. Edmund's hostel, on the south.' Some common ground lay between the Hostel and the river. The vicarage of S. John, called *Saynt Johanes Hostel*, which is described as contiguous to the church, must have been on the north side of the church-yard, close to Clare Hall, as the south side is accounted for. The church was pulled down when the site of King's was cleared for the erection of the present college; and if we accept the suggestion of Professor Willis<sup>1</sup> that it was placed so close to Milne Street that the ground on which the altar stood was included within the new Chapel, the destruction of it probably took place soon after 25 July, 1446, on which day the first stone of the Chapel was laid; for the walls were undoubtedly set out soon after that ceremony, and the cloister-cemetery, which occupied the site of the church and church-yard, if the above suggestion be adopted, was consecrated on All-Souls Day in the same year, and used for the burial of members of King's College until the new chapel was nearly finished.

<sup>1</sup> See his *Architectural History of "King's College,"* for this and other particulars relating to the site, and early history of the buildings.

The advowson of S. John's Church was granted by Henry the Sixth to King's College in the charter confirmed by the Parliament which sat from 25 February, 23 H. VI. to 16 March, 24 H. VI. (1445—1446), together with the ground on which the vicarage had stood<sup>1</sup>; but the formal conveyance of this ground was not made until 1448, when Trinity Hall, which had become possessed of it in the interval, conveyed it to King's College, together with the Vicarage of S. Edward (*M*).

Henry the Sixth had obtained the advowsons of S. Edward and S. John from Barnwell Abbey, 20 February, 1446 (*B*); and it was probably in anticipation of the conveyance of the latter advowson to King's College, that the convent had presented Nicholas Close<sup>2</sup>, Fellow of King's, to the living, 15 May, 1445 (*Q*). There is no documentary evidence to shew at what time Trinity Hall obtained the advowson of S. John's, but we shall see that when the Bishop of Ely decreed the union of the two parishes, 10 November, 1446 (*J*), he distinctly states it to be in the possession of Trinity Hall.

The negotiations set on foot by Henry the Sixth for the extension of his college so early as 1443 must have made those interested in S. John's Church aware that it was doomed to a certain and speedy destruction. Trinity Hall lost no time in opening negotiations with John Langton, Chancellor of the University, and one of the Royal Commissioners for the acquisition of the new site and transaction of other business connected with the College. By a deed dated 8 June, 1444 (*A*), he agreed "in all godely hast" to "labour and do his ful part and diligence to gete the Patronage of the Vicarage of the Church of St Edward's of the Towne of Cambrigge...and to appropriate the said Churche at the next

<sup>1</sup> Heywood and Wright, *King's College and Eton College Statutes*, 8vo. London, 1850, p. 322.

<sup>2</sup> Nicholas Close was one of the six original Fellows of King's College. He held the office of *magister operum* there after the resignation of Millington until about 1450, when he was made Bishop of Carlisle. See Willis' History, i. 468.

vacacion thereof to the propre use of the said College;" and Simon Dallyng, Master of Trinity Hall, engaged to pay him 100 marks for his trouble. Clare Hall, though it must have been as much inconvenienced as Trinity Hall by the loss of S. John's Church, does not appear to have moved in the matter in any way. Three years afterwards, 21 March, 1446, the advowson of S. Edward's was conveyed to Trinity Hall by royal letters patent (*C*). The reason for the donation is therein expressly stated to be "the great kindness and good-feeling that the college had at various times displayed towards the royal college of S. Mary and S. Nicholas."

The question of the union of the parishes of S. John and S. Edward next arose. The site of the proposed college had probably been by this time cleared for building, for the Bishop of Ely in his appointment of a Commission to inquire whether the proposed union was desirable or not, dated 31 July, 1446 (*D*), states that the revenues of S. John's had become "through the reduction in number of the parishioners on account of the building of King's College," insufficient for the proper support of a clergyman.

The usual formalities followed. The Bishop's Commissioners, John Welles, Doctor in Civil Law, and William Malster, Licentiate in Canon Law, met in S. Edward's Church, 3 August, 1446, and summoned the parties interested to appear before them, either in person or by their proxies, on 13 August next ensuing<sup>1</sup>. The duty of citing these persons was entrusted by them to Richard Taylor, Henry Clerk, and William Sande (*F*); but their efforts to get a meeting together were not successful.

<sup>1</sup> Nicholas Close, Vicar of S. John's, appointed his proxy 1 August, 1446 (*F*); as did Robert Howbryge, Vicar of S. Edward's. Similar documents were drawn up by the Archdeacon of Ely (8 Aug.), the Prior and Chapter of Ely (9 Aug.), the Prior and Convent of Barnwell (9 Aug.), and the Churchwardens and Parishioners of S. Edward (11 Aug.). These deeds are all in Trinity Hall Muniment Room. The last was sealed with the seal of the Chancellor of the University, because the parishioners, as they state, had no seal of their own.

One of those appointed, Henry Clerk, writes to the Bishop, 12 August, giving the names of those whom he had summoned, but complaining that he had been unable to find them, because, as their parishioners asserted, they had gone away to Shene and other holy places (*F*) probably to attend the festival of the Assumption (15 August). The settlement of the question was therefore deferred until 10 November in the same year, when the parties interested thought proper to appear, and apparently offered no objections, for on the same day the Bishop made a decree declaring the parishes united, and appropriated to Trinity Hall (*J*); a measure which was approved by the Prior and Chapter of Ely two days afterwards (*K*)<sup>1</sup>.

Meanwhile the Prior of Barnwell had been active in the interest of his convent, and had negotiated directly with Trinity Hall. On October 9 that College bound themselves in £200 to secure to the convent the tithes of sheaves in the united parishes (*G*); and on October 10, the Prior binds himself in a similar sum to procure for Trinity Hall the advowson and patronage of the united churches six months after the appropriation of the Vicarage of Kingston in Cambridgeshire to the Convent (*H*). It is clear from this that Trinity Hall was in some way to promote that appropriation as a compensation to the convent. The matter had already made some progress, for the Bishop of Ely's Commission to John Stokes and William Malster to investigate it, is dated 29 September previously; but there is no reason to suppose that the proposed appropriation was ever carried out, for the Provost and Fellows of King's College are still the patrons of Kingston. It was possibly on account of the failure of this negotiation that the Convent asked the Bishop of Ely to grant them the appropriation of Stowe Quy in the same county, which they obtained 24 October, 1457<sup>2</sup>. Trinity Hall faithfully fulfilled their

<sup>1</sup> The union of these two parishes was confirmed by the "Cambridge Award Act, 1856," § XLVI.

<sup>2</sup> See "History and Antiquities of Barnwell Abbey and of Sturbridge

promise with regard to the tithe, which they conveyed to the Convent, with the assent of the Bishops of Ely and Norwich, 6 December, 1446 (*L*), and further drew up a bond of £500 not to disturb the convent in the collection of the same<sup>1</sup>.

The extent of the parish can be made out with tolerable accuracy<sup>2</sup>. It has been already mentioned that the colleges of Trinity Hall and Clare Hall were situated in it. The rest can be determined approximately by the help of the conveyances to King's College of the pieces of ground acquired for the site. Of these the following are stated to have been in the parish of S. John Baptist. A garden bought from Trinity Hall in 1440, on which the portion of the Old Court between the Schools and Trinity Hall Lane stood; the southern part of God's House; the dwelling-houses on the east side of Milne Street between Piron Lane and S. Austin's Lane; S. Austin's Hostel; S. Nicholas' Hostel; Asteley's tenement; S. Edmund's Hostel; and S. Austin's Hostel next to the church-yard of S. John. The parish in which Crouched Hostel was situated is not noted; but it is reasonable to suppose that it would be the same, for the western portion at least, as that of the ground north and south of it. We are therefore able to state that all the ground west of Milne Street, between Garrett Hostel Lane and Salthithe Lane, was in the parish of S. John; and that on the east side of the same street it was bounded by a line running from north to south at about 115 feet from the

Fair," 4to. 1786, App. pp. 16—20, in Nichols' "*Bibliotheca Topographica Britannica*." The Convent in their prayer to the Bishop for the appropriation of Kingston urge various tribulations, "et precipue in recompensationem duarum ecclesiarum paroch' scilicet sanctorum Johannis et Edwardi eisdem religiosis appropriat' quarum advocacionem et jus patronatus Collegium sancte Trinitatis de Cantabr' ad instantiam regiam per donationem et concessionem prioris et conventus de Barnwell optinuit et sibi adquisivit." The appropriation of Stowe Quy is asked for in almost identical language.

<sup>1</sup> Now in Trinity Hall Muniment Room. It is not however either indented or sealed, and may be only a draft which was never executed.

<sup>2</sup> The boundaries have been indicated on the map by a red line.

street, with the exception of S. Austin's Hostel, which extended for about 220 feet eastward of Milne Street. On this side the parish did not extend southward of King's Lane. Salthithe Lane has been mentioned as the south boundary on the west side of Milne Street; but the parish of the 'Common Ground' between that lane and Cholles Lane is not stated; nor can we be certain about that of the land sold to King's College by the Carmelites in 1535, now the Provost's Garden<sup>1</sup>.

The necessity for the destruction of the church, and the obligation to rebuild it, is distinctly stated in the document usually termed "The Will of King Henry the Sixth," which is dated 12 March, 1447—48. The passage is as follows:

And I wol that...the chirch of saint John which muste be take into thenlargyng of my same College be wel and sufficientli made agayn in the ground in whiche the prouost and scolers aboueseid nowe be logged or nygh by wher hit may be thought most conuenient, to thentent that diuine seruice shal mowe be doon therin worshipfully vnto the honour of god oure blessed lady cristis moder saint John Baptist and alle saintis :

This intention was certainly carried out. By letters patent, dated 20 June, 1453 (*N*), the King declares that "whereas the church had been completely destroyed through the erection of our college on its site, and another church in honour of S. John Baptist had been newly built at our own cost near to our afore-said college," the new church is made a parish church, and a yearly stipend of ten pounds is assigned to the Rector. Further, by a second similar document, issued on the same day (*O*), the advowson of this new church is granted to the Provost and Scholars of King's College; and by a third, dated 29 June, 1453 (*P*), the said stipend is confirmed to William Towne, who had been presented by the Provost and Fellows<sup>2</sup>.

<sup>1</sup> If we are to accept the conclusion of the authors of the "Report of the Cambridge Borough Rate Committee," 1850, it was in the parish of S. John. It is now in that of S. Edward. There is no evidence that the parish of S. John extended to the west side of the River Cam.

<sup>2</sup> Dr Towne was one of the original scholars of King's College. He died 11 March, 1436, and was buried in the easternmost chapel but one on

A record of the position of the church after the rebuilding has been preserved by Dr Caius in his History of the University, published in 1574. He is speaking of the additions made to King's College by Henry the Sixth:

“Auxit etiam accessione templi et coemiterii S. Johannis Zachariæ, quod oppositum fuit, ad meridiem, horto occidentali Collegii Gonvilli et Caii via regia intercedente tantum. Quo loco vetus iam et unica Aula eiusdem collegii Regalis est. Et eius loco templum S. Edwardi Aulæ sanctæ Trinitatis (cuius alterum illud templum fuit) contulit<sup>1</sup>.”

In this passage Dr Caius is clearly speaking, as he usually does throughout his history, of what he remembered in his own time; and it is quite impossible that he could be at fault when describing buildings contiguous to his own college. The western garden (*hortus occidentalis*) can be none other than the Master's Garden of Caius College, at the south-west corner of the site; and the public road (*via regia*) is the lane called Gonville Hall Lane, now 'Senate House Passage,' which separated his own college from the first site of King's College, which was immediately to the south of it, as the plan shews. The Hall of King's College stood on the north side of the site, close to the lane, from the earliest times to the erection of the new buildings by Wilkins (1824—28), after which the site was sold to the University, and all the old buildings destroyed. The church therefore, as rebuilt, stood near the Hall, probably a little to the west of it, at the north-west corner of the site, where there was a vacant place, as the plan shews. This position is confirmed by the entry quoted below from the Audit-Book for 1468—69, in which the church is described as near

the north side of the chapel. It should be mentioned that the following passage occurs in MSS. Cole, iv. f. 29 b (he is quoting apparently from the Register of Thomas Bouchier, Bishop of Ely 1444—54. See also MSS. Baker, xxx. 198): “A. 31. Hen. 6. in Registro mentio fit Ecclesie Sancti Johannis demolitæ propter Collegium novum: Item Ecclesie novæ edificatæ juxta Collegium Expensis Regis, quæ dotata erat 10<sup>li</sup>. annuatim persolvend' ab Universitate Ratione Mercati et. Sed Linea obducta cassatur. Nec talis Ecclesia unquam ædificata videtur.”

<sup>1</sup> *Historia Cantabrigiensis Academiae*, p. 67.

the great gate of the college. From the way in which Dr Caius speaks of it, it is evident that it was no longer in existence when he wrote. From the first it must have been nearly useless as a parish church, for Trinity Hall and Clare Hall had provided accommodation for their members in S. Edward's Church, by adding aisles to the north and south sides of the chancel respectively, and the rest of the parishioners, if any remained, were entitled, after the formal union of the two parishes, to use that church in the same manner.

The following extracts from the Audit-books of King's College, called "Mundum-books," furnish additional proof that the intention of rebuilding the church was undoubtedly carried out. It will be observed that they are all for years subsequent to that in which we have shewn that the original church must have been destroyed.

Mundum-Book, 1456—57. <i>Custus ecclesie.</i> Item sol' in die sancti Georgii pro vna cordula empt' pro campana in ecclesia sancti Johannis . . . . .	iiij <sup>d</sup> .
College Accounts, Vol. 2. 1462. Item sol' xvij <sup>o</sup> . die Maii duobus plummis pro reparacione Ecclesie sancti Johannis, cum .ij <sup>s</sup> . ix <sup>d</sup> . sol' eidem pro .xj. lb de sowder . . . . .	v <sup>d</sup> . ix <sup>d</sup> .
Mundum-Book, 1468—69. <i>Custus noui Edificii.</i> Et pro le howke pro magna porta iuxta ecclesiam sci Johannis pond' xiiij lb. [with other entries] . . . . .	x <sup>d</sup> .
Item sol' cuidam lathamo pro labore suo circa reparacionem magne porte prope Ecclesiam sancti Johannis Baptiste . . . . .	vj <sup>d</sup> .
Ibid. 1469—70. <i>Custus ecclesie.</i> Item sol' Thome Bokebyndre pro reparacione cuiusdem Antiphonarii malefact' in Capella Sancti Johannis Baptiste . . . . .	iiij <sup>d</sup> .
Ibid. 1472—73. <i>Expense necessarie.</i> Item sol' pro le gridyng de .le. Sithes, vna cum ij <sup>d</sup> . sol' pro cordula pro campana in Ecclesia sancti Johannis . . . . .	v <sup>d</sup> .
<i>Custus noui edificii.</i>	
Item sol' eidem pro reparacione fenestrarum vitrearum in Capella sancti Johannis . . . . .	iiij <sup>d</sup> .
College Accounts, Vol. 6. (1474—75). Item sol' lopham pro vitriacione in Choro Ecclesie sancti Johannis . . . . .	iiij <sup>d</sup> .
Mundum-Book, 1476—77. <i>Custus noui edificii.</i> Item sol' Roberto Wellys, in partem solucionis de x <sup>s</sup> . iiij <sup>d</sup> . pro reparacione tectorum Ecclesie sancti Johannis et Camerarum Collegii . . . . .	iiij <sup>d</sup> . vj <sup>d</sup> .

Item sol' dicto Roberto Wellys in plenam solutionem de x <sup>s</sup> . iiij <sup>d</sup> . pro reparacione plumbi tectorum Ecclesie sancti Johannis et Camerarum Collegii . . . . .	vj <sup>s</sup> . x <sup>d</sup> .
Item sol' Waltero Carpentario pro labore suo in Ecclesia sancti Johannis per .iiij. dies . . . . .	xviiij <sup>d</sup> .
College Accounts, Vol. 6. (1480—83). Item sol' Hoon London pro Redebokeram pro Ecclesia sancti Johannis . . . . .	ix <sup>s</sup> .
Mundum-Book, 1488—89. <i>Custus ecclesie</i> . Item sol' pro <sup>1</sup> peciis panni lanei de Tapstrewerke pendent' ex vtroque latere Ecclesie Sancti Johannis Baptiste . . . . .	xj <sup>h</sup> . xj <sup>s</sup> .

Besides these entries a separate account for timber brought to the college from Ashdon in Essex has been preserved. It is entitled, "Liber Meremii de Asshdon Halys cariat' ad Cantebr' tempore Regis Edwardi iiij<sup>th</sup>." The date is probably 20 Edward IV., 1480—81. The above endorsement is on the first page; the second page is blank; and the following account begins on the third page.

Soluciones fact' pro Ecclesia Sancti Johannis A<sup>o</sup> etc.

In primis sol' Johanni Asshwell pro Spikyng Naylé et Cordulis . . . . .	viiij <sup>d</sup> .
Lathami { Item sol' Johanni Bell lathamo iiij <sup>to</sup> . die Marcii pro .v. diebus . . . . .	ij <sup>s</sup> . x <sup>d</sup> .
{ Item sol' Johanni Colles lathamo pro eisdem .v. diebus	ij <sup>s</sup> . x <sup>d</sup> .
{ Item sol' Thome Cracy pro .iiij. diebus xij d. Thome Wayne pro .iiij. diebus xij <sup>d</sup> . Johanni Mathew pro .iiij. diebus xij <sup>d</sup> . et Willelmo plumfon pro .iiij <sup>to</sup> . diebus vltra Comunas suas in Collegio viij d. . . . .	iiij <sup>s</sup> . viij <sup>d</sup> .
Laborat' { Item sol' Willelmo pever pro .vj. diebus . . . . .	ij <sup>s</sup> .
{ Item Willelmo Brymley pro .vj. diebus . . . . .	ij <sup>s</sup> .
{ Item Johanni Kyng pro di' die . . . . .	ij <sup>s</sup> .
Item sol' Willelmo Cave pro Bristels ij d. Et pro Tarre et pakthrede pro ij brusshes ad albificand' muros dicte Ecclesie . . . . .	iiij <sup>d</sup> .
Item sol' pro .iiij. scaphis et vna olla lutea . . . . .	vj <sup>d</sup> . ob.
Item sol' Bele Copar' pro reparacione vnus Tubbe et hopyng dict' .iiij. Scapharum . . . . .	v <sup>d</sup> .
Sarrat' Item sol' Thome Browell et soc' pro sarracione meremii per iiij <sup>to</sup> dies et vnum quart' diei . . . . .	iiij <sup>s</sup> . iiij <sup>d</sup> .

<sup>1</sup> There is a blank space left for the number to be inserted.

<sup>2</sup> King's College Muniment Room, College Accounts, Vol. 6.

- Item sol' Johanni Bell lathamo xj die Marcii pro vj diebus iij<sup>s</sup>. iiij<sup>d</sup>.  
 Item sol' Thome Bower pro vj. diebus iij<sup>s</sup>  
 Item sol' Grym pro iiij<sup>or</sup> diebus ij<sup>s</sup>.  
 Item sol' Johanni Russell et prentice suo pro iiij<sup>or</sup> diebus xx<sup>d</sup>.  
 Latham' { Item sol' Willelmo Pever pro vj diebus xxij<sup>d</sup>  
 Item Willelmo Brymley pro vj diebus xxij<sup>d</sup>  
 Item Johanni Eman' pro vj diebus ij<sup>s</sup>.  
 Item Johanni Wright pro iiij<sup>or</sup> diebus xvj<sup>d</sup>  
 Item Johanni Mathew pro j die iiij<sup>d</sup>
- Item sol' Markeley de Hynton pro .vj. ffother Calcis adusti xv<sup>s</sup>.  
 Item sol' Willelmo Cave pro xiiij bigatis zabuli iij<sup>s</sup>. iiij<sup>d</sup>.  
 Item sol' Thome Sympson pro .xvj. big' Zabuli iij<sup>s</sup>  
 Item sol' Thome Bedell pro .cc. pauyng Tyle v<sup>s</sup> viij<sup>d</sup>  
 Item sol' Willelmo Cave pro cariagio eorundem iij<sup>d</sup>  
 Item sol' Simoni Sympson pro cariagio xiiij studdes a domo fratrum  
 griseorum iij<sup>d</sup>.
- Item sol' Thome Sympson pro cariagio vnus pecie magni meremii prope  
 pandoxat' vsque ad puteum sarra' iij<sup>d</sup>
- Item sol' Thome Cracy laborer pro .xj. die marcii iij<sup>d</sup>
- Latham' { Item sol' Johanni Colles xviiij die marcii iij<sup>s</sup> iiij<sup>d</sup>  
 Item Willelmo Boredon ——— iij<sup>s</sup> iiij<sup>d</sup>  
 Item Willelmo Bayly ——— iij<sup>s</sup> iiij<sup>d</sup>  
 Item Willelmo Clement ——— iij<sup>s</sup>
- Leyers { Item Thome Bower pro .vj. diebus vj<sup>s</sup>  
 Item Ricardo Grymme pro iiij<sup>or</sup> diebus ij<sup>s</sup>  
 Item Johanni Russell pro .ij. diebus x<sup>d</sup>.
- Laborat' { Item Johanni Wright pro .iiij<sup>or</sup> diebus xvj<sup>d</sup>.  
 Item Willelmo Brymley pro .iiij. diebus xij<sup>d</sup>.  
 Item Willelmo pever pro .iiij. diebus xij<sup>d</sup>  
 Item Thome Cracy pro .vj. diebus ij<sup>s</sup>.  
 Item Willelmo Plumton pro j die iiij<sup>d</sup>
- Item sol' Thome Bedell xxij die marcii pro .iiij<sup>s</sup> pauyngtile viij<sup>s</sup> vij<sup>d</sup>.  
 Item sol' Willelmo Cave pro cariagio eorundem vj<sup>s</sup>.
- Carpentarii { Item sol' martyn prentice Carpentar' pro .vj. Septimanis viz.  
 a .vij. die febr' vsque xviiij diem marcii xxiiij<sup>s</sup>.  
 Item sol' Thome Mote pro xxx<sup>ta</sup> diebus di' per idem tempus  
 xv<sup>s</sup> iij<sup>d</sup>.  
 Item sol' Johanni White pro xxx<sup>ta</sup> diebus di' xv<sup>s</sup> iij<sup>d</sup>.  
 Item sol' Johanni Mote pro xxx<sup>ta</sup> diebus di' ad iiij<sup>d</sup> per diem  
 x<sup>s</sup> ij<sup>d</sup>.  
 Item sol' Willelmo prentice pro .xiiij. diebus vj<sup>s</sup> vj<sup>d</sup>  
 Item sol' Thome prentice pro .xv. diebus vij<sup>s</sup>. vj<sup>d</sup>  
 Item sol' Johanni Coke pro .xvj. diebus vsque diet' xviiij diem  
 marcii vij<sup>s</sup>.

## Die Sabbati xxv. die Marci

- Item sol' Martyn Prentice iiij<sup>a</sup>  
 Item sol' Thome Mote pro .iiij<sup>or</sup>. diebus di' ij<sup>a</sup> iij<sup>d</sup>  
 Item Willelmo prentice pro .ij. diebus xij<sup>d</sup>.  
 Carpentarii. Item Thome prentice pro .ij. diebus di' xxj<sup>d</sup>.  
 Item Johanni White pro .iiij<sup>or</sup> diebus di' ij<sup>a</sup> iij<sup>d</sup>.  
 Item Johanni Coke pro .ij. diebus di' xv<sup>d</sup>.  
 Item Johanni Mote pro .ij. diebus xij<sup>d</sup>.  
 Item Thome Bower pro .iiij<sup>or</sup>. diebus di' ij<sup>a</sup> iij<sup>d</sup>  
 Item Johanni Bell lathamo ij<sup>a</sup> iij<sup>d</sup>  
 Item Johanni Eman' laborat' pro .ij. diebus di' xiiij<sup>d</sup>  
 Item Talbot Cleyer pro .ij. diebus xiiij<sup>d</sup>.  
 Item Johanni Thomson seruienti suo viij<sup>d</sup>  
 Item pro : v<sup>c</sup>. lath ij<sup>a</sup> iij<sup>d</sup>  
 Item pro .ij. M<sup>l</sup>. di' Sprigge xx<sup>d</sup>.  
 Item Johanni Robynson pro j die iij<sup>d</sup>  
 Item Willelmo pever pro .ij. diebus xij<sup>d</sup>.  
 Item Willelmo Brymley pro .ij. diebus xij<sup>d</sup>  
 Item Thome Cracy pro .ij. diebus viij<sup>d</sup>.  
 Item Willelmo Plumton pro .v. diebus xx<sup>d</sup>.  
 Item Rogero Adam Carpentario pro .xx. ped' mensularum<sup>1</sup> iij<sup>a</sup> v<sup>d</sup>.  
 Item pro .xx. iij. ped' mensularum iij<sup>a</sup> j<sup>d</sup>  
 Item pro j pecia meremii pro gradibus in Naui Ecclesie xvj<sup>d</sup>  
 Item pro sarracione .xviij. peciis (*sic*) meremii xvij<sup>d</sup>.  
 Item Johanni Sturgeon pro dictis .xviij. peciis meremii cont' xlij ped' di' vij<sup>a</sup> j.  
 Item eidem pro .xij. Justes. cont' xxx<sup>a</sup>. ped' pro Rodeloft v<sup>a</sup>.  
 Item Simoni Kendale Smyth pro .iiij<sup>or</sup> broddes Et pro .ij. pynnes de ferro  
 pro le Creste apud summum altare v<sup>d</sup>.

## Die sabbati primo die Aprilis

- Item sol' Martyn prentice iij<sup>a</sup>  
 Item Thome Mote pro iij diebus di' xxj<sup>d</sup>  
 Item Willelmo Prentice pro .ij. diebus xviiij<sup>d</sup>  
 Item Thome prentice pro .ij. diebus di' xxj<sup>d</sup>.  
 Item Johanni White pro .ij. diebus di' xv<sup>d</sup>.  
 Item Johanni Coke pro .ij. diebus di' xv<sup>d</sup>.  
 Item Johanni Mote pro .ij. diebus di' xiiij<sup>d</sup>.  
 Item sol' pro Spikyng Nayle j<sup>d</sup>.  
 Item sol pro Clauis v<sup>a</sup>. x<sup>d</sup>.  
 Item Talbot Cleyer pro .iiij<sup>or</sup> diebus ij<sup>a</sup> iij<sup>d</sup>  
 Item Johanni Thomson seruienti suo xvj<sup>d</sup>  
 Item Thome Bower pro .ij. diebus xij<sup>d</sup>.

<sup>1</sup> 'Mensulæ' are probably 'planks'.

Item Johanni Eman' seruienti suo viij<sup>d</sup>.  
 Item Willelmo Plumton pro .iiij<sup>or</sup>. diebus xvj<sup>d</sup>  
 Item pro .ij. stapils et .j. haspe pro ostio de Rodeloft j<sup>d</sup>.  
 Item sol' Thome Sympson pro cariagio meremii et mensularum a domo  
 Rogeri Adam Carpentarii iij<sup>d</sup>.  
 Item sol' Henrico Geruyce pro .iiij. bigatis luti xij<sup>d</sup>.  
 Item Arnold lokyer per manus Bowes ix<sup>d</sup>.  
 Item Willelmo Plumton pro j die iiij<sup>d</sup>  
 R' de M' Clerke Receptori Cs  
 R' de M' Vice preposito lxxvj<sup>d</sup> viij<sup>d</sup>  
 Item Thome Gardynner pro .xviij. diebus v<sup>s</sup> viij<sup>d</sup>  
 Item Johanni Caunterbury pro M'. Breke<sup>1</sup>  
 Item sol' Andree Hakon Smyth pro emendacione vnus Copyng Ax fract  
 in dict' Ecclesia ij<sup>d</sup>.

xiiij<sup>h</sup> xv<sup>s</sup> ob.

<sup>1</sup> John Canterbury was clerk of the works (*clericus operum*) at King's College during part of the time that Robert Wodelarke (Provost 1452—1479) was overseer (*magister operum*). It is not known for how long he held the office, but he was certainly discharging the duties of it in 1460. He was a native of Tewkesbury; was admitted scholar of King's in 1450; and afterwards married Isabella, Wodelarke's sister. He resided at the S.E. corner of old King's Lane and Trumpington Street, in the house which afterwards belonged to Mr Cory, and was sold by his executors to King's College in 1870. In Canterbury's time it was the property of Catharine Hall, to which it had been given by Wodelarke, and Canterbury had a lease of it. In Wodelarke's '*Memoriale Nigrum*,' preserved in the treasury of Catharine Hall, the following passage occurs: 'Que quidem tenementa...Johannes Caunterbury coniunctim cum Isabella uxore sua sorore predicti magistri Roberti [Wodelarke] habet ad terminum vite sue et alterius eorum diucius viuentis.' In a conveyance of it dated 23 December, 1498, the position is thus described: "inter quoddam Tenementum vocat *le Bulle on the hoope* ex parte Australi ac quandam venellam vocat' *Nuttystane* alias *puttylane* ex parte boriali, et caput orient' abuttat super regiam viam, et Aliud capud super Tenementum nuper Goldyngtons." His wife bequeathed a house in the parish of the Holy Sepulchre to S. Catharine's, in recognition of which the college agreed to celebrate certain services in her honour by a deed dated 13 August, 1479. In this document Canterbury is spoken of as still living. He and his wife were both buried in S. Benedict's Church, where their tomb was defaced by the notorious William Dowsing in 1642. The connection of Canterbury with King's College probably ceased with that of Wodelarke, for when work on the Chapel was resumed by Edward the Fourth in 1479, the clerk

This account extends over nearly two months, and, from the number of stonecutters and stonemasons employed, indicates a considerable repair, if not a complete rebuilding. Two of the men, John Sturgeon and Martin Prentice, are those to whom a commission was issued by Edward the Fourth, 10 July, 1480, directing them to convey to Cambridge the timber lately bought by the King from the Abbot of Walden<sup>1</sup>. The date therefore coincides with that of the renewal of work on the chapel, and the two sets of operations were probably conducted by the same workmen.

Again, in the Inventory of the vestments in the chapel made in August, 1453<sup>2</sup>, the following entries referring to S. John's Church occur:

Item xv tuaillez for th' aulters and vij wassing tuaillez over ij tuaillez that beth at London and othir ij tuaillez that beth in Seint Johnes church.

Item vj ferial aulter clothes of grene tartren rayed and iij pair corteyns of grene tartren...for to be occupied in seint Johns church.

Item ther is vij corporasses whereof ther beth v in ye vestiariie and one at london and an other in seint Johnes chirche. And also v corporascases wherof ther is iij in the vestiariie and j at london and an other in seint Johnes church.

The precise date of the destruction of S. John's Church cannot now be ascertained. An extensive repair of the Hall is paid for in 1562; and if that repair included an extension, it must have taken place before that date. It will be remarked that the last entry referring to the church is in 1488—89, previous to which year entries had been of frequent occurrence. We should therefore perhaps be right in concluding that after that date the church was allowed to fall into a gradual decay.

of the works was Thomas Clyff, and Canterbury's name does not reappear in any building-account.

<sup>1</sup> Patent, 20 Edward IV. p. 1. m. 22.

<sup>2</sup> Printed in *The Ecclesiologist*, Vol. xx.

## APPENDIX.

A. Indenture between John Langton, Chancellor of the University, and Simon Dalling, warden of Trinity Hall, by which Langton engages to procure for Trinity Hall the Appropriation of S. Edward's. 8 June, 1444. [MSS. Baker, xxvii. 317.]

This indenture made at Cambrigg the viii<sup>th</sup> day of Juyn the yere of our Soverain Lord the King Henry the Sixt after the Conquest xxii; bituix Maister John Langton Chauncellier of the Universite of Cambrige on that oon partie, and Maister Simon Dallyng wardeyn of the College called Trinite Halle in Cambrigg on that other partie witnesseth,

that it is appointed and accorded bituix the said Parties, that the said Chauncellier shal in alle godely hast labour and do his ful part and diligence to gete the Patronage of the vicriage (*sic*) of the Church of S<sup>t</sup> Edwardes of the Towne of Cambrigg with alle thappurtenaunces to y<sup>e</sup> same vicriage longyng and appertenyng, except the Mansion of the same vicriage, And to appropriate the said Church at the next vacacion therof to the propre vse of the said College at the expenses of the said Chauncellier, as wele anempst the Kyng, as the Bishop, the Chapitre, and the Archedeken of Ely, except the yerely indemnite of the said Bissshop, Chapitre, and Archedeken, which shal be born by the said College. And the said wardein anone after the said Appropriacion is made in the fourme abouesaid shal paye or do paye to the said Chauncellier or to his Assignes an .C. Marc of Sterlingses.

And moreouer it is appointed and accorded bituix the said parties that where the said wardein and his Felawes haue a licence of the King, by his Lettres patentes, to amortise to the said College londes and tenements that ben holden in Burgage to the value of xl<sup>li</sup>. the said Chauncellier at the costes of the said College shal do his ful labour and diligence to gete a Licence to the said College to amortise londes and tenements that ben holden in Burgage or by Knightes Service, so that suche londes and tenements holden by Knightes Service be not holden of the Kyng in Chieffe, to the value of xl<sup>li</sup>. surrendring in that cas the said Lettres patentes.

And furthermore it is accorded and appointed bituix the said parties, that the said College shall discharge the Prouost and Scolers of the Kings

College of oure Lady and S<sup>t</sup> Nicolas of Cambrigg of alle maner tithes, oblations, or other Commodities, that might growe or longe to the said Church of S<sup>t</sup> Edwardes, by reson of eny grownde that the said Kinges College shall haue in the paroiss of Saint Edwardes for augmentation of her gardeyn, after the discrecion and Jugement of the Reverend Fader in God the Bishop of Lincoln that nowe is, or if he decease in the menetyme, after the discrecion and Jugement of .1. or .2. persounes to be chosen by the said parties or her assignes or executours.

Also it is appointed and accorded bituix the said parties, that if it happen hereafter that in theese appointmentes and accordes aboue rehersed or in eny part of them, eny contraversie or variaunce falle bituix the said parties, her Assignes, or Executours, which God defende, that they shall in that abide and obeye the rule and ordinaunce of the said Bisshop of Lincoln, such as he shal sette therein. And in cas that he make noo Rule ne Ordinaunce therof, thanne the said parties to be ruled after the discrecion and Jugement of the said persounes to be chosen as is aboue rehersed.

In witnes wherof the said parties haue to thees endentures entrechangeably sette her seesles the day and yere abovesaid.

[*Ex originali sub sigillo.*] Now in Trinity Hall Muniment Room.  
The Seal is gone.

B. The Prior and Convent of Barnwell grant to Henry VI. the Advowsons of S. Edward and S. John. 20 February, 1446. [MSS. Baker, xxvii. 317.]

Omnibus Christi fidelibus ad quos presentes litere peruenerint, Johannes Prior domus et ecclesie Sancti Egidii de Barnewell, et eiusdem loci Conuentus salutem in Domino sempiternam.

Noueritis nos vnanimis consensu et assensu tocius Capituli nostri dedisse et concessisse excellentissimo Principi et Domino Domino Henrico Dei gratia Regi Anglie et Francie post conquestum Sexto, aduocationes ecclesiarum nostrarum Sancti Edwardi et Sancti Johannis Baptiste Cantebri' cum omnibus suis iuribus proficuis et pertinentiis quibuscumque, habend' et tenend' aduocationes predictas cum suis pertinentiis vt predictum est eidem Domino Regi et Hereditibus suis imperpetuum.

In cuius rei testimonium huic presenti carte nostre sigillum commune Domus nostre predictae apposuimus. Hiis testibus, Laurentio Cheyne et Johanne Ansty Sen' Armigeris, Willelmo Hauke, Johanne Marchall Clericis et Thoma Foster, et aliis. Dat' apud Barnewell predict' in Domo Capitulari nostra, vicesimo die Februarii, anno Regni predict' Domini nostri Regis vicesimo quarto.

[*Ex originali cum Sigillo pendente.*] Now in Trinity Hall Muniment Room. The Seal is gone.

C. Letters patent of Henry VI., granting and appropriating S. Edward's to Trinity Hall. 21 March, 1446. [MSS. Baker, xxviii. 63.]

Henricus Dei gratia Rex Angliæ et Franciæ et Dominus Hiberniæ omnibus ad quos presentes literæ peruenerint, Salutem.

Sciatis, quod nos attendentes, qualiter Custos Socii et Scholares Aule Sancte Trinitatis in Cantabr' variis temporibus (vt asseritur) teneritatem et gratitudinem immensas Collegio nostro Regali Beate Marie et Sancti Nicholai de Cantabr' variis modis ante hec tempora impenderunt, eidemque Collegio indies impendunt;

de gratia nostra speciali concessimus predictis Custodi Sociis et Scholaribus aduocationem ecclesie Sancti Edwardi de Cant' predict', que de nostro Patronatu existit: habend' et tenend' eidem Custodi Sociis et Scholaribus et Successoribus suis in liberam puram et perpetuam Elemosinam imperpetuum.

Et vterius concessimus, et licentiam dedimus, pro nobis et heredibus nostris, quantum in nobis est, eidem Custodi Sociis et Scholaribus et successoribus suis, quod ipsi ecclesiam predictam appropriare, et eam in proprios vsus tenere possint, sibi et successoribus suis imperpetuum. Et quod ipsi et successores sui predicti eidem ecclesie Sancti Edwardi, per vnum Capellanum idoneum valeant deseruire, et quod ipsi et successores sui huiusmodi Capellanum quociens sibi placuerit, remouere, et alium in loco ipsius constituere, de tempore in tempus, iuxta libitum voluntatis eorum valeant imperpetuum, absque dotacione Vicarie in eadem ecclesia Sancti Edwardi, seu compulsione ad distribucionem alicuius summe pecunie annuatim inter pauperes parochianos eiusdem ecclesie, per Ordinarium loci illius assignand' aliquoliter faciend', iuxta formam statuti in huiusmodi casu provisi. Statuto de terris et tenementis ad manum mortuam non ponendis, aut aliquo alio statuto, ordinatione, prouisione, restriccionem, siue actu ante hec tempora qualitercunque facto, edito, seu proviso, aut eo quod expressa mencio de vero valore annuo Aduocationis predictæ, seu dictæ ecclesie, aut proficuorum et emolumentorum eiusdem, seu eo quod de aliis donis et concessionibus prefatis Custodi Sociis et Scholaribus, et Successoribus suis, per nos ante hec tempora factis, in presentibus facta non existit, non obstante.

In cuius rei testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium vicesimo primo die Marci, Anno Regni nostri vicesimo quarto. Per ipsum Regem, et de Dat' predicta, auctoritate parlamenti. Kirkeby.

*Now in Trinity Hall Muniment Room. Seal attached.*

D. Commission of the Bishop of Ely to John Wellys and William Malster, to inquire whether the Church of S. John may

properly be united to that of S. Edward, as the parishioners of the former have requested. 31 July, 1446. [MSS. Baker, xxvii. 320.]

Thomas permissione diuina Eliensis Episcopus Dilectis nobis in Christo filiis Magistris Johanni Wellys Legum Doctori, Willelmo Malster in Decretis Licentiatu Salutem, gratiam, et benedictionem.

Cum nobis ex parte parochianorum ecclesie Sancti Johannis Baptiste Cantabr' Eliensis Dioceseos humiliter foret supplicatum quod, cum fructus, decime, obuenciones, oblacones, prouentus, et alia emolumenta quecunque Ecclesie parochialis Sancti Johannis Baptiste ville predictæ, nostre Dioceseos, propter raritatem et paucitatem parochianorum eiusdem, per edificacionem et construccionem Collegii Regalis Beate Marie et Sancti Nicholai infra Parochiam eiusdem de nouo erecti in multis diminuta ac alios casus fortuitos, adeo decreuerint et diminuta existant, quod ad unius Capellani congruam sustentacionem, qui curam animarum eiusdem agnoscere deberet, minime sufficiunt hiis diebus; nec de verisimili, cum mundus se semper ad deteriora declinet, sufficere debeant in futurum, quatinus ex causis premissis prefatam Ecclesiam Sancti Johannis, cum suis iuribus et pertinentiis vniversis, Ecclesie Sancti Edwardi ville predictæ etiam modici valoris, cui dicta Ecclesia Sancti Johannis vicina et contigua existit, et conuenienter poterit consolidari, nostra auctoritate ordinaria et Diocesana vnire annectere et incorporare, ac Rectori siue Proprietariis dicte Ecclesie Sancti Edwardi et Successoribus suis in proprios vsus perpetuo possidend' concedere dignemur

Nos, prout ex officii Pastoralis debito astringimur, subditis nostris quatenus in nobis est, Justitie complementum impertiri cupientes, et pro eo quod aliunde propediti, examinacioni ac discussioni prefati negocii personaliter minime superesse valentes ad inquirend' examinand'que in premissis ac omnibus et singulis que circa ea necessaria visa fuerint seu quomodolibet oportuna, cum cuiuslibet cohercionis canonica potestate, vocatis de iure vocandis, vobis coniunctim, de quorum fidelitate atque industria ad plenum in Domino confidimus, committimus vices nostras. De die vero recepcionis presentium, vna cum modo et forma Inquisicionis Examinacionisque predictarum, atque omnibus et singulis quæ feceritis in premissis nos certificetis per vestras Literas patentes harum seriem continentes Sigillo autentico sigillatas.

Dat' in Manerio nostro de Hatfield penultimo die Mensis Julii Anno Domini Millesimo quadringentesimo quadagesimo sexto, et nostre Translacionis Anno tercio.

[*Ex originali sub sigillo.*] *Now in Trinity Hall Muniment Room.*  
*The Seal is gone.*

E. Nicholas Close, Vicar of S. John Baptist, appoints John Seman his proxy in the question of the union of the two parishes. 1 August, 1446. [MSS. Baker, xxvii. 320.]

Pateat universis per presentes quod ego Nicholaus Close vicarius perpetuus Ecclesie parochialis Sancti Johannis Baptiste Cantabr' Eliensis dioceseos in quadam causa vnionis sive annexionis dicte Ecclesie Sancti Johannis cum omnibus suis iuribus et pertinentiis universis Ecclesie Sancti Edwardi earundem Ville et Dioceseos faciende, quatenus dicta vnio personam meam tangit, ius siue Interesse meum seu Successorum meorum, meum verum ac legitimum Procuratorem, Actorem, factorem, negotiorum gestorem, ac nuncium speciale, Dilectum mihi in Christo Johannem Seman clericum facio ordino et constituo, dans et concedens eidem Procuratori meo potestatem generalem, et mandatum speciale, pro me et nomine meo coram quocunque competenti Iudice in ea parte comparend', dicteque unioni consentiend', et dicte unionis annexionis et consolidationis prolacionem et sententiam fieri cum effectu petend' alium seu alios Procuratorem seu Procuratores quotiens et quando sibi visum fuerit substituend', substitutum sive substitutos remouend', officiumque Procuratoris in se reassumend' ac omnia cetera et singula faciend' et expediend' quæ in premissis necessaria visa fuerint seu quomodolibet oportuna, etiam si talia fuerint, quæ de sui natura mandatum magis exigant speciale, ratum et gratum habituri, quicquid idem Procurator meus seu substitutus alius ab eodem fecerit in premissis sub ypotheca et obligacione omnium bonorum meorum promitto et cautionem expono per presentes.

In cuius rei testimonium, eo quod sigillum meum pluribus est incognitum, sigillum Reuerendi viri Domini Cancellarii universitatis Cantabr' presentibus apponi procuravi.

Et nos Johannes Langton in Decretis Licentiatus Cancellarius Universitatis predicte ad personalem et specialem rogatum dicti constituentis, sigillum officii nostri apposuimus.

Dat' Cantabr' predict' primo die mensis Augusti anno Domini millesimo .cccc. quadragesimo sexto.

[*Ex originali sub sigillo.*] *Now in Trinity Hall Muniment Room.*

F. Henry Clerk to the Bishop of Ely's Commissioners. 12 August, 1446. [MSS. Baker, xxvii. 321.]

Venerabilibus viris magistris Johanni Welles Legum Doctori, et Willelmo Malster in Decretis Licenciato, Reverendi in Christo Patris et Domini Domini Thome Dei gratia Eliensis Episcopus Commissariis ad infrascripta specialiter et coniunctim deputatis, Henricus Clerk vnus

Mandatariorum vestrorum infrascript' omnimodo Reverentias tantis viris debitas cum honore.

Literas Mandati vestri Reverendi nuper recepi in hec verba.

Johannes Welles Legum Doctor et Willelmus Malster in Decretis Licenciatus Reverendī in Christo Patris et Domini Domini Thome Dei gratiā Eliensis Episcopus ad infrascripta commissarii specialiter et conjunctim deputati Dilectis nobis in Christo Ricardo Taylor Henrico Clerk et Willelmo Sannde literatis salutem in Domino sempiternam.

Literas dicti Reverendi Patris nuper cum ea qua decuit Reverentia recepimus tenorem qui sequitur continen'.

[*Dein recitantur Literæ de verbo in verbum et supra.*]

Quarum quidem literarum auctoritate et vigore, nos commissarii antedicti, tertio die instantis Mensis Augusti iam elapsi in prefata Ecclesia Sancti Edwardi ad communicandum super premissa convenien' judicialiter consedentes, et in dicto negotio, nobis, vt prefertur, commisso, rite et legitime procedere volentes, ad procedendum in negotio predicto diem sabbati tertium decimum diem instantis mensis Augusti in dicta Ecclesia Sancti Edwardi limitavimus et assignavimus, decernen' ipsos diem et locum dicto Reverendo Patri cum ea qua decet reverentia fore intimandos, nec non tam capitulum et Priorem Eliensem ac Dominum Archidiaconum Eliensem quam Priorem et Conventum de Bernwell Eliensis Dioceseos prefat' Ecclesiarum SS. Johannis et Edwardi proprietarios et patronos, vicariosque et parochianos earundem Ecclesiarum, nec non aliquos viros fide dignos et in hac parte, indifferentes clericos et laicos dictis ecclesiis convicinos, meliorem notitiam premissarum verisimiliter optinentes, ac alios suum in hac parte putantes interesse in genere, ad dictum diem et locum pro suo et eorum cujuslibet interesse peremptorie fore citandos et vocandos decrevimus.

Quocirca vobis tam conjunctim quam divisim auctoritate qua supra committimus et mandamus quatenus prefatos diem et locum dicto Reverendo Patri cum ea qua decet reverentia intimetis. Citetis insuper seu citari faciatis peremptorie tam prefat' Priorem et Capitulum, Archidiaconum Eliensem, quam dictum Priorem et Conventum vicariosque et parochianos dictarum ecclesiarum, nec non aliquos viros fide dignos et in hac parte indifferentes clericos et laicos dictis Ecclesiis convicinos, meliorem notitiam premissorum verisimiliter optinentes in specie, ac alios suum in hac parte putantes interesse in genere, quod coram nobis in dicta Ecclesia Sancti Edwardi prefat' XIII<sup>o</sup> die instantis Mensis Augusti compareant, et eorum quilibet compareat processum nostrum in dicto Inquisitionis et Examinationis negotio visuros et audituros, vteriusque facturos et recepturos quod qualitas ejusdem negotii requirit et Justitia suadebit. Terminum autem peremptorium predictum propter negotii qualitatem sic duximus assignandum, et quid feceritis in premissis, nos

dictis die et loco debite certificetis †vestris† seu sic certificet ille vestrum qui prius Mandatum nostrum fuerit executus, suis Literis paten' harum seriem continen', ac nomina in hac parte citat' plenius continen' sigillo autentico consignat'

Dat' Cantabr' sub sigillo officialitatis Domini Archidiaconi Eliensis quod ad manus habemus et quo vtimur in hoc negotio quarto die Mensis Augusti anno Domini Millesimo .cccc. quadragesimo sexto.

Cujus quidem auctoritate Mandati vestri Reverendi, ego Henricus Cleric Mandatarius vester predictus, Intimationem dicto Reverendo Patri cum ea qua decuit reverentia fieri feci supradictam. Citavi insuper, et citari feci peremptorie, Priorem et Capitulum ac Archidiaconum Eliensem nec non Priorem et Conventum de Bernwell vicariosque et parochianos supradictos, nec non octo viros fide dignos clericos et laicos in hac parte indifferentes dictis ecclesiis SS. Johannis et Edwardi convicinos, et meliorem notitiam premissorum verisimilius obtinentes in specie ac alios in hac parte suum putantes interesse in genere, quod coram vobis in dicta ecclesia Sancti Edwardi xiii<sup>m</sup> die instantis mensis compareant, et eorum quilibet compareat facturi et recepturi in omnibus et per omnia quicquid tenor et effectus dicti Mandati vestri exigit et requirit. Aliquos de curatis aliarum ecclesiarum paroch' dicte ville Cantabr' prout voluistis me fecisse in hoc negotio etiam citavisse, et ad hoc diligenter quesivi illos qui in hoc negotio necessarii videbantur; sed eos invenire, aut personali citatione apprehendere, non potui, pro eo quod sicut parochiani sui dixerunt michi, absentes erant a villa et peregre profecti usque Shene et alia pia loca. Nomina autem personarum, ut premittitur, citatorum sunt hec. Willelmus Prior Eliensis, Magister Johannes Stokes Archidiaconus Eliensis, Johannes Prior de Bernwell, Magister Nicholaus Close vicarius dicte ecclesie Sancti Johannis, Rogerus Bowlrig vicarius dicte ecclesie Sancti Edwardi. Nomina autem et cognomina dict' octo virorum fide dignorum per me etiam ad dict' diem et locum citatorum sunt hec; Magistri Johannes Prowet, Johannes Fysshe, et Willelmus Watno Clerici et Magistri in Artibus; Domini Johannes Lurpell et Willelmus Halle presbyteri, Johannes Colbroke, Robertus Maunpas et Galfridus Nevill Laici Burgenses ville Cantabr'; de quibus omnibus et singulis Reverentias vestras hiis Literis meis paten' seriem dicti Mandati vestri, una cum nominibus in hac parte citatorum plenius continen' Sigillo venerabilis viri Domini Cancellarii Universitatis Cantabr' sigillat'. Et nos Johannes Langton dict' Universitatis Cancellarius Sigillum officii nostri, ad specialem requisitionem dicti Mandatarii fecimus hiis apponi.

Dat' Cantabr' duodecimo die Mensis Augusti anno Domini Millesimo quadringentesimo quadragesimo sexto. [*Ex originali sub sigillo.*]

G. Bond of £200, by which Trinity Hall secures to Barnwell Abbey the tithe of sheaves in the united parishes of

S. Edward and S. John. 9 October, 1446. [MSS. Baker, XXVII. 318.]

Presens billa indentata testatur, quod licet Simon Dallyng clericus Custos sive Gardianus Collegii Sancte Trinitatis in Cantabrig' et Socii dicti Collegii teneantur, et per suum scriptum obligatorium sigillo eorum communi sigillatum firmiter obligentur Priori et Conuentui Prioratus de Bernewell in ducentis libris legalis monete Anglie soluend' eisdem Priori et Conuentui aut eorum successoribus in festo Omnium Sanctorum prox' futuro post dat' presentium,

Prefati tamen Prior et Conuentus volunt et per presentes concedunt, quod si idem Simon vna cum Sociis eiusdem Collegii vnanimi suo consensu et voluntate per scriptum Sigillo suo communi sigillandum per modum donacionis, dimissionis, concessionis, realis composicionis, siue alias quomodocunque per auisamentum Juris peritorum de consilio prefati Prioris et Conuentus firmiter et securius fieri poterit, prefatos Priorem et Conuentum et Successores suos legitime intitularint in omnibus Decimis garbarum provenientibus et in futurum prouenturis vbilibet infra parochiam Ecclesie Sancti Edwardi in Cantabrig' ac in parochia nuper Ecclesie Sancti Johannis ibidem tunc predicte Ecclesie Sancti Edwardi vnite, et annexe, et incorporate cum omnibus suis iuribus et pertinentiis, huiusmodi Decimis prefatis Priori et Conuentui ac eorum successoribus imperpetuum percipiend' habend' et possidend' libere pacifice et quiete sine interrupcione aut impedimento prefat' Simonis Sociorum sive Successorum suorum, proviso quod huiusmodi intitulacio, quocumque nomine censeatur, sub forma sic auisanda realiter fiat infra spacium duorum mensium a die appropriacionis sive Incorporacionis dicte Ecclesie Sancti Edwardi Collegio antedicto continue numerandorum tunc huiusmodi obligatio pro nulla habeatur, et aliter in suo robore perseveret.

In cuius rei testimonium partes supradicte presenti Indenture sigilla sua communia apposuerunt.

Dat' quoad partem dictarum Indenturarum in Domo Capitulari Prioratus de Bernewell, et quoad aliam partem in dicto Collegio, nono die Mensis Octobris anno Regni Regis Henrici Sexti post conquestum Anglie vicesimo quinto.

[*Ex originali sigillo avulso.*] *Now in Trinity Hall Muniment Room.*

H. Bond of £200 from the Prior of Barnwell to Trinity Hall, by which the Prior binds himself to convey to the College the advowson and patronage of the united Churches of S. John and S. Edward within six months after the date of appropriation

of Kingston to the Convent. 10 October, 1446. [MSS. Baker, xxvii. 326.]

Hęc billa indentata testatur quod licet Prior de Bernwell et eiusdem loci conventus veneantur, et per suum scriptum obligatorium sigillo eorum communi sigillatum firmiter obligentur, Simoni Dallyng custodi collegii S. Trinitatis ac sociis eiusdem et eorum successoribus in ducentis libris bone et legalis monete Anglie solvend' eidem Custodi ac Sociis et eorum successoribus in Festo omnium Sanctorum prox' futuro post Dat' presentium sine ulteriori dilatione

Prefati tamen custos ac socii volunt et per presentes concedunt quod in eventu quo ius advocacionis ecclesie Sancti Edwardi et Sancti Johannis eidem ecclesie Sancti Edwardi annexe cum omnibus suis iuribus et pertinentiis per Literas patentes dict' Prioris et Conventus sigillo eorum communi sigillat' metuendissimo Principi Domino Regi fact' minus legitime concessum seu donatum sit, si idem Prior et Conventus...dimissionem et concessionem de advocacionibus et Jure Patronatus ecclesiarum SS. Edwardi et Johannis predict' cum omnibus suis iuribus et pertinentiis universis, exceptis decimis garbarum, pifat' Custodi et Sociis ac eorum successoribus in perpetuum possidend' legitime...confirmaverint, ac eosdem custodem et socios in pifat' advocacionibus et Jure Patronatus rite et sufficienter infra sex menses a tempore appropriationis ecclesie parochialis de Kyngston in Com. Canteb' predictis Priori et Conventui et eorum Prioratui facte proxime numerand' intitulaverint, tunc dicta obligatio pro nulla habeatur, alioqui in omni suo robore permaneat et effectu.

In cuius rei testimonium partes supradicte presentibus indenturis sigilla sua communia apposuerunt. Dat' quoad unam partem dicte Indenture in Collegio S. Trinitatis, et quoad aliam partem in Domo capitulari Prioratus de Bernwell decimo die mensis Octobris Anno regni Regis Henrici Sexti post conquestum vicesimo quinto,

[*Ex originali sub sigillo conventus de Bernwell.*]

J. The Bishop of Ely declares the two parishes united, and appropriates them, thus united, to Trinity Hall. 10 November, 1446. [MSS. Baker, xxviii. 60.]

Universis sanctæ Matris ecclesiæ filiis ad quos presentes Literæ pervenerint vel in futurum pervenire poterunt Thomas permissione divina Eliensis Episcopus, salutem cum benedictione Salvatoris Jesu Christi et perpetuam rei gestæ memoriam et fidem indubiam presentibus adhibere.

Et eo clariori affectu ac ferventiori spiritu supplicancium vota petenciumque preces exaudire debemus, quo necessitates ecclesiarum ac utilitates

rogantium subditorum nostrorum eis suffragari conspiciamus. Nuper siquidem pro parte dilectorum in Christo filiorum custodis et collegii scholarium Aulae Sanctae Trinitatis in nostra Universitate Cantabr' nobis humiliter extitit intimatum quod redditus et proventus ecclesiae sancti Johannis Cantebregie cuius ipsi custos et scholares advocationem et jus patronatus habent, per diversos casus fortuitos, et signanter per constructionem et aedificationem novi Collegii Regalis in honore Beate Marie et Sancti Nicholai de novo constructi et edificati, cuius edificia infra parochiam dicte ecclesie Sancti Johannis noviter iam constructa et a modo verisimiliter construenda, majorem partem soli fundique parochie eiusdem ecclesie, expulsis pristinis Parochianis, qui solum illud ac fundum inhabitabant, notorie occupabant ac occupant, in presenti adeo sunt exinaniti, deteriorati, ac diminuti, tam per destructionem domorum, quam paucitatem inhabitantium, quod ad sustentationem capellani non sufficiant, nec verisimiliter sufficere poterunt in futurum, propter quod nobis humiliter supplicarunt quatenus Ecclesiam predict' sancti Johannis cum omnibus ornamentis et utensilibus ac suis iuribus et pertinentiis vniversis, Ecclesie sive ad Ecclesiam sancti Edwardi Cantabr' cujus etiam advocationem et jus Patronatus optinent, cujus etiam proventus ex causa premissa sunt non modicum diminuti, vnire annectere et incorporare ac unione annectione et Incorporatione predictae ecclesie Sancti Johannis ecclesie sive ad Ecclesiam Sancti Edwardi nostra auctoritate facta, ipsam ecclesiam sancti Edwardi cum suis iuribus et pertinentiis vniversis eis et eorum Collegio ...in vsus proprios perpetuo possidend' concedere unire et appropriare dignemur; Nos igitur attendentes quod pro doctrina Juris Canonici et Civilis quibus regitur universalis Ecclesia dictum Collegium instructum et fundatum esse dinoscitur, magnumque ex illo Christi ecclesie pervenire speratur commodum verisimiliter in futurum, ob reverentiam etiam sancte et individue Trinitatis, ejus sunt titulo insigniti, eorum petitioni que iusta et consona rationi et divine Majestati beneplacita annuere fortius animamur.

Quapropter super premissis causis, nobis per eos expositis, Inquisitionem fieri fecimus diligenter. Et quia per eandem Inquisitionem, et alia legitima documenta invenimus luculenter dictas causas in omnibus veritatem continere, vocatis omnibus quorum interest in hac parte, et in specie Priore et Capitulo nostre ecclesie Cath. Elien.; magistro Johanne Stoke nostro Archidiacono Eliensi; Priore et Conventu de Bernewell quondam proprietariis et Patronis dict' ecclesiarum SS. Johannis et Edwardi; Magistro Nicholao Close vicario dicte ecclesie sancti Johannis; Domino Rogero Bowbryge vicario ecclesie Sancti Edwardi; nec non Parochianis utriusque ecclesie predict' legitime monitis, et pro eorum interesse citatis ad comparend' coram nobis in Ecclesia predict' sancti Edwardi decimo die mensis Nouembris anno domini millesimo .cccc. quadragesimo sexto. Ac post modum eisdem die et loco Priore et Conventu ecclesie nostre Cath. Elien.

per Magistrum Nicholaum Fyche in Legibus licentiatum, Magistro Johanne Stokys (*sic*) Archidiacono nostro per Johannem Hunethorn notarium publicum, Priore et Conventu de Bernwell per Dominum Andream Browne fratrem et concanonicum suum, Magistro Nicholao Close per Johannem Conyngton Clericum, Domino Rogero Browbrygge per dictum Johannem Conyngton, ac parochianis dicte ecclesie sancti Johannis per Magistrum Johannem Hurte sacre Theologie et Robertum Spylman in Decretis Bacallarios predictae ecclesie yconomos, et parochianis Sancti Edwardi per Hugonem Dey et Ricardum Sextan Juniolem dict' ecclesie sancti Edwardi yconomos, coram nobis legitime comparentibus, ac Magistro Symone Dallynge predicti Collegii sancte Trinitatis custode in ea parte legitimo Procuratore personaliter comparente et pronunciationem nostram et decretum super premissis fieri petente et humiliter supplicante, de consensu assensu et voluntate omnium et singulorum premissorum, habito super hoc diligenti et solempni tractatu cum Priore et Capitulo dicte ecclesie nostre Cath. Elien. et de eorum consilio et assensu, causas ipsas ad unionem...ecclesie sancti Johannis ecclesie...sancti Edwardi fiendam, nec non ad appropriationem ecclesie sancti Edwardi Collegio sancte Trinitatis Cantabr' faciend' legitimas iustas et veras fuisse et esse pronunciamus...per presentes, ac supradictam ecclesiam sancti Johannis...de et cum dicti nostri capituli Elien. concilio et assensu Juris ordine ac caeteris de jure requisitis in omnibus obseruatis Ecclesie...sancti Edwardi unimus, annectimus, et incorporamus, per presentes.

Ac insuper, habito diligenti et solempni tractatu cum predicto capitulo nostro Elien. eandem ecclesiam sancti Edwardi cum consilio et assensu predicti capituli nostri Elien. et omnium aliorum quorum interest in hac parte, Juris ordine rite observato, pifat' Custodi et Collegio Scolarum ipsisque Sclaribus...in perpetuum...appropriamus...ipsamque Ecclesiam in usus proprios donamus...concedentes dict' Custodi et Collegio Sclarum [etc.] quod cedente vel decedente vicario dicte ecclesie sancti Edwardi qui jam incumbit eidem liceat eis per se vel per procuratorem ad hoc specialiter deputatum predictam Ecclesiam et ejus possessionem auctoritate presentium ingredi omnesque fructus redditus et proventus eiusdem percipere, habere, et de eisdem prout eis videbitur oportunum, disponere, nulla alia auctoritate vel licentia Diocesani vel alterius cujuscunque super hoc petita aqualiter vel obtenta, proviso quod dicta ecclesia sancti Edwardi divinis non destituatur obsequiis. Verum, quum tenuitas proventus, tam dicti Collegii quam praefate ecclesie. S<sup>ti</sup> Edwardi, diuisionem commode non patitur, volumus et ordinamus, ac de consilio et assensu dicti nostri capituli Eliensis, dictis custodi et Collegio Sclarum, ac ipsis Sclaribus et eorum successoribus concedimus et statuimus per presentes, quod nullus de cetero in dicta ecclesia S<sup>ti</sup> Edwardi Vicarius perpetuus deputetur, Set quod per Capellanos parochiales ydoneos stipendarios, dicti Collegii Socios, vel alios quos per annos singulos aut plures duxerint, prout voluerint,

conducendos, valeant futuris temporibus perpetuis licite absque nostra, aut successorum nostrorum; seu cujuscunque alterius impetitione, molestatione, vel contradictione, ecclesie predicte sancti Edwardi, et eiusdem parochianis facere in divinis officiis et sacramentis ministrari. Super quo dictis Custodi et Collegio Scolarium [etc.], de consilio et assensu dicti nostri Capituli Eliensis, pro nobis et successoribus nostris, licentiam perpetuam impertimur. Et ne jus nostrum negligere videamur, qui alios in suis Justiciis confouere debemus, nobis et successoribus nostris providere cupientes, in recompensationem dampnorum, que nobis ex hujusmodi unione et appropriatione possint contingere, annuam pensionem viginti denariorum in Synodo Paschæ, nobis et successoribus nostris imperpetuum, per predictos custodem et scolares ac eorum successores fideliter persolvendam; et Archidiacono nostro Eliensi et successoribus suis pro procurationibus et aliis Juribus eis debitis, annuam pensionem quatuor solidorum et octo denariorum per dictos Custodem et Scholares, ac eorum successores, viz. duos solidos et quatuor denarios ad Synodum Paschæ, et duos solidos et quatuor denarios ad Synodum sancti Michaelis fideliter persolvendos reservamus, et eisdem Custodi, Scolaribus et eorum Collegio imponimus per presentes, eosdemque custodem Scholares et eorum successores, ad solutionem predictarum pensionum terminis suprascriptis, per sequestrationem fructuum dicte ecclesie Sti Edwardi, et alia juris remedia compelli volumus [et] artari. Et Parochiani dicte ecclesie Sti Edwardi denarios Sancti Petri, scilicet viginti denarios; nec non annuum censum, vulgariter *Ely Syluer* nuncupatum, extendentem se annuatim ad summam undecim denariorum utriusque Ecclesie, futuris annis imperpetuum solvere teneantur.

In cujus rei testimonium Sigillum nostrum presentibus apposuimus.

Dat' Cant' in Ecclesia Sancti Edwardi, decimo die mensis Novembris, Anno Domini millesimo cccc°. quadragesimo sexto, et nostre Translationis anno tertio; presentibus tunc ibidem magistris Thoma Turney, Johanne Botrewyke, David Blodewell in Legibus Bacallariis, Johanne Moryell, Willelmo Stafford notariis publicis, et Thoma Wentworthy Norwycken: Eboracen: Assaven: Lincoln: ac Coven: et Lich: Dioc: testibus ad premissa vocatis et rogatis.

Baker adds a note:

"The original under Seal at Trin. Hall endorsed thus: 'Exhibita fuit dicta Appropriatio in visitatione Domini Episcopi Eliensis xi. die Mensis Octob. A°. Dni. mccccxliiii. Anno Cons. xi°. et admissa.' Two seals, the Bishop's, and Prior and Chapter's, are appended."

The deed is a good deal damaged by damp since Baker's time, and the seals are gone. The following ratification of it is on the same parchment.

K. Approbation of the above decree by the Prior and Convent of Ely. 12 November, 1446. [Ibid. 63.]

Et nos Frater Willelmus Prior, et Capitulum Ecclesie Cathedralis Eliensis predictæ recognoscimus, et fatemur nos cum dicto Reverendo Patre, super omnibus et singulis suprascriptis, tractatum solemnem, et deliberationem diligentem habuisse; nosque cum deliberatione matura, prehabito tractatu debito, premissis omnibus et singulis concorditer consensisse. Quo circa premissa omnia et singula ex certa scientia approbamus, ratificamus, et quantum in nobis est, vel esse poterit, confirmamus.

In cujus rei testimonium Sigillum Commune Capituli nostri presentibus apposuimus.

Datum in Domo nostra Capitulari duodecimo die mensis Novembris A. Dni: Millimo: quadringentesimo quadragesimo sexto.

L. Grant by Trinity Hall to Barnwell Abbey of the tithe of sheaves, corn, and hay within the united parishes of S. Edward and S. John, 6 December, 1446. With the ratification of the Bishop of Ely (20 December, 1446) and of Norwich (27 December, 1446). [MSS. Baker, xxvii. 323.]

Universis Sancte Matris Ecclesie filiis, ad quos presentes litere pervenerint, nos Simon Dallyng custos sive Gardianus Collegii S. Trinitatis Cantabr' Eliensis Dioceseos et ejusdem Collegii Socii Salutem in Domino Sempiternam.

Universitatis vestræ notitiæ deducimus per presentes quod nos ob nonnullas justas veras et legitimas causas, evidentemque necessitatem et utilitatem Collegii nostri antedicti, diligenti inter nos et solemni tractatu atque diligenti consilio prehabitis, de licentia et consensu Illustrissimi Regis Henrici Sexti ac Reverendi in Christo Patris et Domini Domini Thome Dei gratia Eliensis Episcopi et Reverendi in Christo Patris et Domini Domini Walteri Dei gratia Norwicensis Episcopi nostrique Collegii Fundatoris, nostroque communi et unanimi consensu, assensu, et voluntate, Servatis et concurrentibus omnibus et singulis quæ in hac parte de jure vel consuetudine quomodolibet requiruntur donavimus et concessimus, prout etiam tenore presentium donamus et concedimus, venerabilibus et religiosis viris Priori et Conventui Prioratus sive Ecclesie Conventualis Canonicorum Regularium de Bernewell Ordinis Sancti Augustini Eliensis Dioceseos, eorumque successoribus, ac Prioratui seu Ecclesie Conventuali huiusmodi omnes et omnimodas Decimas garbarum, granorum, et feni, cujuscunque generis, infra fines et limites totius Ecclesie parochialis Sancti Edwardi, ac totius parochialis Ecclesie Sancti Johannis Cantabr' eidem Ecclesie Sancti Edwardi noviter canonice unite, quæ nobis nuper et memorato Collegio nostro cum suis Juribus et pertinentiis universis fuerunt et sunt Canonice unite

annexe et appropriate, qualitercunque provenien' et inperpetuum proventuras, in suos proprios usus pro futuris perpetuis temporibus, libere et integraliter possidendas; quodque jus percipiendi et habendi Decimas hujusmodi, nec non possessionem seu quasi ejusdem juris de nobis nostrisque successoribus et Collegio nostro predicto prorsus abdicavimus, prout etiam tenore presentium abdicamus, atque in Religiosos viros Priorem et Conventum predictos ..., ac Prioratum seu Ecclesiam Conventualem antedictam jus et possessionem seu quasi huiusmodi transtulimus, prout etiam tenore presentium transferimus, absque molestatione contradictione seu declamatione aliquali. Ita quod dictis Religiosis viris Priori et conventui eorumque successoribus quodocunque a tempore Dat' presentium liceat Decimas hujusmodi realiter apprehendere, libereque percipere et retinere, et in usus suos ac Prioratus seu ecclesie conventualis predictae imperpetuum convertere, nostra, seu successorum nostrorum, aut alterius cujuscunque licentia alia minime petita vel obtenta; absque supportatione oneris ordinarii sive extraordinarii cujuscunque ad dictas ecclesias Sancti Edwardi et Sancti Johannis modo unitas pertinen'; excepto eo quod dicti Prior et Conventus tantum Decimas Domino: Regi predictis ecclesiis Sancti Edwardi et Sancti Johannis persolvent modo aut quodocunque hujusmodi Decimas concedi contigerit in futurum.

In ejus rei testimonium Sigillum nostrum commune presentibus apposuimus.

Data et acta sunt hec, prout supra scribuntur, in capella nostra, infra collegium nostrum memoratum situata sexto die mensis Decembris, anno Domini Millesimo cccc. quadragesimo sexto.

Et nos Thomas permissione divina Eliensis episcopus quum ex causis suprascriptis, nobis in specie explicatis, deliberatione provida inspectis et examinatis, licentiam hujusmodi nos dedisse et concessisse per presentes fatemur, Donationem, Concessionem, abdicationem et translationem suprascripte Decimarum ceteraque omnia et singula premissa, sic ut premititur, fuisse et esse facta recognoscimus, eaque et eorum quodlibet, de communi et unanimi assensu et voluntate Prioris et conventus ecclesie nostre Cathedralis Eliensis, diligenti in hac parte per nos cum eis et inter eos, ac solempni tractatu prehabitis, causæque cognitione et Decreti nostri interpositione intervenientibus, ceterisque omnibus et singulis servatis et concurrentibus quæ in hac parte, de jure vel consuetudine requiruntur, nostris consensu et auctoritate ex certa scientia approbavimus, ratificavimus, et confirmavimus; prout etiam tenore presentium approbamus, ratificamus, et confirmamus; omnes defectus, quantum in nobis est, supplentes, si qui forsân intervenerint in hac parte.

In ejus rei testimonium Sigillum nostrum presentibus apposuimus.

Data et acta sunt hec, prout suprascribuntur, in Domo Capitulari Ecclesie nostre Cathedralis predictæ vicesimo die mensis Decembris anno Domini suprascripto.

Et nos Willelmus Prior Ecclesie Cathedralis Eliensis, et ejusdem Ecclesie Conventus, propter premissa specialiter et capitulariter convocati, diligenti et solempni tractatu, atque provida deliberatione inter nos, una cum Reverendo in Christo Patre et Domino Domino Dei gratia Eliensi Episcopo, prehabitis Servatisque omnibus et singulis in hac parte, de jure requisitis, donationi concessioni abdicationi et translationi suprascriptis, ceterisque omnibus et singulis sic, ut premittitur, factis, nostrum communem et unanimum concensum ac voluntatem adhibuimus, ac etiam tenore presentium adhibemus, eaque omnia et singula et eorum quodlibet, quantum in nobis est, approbamus, ratificamus, et confirmamus per presentes.

In cujus rei testimonium Sigillum nostrum commune presentibus apposuimus.

Data et acta sunt prout supra scribuntur, in Domo nostra Capitulari ecclesie Cathedralis Eliensis predictae vicesimo die mensis Decembris anno Domini suprascripto.

Et nos Walterus permissione divina Norwicensis Episcopus predicti Collegii S. Trinitatis Fundator, de et super donatione, concessione, abdicatione, et translatione supradict' Decimarum, una cum causis earundem per custodem sive Gardianum ac Socios antedictos, secundum formam superius annotatam plenius informati, eisdem donationi, concessioni, abdicationi, et translationi, ceterisque omnibus et singulis, sic ut premittitur, factis etiam nostrum adhibuimus, prout etiam tenore presentium adhibemus concensum, eaque omnia et singula, et eorum quodlibet, quantum in nobis est, approbamus et ratificamus per presentes.

In cujus rei testimonium Sigillum nostrum presentibus apposuimus.

Data et acta sunt hec, prout suprascribuntur, in ecclesia nostra Cathedrali Norwicensi predicta, vicesimo vii<sup>o</sup> die mensis Decembris Anno Domini supradicto.

[*Ex Archivis Aul. Trin. Cant.*]

M. Trinity Hall grant to King's the grave-yard of S. John Baptist's Church, with the ground on which the Vicarage of the said Church and the Vicarage of S. Edward's Church stood. 29 June, 1448. [MSS. Baker, xxvii. 319.]

Sciatis presentes et futuri quod nos Custos Aule Sancte Trinitatis Universitatis Cantabr' Socii et Scholares ejusdem...confirmavimus excellentissimo Principi...Henrico Dei gratia Regi Anglie et Francie et Domino Hibernie Sexto post Conquestum

quoddam solum et fundum quæ fuerunt cimiterium Ecclesie parochialis Sancti Johannis Baptiste Cantabr', ac solum et fundum quæ nuper fuerunt vicaria ejusdem ecclesie nec non totum solum et fundum quæ fuerunt

vicaria ecclesie parochialis Sancti Edwardi Cantabr' nuper vocat' *Scint Edwardes-hostell* et quicquid habemus seu nobis pertinere possit infra bundas sive limites cimiterii ecclesie parochialis Sancti Johannis Baptiste predictae, habend' et tenend' omnia et singula premissa eidem Domino nostro Regi...imperpetuum.

In cuius rei testimonium huic presenti carte nostre sigillum nostrum commune apposimus hiis testibus. W. Winton Episcopo; H. Duce Exon; W. Duce Suff.; J. vicecomite Beamont, Jacobo Domino de Say, Thoma Stanley, Willelmo Beauchamp, militibus, Thoma Crosse, Maiore ville Cantabr', Willelmo Tame, Willelmo Roger, Thoma Fordham, et Johanne Serjeant Ballivis eiusdem ville.

Dat' apud Cantabr' die veneris in vigilia Apostolorum Petri et Pauli, anno Regni Domini nostri Regis supradicti vicesimo sexto.

[*Ex originali sub sigillo.*]

N. Letters patent of Henry the Sixth, making the Church of S. John a Parish Church. 20 June, 1453. [King's College Muniments, M. 36.]

*Ereccio in ecclesiam parochialem.*

Henricus...Sciatis quod cum...Collegium Regale in vniuersitate Cantabr' infra parochiam olim sancti Johannis Baptiste ville Cantabr'...erexerimus et fundauerimus eiam in loco vbi dicta olim ecclesia parochialis sancti Johannis Baptiste fuerat edificata Ipsaque olim ecclesia per edificacionem et construccionem dicti Collegii et domorum eiusdem funditus extiterit demolita Ac aliam ecclesiam in honore sancti Johannis Baptisti prope et iuxta Collegium predictum de nouo construi et edificari fecerimus nostris sumptibus et expensis

Nos auctoritate voluntate et consensu Reverendi patris Thome Elien' Episcopi...prefatam ecclesiam in honore sancti Johannis Baptiste vt pre-mittitur per nos et nostris sumptibus iuxta predictum Collegium...de nouo erectam et constructam...in ecclesiam parochialem erigimus fundamus et stabilimus...per Rectorem secularem perpetuum in eadem canonice insti-tuendam regendam et gubernandam.

Et ulterius...in dotacionem eiusdem ecclesie ac sustentacionem Rectoris eiusdem necnon onerum eidem incumbencium damus...ei per presentes decem libras percipiend' annuatim de quadam firma quam Cancellarius vni-versitatis Cantabr' et successores sui ac eorum vicem gerentes soli et in solid' nobis debuerunt seu debere consueuerunt per annum de seu pro custodiis assise panis et ceruisie ac correccione et punicione eiusdem cum

omnibus finibus et amerciametis ac aliis proficuis inde prouenientibus ac eciam custodia assise et assaie ac superuisione mensurarum et ponderum in dicta villa Cantabr' et suburbiis eiusdem per manus Cancellarii vniuersitatis predictae seu eius vicem gerentis ibidem pro tempore existen' ad festa Pasche et sancti Michaelis Archangeli per equales porciones imperpetuum.

In cuius rei testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium vicesimo die Junii Anno regni nostri tricesimo primo.

*Endorsed* "per ipsum Regem et de data predicta auctoritate parliamenti."

O. Letters patent of the same, granting the advowson of the reconstructed Church of S. John Baptist to King's College. 20 June, 1453. [King's College Muniments, M. 7.]

*Aduocacio ecclesie parochialis sancti Johannis Baptiste in Cantabr'.*

Henricus...Sciatis quod...concessimus...preposito et Sclaribus Collegii nostri Regalis...patronatum siue aduocacionem ecclesie parochialis sancti Johannis Baptiste in Cantabr' per nos de nostris sumptibus iuxta predictum nostrum Collegium Regale in eadem villa de nouo erecte et constructe. Habend' et tenend'... In cuius rei testimonium has litteras nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium vicesimo die Junii Anno regni nostri tricesimo.

*Endorsed* "per ipsum Regem r' de data predicta auctoritate parliamenti."

P. Letters patent of the same, confirming the said annual revenue of £10 to William Towne, who had been presented to the said Church by the Provost and Fellows. 29 June, 1453. [King's College Muniments, M. 81.]

*Dotacio ecclesie sancti Johannis Baptiste.*

Henricus...Sciatis quod cum nos nuper ad laudem gloriam et honorem Dei et sancti Johannis Baptiste Christi precursoris quandam ecclesiam nostris sumptibus iuxta Collegium nostrum Regale...de nouo construxerimus et in ecclesiam parochialem erexerimus fundauerimus et stabiliuerimus perpetuis temporibus futuris duraturam per Rectorem secularem perpetuum in eadem instituend' regendam et gubernandam; Et in dotacionem eiusdem ecclesie ac sustentacionem Rectoris eiusdem necnon onerum eidem incumbencium assignauerimus ei decem libras percipiend' annuatim de quadam firma quam Cancellarius vniuersitatis nostre Cantabr' et successores sui...nobis debuerunt...per annum de seu pro custodiis assis' panis

et ceruisie ac correccione et punicione eiusdem cum omnibus finibus et amerciamentis et aliis proficuis inde prouenient' Ac eciã custodia assise et assaie et superuisione mensurarum et ponderum in dicta villa Cantebr' et suburbiis eiusdem per manus Cancellarii...ad festa Pasche et sancti Michaelis Archangeli per equales porciones prout in literis nostris patentibus inde confectis plenius continetur. Et postmodum per alias literas nostras patentes dederimus et concesserimus dilectis nobis in Christo preposito et Scolaribus Collegii nostri Regalis...patronatum siue advocacionem ecclesie predictæ... Nos...ad perpetuam dotacionem ecclesie predictæ ac sustentacionem dilecti nobis magistri Willelmi Towne sacre pagine professoris per predictos prepositum et Scholares Reverendo in Christo patri Thome Eliensi Episcopo loci illius diocesano ad ecclesiam predictam presentati et per eundem Episcopum ad eandem admissi et in eadem canonice inducti et instituti Rectoris in eadem; Dedimus...eidem magistro Willelmo Towne decem libras percipiend' annuatim sibi et successoribus suis Rectoribus eiusdem ecclesie imperpetuum de predicta summa...

In cuius rei testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium vicesimo nono die Junii Anno regni nostri tricesimo primo.

*Endorsed* "per ipsum Regem et de data predicta auctoritate parliamenti."

Most of the preceding documents have been copied from the Baker MSS. Unfortunately Baker rarely gives authorities, and my efforts to discover where the originals now are have not always been successful. Those that are still in Trinity Hall Muniment Room have been carefully collated. Bishop Bouchier's Register is at Ely, but it contains only the presentation and admission of Nicholas Close, quoted below. I have therefore been obliged to print them according to Baker's transcripts, with errors which it is easier to detect than to correct.

Q. Presentation and admission of Nicholas Close to the Vicarage of S. John Baptist by the Prior and Convent of Barnwell, 16 May and 8 October, 1445. [Bishop Bouchier's Register, fo. 60.]

Reuerendo in Christo patri et domino domino Thome dei gratia Eliens' Episcopo vestro ve Commiss' in hac parte cuicumque.

Vestri humiles et deuoti filii prior et conuentus prioratus de Barnwell

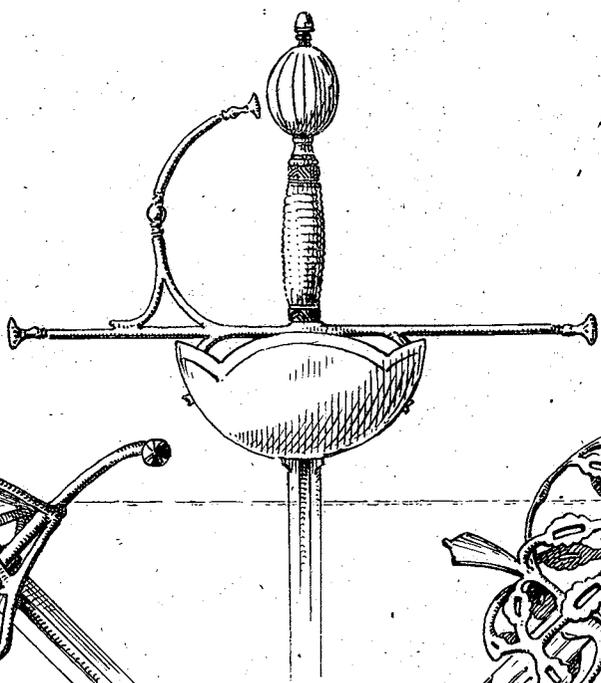
ordinis Sancti Augustini vestre dioc' Eliens'.....ad vicariam perpetuam ecclesie paroch' Sancti Johannis Cantabr' in Milnestret dicte vestre dioc' Elien' per liberam designacionem Magistri Willelmi Sutton in decretis doctoris vltimi vicarii eiusdem vacantem et ad nostram presentacionem spectantem dilectum nobis in Christo Magistrum Nicholaum Cloos in Theologia doctorem paternitati vestre Reuerend' presentamus, intuitu caritatis humiliter dictam vestram paternitatem Reuerendam exorantes quatenus dictum Nicholaum ad eandem vicariam admittere, eumque instituere ac inuestire in eadem cum omnibus suis pertinentiis vniuersis dignemini.

Dat' in domo nostra capitulari sexto decimo die Mensis Maii Anno domini Millesimo cecc x<sup>l</sup><sup>mo</sup> quinto.

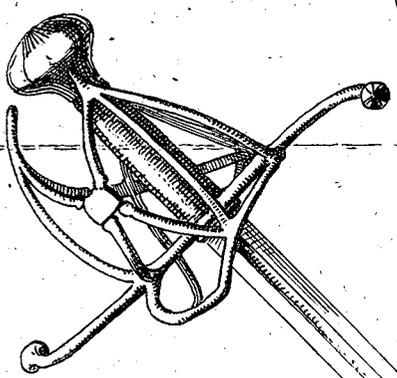
Octauo die Mensis Octobris Anno domini supradieto apud Cantabrigiam per Magistrum Willelmum Spaldyng Officiarium Eliensem ac Vicarium in spiritualibus generalem prefatus Magister Nicholaus in persona Johannis Connyngton procuratoris sui sufficient' ad hoc...constituti et ipse Johannes Connyngton procurator antedictus in persona prefati Magistri Nicholai admissus fuit et canonicè institutus in eadem et iuramentum prestitit de continue et personaliter residendo in eadem iuxta formam Constitutionum legitimarum in ea parte editarum.

Et scriptum fuit Archidiacono Eliensi eius ve offic' ad inducend' eundem vt' in forma communi.

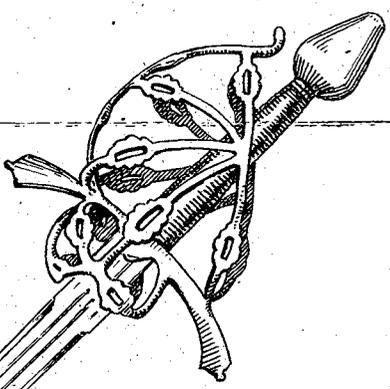
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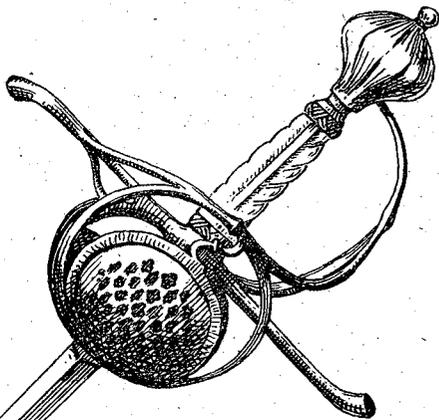
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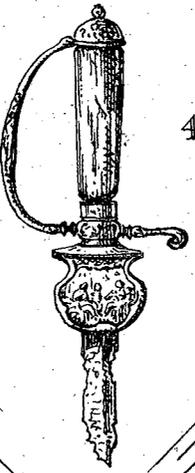
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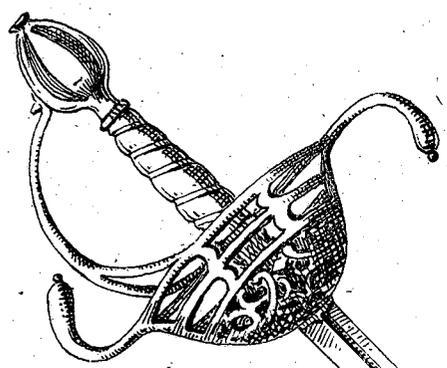
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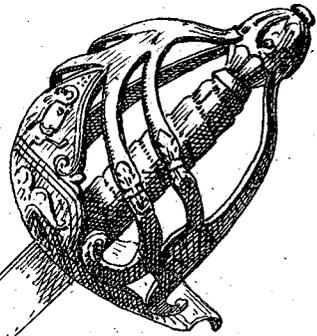
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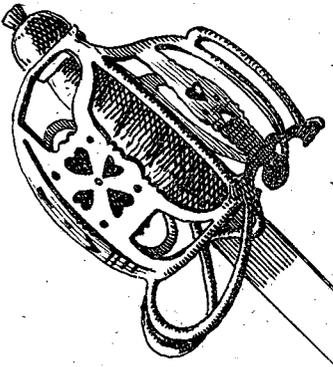
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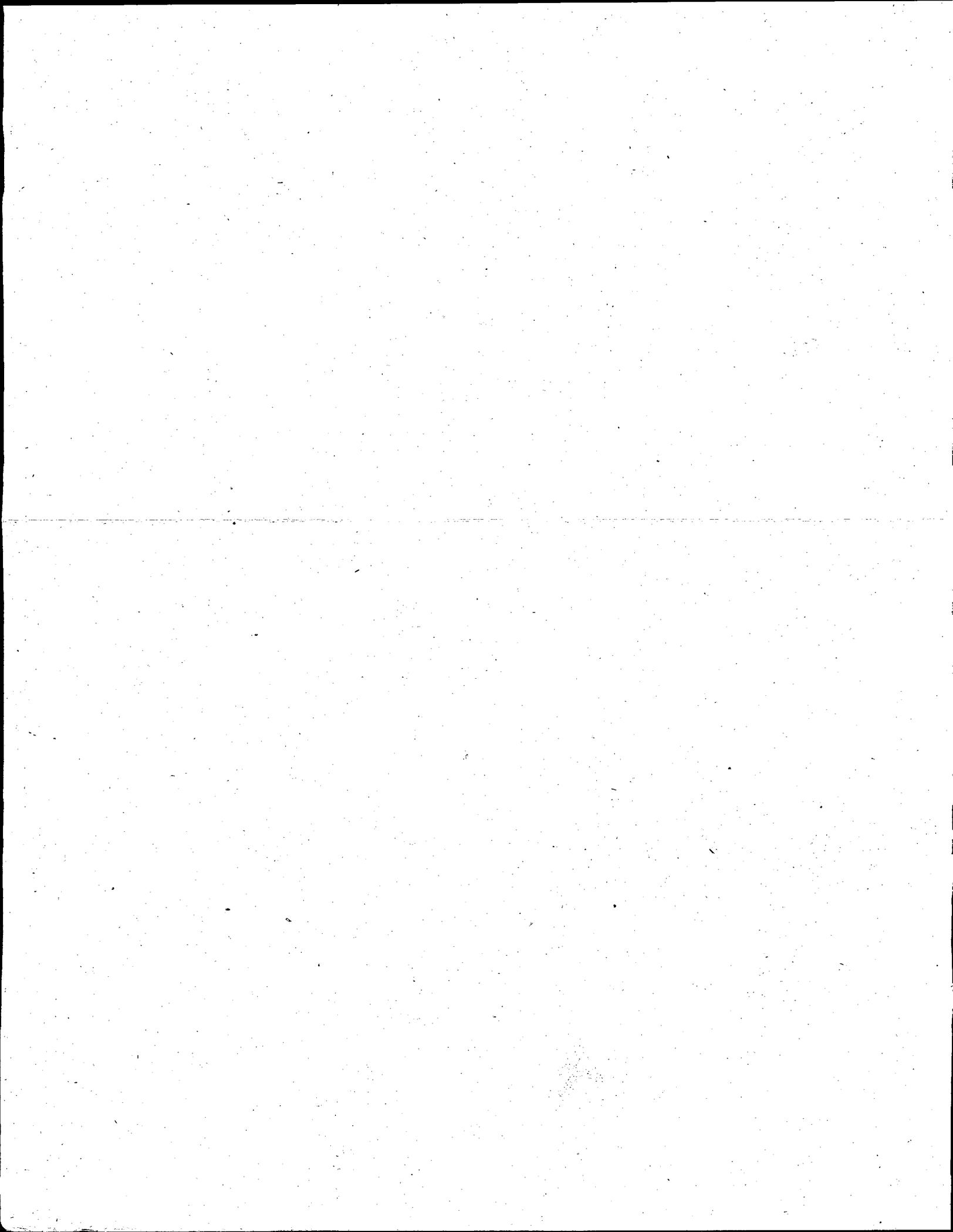


3



SWORDS IN THE POSSESSION OF MR. W. WAREING FAULDER.

W.B. Redfern



XXVII. On EIGHT SWORDS. Communicated by  
W. WAREING FAULDER, Esq., Downing College.  
(With one Plate.)

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[December 1, 1879.]

I HAVE selected eight swords from my collection for exhibition, the first of which is interesting on account of its bearing *English* inscriptions on its blade. Nearly all old sword-blades are inscribed, some with a reference to their ownership, others with religious or chivalrous sentiments, and others again with the maker's name. These last are much the most common. It is however most rare to find any weapon earlier than the time of James II. bearing English words. This is accounted for by the circumstance of nearly all arms of the 16th and 17th centuries being of Spanish, German, or Italian manufacture. This sword, a cup-hilted rapier of the time of Elizabeth, is inscribed on one side the blade

×× FOR × MY × CHRIST × RESOLVED × TO × DY ××

and on the other

×× VHO × HAVES × ME × LET × HIM × WAREME ××

The meaning of this latter inscription is somewhat doubtful. I used to read it "Who has (or owns) me, let him wear me

(and not leave me inactive, rusting on a shelf),” having in my mind an inscription on a spur of about the same date preserved in the Tower of London, “Win Theme and Ware Theme. 1574”, but mentioning the matter to Mr Lewis of Corpus Christi College, whose antiquarian knowledge is always at the service of his friends, he suggested that the motto should read “Who hates me let him ware (beware of) me,” a sentiment something like “Nemo me impune lacessit.” Professor Skeat has pointed out that this reading seems the more probable when this inscription is taken together with the other one, “For my Christ resolved to dy.” Here the word *my* certainly refers to the owner of the sword, not to the sword itself. Hence it may be inferred that it is he who is supposed to be the speaker in the second inscription. With regard to the letter V being substituted for T in the second word, I would excuse the armourer because he probably could not read, and also because the inscription is in a language that would be foreign to him, the rapier being of German manufacture. I have the photograph of a sword found under the floor of an old house in Buckinghamshire which is evidently by the same hand as this one. The hilt is similar both in design and ornamentation, and the blade is of the same form and proportion, but instead of these inscriptions it bears the name of Clemens Hornn of Solingen, a well-known armourer of the latter part of the 16th century, a first-class sword-maker, but one who would hardly be likely to know any language except his own.

No. 2 is a sword interesting both from the rare form of its hilt and also from the circumstances of its discovery. I have received the following account of the latter. Upon the death of a former rector of Netherbury Beaminster, Dorsetshire, a grave was made for him just outside the east end of the chancel of his church, and in doing this an old tomb was opened in which was a coffin, and upon the lid being removed

this sword was discovered. The weapon remained in the possession of the sexton for a long time, and from him passed into the hands of the head master of the Grammar School, from whom I obtained it.

The tomb from which the sword came has always been considered by local antiquaries to be that of a Knight Templar of the 13th or 14th century, and as it bears as a crest or badge a moorcock they have conjectured that the knight's name was More. I do not think there is sufficient ground for the latter conclusion, and as I have had no opportunity of examining the tomb I cannot say what value is to be attached to the former; but supposing it to be true, interments must have been made in the tomb at a later time, as the sword is undoubtedly of a date between 1550 and 1580. The blade is inscribed in letters which seem characteristic of the earlier part of that period:

✠ ✠ ✠ S ✠ A ✠ H ✠ A ✠ G ✠ O ✠ M ✠ ✠ ✠ ✠

the name (taken from a village near Toledo) of a family of armourers of the 16th and 17th centuries. This sword is probably by Alonzo de Sahagom, one of the most eminent of the sword-makers of Toledo, who flourished about 1570. The hilt is of a shape extremely rare, and very interesting on account of its being the original form from which was developed the basket-hilt of the broadsword (commonly but erroneously called a Highland claymore) used generally by horsemen during the 17th century. It has long cross-guards projecting beyond the basket both ways; above these is the basket, and below is a *pas d'ane* guard similar to what is generally found below the cross-guard of the knight's sword (or espadon) of the time of Henry VIII. or Edward VI.

For comparison I exhibit a long horseman's broadsword

of the time of Charles I. (No. 3), a specimen which vindicates its claim to be a cavalry weapon by the ring in the hilt through which the bridle was passed. The similarity between the baskets will be at once apparent; the *pas d'ane* however, which in the horseman's sword is merely conventional, in the knight's sword is really for use, the guard on the outside being shaped so as to cover and protect the forefinger when passed below the cross-guard, that on the inside performing the same office for the thumb when the sword is held in the ordinary manner. The pommel seems characteristic rather of the time of Henry VIII. than of a later period.

No. 4 is a portion of a *Couteau de Chasse* of the early part of the 17th century. The hilt is of silver, beautifully chased, and as perfect as when it came from the hand of the armourer. On the pommel is an eagle pouncing on its prey and a representation of Jupiter and Leda. On each side of the knuckle-guard is a full-length figure in armour, and at the lower part of the hilt are the figures of a spread eagle and a doe. On the plate which covers the opening of the sheath is represented an Arcadian scene. The grip is of buckhorn, which however now looks more like ebony. The portion of the blade remaining in the hilt is about four inches in length and is very much corroded. This relic was found in 1832 at Oswestry, Salop, by some workmen employed by the late Mr Sabine in building stables in a field at the back of his house near that town. Mr Sabine gave me the following account of its discovery. Whilst digging foundations the workmen turned up this sword-hilt together with the sheath and the rest of the blade. When exposed to the air the sheath fell to pieces, and unfortunately the silver sheath-mounts and the broken blade are now lost. This sword was of a description not uncommon among cavaliers and gentlemen in the time of Charles I., and very generally used at the close

of the 17th and the beginning of the 18th century. There can hardly be any reasonable doubt that it was dropped by some unfortunate cavalier in the rout to which the Royalist army was put by Sir Thomas Myddleton, when it made an attempt to regain possession of Oswestry on the 2nd of July, 1644, after the capture of that town by the Parliamentarians. Sir Thomas in his account of the affair says, "They had taken the passage of water near to Whittington and very furiously assaulted and charged us, but were repulsed and forced to retyre, through the courage of our horse, who most courageously entertained the enemy. Three several times the skirmish was doubtful, either side being forced so often to retreat; but in the end, our foot forces coming up, relieved the horse, beat back the enemy, and persued them with such force that they put them to an absolute flight, in which we persued them five miles towards Shrewsbury to a place called Felton Heath, and where we likewise remained after their flight again, masters of the field. In the skirmish with the enemy and in the pursuite we lost several of our horse, some of our troopers, but never a footman which I am yet informed of. As for the enemy, they lost many stout men; had many of them taken prisoners, some of them being of great quality, as Lord Newport's eldest son, and besides, in their flight, such was their haste, that we found in our pursuite, the highway as it were strewed with ammunition, &c." I give Sir Thomas Myddleton's description of the fight in full because it is a quaint and graphic piece of writing, but the point to which I wish to call attention is that he states that the Royalists were pursued for several miles along the road to Shrewsbury, and as this road, which he remarks was strewed with ammunition, &c., dropped by the Royalists in their haste, formerly passed through the field in which the sword was found, and as it would be hardly likely that any one would part with a silver-

mounted weapon except under necessity, it can with almost absolute certainty be decided that this sword was worn and lost, perhaps with the life of its wearer, in this disastrous retreat.

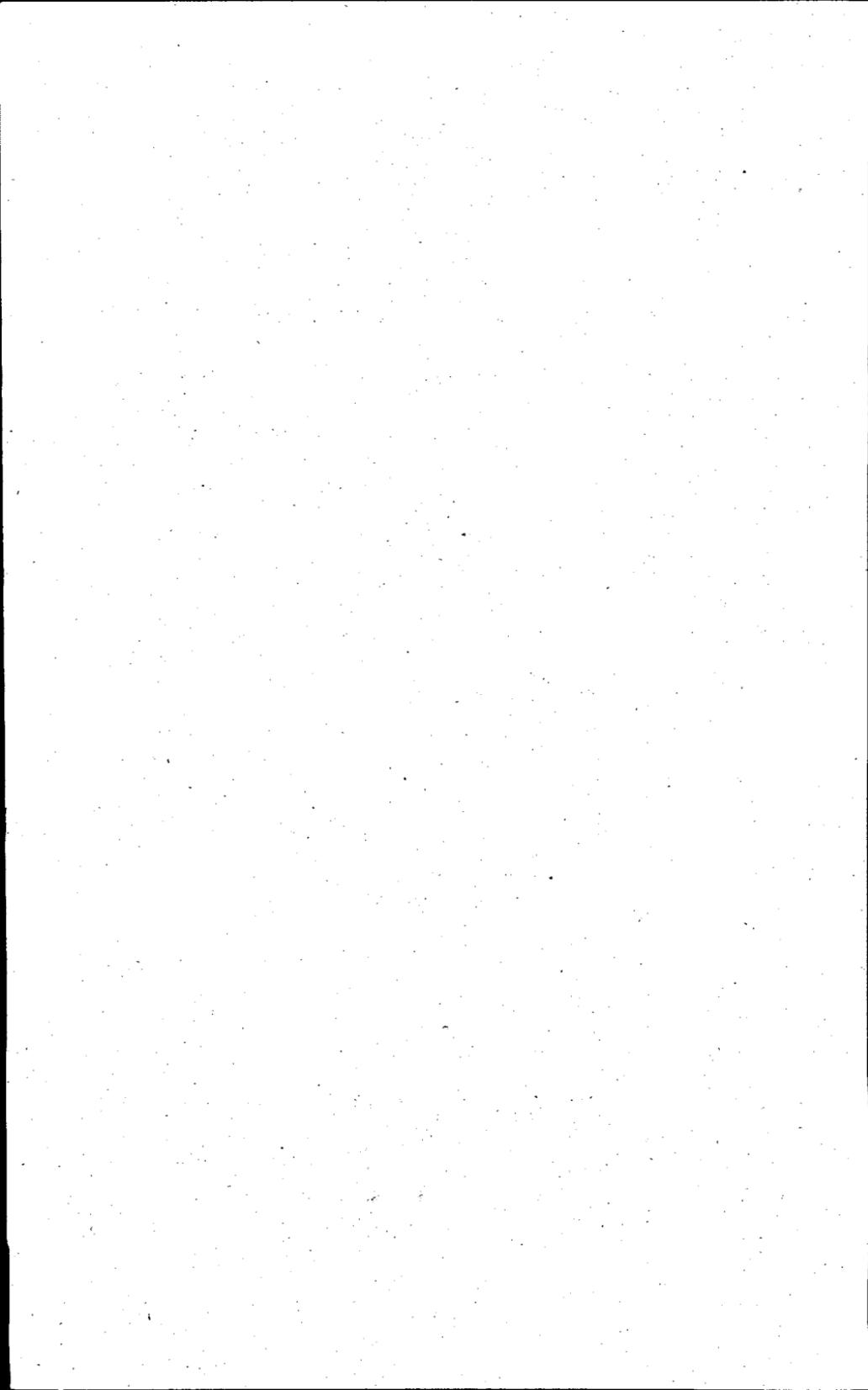
No. 5 is a Venetian sword of the middle of the 16th century. The hilt is of a very rare form, the cross guards projecting beyond the basket both ways, and, with their ends curved towards the blade, recalling the sword of the 13th century. This is one of the most florid and elegant swords I have ever met with. I think it not unlikely that the perforations in the hilt may have held jewels.

No. 6, a horseman's sword of the time of Charles I., is of a form very common in England on account of its being in use at the time of the Civil War between the King and the Parliament. The hilt is basket-shaped and is embossed and chased, among the ornaments being a number of heads, one of which renders this sword remarkable. This head is on the front of the basket, the long wavy hair and curled moustaches are those of a cavalier, and in the mouth is held a most unmistakable short pipe, showing us that in spite of the march of luxury smoking is still very much where it was two centuries and a half ago, for the pipe represented on the sword-hilt is of identically the same shape as those which are, I believe, still the favourites among smokers.

No. 7 is an example of the cup-hilted rapier used generally for duelling at the end of the 16th and the beginning of the 17th century. It has a plain cup, a very fine grip of silver wire, and a long blade with deep grooves in which are inscribed some words, of which I have only as yet deciphered one, SOLINGEN. The other words are probably the maker's name, or that of the street in which he lived.

No. 8 is a long rapier of the time of Elizabeth. It is remarkable on account of the elegant form and large size of the hilt. The grip is of a very uncommon shape. The long

four-sided blade bears upon its *talon* an armourer's mark consisting of a dial or clock-face surmounted by a crown. I conjecture this mark to belong to Clemens Hornn, whom I have mentioned before. He often signed his name Clemens Horum (perhaps thinking that Horum was the Latin for Hornn) and may have adopted this clock-face as his trademark in consequence. This view will be to a certain extent confirmed by comparing the grip of this rapier with that of a sword in my collection (engraved in Sir S. Scott's "British Army," page 182), which bears the name of Clemens Hornn in full, both the grips being of the same unusual form.



XXVIII. ON A MUMMY'S TREASURES RECENTLY  
DISCOVERED IN THE DELTA. Communicated by  
C. W. KING, M.A., Trinity College.

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[December 1, 1879.]

A DISCOVERY, equally uncommon and instructive, as placing before our eyes what coinages of Greece and Asia were in circulation at one and the same time, was recently made upon opening a mummy-case exhumed somewhere in the Delta.

It contained amongst other *inferiæ* a deposit of seventeen silver coins, minted by several different and far-distant nations; in general fresh from the die, as if carefully selected samples out of some miscellaneous treasure. Names and denominations are as follows: Abdera, tetradrachm: Acanthus, tetradrachm: Athens, three hemidrachms: the drachma now assigned to Babylon, with view of the city walls; Barca with Head of Ammon in profile, two tetradrachms and two hemidrachms: Chios, didrachm: Citium, didrachm: Lycia, with the grappling-iron (or flesh-hook), the supposed rebus on the name of the first Satrap of that country, "Harpagus," didrachm: a didrachm of Macedonia: the great octodrachm formerly ascribed to Alexander I., but now to the Bisaltæ of Thrace,

and valued at £60: Persia, the half-silver Daric: Syracuse, tetradrachm plated, with a deep chisel-cut<sup>1</sup> across the field to test its quality: Tarsus, tetradrachm, with figure of the Satrap on his throne.

Of these coins three were pierced, and furnished with loops of silver wire for conversion into ear-rings: these were hemidrachms of Athens, Barca, and the Persian piece.

All these coins exhibit the most archaic style of their respective mints; the larger denominations having for reverse the simple indented square without any type inserted. The didrachm of Citium bears the *crua ansata* within the square.

A ray of light, perhaps delusive, appeared to me to be thrown upon the motive for thus collecting specimens of the currency of so many different *emporìa* so widely scattered over the uttermost parts of the then known world, by a very insignificant-looking article that caught my eye amongst the few other accompaniments of the interment that found their way to this country; but which, taken together, all bear evidence in the same direction. These little relics may be thus described:

A small scarabeoid, not engraved, in fine highly-polished sard, without any setting is to be noted; also a scarabeus-signet, engraved with a cow, in the exact style of art, and in the same material (green serpentine), as those so plentifully found in the tombs of Tharros in Sardinia—from which country it most probably had followed its owner to the tomb. Last of all comes the key (as I take it) to the whole mystery, in the shape of a little scarabeoid of green serpentine, bearing for device  the mystic conjunction of Baalhammon with Ashtaroth, rudely done, but yet unmistakeable to any one acquainted with the symbol. This remarkable diagram—

<sup>1</sup> So frequently found on the most ancient Athenian silver, and supposed, on good grounds, a memorial of Xerxes' conquest.

the regular badge of the Phœnician race, and the distinctive mark of all their monuments, coins, seals, &c. — leaves no doubt as to the nationality of the inmate of the Egyptian coffin.

This essential point being established, to build upon it a theory that shall fully account for the presence, as well as the variety, of the pieces of silver becomes as easy, as it is fascinating to the imagination.

These coins accompany the Phœnician trader in death to mark the course of his long and adventurous career: they tell how in the pursuit of gain he had visited all the regions of the civilised world, from Northern Thrace to the furthest cities of the then explored South—until the hour came for him to “furl<sup>1</sup> the sails of Life” in the quiet harbour of the Catacombs. It is evident that the money was not deposited with him merely as treasure, or as a fee to the gods of the Lower World, for that purpose would have been better fulfilled by the regular currency of the land where the Phœnician had found his resting-place—that currency consisting in rings of gold and silver—or again, if actual coined money was for some unknown reason, considered as most appropriate for sepulchral honours, his friends would naturally have taken the pieces most generally current in their markets; such as the Athenian tetradrachms of world-wide reputation, or those of the nearer Cyrene, or Cyprus. Some very cogent motive must have led them to select such out-of-the-way and scarce money as the octodrachm of Thrace, the didrachm of Citium, or the Babylonian drachma.

Again, it must not be overlooked that the native country of the inmate of the Egyptian tomb is pretty clearly pointed out by another circumstance, which is the *ear-rings* found

<sup>1</sup> A beautiful ancient metaphor, pictorially exhibited on the monument of Nævoleia Tyche at Pompeii.

amongst his other personal ornaments. That the wearing of ear-rings was the national custom with the Punic race is humorously evidenced by Plautus' joke upon it in his 'Poenulus':—

"They have, methinks no fingers to their hands,  
For why? Because they wear their rings in the ear!"

*Poenulus*, v. ii. 20, 21.

As for the *date* of the deposit, its superior limit is fixed by the presence of the silver half-daric, a coin not in existence before the reign of Darius Hystaspis, whose mintage in gold, the first seen in Persia, was imitated (to his own destruction) in silver by Aryandes, Satrap of Egypt. None of the Greek pieces can be placed more than a century later than the same period, so archaic is the style of all. A silver signet-ring, found with the rest, is engraved with a *cartouche* which has been read as the name of Psammetichus (who reigned down to B.C. 617). This king is recorded as a great patron of commerce and the arts, and as the first to open his country to the Greeks — all which circumstances combine to prove him a prince to encourage those fathers of navigation and trade, his neighbours of Phœnicia; and equally tend to the support of the theory advanced in the foregoing pages.

Since in this age of forgery and imposition in every department of antiquity (as in all else) every discovery of unusual nature necessarily excites a feeling of suspicion in the experienced mind, it is right to add that the very appearance of the pieces composing the hoard is the best testimony to the story of its *provenance*. The various coins are covered with a black oxide of the same nature and thickness, that nothing but their lying together for so many centuries under the same chemical influences could have produced by the slow decomposition of the native lead, which had escaped the skill of the ancient refiner; and their condition adds fresh evidence to

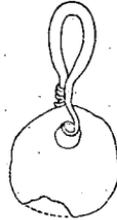
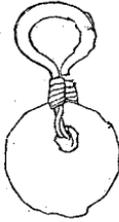
that already furnished by the contemporary archaism of their style of art. Besides this, the extreme rarity and present enormous price of the greater part of these coins preclude even the possibility of the idea, that their deposit was merely a trick of some modern antiquity-broker. The accurate knowledge of numismatics and epochs of art demanded by the placing these specimens side by side, so that no glaring discrepancy in the age of any should offend the intelligent observer, is far beyond the flight of the Greek or Italian agent who was employed in the present instance.

Every one that is imbued with the true spirit of an archæologist will acknowledge, that high as is the numismatic value of these seventeen coins individually, yet their main importance consists in their union, and the record which that union preserves of the commercial history of the times, and (if there is any weight in the preceding deductions) of the personal history of their owner. All praise therefore is due to Canon Greenwell, who when the offer of the hoard intact had been rejected "for want of funds" (*more solito*) by the great National Museum, came forward in the most spirited manner to preserve the integrity of the discovery by bidding for it on his own account<sup>1</sup> at any price.

No particulars of the disinterment of the *mummy* have reached this country; the last proprietor, resident at Cairo, had forwarded the ornaments and coins for sale to Mr Whelan, 61, Great Russell Street, Bloomsbury, to whose politeness I owe the pleasure of examining the find with all the attention that its importance deserves, during the August of the present

<sup>1</sup> Alas! in vain—his letter by an unfortunate *accident*, was not opened before the coins were dispersed amongst the *clientèle* of Messrs. Feuardenet and Rollin at Paris. The signet and gems have, happily, passed into the hands of Mr A. W. Franks, the ear-rings into those of the Rev. S. S. Lewis; the latter are figured on the following page.

year (1879), and have drawn up this notice with all the accuracy in my power, thinking it a loss to archæology that a discovery of so unprecedented a character should be suffered to pass away without any record.



Ear-rings described on pages 386 and 389 engraved to one and a half of the original size.

XXIX. THE TRIUMPH OF CONSTANTINE. Communicated by the Rev. C. W. KING, M.A. Trinity College.

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[May 10th, 1880.]

A CAMEO of great importance in itself, and by far the most important of all similar works of the Lower Empire hitherto published, came lately into the possession of my correspondent, Tobias Biehler<sup>1</sup>, of Vienna; to whose kindness I am indebted for an excellent autotype, of the size of the original, from which the wood-cut on page 393 has been engraved. It is an agate-onyx of very considerable dimensions (6 × 4 in.), being the eleventh in point of magnitude of those already existing in any cabinet; the relief is kept rather flat in the white stratum.

The subject is an Emperor crowned by a Victory who stands behind him, borne in a triumphal car; the four horses walking, and led by a soldier in front. The Emperor holds the reins in his left hand, but in his right a scroll (*volumen*) instead of the customary eagle-tipped sceptre:

“...volucrem quae sceptro surgit eburno”

a deviation from the hitherto unvarying rule in that particular, which is certainly not without its significance. Before him is carried the *Labarum*, of the exact pattern described by

<sup>1</sup> Herr Biehler acquired it from the widow of a Greek named Tyrtra, who said that it was purchased in Italy about thirty years ago.

Eusebius in giving the history of its celestial dictation to Constantine, being a mere square piece of some precious cloth<sup>1</sup>, surmounted by the Monogram of Christ in its simplest form

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the very one revealed by the Saviour himself to the emperor in the memorable vision of the night preceding the decisive battle with Maxentius. It is worthy of notice that the pole of the sacred banner is not the ordinary spear-staff, but a rough tree-stem, like that regularly used in the construction of a trophy; thus recalling the expression of Venantius Fortunatus,

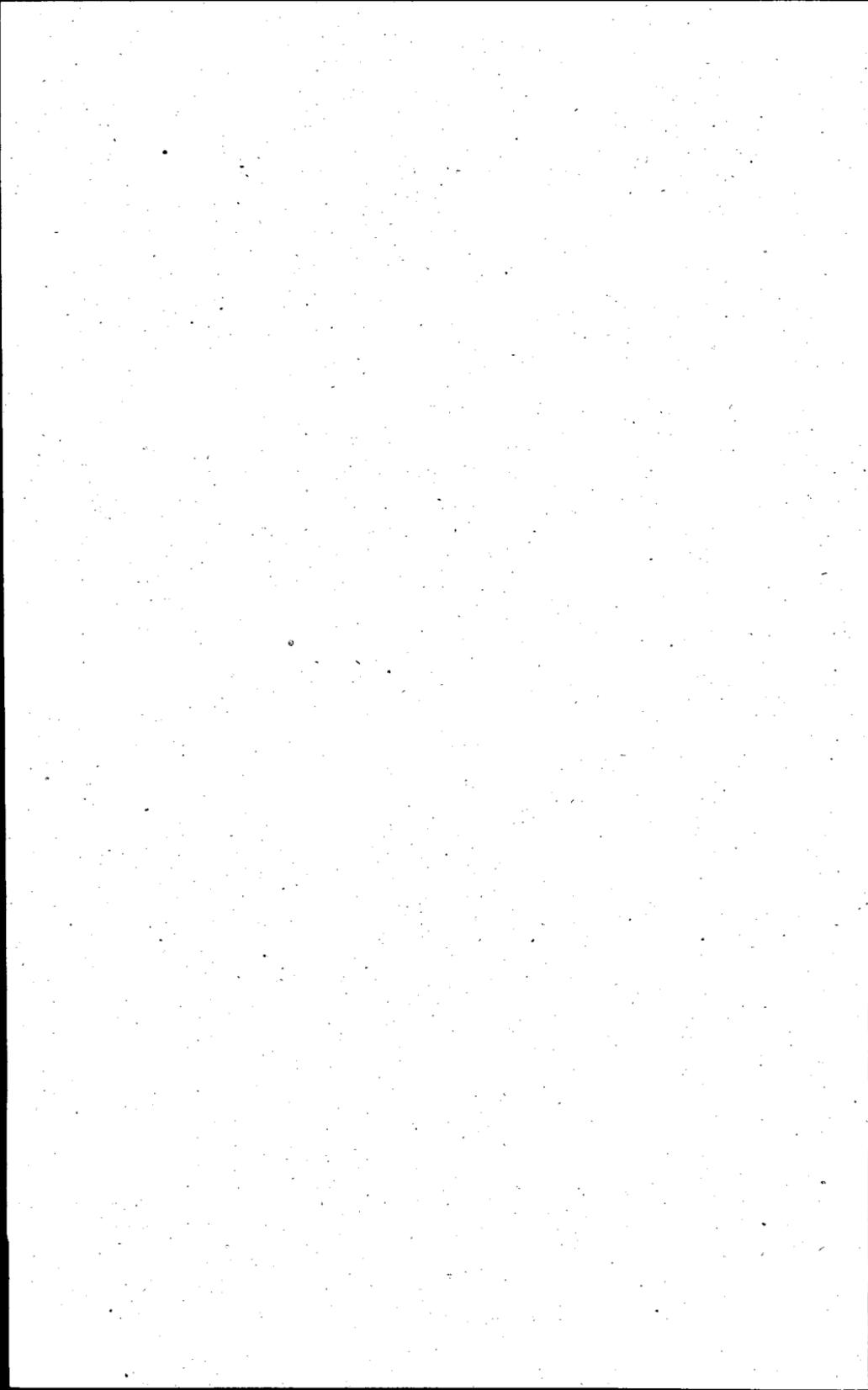
“...super crucis tropæo dic triumphum nobilem.”

A similar sentiment may perhaps have suggested to the engraver this remarkable change in the representation of the labarum from that in which it appears on the other monuments of its times. This is preceded by a standard inscribed S. P. Q. R., the bearers of both being concealed by the horses of the car; as are also the lictors, whose fasces are seen elevated in the air above the horses' backs, in the upper field of the composition. Behind the car stand a senator in the toga, and a matron in full dress; both in front face; the former is pointing to the labarum, and evidently relating to his companion all the circumstances of its introduction into the scene. At the opposite end of the design stands another matron in a similar position: who with the soldier leading the quadriga, forms a balance to the other pair. As neither of these female figures carries any distinctive attribute, they are not allegorical personages (who might have been expected in a representation of this sort), but are merely introduced to represent the crowd of spectators.

The skilful composition and good execution of details strike

<sup>1</sup> “From the transverse pole...a sort of hanging cloth was suspended, a royal texture, covered with a variety of precious stones.” (τοῦ δὲ πλαγίου κέρως...ἐθόνη τις ἐκκρεμῆς ἀπηώρητο, βασιλικὸν ὕφασμα, ποικιλίᾳ συνημμένων πολυτελῶν λίθων φωτὸς ἀγαῖς ἐξαστραπτόντων καλυπτόμενον *Vita Constantini*, I. 31.)





us with surprise in a work coming so far down into the Decline as the presence of the Christian banner obliges us to place it, and contrast most favourably with the style of the contemporary<sup>1</sup> "Triumph of Licinius" (Paris Cabinet), the latest of the class previously known. This in form is an oval of 4 by 2½ inches, and exhibits in flat relief the emperor erect upon his triumphal quadriga, seen in front face. Over his head on either side float Sol and Luna, each bearing a long flambeau to indicate their character, and each presenting to him a globe, to typify that the East and the West are obedient to his power. Two Victories lead the off-horses; one bears a trophy, the other the *labarum*, emblazoned with the portraits of *two* emperors; an important circumstance, upon which the attribution of the subject to Licinius is principally founded. On the foreground are strewn the corpses of the vanquished foe, artistically grouped in various attitudes of prostration. The design has considerable merit in point of composition, although the figures themselves betray the stiffness marking the period, and bear much analogy in execution to the earliest productions of the regular Byzantine school. The most unlooked-for superiority of style and execution in the piece before us at first excites suspicion of its modern origin, which, doubtless, it will be very difficult to dispel. But, after the minutest examination of all the evidences offered by the work itself, they equally combine in proving its genuine antiquity.

To take these evidences in detail: the horses of the quadriga exhibit the true Roman stiffness of movement—the human figures all the squatness of the Decline that invariably stamps its sculptures, large or small alike; the costume of the soldier, far from being the conventional Homeric *thorax* (beyond which the Cinque-cento School had no other idea of antique armour), is a

<sup>1</sup> Published and figured for the first time by Chabouillet in the *Revue Archéologique*, 1853, pl. 206, pp. 764—769.

thick tunic, probably of quilted linen, together with a helmet—particulars bespeaking the late period of the Roman military system when all body-armour had been discarded by the effeminate infantry, whose defence was then reduced to the shield—whilst the dress of the civilians has a reality about it that looks as if copied from the life.

The Caesar wears the laurel-wreath, marking his character of "Imperator;" whilst the Victory holds the *triumphal* crown above his head, and thus discharges the duty of the "sudans publicus," who stood in the same place in the times of Juvenal.

One thing remains to be considered—the nature of the *volumen*, so conspicuously elevated in the triumpher's hand. The character of the event here commemorated forbids our taking it for the folded napkin, *mappa circensis*, used for giving the signal for the chariot-races, and therefore the regular badge of the Consul, after his chief function had degenerated into presiding at the Hippodrome. Is it possible that this roll, held up so significantly as if pointing to the *Chrisma* topping the labarum, may be the Book of the Gospels, and thus indicate the source to which the pious victor ascribes the triumph which this monument perpetuates?

Much labour and skill has been expended by the artist upon the *face* of the triumphing Caesar, in order to leave no doubt as to his identity; and with such success that the well-known, Augustus-like, profile of Constantine may be recognised at the first glance. Nevertheless, the family likeness is so strong in all the sons that his successor, Constantius, may be the real actor in the scene—a supposition not without some circumstances in its favour that may recommend it to our preference. There was a great revival of the glyptic art during the long and luxurious reign of the last-surviving son of Constantine, as is manifested by the abundance and fine execution of his gold medallions, and—what bears more directly upon the

present question—by his celebrated sapphire<sup>1</sup> signet, an engraving the difficulty of which would have baffled the skill of the best ages that preceded his. The action, too, of pointing to the Christma would well befit the character of a prince who passed the fateful hours of the Battle of Mursa in prayer with his chaplains in a neighbouring church, instead of charging at the head of his *cataphractarii* as his father would have done. No great weight, however, is to be given to this consideration, if we are disposed to believe the statement of Eusebius<sup>2</sup>, that Constantine himself, upon gaining possession of Rome, erected his own statue bearing a spear tipped with the Monogram of Christ, in memory of his celebrated vision. This statue is, very probably, the original of the figure on the well-known coin of his son, with the legend “Hoc signo victor eris.”

That historical compositions, even more elaborate in detail than the present cameo, were not beyond the artistic ability of Constantine's period, is curiously attested by an ivory bas-relief<sup>3</sup> preserved in the Cathedral Treasury at Trèves, and figured on page 399. Here we see that nursing-mother of the Church, the

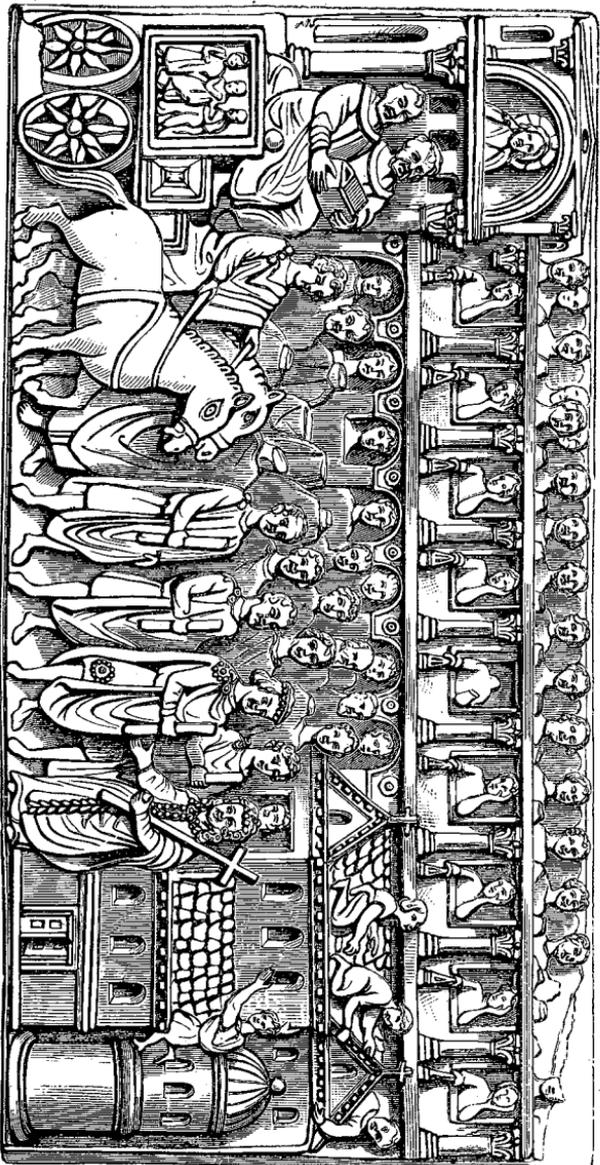
<sup>1</sup> This is the only imperial signet preserved, respecting whose original destination no doubt can be entertained; it is quoted as being in the Rinuccini Cabinet at Florence. The stone, of uncommon beauty and weighing 53 carats, is engraved with the representation of what the Roman Nimrod doubtless regarded as the most brilliant exploit of his inglorious reign. The Emperor is seen in the act of spearing a monstrous wild boar, entitled  $\Xi\Phi\text{I}\Lambda\text{C}$ , in the plains of Cæsarea, that city being typified by a recumbent female figure, with her name written in the phonetic orthography of the times as  $\text{K}\epsilon\text{C}\alpha\text{P}\text{I}\text{A}\ \text{K}\alpha\text{P}\text{P}\text{I}\Delta\text{O}\text{K}\text{I}\text{A}\text{C}$ . In the field, the *Latin* CONSTANTIVS AVG makes it manifest that the intaglio was destined for the emperor's own use as his “privy seal”—an inference supported by the very careful execution of the work, as well as by the high intrinsic value of the gem. Banduri gives a faithful drawing of this signet in the plate of Constantius's *aurei*, in his “*Numismata Imp. Rom., &c.*”

<sup>2</sup> *Vita Constantini*, l. cap. XL.

<sup>3</sup> First published by Mr Westwood in the *Archæological Journal*, Vol. XX., page 148: it has also been figured to the original size ( $5\frac{3}{8} \times 10\frac{1}{4}$  in.), and described by E. aus'm Weerth in *Kunstdenkmäler des Christlichen Mittelalters in den Rheinlanden*, pl. LVIII. 1, bd. III., page 88.

Empress Helena, seated at the front door of her hardly finished basilica—a fact ingeniously expressed by two tilers still at work upon the roof. She bears a long Latin cross in lieu of sceptre, and several strings of immense pearls about her neck, to mark her imperial dignity. She is approached by a procession of many figures (originally twelve) headed by her son, to be recognised by the diadem round his head, and the huge jewelled fibula upon his shoulder, which fastens the imperial mantle. All these figures carry large wax tapers in their right hands, as in a triumphal procession. After them comes the group whose errand is the primary object commemorated in this memorial. Two *bearded* monks (thus distinguished from the lay actors) are seated on a square and lofty car drawn by mules—the actual *thensa* of the ancient religion, differing in nothing from that of Ceres save in the nature of the subjects carved upon its sides. These saintly personages carry between them on their laps a large coffer, containing the relics indispensable in the belief of the age to give virtue to the altar in the newly erected sanctuary. The entire scene is backed by the long façade of the Porta Nigra, its three tiers of windows filled with spectators—the middle one with ladies only, each of whom holds forth a lamp suspended from a short chain. In design this ivory carving exhibits a marked similarity to the cameo, especially in the squatness of the figures, the arrangement of the drapery, and the movement of the quadrupeds. But the execution of each displays the difference necessarily to be looked for in works, the one produced by a half-civilised Belgic carver, and the other by the most skilful Greek then to be found amongst the *artifices Palatini*.

But whether we choose to see in Herr Biehler's cameo a commemoration of the triumph of the father over Maxentius, or of the son over the much more formidable Magnentius, some forty years later, it must be allowed that this work, in point of historical interest, ranks next to the "Gemma Augustea," and the "Apotheosis of Augustus."



UTTING S.C.



XXX. REMARKS ON THE LITTERA FRATERNITATIS CON-  
CESSA WYTFRIDO JUARII FILIO DE INSULA DE  
YSLAND, PRESERVED AT CANTERBURY. Communi-  
cated by EIRÍKR MAGNÚSSON, M.A., Trinity  
College.

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[May 10, 1880.]

THE Icelanders of the thirteenth century took great interest in collecting, and bringing together into connected narratives the widespread accounts of the life of Archbishop Thomas of Canterbury. His fame reached Iceland in a remarkably short period, considering the means of communication which in those early times were at the disposal of the Icelanders. As early as about 1190 an Icelandic chief, living in the West-firth quarter of Iceland, made a vow to the Saint under the following circumstances :

“It so fell in Dýra-firth when Raven (i.e. Hrafn Sveinbjarnarson) was there, that a walrus came upon the shore; whereupon people set off to catch it, but the whale plunged into the sea and sank (to the bottom), the wounds having penetrated into the hollow of the body. Then people went in ships to the spot, and made grápnels, trying to drag the whale ashore, but without avail. Then Raven made a vow to the holy bishop Thomas, promising him, in order that the whale might be secured; the teeth of the whale in the head of him (i.e. the skull of the beast with the tusks in), if they should succeed in getting the whale ashore. No sooner was the vow made, than

they found no difficulty in bringing the whale to land. Next to this Raven went away (from the country), and with his crew brought his ship into harbour in Norway. That winter Raven spent in Norway. In the spring he went to England and visited the holy Thomas Archbishop of Canterbury, and brought Saint Thomas the teeth, and there he spent his wealth towards a temple, and commended himself to their prayers." (*Hrafn's saga Sveinbjarnarsonar, Sturlunga*, Clar. Press. Ed. II. p. 277.)

At a comparatively short period after the death of the Archbishop, Iceland possessed a connected narrative of the details of his eventful life, told with a *verve* and point which one would look for in vain in the Latin lives of the Saint. From Iceland we learn that the Archbishop had a biographer who has hitherto been unknown as such in the history of English literature; this was Robert of Crickdale, who was Prior of St Fridesswiths about the time of the Passion of Saint Thomas, whose 'saga' is about to appear in print completed in the *Rerum Britannicarum mediæ ævi scriptores*. Miracles wrought by Thomas came to Iceland, apparently in some cases, by word of mouth, and many of those which the Icelandic saga contains are not included in the authorised Latin collections of Thomas' miracles. The life of Archbishop Thomas had a peculiar charm for the Icelanders, especially his haughty and defiant attitude towards the King, as well as his utter incapacity for diplomatic dexterity and skilful compromise. No other saint of so late a date had had so many churches dedicated to him in Iceland as St Thomas, and no other saint's life had, apparently, been the source of so much lively discussion. Now one further proof of the devotion of which he was the object in Iceland was supplied by the subject of this communication: the *littera fraternitatis concessa Wytfrido Juaris filio de Insula de Ysland*, which was discovered some years ago in the Archives of the Cathedral of Canterbury by Mr Sheppard, the librarian

of the Chapter library. It was first published in Vol. x. of the *Archæologia Cantiana*, by Canon J. C. Robertson. The littera in Mr Sheppard's reading ran as follows :

"Littera fraternitatis Concessa Wytrido Juarii filio de Insula de Ysland.

"Omnibz Xpi fidelibus ad quos p'sentes Pre pervenerint, Joh'es Sancte Cant' Eccl'ie Prior et ejusdem loci Cap'lum sal'm in D'no sempiternam. Cum non decet devocionis odoriferam famam sub modio occultari, que cotidie in martire glorioso sancto Thoma, eciam in ultimis terre finibus, miraculorum fama clarius et crebrius elucescit, mentesque hominum ad superne claritatis aciem alicit et invitat; ad communem omnium hominum noticiam eo fervenciori desiderio cupimus pervenire, quo nonnullos credimus ea occasione ad majoris devocionis gratiam incitari, et ut ipsius patroni nostri beata meritâ persequamur, et in ejus meritis confitentibus subsidium pietatis divine, quantum ad nos attinet, caritative imperciamur. Hinc est quod nos Prior et Cap'lum p'fate ecclesie, dicti martiris ministri humiles et devoti, ob devocionem et precum instanciam, quibus penes nos vir venerabilis Wytridus filius Juarii de Insula de Ysland pro se, matre, uxore, et liberis suis, institit, et ob favorem quo dictam ecclesiam nostram et martirem gloriosum devotissime reveretur, ex cujus propagacionis linea se asserit descendisse, caritatis intuitu sibi, suisque matri, uxori, et liberis quos nunc procreavit aut in posterum procreabit, omnium devocionum participacionem que in dicta sancta ecclesia Cantuar. die ac nocte in conspectu Altissimi exercentur aut fient inperpetuum, tam in vita, quam in morte elargimur; teque Wytridum in domo nostra capitulari una nobiscum presentem unanimiter, Margaretam matrem tuam, Gutredam uxorem tuam, Juarium, Edmundum, Ellendrum, Thurlacum, Ceciliam, Ulfridam, Margaritam, Ingeridam, tuos liberos, licet absentes, ad nostrarum oracionum suffragia et alia pietatis opera, ac in fratres et sorores nostras, tenore presencium, specialiter acceptamus. In cujus rei testimo' sigil' n'rum co'e p'sentibz est appensum. Dat' Cantuar' in domo n'ra capitulari vir° die mens. Octobr. secundum cursum et computacionem eccl'ie Anglicane, Anno D'ni Millesimo quadringentesimo quintodecimo" (Canterbury Cathedral Register, R. 19, fol. 83).

With regard to the name of the vir venerabilis *Wytridus filius Juarii de Insula de Ysland*, it may be stated at once that *Wytridus* was originally spelt, no doubt, *Wycfridus* or *Wychfridus*, and *Juarii* represents *Iuarii* or *Ivarii*. The name is undoubtedly that borne by the well known *Vigfús Ivarsson*, whose surname *Hólmr* here reappears in the Latin '*de Insula*,' *hólmr* in Icelandic = *holme* in English, meaning *island*. The spelling

*Wytfridus* or *Wycfridus* drew its origin from *Wichfrid(us)*, as the name of this same person, in all probability, was spelt in a letter of indulgence for one hundred persons in Norway issued A.D. 1402 by "*Frater Augustinus de Undinis; ordinis S. Benedicti, Apostolicae Sedis Nuntius,*" at the court of Queen Margaret of Denmark (*Diplomat. Norweg.* v. No. 415): There can hardly be a doubt as to *Vigfús Ivarsson Hólmr* having brought this evidence of his devotion as a credential to the Chapter of Canterbury. Copying the name from this letter of indulgence the Secretary to the Chapter probably meant to give it the form of *Wycfridus*, which may really be the true spelling of the name in the written document, *c* and *t* being identical in shape. This identification of *Vigfús* is borne out absolutely by the other names which occur in the letter. This *Vigfús* was of a Norway-Icelandic family, members of which frequently occupied prominent positions in the political history of Iceland from 1307—cir. 1432. From the above-mentioned 'letter of indulgence' it would seem that the great bulk of 'Vigfus's' family was domiciled in Norway. The *Holms* we find, when appearing for the first time on the scene in Iceland, as allied by marriage to the two most noble and influential families of Southern Iceland: the men of *Oddi*, or descendants of *Sæmund Sigfússon the Learned*, the reputed collector of the lays of the *Older Edda*, and the men of *Hawkale*, the descendants of *Isleif Gizurarson*, the first bishop of *Skálaholt*<sup>1</sup>. The records of this family are in a very dislocated state, and too

<sup>1</sup> *Isleifr, first Bishop of Skálaholt.*

Teitr.	Sæmund the Learned.
Hallr.	Loptr.
Gizur.	Jon, his daughter :
Þorvaldr.	Solveig.
Teitr.	Þorlákr, his daughter :
Klængr, whose second wife was . . .	Þorgerðr, their daughter :
Asta m. Ivarr Jonsson Hólmr, governor of Iceland in 1307.	

fragmentary to allow of anything like a clearly traced account of the house. But a summary of them, such as they are, would not unfitly find a place here. The first mention made of the family in Icelandic records occurs A.D. 1307; when it is stated that *Ivar Jónsson Hólmr* came out the bearer of royal mandates by which one-half of the royal tax was conceded to the king's bailiffs<sup>1</sup>. The same person appears again A.D. 1312 as Herra Ivar<sup>2</sup>, having been knighted in the interval. From this time no mention is made of any member of the family till 1345, when an *Ivar Vigfússon Hólmr* appears upon the scene apparently as a royal commissary<sup>3</sup>; he is mentioned again in A.D. 1351 as being entrusted with high official functions, and in 1354 (or, according to others, in 1352), when the annals state that he came out to Iceland with the startling news that he had farmed the revenue of the whole country for three years; being at the same time appointed to the high post of royal commissary<sup>4</sup>. In 1358 this *Ivar Vigfússon* acts on behalf of the laity of Iceland as their commissioner in certain disputes, which at the time greatly strained the friendly relations between the Church and the commonalty<sup>5</sup>. In 1365 he appears at the Althing as royal commissary summoning to the king's presence certain leading men from among the laity<sup>6</sup>. This same year he had commission for the papal Nuncio, *Guido de Cruce*, to collect the papal revenues of Iceland<sup>7</sup>. Whether he still held that commission in 1369, as the Annals assert<sup>8</sup>, seems doubtful. He died in 1371<sup>9</sup>.

<sup>1</sup> *Islenzkir Annálar*, 1307, cfr Jón Sigurðsson in *Lögsögumanna tal og Lögmannna*, Safn til Sögu Islands, II. 55.

<sup>2</sup> *Isl. Ann.* 1312; Laurentius Saga in *Biskupa sögur*, I. 825 (886).

<sup>3</sup> Espólin, *Arbækr* I. 79.

<sup>4</sup> *Isl. Ann.* 1351, 1352, 1353, 1354; Espólin, *Arb.* I. 82, 84; *Hist. Eccl. Isl.* I. 426.

<sup>5</sup> *Hist. Eccl. Isl.* I. 528.

<sup>6</sup> *Hist. Eccl. Isl.* II. 213.

<sup>7</sup> *Diplomat. Norweg.* III. No. 339.

<sup>8</sup> *Isl. Ann.* 1369.

<sup>9</sup> *Isl. Ann.* 1371; *Hist. Eccl. Isl.* I. 426; Espólin, I. 99.

In 1389, eighteen years after the death of Ivar Vigfússon, we find the pilgrim to Canterbury, *Vigfús Ivarsson Holmr*, mentioned for the first time, and then as governor of the country<sup>1</sup>. It seems most likely that he was a son of the preceding. In 1393 he is mentioned in connection with an important constitutional incident, as being commissioned by Queen Margaret of Denmark to attempt the enforcement of new taxes by the consent of the Althing, and his popularity is attested to by the resolution of the diet declaring that they would, *for the sake of Vigfús*, give a certain amount once for all, but it should not be called a scat nor be ever demanded again<sup>2</sup>. He appears as arbitrator in a blood suit in 1394<sup>3</sup>. In 1397 (April 27) a still existing charter (*Arna Magnæan Coll.* Fasc. 5, 20) bears witness to his having declared his wife, *Guðrós Ingimundar dóttir*, to be possessed in her own right of property in Iceland and Norway, amounting in value to 'five hundred hundreds'; consequently he was married before this date, and the statement of the annals that he brought his wife with him, apparently for the first time, to Iceland in 1403, then presumably just married, since she is made to have been only 15 years of age, may go for what it is worth. In 1402 we find him at *Roskild*, as has been alluded to before. In 1405 and 1408 we find him as occupying a lordly position at two of those great nuptial and ecclesiastical banquets which form such striking features of those times<sup>4</sup>. In 1409 (July 2) we find him at the *Althing*, and on the 7th of the same month at an island called *Therney*, as governor of the country, vindicating certain commercial prerogatives vested in the crown<sup>5</sup>. Again in 1413 he figures as one of the signatories to a deed issued by the

<sup>1</sup> *Isl. Ann.* 1390; *Hist. Eccl. Isl.* i. 441; Espólin, i. 110.

<sup>2</sup> *Isl. Ann.* 1393.

<sup>3</sup> *Isl. Ann.* 1394; *Hist. Eccl. Isl.* i. c.; Espólin, i. 119; Jón Sigurðsson, l.c. 75, 76.

<sup>4</sup> *Isl. Ann.* 1405, 1408; Espólin, ii. 3, 4.

<sup>5</sup> Jón Sigurðsson, l.c. 170, 171.

Bishop of *Skálaholt*, which conferred certain privileges on the monastery of *Videy*<sup>1</sup>. This same year, in the capacity of governor, he enforces upon a certain English trader, named *Richard*, some restrictive measures regarding his choice of harbour, apparently in favour of the Bishop of *Skálaholt*<sup>2</sup>. The event which stands in immediate connection with his journey to Canterbury will be mentioned presently.

For establishing the authenticity of the present document it is sufficient to mention Vigfus' immediate family connections. We have seen that in all probability he was the son of *Ivar Vigfússon*, and bore, according to unvarying custom, his grandfather's name. His mother was called *Margaret*; she was the daughter of *Össur*, and is supposed by Icelandic genealogists to have been of Norwegian descent. The name of his wife was *Guðröðr*, daughter of *Ingimund*. Of their children only three are mentioned in Icelandic records: *Ivar*, who married *Sophia*, daughter of the greatest North country nobleman of the time, *Lopt the Mighty of Möðruvellir* (Maddervales); *Margret*<sup>3</sup>, who married *Thorvald*, one of *Lopt's* many sons; and *Erlendr*. Of these *Ivar*<sup>4</sup>, as the story goes, was slain by the attendants of the luckless and turbulent bishop *Jón Gerreksson*, whose episcopal career terminated in a sack sunk down a river. But *Margaret* became the mother of a family which still flourishes in various branches in Iceland.

<sup>1</sup> Espólin, II. 8.

<sup>2</sup> *Isl. Ann.* 1413.

<sup>3</sup> Legend surrounds the marriage of *Margaret* with a halo of romance. Having refused to give her hand to one of the attendants of the episcopal brigand *Jón Gerreksson*, the disappointed wooer visited the family residence with sword and fire. *Margaret*, escaping from the burning house, travelled in the guise of a tramp on a bare-backed three-yearling of a pony north to *Eyja fjord*, and promised to marry him who should avenge her and her family's wrongs—and *Thorvald* found the price worth the cost. Espólin, I. 30.

<sup>4</sup> That *Ivar*, who if the story be true must have died young, was a man of great promise may be inferred from his signature to the oath of allegiance to King Eric of Pomerania, June 14th, 1431, standing first among the signatures of the leading men who framed the deed. *Jón Sigurðsson*, l.c. 176.

In 1415 king Eric of Pomerania invested the then bishop of *Skálholt*, *Arni Olafsson*, with the governorship of the country. On learning this, *Vigfús Ivarsson Hólmr*, in the summer of the same year, betook himself on board one of six English traders, then lying in the harbour of *Hafnarfjord*, and sailed with sixty 'lasts' of fish and a great quantity of precious things away to England. In the following October we find him, as the *littera fraternitatis* testifies, on his pious errand at Canterbury. We are left entirely in the dark as to how *Vigfús* succeeded in substantiating his claim to blood-relationship with the great Cantuarian Saint. It is only fair to suppose that he commanded on the occasion some logic at least as convincing as that of his substantial offerings.

We have seen that the names of *Vigfús'* mother, wife, and three children mentioned in Icelandic annals: *Margret*, *Guðrís*, *Ivar*, *Erlendr*, at the time pronounced and spelt as now, *Ellendr*, are in absolute agreement with those of the Canterbury document: *Margareta*, *Gutreda*, *Ivarius*, *Ellendrus*. The name of *Vigfús'* father, *Ivar*, reappears in that of his son *Ivarius*, as that of *Gudrid's* father, *Ingimundr*, returns here in the form of her son's name, *Edmundus*. The other children who are not mentioned in Icelandic records probably died young or left the country before they became connected with the history of it. But according to this letter it would seem as if all who are mentioned in it were alive at the time it was issued, unless the words *licet absentes* are accepted in a wider sense than they naturally would bear.

It is evident that this document is thoroughly genuine. That being so, a certain charter dated in die Sancti Magni, i.e. 16th April, 1407 (*Arna-Magnæan Coll.* 238, 4to. fol. 24<sup>b</sup>)<sup>1</sup>,

<sup>1</sup> *Bref fyri holum i grimsnesi.*

Þad giore e<sup>r</sup> gvdridr<sup>r</sup> ingemundz-  
dotter ollvm godvm monnvm kyn-  
igtt med þesso mino opnv brefi.  
at ec gef<sup>r</sup> j heidvr med gvð & hans

*A charter for Holar in Grimsnes.*

I, Gudrid, daughter of Ingi-  
mund, make known unto all good  
men, by this my open letter, that  
I give, in honour of God and His

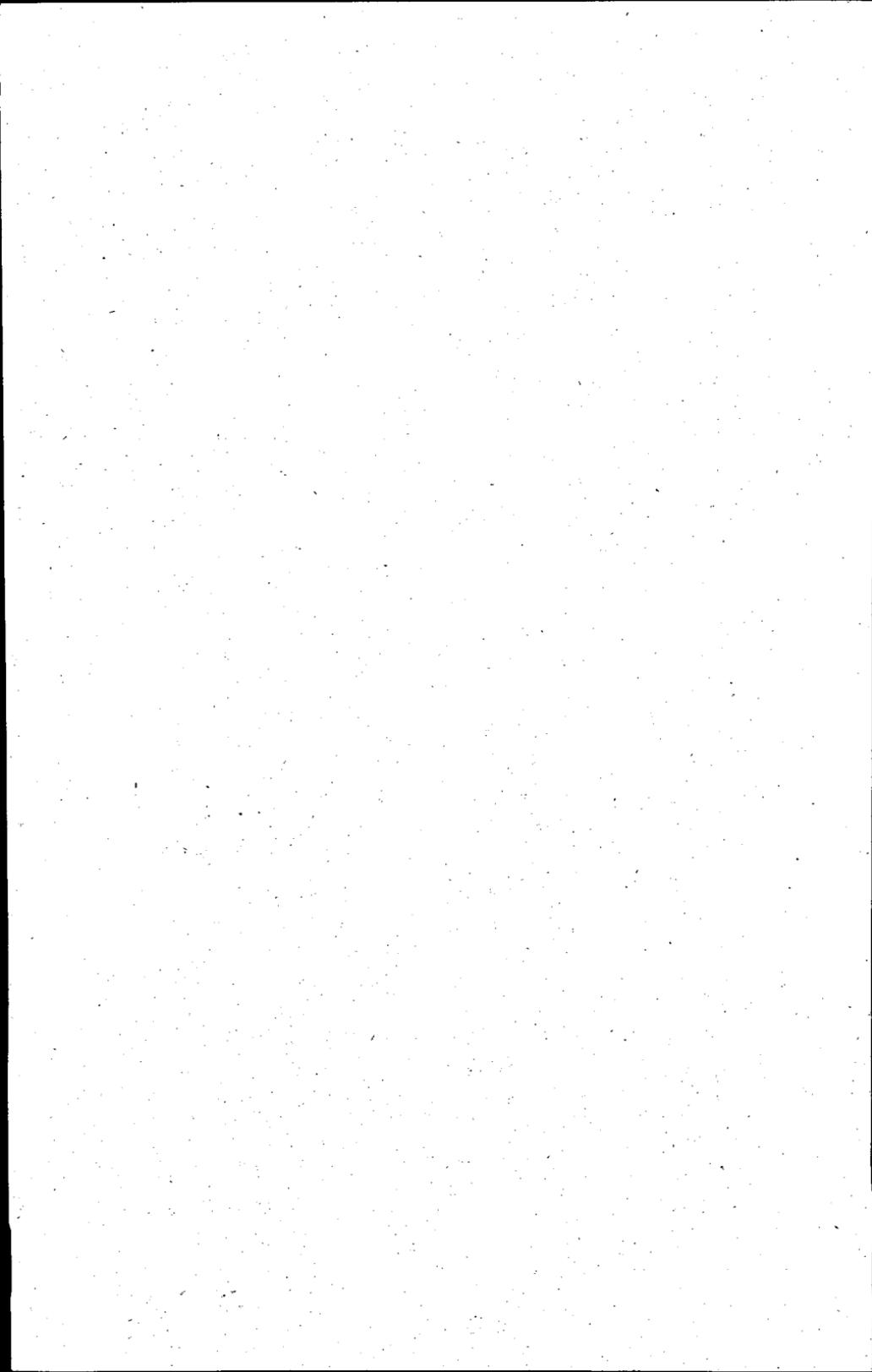
whereby *Vigfús'* wife, *Guðrós*, gives to the Monastery of *Videy* a certain estate, for the soul of her husband and of her son *Erlendr*, must either be misdated or suffer from other still more serious drawbacks to its authenticity. That charter has always been found to be a stumbling-block in the history of *Vigfús Ivarsson Hólmr*, for it is quite certain that he lived long after that date and, according to the *Hist. Eccl.*, did not die till A.D. 1429<sup>1</sup>.

For valuable hints relating to the identification of *Vigfús Ivarsson Hólmr*, I am indebted to the very learned Chief Justice of Iceland, Mr *Jón Pjetursson*; for the transcript of the 'Bref fyri holum i grimsnesi' to the renowned Editor of 'Grágás,' Dr *Vilhjálmr Finsen*, Judge in the Supreme Court of Judicature at Copenhagen.

signada modir Marie til æverndiligx bæna haldz til videyar stadar jordinna sem holar heita med VIII kvigilldum sem lig<sup>r</sup> j grimsnesi fyri sal vigfvsar jvarssonar & hans sonar, ellendz, sem gvd þeirra sal frelsi til æfverndiligrar eignar, med ollvm þeim gognvm & gædvvm sem til hennar liggvr & leigit hefvr fra fornv & nyiv & avngvv vndann skilldv, svo framt sem ec matte framast med logvm hana eignazt, samþyckte minn sonvr jvar, þessa mina giord med mier, og til sanninda hier vm setti ec mitt innsigle fyri þetta bref er giortt var j bravtarholhti jn die sancti Magni martiris anno domini medvij.

Blessed Mother Mary, for perpetual offering-up of prayers, to the Monastery of *Videy* the farm which is called *Hólar*, with a stock of VIII 'cow-gilds' (= farm-stock of the value of eight cows), for the souls of *Vigfús Ivarsson* and his son *Ellend*—on whose souls may God be merciful—in perpetual possession with all commodities and advantages which thereunto have belonged heretofore and at present belong, with nothing exempted, all with as full rights as I might the same by fullest right in law have acquired. To this my deed gave consent my son, *Ivar*, with me conjointly, and in witness thereof I placed my seal to this letter, which was done at *Brautarholt* in die Sancti Magni martiris anno domini medvij.

<sup>1</sup> *Hist. Eccl. Isl.* iv. 170.



XXXI. ON SOME BURIAL URNS FOUND NEAR THE  
MOUTH OF THE AMAZON RIVER. Communicated  
by NEVILLE GOODMAN, Esq., M.A., Peterhouse.

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[May 24th, 1880.]

THESE burial urns (now unfortunately in a fragmentary condition) were found in the Island of Marajou, which lies between the main mouth of the Amazon and that of the Tocantins river. This island is about the size of Ireland and is formed by a channel, lying behind it, which connects the two rivers, through which channel all the traffic of the Amazon now passes on its way to and from the interior to Pará, which is the sole port of that immense river.

This island, like the rest of the district (at least on the south of the Amazon), lies on a dead flat. One half of it is covered with water during the season of high water, and probably there is no point in the whole island which rises thirty feet above high water mark, and but few which attain an elevation of twenty feet above that level. Though a large

part of the island is covered with forest like the rest of the district, Marajou is peculiar in having large expanses of "campo" or plain unencumbered with trees and clothed with coarse grass, so that it is made use of to pasture large herds of semi-wild cattle whose culture and exportation constitute the chief wealth and commerce of this sparsely populated island.

The immediate locality in which I found the urns was a small island of two or three acres in extent, lying near the bank of a long narrow and shallow lake, which is almost at the centre of Marajou and is called Arary. This lake discharges its waters through a river of the same name into the Tocantins. The river is about eighty miles long.

The centre of the small island rises perhaps fifteen to twenty feet above the walls of the lake, and thus stands at a higher level than any land round the lake. Viewed from a distance its elevation is marked on the horizon in comparison with the rest of the land. The central part is clothed with trees, but this high part is but a small portion of the island. It is surrounded or bounded by a low cliff formed by the denudation of the island by the action of the waters of the lake. The remaining surrounding part consists of a talus sloping very gently to the water and covered with weeds and trailers. All round the island is a strand made up of worn and broken pieces of pottery, doubtless washed out from the denuded soil of the island during the very considerable period for which this denudation has been going on. The soil is fine vegetable mould, which, having been subjected to repeated tropical rains and bakings under an equatorial sun, had become very much endured.

The urns were found partially projecting from the low cliff. They were embedded, at no great depth, in the soil. The roots of the trees had in some instances permeated and passed through them. Probably the tops of the vessels were originally about two feet from the surface, and no pottery seemed to have

been buried more than five or six feet from the surface, that is, at least ten feet above the surface of the lake. These details seem necessary to shew the character of the vessels, &c.

We have then

(A) A highly ornamented and curiously shaped urn (see Figs. 1 and 2).



Fig. 1. Urn A restored.

This contained bones which crumbled into fragments and dust when disturbed. The bones were human. I could identify

the heads of two femora, one of the humerus, parts of the ulna, radius and fibula, and also parts of the ramus of the lower jaw. They were of small size. I am not able to determine whether they were of an adult or a child. If of an adult, the race (known to have been small) must have been even considerably smaller than the present aborigines. The urn has at least one, probably two, coatings of finer clay superimposed on the clay forming the main structure, and a pattern is engraved on it which cuts through the top white coating and reveals the salmon-coloured clay below. Inasmuch as the indenture, rather than that which is left, forms the pattern, perhaps it ought to be called an intaglio rather than a cameo. Bosses have also been added to complete the design.

(B) Rough globular vessel without pattern (see Fig. 3). This contained no bones and only some broken pottery which was not preserved.

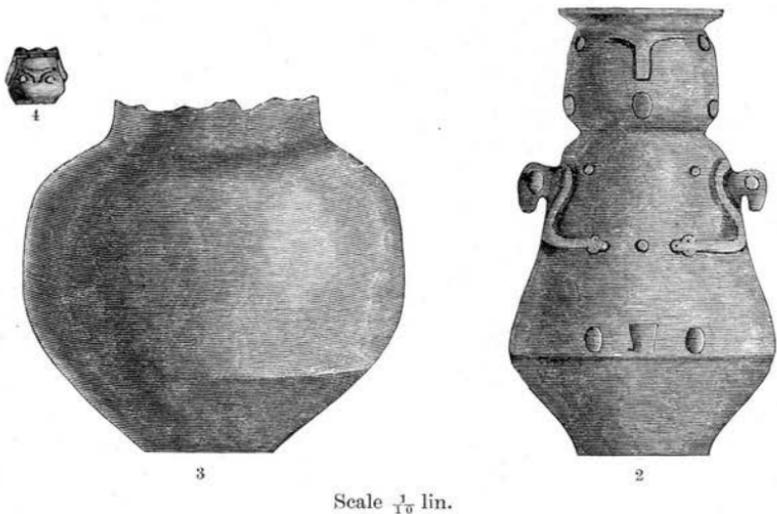


Fig. 2. Outline of A restored, omitting pattern. Fig. 3. Outline of B.  
Fig. 4. Knob supposed to belong to the cover of B.

A rude conventionalized representation of a clothed human head (B') (Fig. 4), which I conjecture was the knob or handle of the cover of the vessel, was found in it. This knob or head is almost precisely similar to one in the British Museum which was brought from Parà.

(C) Urn (Fig. 9) with a rude pattern formed in the same way which contained some fragments of human bones.

Other vessels without pattern were dug out which were either broken in situ or in removing them, and one of them contained the singular triangular piece of porcelain exhibited.

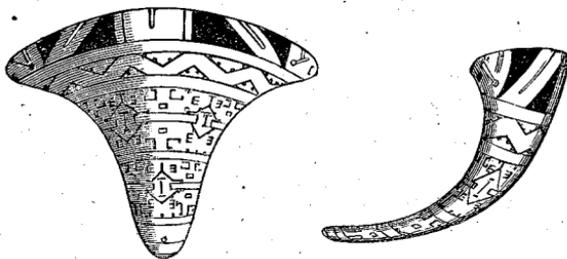
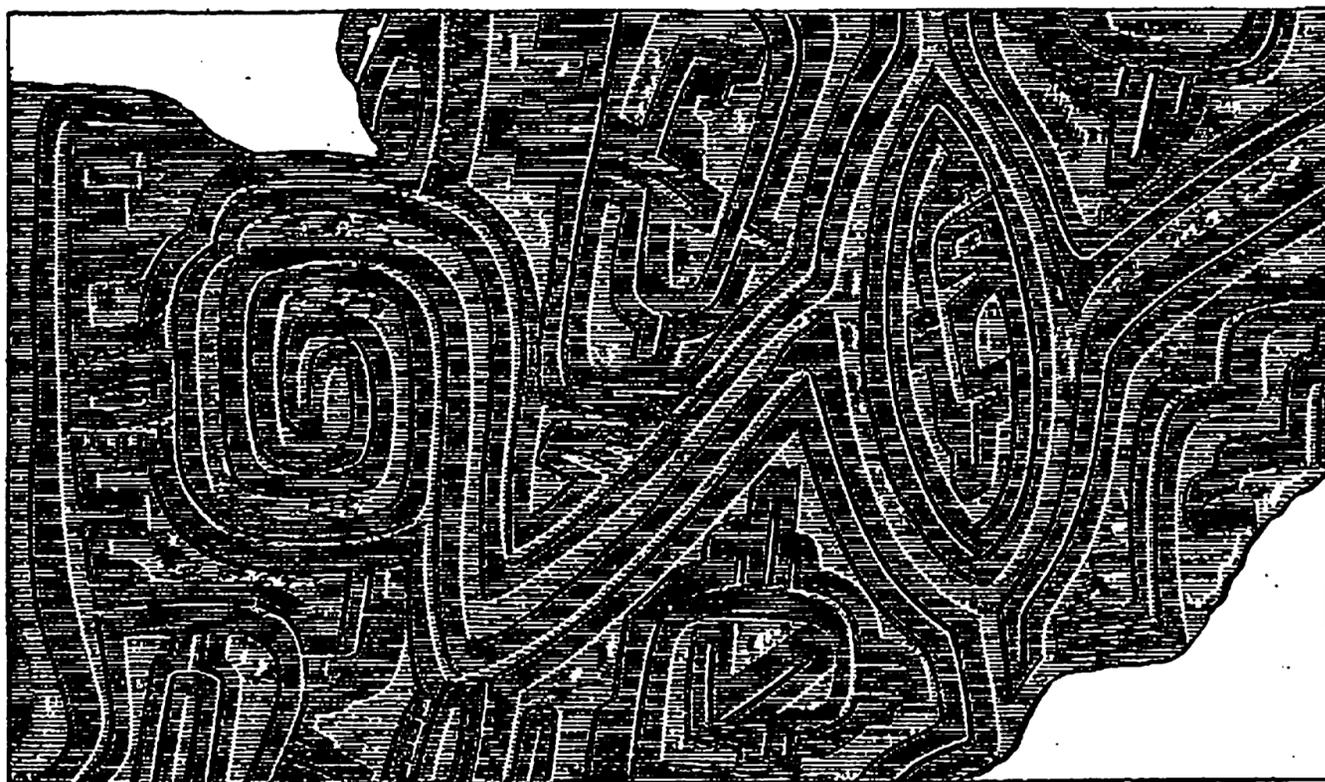


Fig. 5.

It was whole when we found it, but was broken by a careless servant, and one of the pieces lost. I have never seen anything like it, but its shape and the three holes by which it was suspended seem plainly to indicate that it was an article of female dress or adornment, used for purposes of decency, and perhaps its presence in a burial urn indicated the condition of the woman to whom it belonged.

(D) Besides these are some fragments of a large and

elaborately ornamented vessel, which must have been between five and six feet in circumference with a rounded base.



Scale  $\frac{1}{2}$ .

Fig. 6. Pattern on fragment of D.

The pattern in this case also is made by the aid of two layers of finer clay, and since the portion left constitutes the pattern it must be considered a kind of cameo. The pattern seems to have been made first by indented lines; then these lines had a border left on each side of them and the remaining surface was worked away with a tool after the clay had attained to some degree of hardness.

(E and F) Portions of two other vessels of similar shape and probably for the same use. They are hollow, short cylinders with horizontal shelves on the upper edges (see Fig. 7).

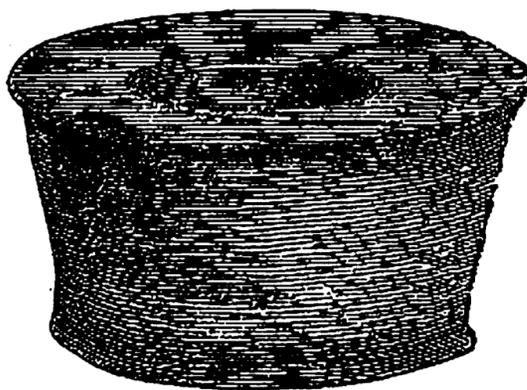
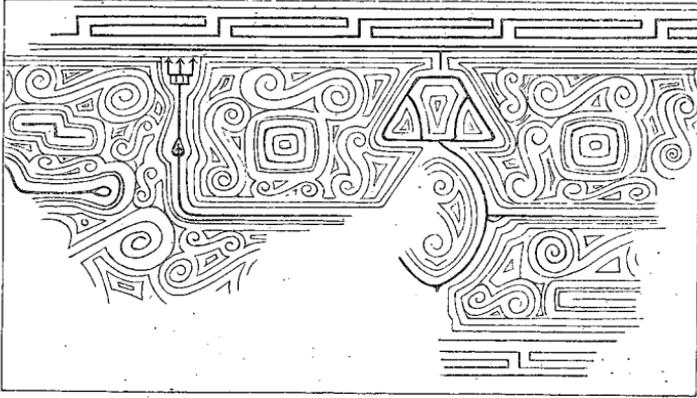


Fig. 7. Vessel E, omitting pattern.

(E) Presents perhaps the best specimen of workmanship.



Scale  $\frac{1}{2}$  lin.

Fig. 8. Pattern on a fragment of vessel E.

In this case the chasing seems to have been done while the clay was yet soft; the tool squeezing it up in some places. It has on its upper and under borders well-defined and well-executed designs which have been misnamed the Greek, or key pattern.

(F) The other vessel is similarly formed, but has a rough sketch of eyes, eyebrows, and a ridiculously small nose, in rude imitation of the human head. The large boss was to lift it by, and probably was not intended to correspond to any feature of the face.

Portions of other vessels with painted patterns upon them. If I may offer a few remarks where others of so much more knowledge and experience are listening, I should like to call attention to the following points.

The facts adduced shew conclusively that these were the burial urns of an ancient people and the place from which I got them was an ancient cemetery. The elevation and the

insularity of the place of burial made it peculiarly suitable for interment; for the bodies could be readily brought there by water (the mode of carriage which from time immemorial has

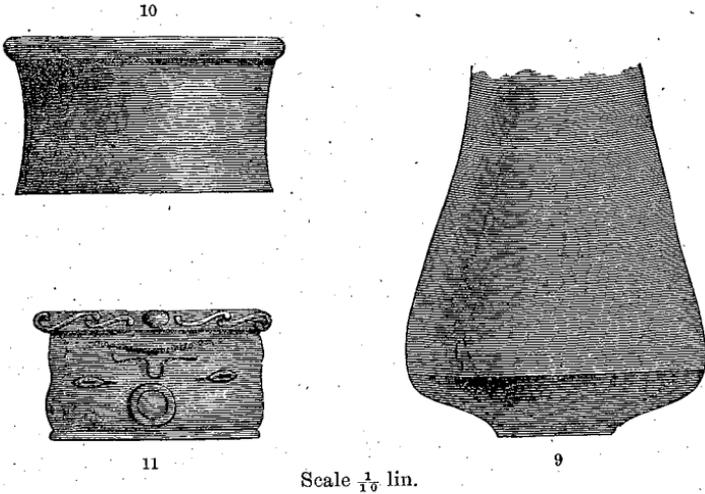


Fig. 9. Urn C, omitting pattern. Fig. 10. Vessel E, omitting pattern.  
Fig. 11. Vessel F.

been practised by the Amazon Indians), and buried out of the reach of the water and protected in some degree from disturbance from wild beasts.

The aboriginal Indians have ceased to exist in Marajou with anything like tribal relations, or distinctive customs, for more than a century, and have become absorbed into that mixed population which forms the strange community of the Brazilian people.

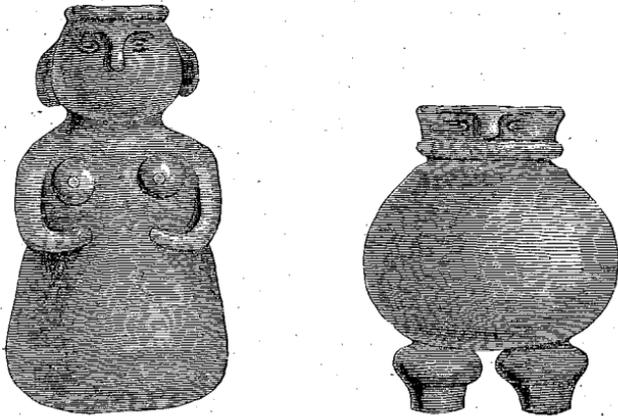
I am not aware that any customs of interment similar to those indicated by these urns exist among the tribes of Indians higher up the Amazon, and certainly I have never seen any pottery of theirs which evinces anything like so high a state of civilization and art as these do, or indeed anything which shows any similarity to them.

On the other hand, an examination of these vessels and their ornamentation proves that their manufacturers must have had some relations with the ancient peoples of Peru, Granada, Central America, and Mexico, so that I have no hesitation in saying that the art indicated by this pottery was a branch of that wide-spread civilization which extended from Central America through the lands of the Incas to the southern hemisphere along the Andes, and which seemed to shrivel and totally disappear at the rude touch of the fiercer and harsher civilization of the West, whose forces were wielded by the Spaniards under Cortez and Pizarro.

As an illustration of this and also as a means of conducting us to another point of interest, this urn (A) is doubtless a highly conventional representation of the human figure, with its head, trunk, arms, nose, breasts, feet, and other organs presented on each side in a bifacial arrangement. This is demonstrated by comparison with those burial jars roughly copied from some in the Christy collection from Peru and New Granada. The analogy is shewn not so much in the fact that the Peruvian and Granada ancient people interred their bones in jars roughly representing the human figure, as in the minor detail with which this representation was carried out; such for instance as the disposition of the arms, the tendency to make the eyebrows meet, to minimise the nose and to suppress the mouth. These and many more minute matters indicate an imitative connection.

The correspondence of this custom of fashioning the receptacle of the remains of the dead into something resembling the human living body, with the same custom among the ancient Egyptians, is remarkable. The difference however in the method of carrying this idea out in the wooden mummy cases of the one people and the pottery urns of the other may indicate that a distinction may be drawn between similar results produced by like tendencies of the human mind and the

same produced by community and actual imitation. There are, however, many other points of resemblance between the art of the Egyptians and the ancient South American races. We have here the so-called Greek pattern. Of course this is a misnomer. I have seen this same pattern on the roofs and walls of Egyptian temples which were excavated from the rocks before Greek art or the Greek nation had any existence. It is certainly remarkable that this pattern should be found so very generally adopted among races so different as the classical and neo-Indian races. The pattern in itself is not very elaborate. It might have arisen from a desire to break up the monotony of a fillet or border by cross lines coupled with the pleasure



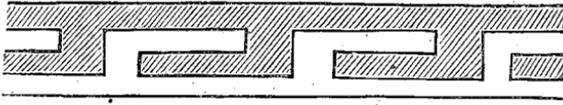
Scale  $\frac{1}{10}$ .

Fig. 12.

experienced by the human mind in discovering that a pattern is not only symmetrical but complementary. What I mean by complementary will be explained by the conjectural process.

Suppose a fillet thus represented be broken up by cross

lines thus. Then into these spaces the staircase pattern (a



pattern very prevalent in the Peruvian and Mexican ornamentation) is introduced thus, with a differentiation of colour or surface on each side, and a corresponding difference in the upper and under border, and we have the Greek or key pattern in its simplest form.

Now I conceive the charm of this pattern and that which has caused it to be preserved and elaborated by so many



different races to be this. Having made the keys 1, 3, 5, &c. without relation to anything else, the artist, or observer, dis-

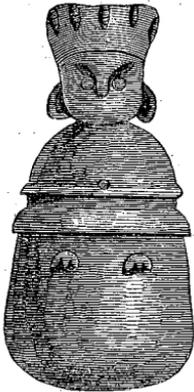


Fig. 13.

covers that he has also constructed the inverted and complementary keys 2, 4, 6, &c. This delight in complementary

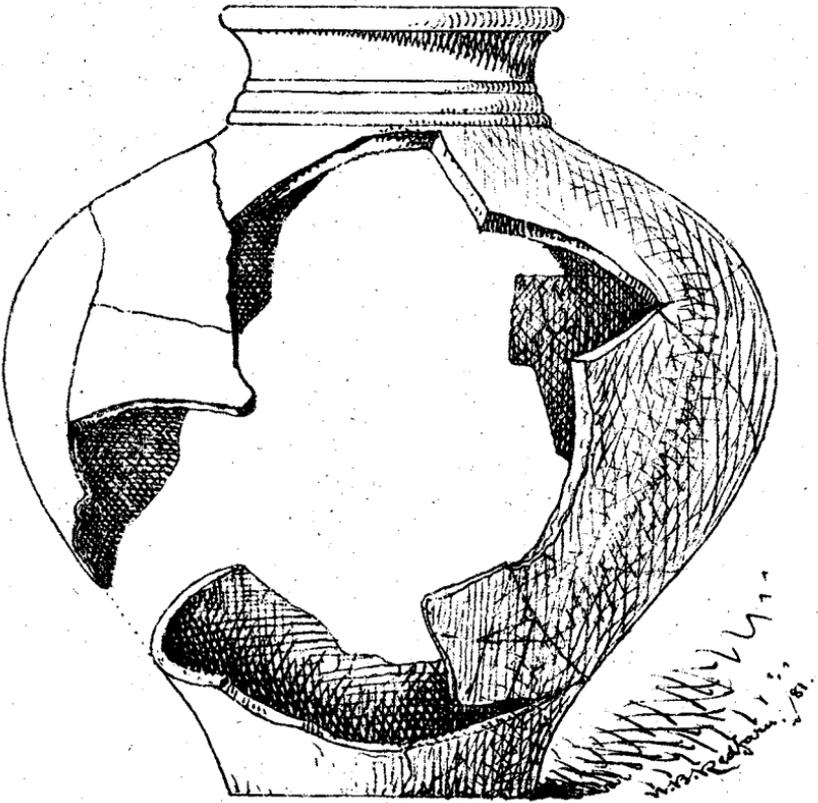
patterns I could illustrate by many examples if I had time. The most striking of correspondences between Egyptian and American art is, however, the winged orb over the doorway in one of the Indian temples in Ocosingo, C. A. (given in Stephen's travels); and the well-known winged orb found so generally over the doors of Egyptian temples. In this case the shape and disposition of the wing feathers are remarkably like, but the edges of the wing are reversed, the front edge being directed upward in Egyptian and downward in American art.

The curious cylinders shewn I conjecture were to support the vessels which have tapering bases in the same manner as Roman amphoræ were supported by ring stands. That the burial urns when interred needed no such support seems by no means to invalidate the conjecture. It is the ideas of decorum and solicitude for the remains of the departed (which in all ages have characterized the rites of sepulture) that are satisfied by these elaborate stands.

It is curious that these urns seem to be too small and have too narrow mouths to admit of a human body being placed in them in whatever manner doubled up without mutilation. It would appear that the bodies were first dried in the sun and then broken up and introduced into these urns.

I think some if not all of these vessels must have been turned on the wheel.

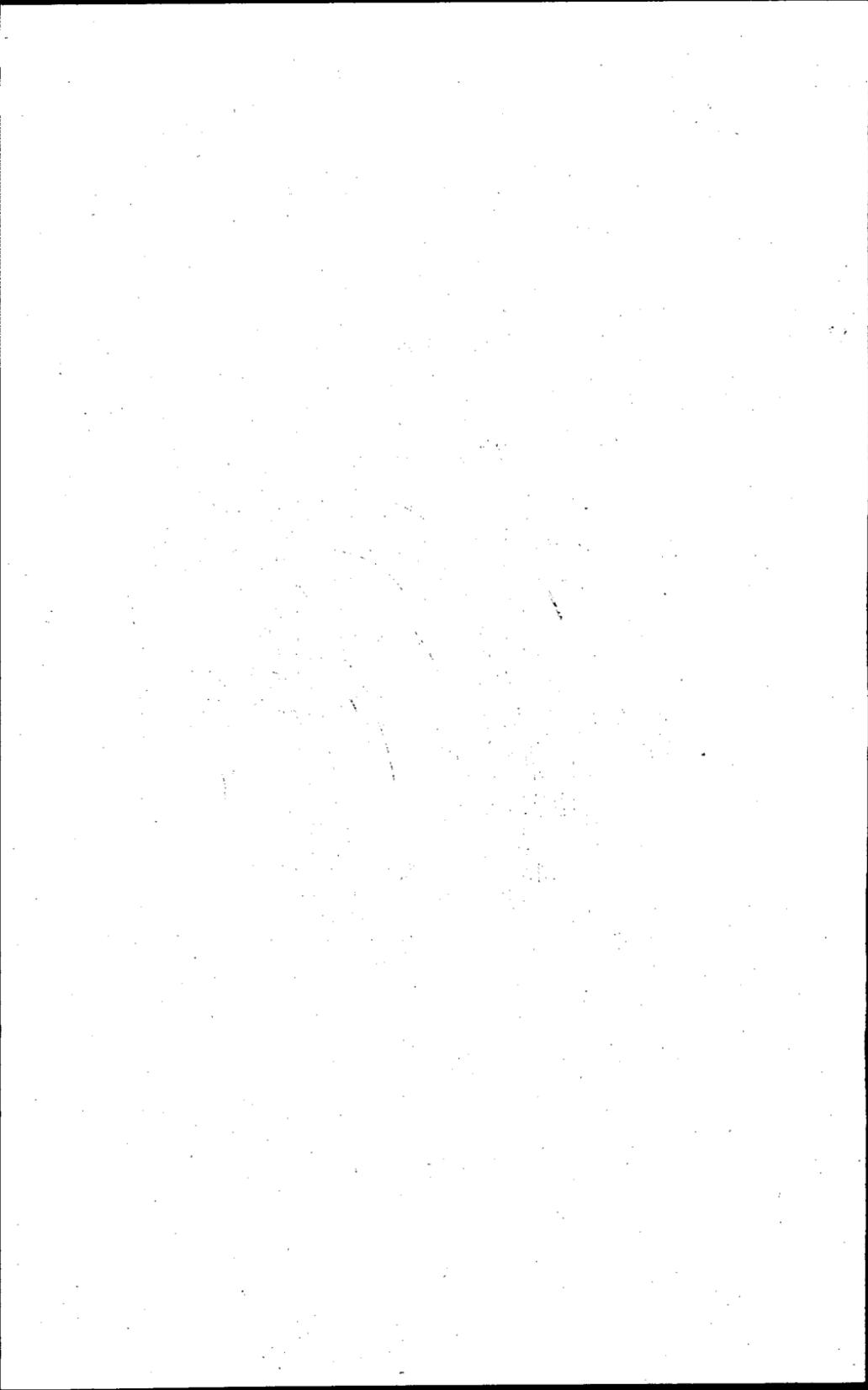
I cannot find that there are any similar burial urns from the same neighbourhood or from within thousands of miles of it in England. Such urns, however, were known to exist in Marajou, as they were mentioned to me before I started from Pará under the Indian name of Igaçaba.



ROMANO-BRITISH VASE

FOUND IN THE GRAVE AT HUNSTANTON.

*Drawn about half the size of original.*



XXXII. SHORT STATEMENT RELATIVE TO SOME ROMAN  
GRAVES FOUND AT HUNSTANTON. Communicated  
by WM. WHITE, Esq., Sub-Librarian of Trinity  
College. (With one plate.)

---

[May 24, 1880.]

DURING a short visit to Hunstanton, in October 1879, a rumour reached me of some Pottery having been found by workmen who were employed in excavating for the new Esplanade and Swimming Baths, in course of erection there. On enquiring at the works, the men told me that they had dug up three urns; the first of which, having been broken, was thrown away; I have since ascertained that a portion of this urn was secured by J. H. Scott Durbin, Esq., of Hunstanton; the second was purchased by a gentleman passing at the time it was found; the third, which they produced in a broken state and which proves to be imperfect, is the one before you (figured on the accompanying plate), and is at present in my own possession. All three graves were discovered in September of the same year.

I am not aware that there is anything remarkable about the urn exhibited, nor would it have been brought before you, but for the evidence that it affords in support of my opinion that the workmen had come across some Roman graves.

Knowing the proneness of such men to impose upon likely purchasers, I asked to be shewn the spots whence

the urns had been taken. At the places indicated, I perceived that the face of the cliff presented sectional views of three narrow pits, the limits of which were marked out by a series of perpendicular and horizontal lines of shells. The first pit shewed only a white horizontal line of about 10 or 12 inches in length, being evidently the bottom of the pit, which was formed of the flat valve of the oyster, with a few other small shells intermixed; this I was able to trace back for nearly 3 feet, finding, as I did so, that the width did not exceed 13 or 14 inches.

The second pit presented in section a similar horizontal line to the last, with the addition of a perpendicular line at either end. By carefully removing the soil from between these lines, I hoped to find this pit in a comparatively perfect condition, but unfortunately, at a distance of only four inches, I was met by a facing of shells, shewing that the greater part had been dug away by the workmen, and that what I now saw was one end only of the pit. In this case the sides and end were composed entirely of mussels, the bottom, as in the last case, being covered with the shell of the oyster.

The third pit seemed more perfect, as in the section the outline presented the four sides of a square; but this also had been dug away, so that a very little trouble sufficed to lay bare the end. I found then that I had before me a cavity about 20 inches broad by 14 inches high, the sides and end of which were lined with mussels, and the top and bottom were formed of the flat valve of the oyster.

In removing the earth from between these lines, I came across a fragment of the urn I possessed, on the very spot where the workmen told me they had found it. This, of course, served to corroborate the truth of their statement that the urn was found there.

All three pits were on the same level, at about  $5\frac{1}{2}$  feet below the surface, just resting on the top of the Carstone,—the

first having its longest length due North and South, the other two due East and West.

Now from the measurements, the position, and the depth below the surface, I do not think it too much to assume that these pits were really graves, their peculiarity seeming to consist in their being thus lined with shells. And assuming them to be graves, the spot appears to have been well chosen for such a purpose, for it is just here that the Chalk and the Red Limestone both crop out; so that, instead of finding not more than 8 or 10 inches of subsoil, which is the case all around, you have here a depth of 5 or 6 feet of subsoil, overlaying many feet of the soft Carstone, before you arrive at the hard Green Sandstone. Again, the finding of urns in these pits, goes, I think, far towards *proving* them to be graves; one, in all probability, having been placed in each. And, if we take for granted that they are graves, then the urns, without doubt, shew them to be Roman graves, seeing that these are of the common shape and make of the Roman urn.

Their proximity to Brannodunum, a Roman station about six miles north of this place, would also give force to this opinion, especially as a Roman Road, known as the Pedar's Way, which ran from Camulodunum (Colchester) to Brannodunum (Brancaster), passed close by the spot. And we know that it was the custom of the Romans to bury their dead by the sides of their roads, not only in Rome, along the Via Appia, but also in this and other countries. Most of the Roman curiosities discovered at Colchester were found on either side of the Roman Way. The famous bas-relief of the Roman Centurion, now in the very interesting museum of Mr George Joslin at Colchester, and figured both in Farrar's *Life of Christ*, p. 708, and Lewin's *Life and Epistles of St Paul*, Vol. II. p. 182, had fallen on its face on the Roman Road, thus fortunately preserving the figure, whilst its back had become smooth by the constant traffic.

The fact that no coins, bronze implements, nor ornaments of any kind have at present been found here, may perhaps be accounted for by considering this place, at that time, to have been but an out-station or village, and consequently that none but the poorer sort of people would be likely to be buried here.

It is probable that these graves were originally far in-land ; for we learn from Blomefield (in his *History of Norfolk*) that in his time the sea had gained on the land nearly two miles ; and, since then, every season has seen the fall and the washing away of large masses of cliff.

On this cliff, at a short distance to the north of these graves, stand the remains of a chapel said to have been built by St Edmund, but more probably built and dedicated to him about the time of Edward I. The little that remains of it shews it to have been constructed almost entirely of stones from the cliff. The story of St Edmund landing here, and remaining two years on this spot, whilst he committed to memory the whole of the book of Psalms in the Saxon language, will not bear investigation. That he landed here is perhaps not altogether improbable, as no doubt the beach was then of a very different character from that of the present day.

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  - XVI. A Supplement to the History of the Parish of Bottisham and the Priory of Anglesey. By EDW. HAILSTONE, Jun. 1878. 1s.
- Josselin's *Historiola Collegii Corporis Christi et Beatae Mariae Cantabrigiae.* Edited by J. W. CLARK, M.A. *Just ready.*
- List of books, pamphlets, and single sheets, published and privately printed, concerning the University of Cambridge. By W. G. SEARLE, M.A. *In the Press.*
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