

PROCEEDINGS

OF THE

Cambridge Antiquarian Society,

OCTOBER 28, 1889, TO MAY 19, 1890.

WITH

Communications

MADE TO THE SOCIETY.

No. XXXII.

BEING No. 2 OF THE SEVENTH VOLUME.

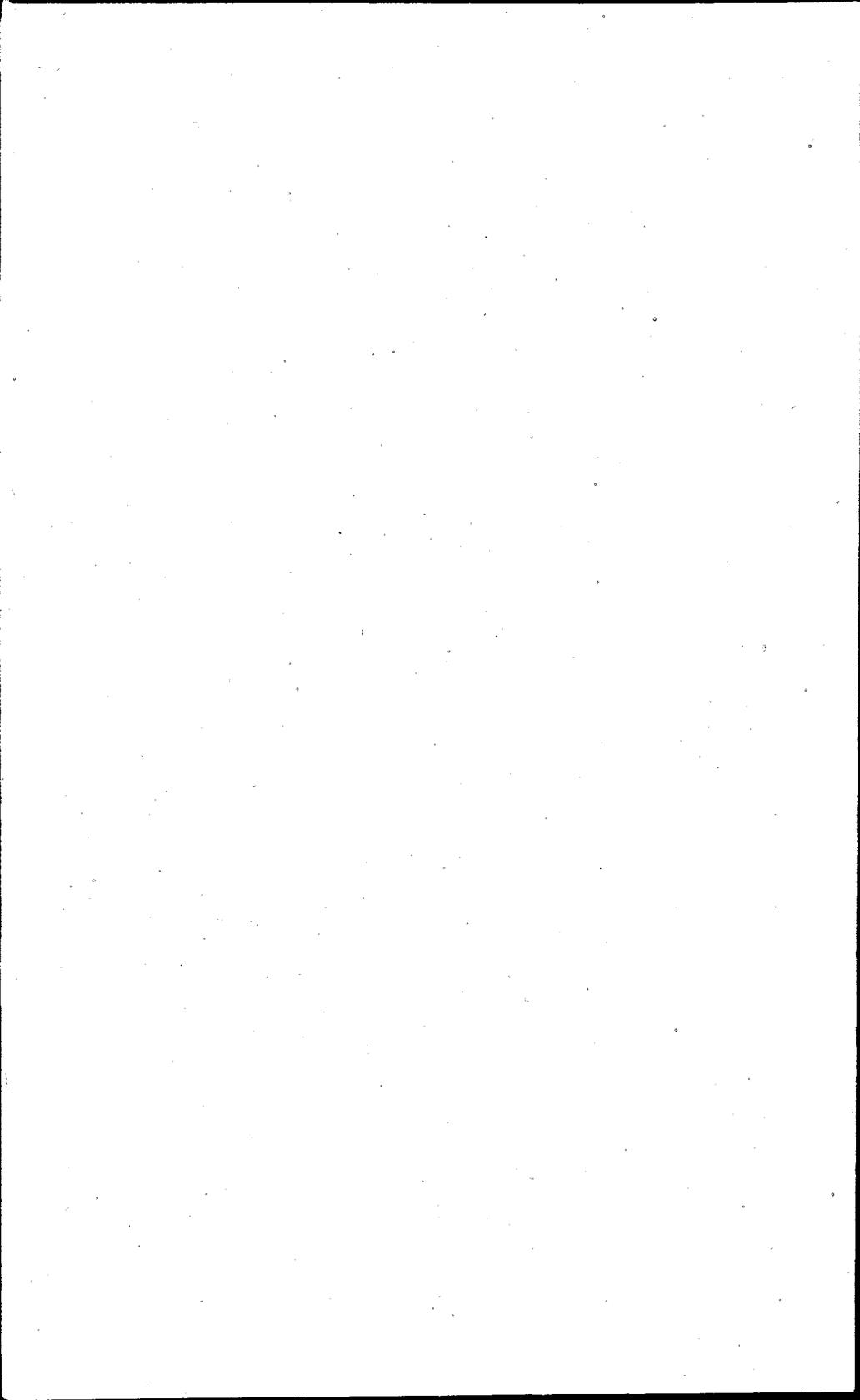
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LONDON: G. BELL AND SONS,

1891.

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PROCEEDINGS
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1889—1890.

MONDAY, *October 28th*, 1889.

Professor Hughes, M.A., President, in the chair.

The following new members were elected :

- Francis William Balls, Esq., The Grove, Meldreth.
- Rev. Frank Robert Chapman, M.A., Oxon., Archdeacon
of Sudbury.
- Rev. Frederick Henry Chase, M.A., Christ's College.
- Rev. James George Clark, M.A., Gonville and Caius
College.
- Rev. Paul Newbury Clark, King's College.
- Edmund Herbert Grundy, Esq., Royston.
- Daniel Gurteen, Junior, Esq., Haverhill.
- Frederick Parlett Fisher Ransom, M.D., Chesterton.
- George Buchan Shirres, M.A., Trinity Hall.

The newly re-elected PRESIDENT, on taking the Chair, delivered an inaugural address upon the scope and work of the Society, and mentioned several matters of detail that are under discussion.

This address was succeeded by three communications from Professor Browne:

I. ON A SCULPTURED STONE WITH A RUNIC INSCRIPTION FROM CHESHIRE¹.

Professor BROWNE shewed a cast of a fragment of stone about 21 inches by 10, and 9 inches thick, with interlacing bands or serpents on its face and a considerable Runic inscription on one of its edges. A slight arcading on another edge shewed that the stone had lain flat, presumably as a grave-cover, with the runes in two horizontal rows along the edge at one side. The runes in the upper row are $3\frac{3}{4}$ inches high, those in the lower $2\frac{1}{4}$ inches. It is impossible to say how much beyond the fracture the runes extended. They are very bold and deep, and Mr Browne reads them as follows:

f o l c æ a r æ r d o n b e c . .

. . b i d d a t h f o t e æ t h e l m u n . . .

The *b* in the lower line appears to be a *w*, but shews clear signs of having been meant for *b*; the *t* in the same line Mr Browne takes to be cut in mistake for a very different rune, *r*. Taking one of the runic inscriptions on the sepulchral stones at Thornhill, near Dewsbury, as a guide (Gilsuith. araerde . . . becu gebiddath thaer saule), he read

Folcæ arcærdon becu

. . . . biddath fore Æthelmund (or Æthelmunde).

¹ This paper was first read at the Annual Meeting of the Archæological Institute at Norwich, 8 August, 1889. It is printed at length, with a figure of the stone, in *The Archæological Journal*, Vol. XLVI, pp. 395—399.

“The people erected a memorial . . . Pray for Æthelmund.” Dr Skeat had informed him that *Folcæ* was not known as a plural of *Folc*; but Professor Stephens of Copenhagen thought that *æ* was very likely, being found among the numerous vowel terminations of neuter plurals in Old Northern English, *folco* occurring in the glosses in the Durham Ritual and the Gospel of St Matthew.

The stone was part of the building materials of a little church at Upton in Wirral, near Birkenhead, taken down in 1887. The church was built on that site in 1813, the materials used coming from the original church of Overchurch which was blown down about that time. Overchurch is not far from West Kirby in Wirral, where there are several very curious sculptured stones of early type. The materials of the little church were purchased by Mr T. Webster, of Leasowe Bank, near Birkenhead, and he found this stone among them. Mr Brownè had obtained from Mr Webster permission to have a cast taken which he might present to the Museum of Archæology, and when the cast was taken Mr Webster generously presented it to him, and another to the Dean of Chester who accompanied him on his visit to the stone. The inscription had been previously read

f o l c w a r a r d o n b e c

. . w i d d e a t h f o t e a t h e a m u n

and was supposed to commemorate *Folcwar*, who was honoured (*arodon*) by a memorial, having been death-struck (*death-fote*) by guile (*inwid*) in spite of oath (*athe*), and thus kept in mind (*amunan*).

II. ON A SCULPTURED STONE WITH AN OGAM INSCRIPTION.

Professor BROWNE shewed a fragment of a sculptured stone with an Ogam inscription which had been lent to him by Dr Alexander Laing of Newburgh-on-Tay for the purpose of having a cast made to be presented to the Museum of Archæology. It is remarkable in having the Ogams cut with the greatest care and regularity on a broad band in high relief running along the centre of the stone, and the Ogams are tied. This makes it probable that the stone is comparatively late. The remains of raised ornament shew that the stone has been sculptured with figures of horses, &c. of the bold type found on the best of the Pictish stones. In an Ogam inscription everything depends on the direction in which it is to be read, and the one complete hoof of a horse left on the stone fortunately helps to shew the direction in this case. There are only three letters left. If the inscription was horizontal, they are *i m n*; if vertical, they may be *i m n* or *q m i*, probably the latter. The Ogam here read as *n* or *q* is inclined at an acute angle to the main stem and yet does not run through the central line, thus introducing a special difficulty and causing some uncertainty. The stone was found on one of the most interesting of the Pictish sites, in the church-yard at Abernethy. Mr Browne shewed outlined rubbings of the other of the Fifeshire Ogam inscriptions, which is also on a "Pictish" sculptured stone, and the Ogams at Newton and Aboyne, the latter reading *neahhtla robbait ceanneff maqqoi taluorrh*, an inscription specially interesting from its having so many examples of the rare Ogam *h*. All of these are very much ruder than the Abernethy Ogams.

III. ON A STONE BELIEVED TO BE THE OLD ALTAR-SLAB OF THE CHURCH OF ST BENEDICT, CAMBRIDGE¹.

When St Benet's Church was restored in 1873—74, a stone believed to be the old altar-slab was found in the floor of the chancel, in two halves, which were afterwards lost sight of. In the course of the present summer the organ was being moved, and in the floor beneath it a slab of Sussex marble was found, 34 in. by 30 in., with two early crosses (*pattée*) and a portion of a third cross, all flush with the surface and marked out by rude incisions, giving the effect of a cross in a circle (fig. 1). One of

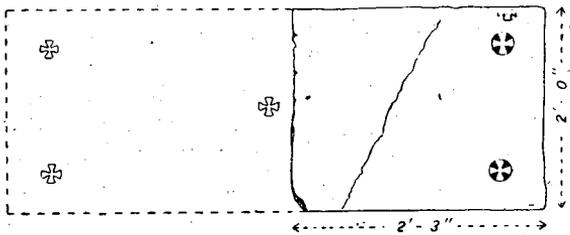


FIG. 1. Altar-slab of St Benedict's Church.

the crosses is in one corner, another near the other corner on the same side, and the portion of a cross is between the latter and the edge, where the stone seems to have been broken in two. Supposing that the rest of this cross was hidden by cement, Mr Browne suggested as a possible explanation that the usual five crosses were in this case in unusual positions, being disposed in a straight line near the front of the slab, one in each corner, one in the middle, and the other two on either side the central cross and near it. But Professor Middleton had pointed out to him that the portion of a cross had apparently never been completed, so that it was probable that this was the end, and

¹ See also *The Antiquary*, N. S., Vol. I, 1890, p. 2.

not the front edge of the slab, and the unfinished cross had come too near the wall, or the super-altar, and had been replaced by one 6 in. further forward.

Dr Westcott had discovered that in the case of one of the crosses the spaces between the arms were inlaid with something of a darker colour, of the character of cement (fig. 2). The other

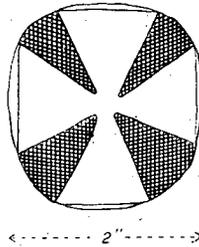


FIG. 2. One of the crosses on the slab.

had no doubt been similarly treated. Mr Browne believed that the form of the cross and the other indications were consistent with the idea that this may have been the original *mensa* of the altar in the Romanesque eastward *porticus*, or rectangular apse, of the church of St Benedict when first built. He mentioned two examples he had found in Switzerland last year of an arrangement differing from that usually noticed in altar-slabs with crosses. At Romainmotier, a very large church probably of the 9th century, where in 1537 the Bernese committed sacrilegious ravages, the images being burned and the altars *desrochés*, so that the Prior Théodule de Ride died of chagrin, one of the old altar-slabs survived the process and is now used as a communion-table by the Swiss. It is 6 ft. long and nearly 3 ft. broad. The ancient crosses have been carefully erased by re-dressing the marble, except one in one corner and another which is central so far as the length of the stone is concerned, but only $10\frac{1}{2}$ inches from the front. On the very ancient altar-slab at Coire, only two crosses are to be seen, one about the

middle of each end, the other three being covered by the present large super-altar; an interesting evidence that the celebrant formerly faced westward and used only the eastward half of the altar. The five crosses in these cases were placed symmetrically at the corners and centre, not of the whole slab, but of the part actually used.

Mr Browne expressed some doubt whether the symbolism of the "five wounds" had anything to do with the original practice of cutting five crosses on altar-slabs. In the pontifical of Eggerht, Archbishop of York in Bede's time, the bishop was to make a cross with his finger dipped in the hallowed water on the four *cornua* of the altar. He was then to pour oil on the altar, make a cross in the middle and at the four *cornua*, and proceed round the walls of the church making crosses with his thumb with the chrism. Whatever symbolism there was in the one case, there would seem to be in the other. And the surface of the altar thus crossed was not to remain visible. The relics were brought, a veil was stretched between the bishop and the people, he made a cross within the *confessio* and at the four corners, put into the *confessio* three portions of the consecrated Host, three pieces of incense, and the relics, and then the *tabula* was laid on the altar, and one cross was made with chrism upon the *tabula*. Thus there is no mention of five crosses, even in chrism, on the *tabula*, which is our "altar-slab." *Tabulae* were in early times frequently portable and quite small, and in accordance with the artistic spirit and practice of the time they were in some cases naturally ornamented with a cross, dividing the field into four spaces; these spaces might naturally receive the ornament of a smaller cross. An examination of the portable altar found in St Cuthbert's tomb at Durham (6 inches by 5 $\frac{1}{4}$) made it clear that in that case the central cross, of the same character as the great cross on the page at the commencement of St Matthew in the Lindisfarne Gospels, and as the crosses on some of the smallest of the Anglian and

Irish sepulchral stones, could not be meant for one of five crosses representing the "five wounds." He thought the reason for placing the five crosses on the front half of the slab, instead of symmetrically on the slab as a whole, was perhaps that the crosses marked the points at which incense was burned at the consecration of the altar; and that the crosses on altar-slabs originally were cognate with the dedication crosses on the walls of churches, which marked the places where the anointing oil was applied at the consecration of the church.

Professor MIDDLETON agreed in the opinion expressed of the early character of the stone and its crosses, and remarked that though inlaying was not unusual on altars in Italy, this was the only example that he knew in England.

Mr LANG (Vicar of St Benet's parish) begged leave to thank Professors Browne and Middleton for the interest they had shewn in the altar-slab, and promised that the greatest care should be taken of it, and of the other half, if it should fortunately be found.

Professor MIDDLETON made a short communication on the House of the Veysy family, and had intended to write a fuller account of this interesting building, but finding that Mr T. D. Atkinson, who had made the excellent set of drawings which are here reproduced, really knew more about the subject than he did, Professor Middleton was very glad to transfer to him the task of writing the description of the house. Thus it happens that both the following paper and its illustrations are wholly the work of Mr Atkinson.

Mr J. W. CLARK, in proposing a vote of thanks to Professor Middleton, quoted the contemporary fire-place which had been recently brought to light in the Master's Lodge at Christ's College (*Communications*, vi. 374).

The Treasurer (W. M. FAWCETT, M.A.) mentioned that, although he did not think that any of the family of Veysy remained in Cambridge, the name was a well-known one in Huntingdon, and possibly they were of the same stock. He also mentioned that in the old Manor House at Haslingfield there was a chimney-piece of similar character, only simpler. This example is now covered by a modern chimney-piece. He seconded the vote of thanks to Professor Middleton.

ON THE HOUSE OF THE VEYSY FAMILY IN CAMBRIDGE.

IN October, 1889, a house standing at the south-east corner of the Market Place was pulled down. It was known that part of it dated from the sixteenth century, but it was not until the work of destruction had begun, and the plaster and panelling were removed, that it was seen that the whole house was of that period. It was presently discovered, from the inscriptions on the stone mantel-pieces, that the house had been built by one Veysy, a grocer, in 1538; and it was evident, from its dimensions, and the beauty of its decorations, that it had originally been a very magnificent work of art.

The accompanying plates (Plates XIV—XXV) are from drawings made by myself while the building was being pulled down. They shew all the work that then remained, and nothing more. The few restorations which I have attempted are all noted as such, and have been made only when the evidence did not admit of doubt. The plan of the cellars (Plate XIV) is of necessity inaccurate, as I had only partially measured them when I found, on returning to complete my work, that the floor above, loaded with tons of brick-rubbish, had fallen in. The following is the explanation of the shading¹ used in the plans:

Timber-work, old : black.

 " " modern : white.

 " " probably old, or restored from existing evidence :
 dotted.

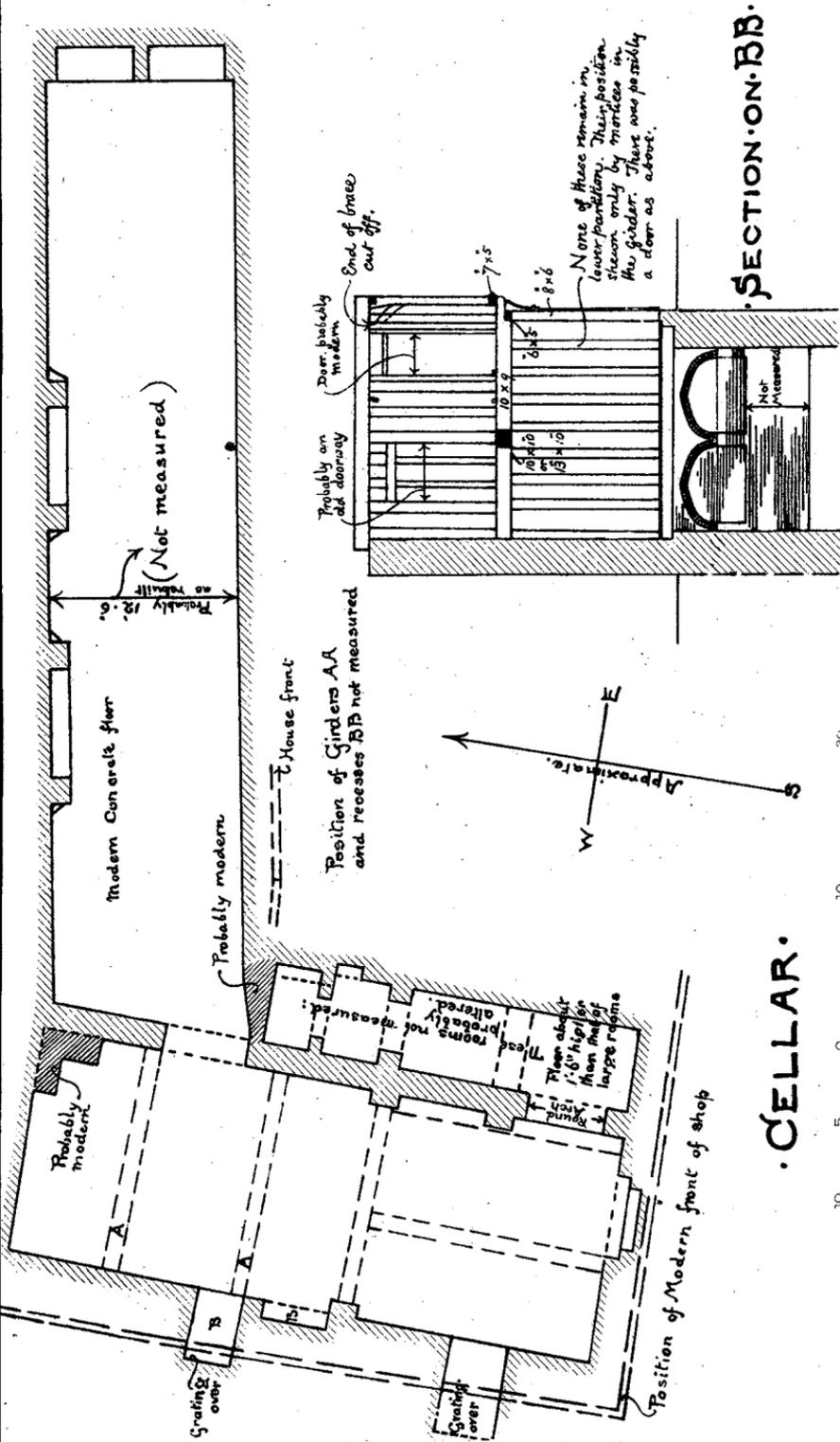
Brick-work, old : light hatching.

 " " modern : dark hatching.

I have been able to ascertain but little respecting the Veysys. The name frequently occurs in the accounts of the churchwardens of S. Mary the Great, but not in the Register of births, deaths, or marriages. Henry Veesy, "potecary," by will dated 15 April, 1503, bequeaths £5 to the building of the church², and £10 to King's College, "for myne obitt yerely to be kept ther in." He had two sons, John and Henry. The former, evidently the elder, was elected churchwarden in 1531 and 1541. The initials, I. V, with a merchant's mark, on the fire-place dated 1538 (Plate xxv, fig. 1) evidently commemorate him. His will is dated 20 October, 1544, and he died soon afterwards, as appears from the accounts for 1544-45 :

¹ The shading does not distinguish between brick and stone except in the small scale plan and section of the windows on Plate xix.

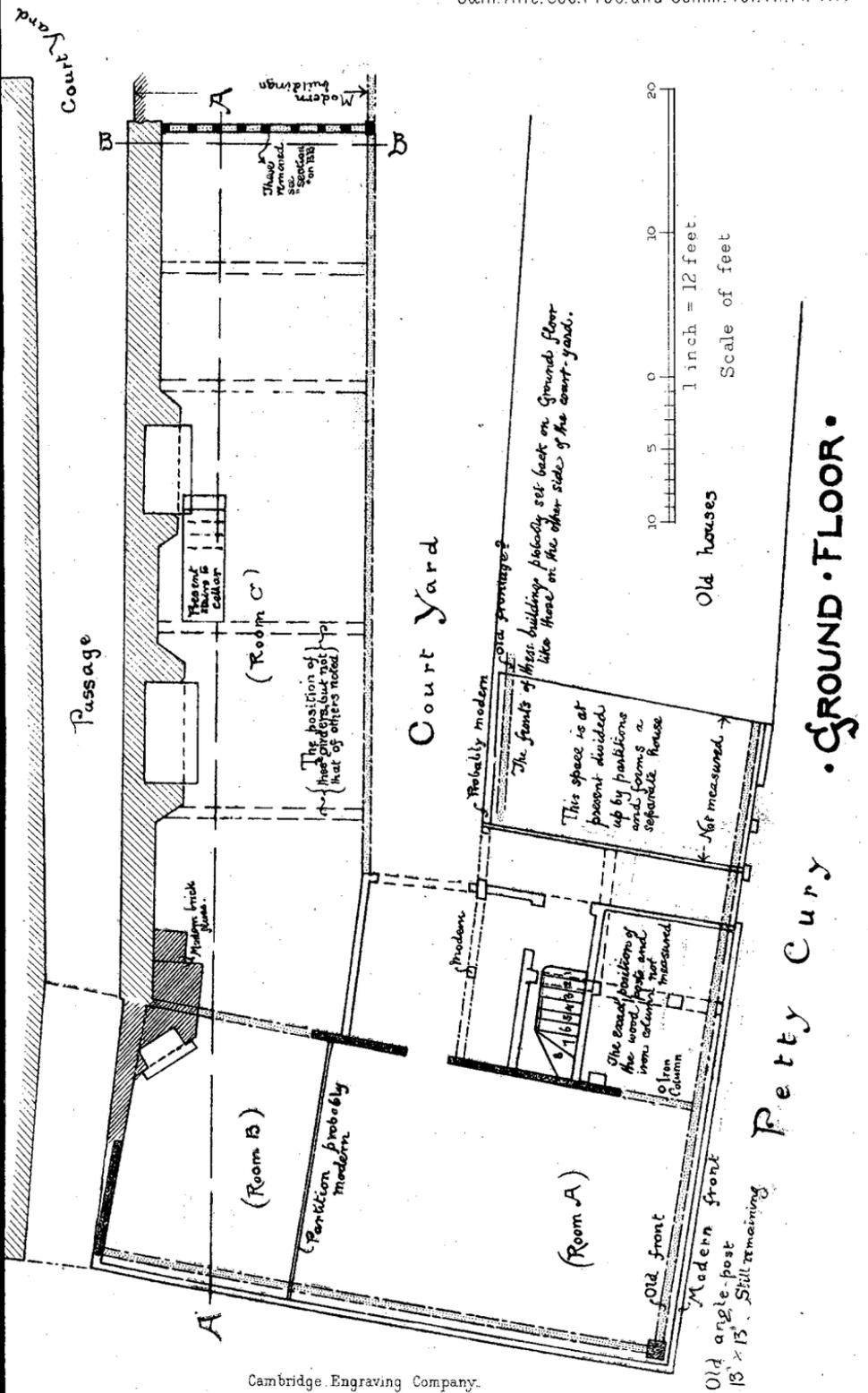
² Notes on Great S. Mary's Church. By Sam. Sandars, M.A. Camb. Ant. Soc. Oct. Publ. No. X. p. 16. This and the other wills here quoted are copied or abstracted in the MSS Bowtell, preserved in Downing College Library.

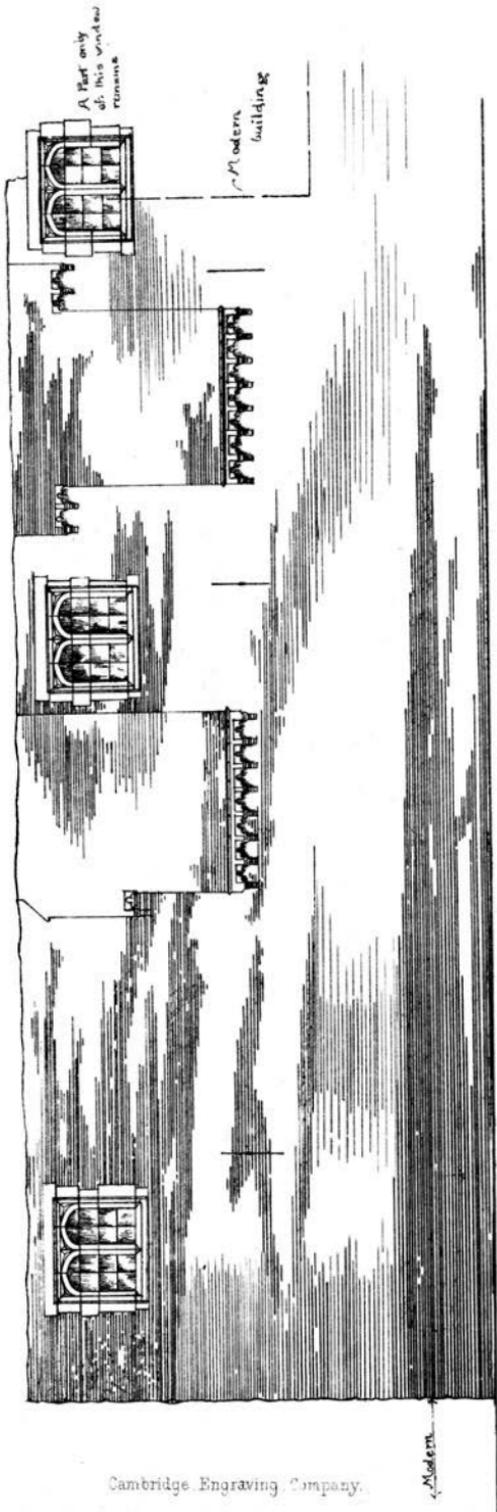


SECTION ON BB

CELLAR

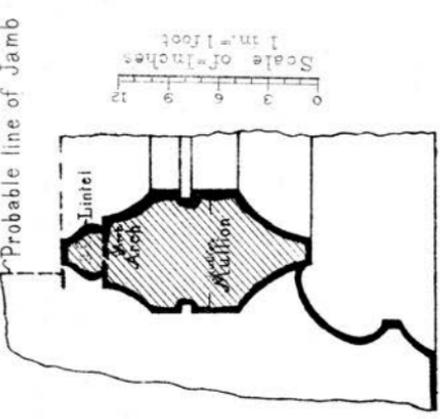
Scale of feet 0 5 10 15 20
1 inch = 12 feet.



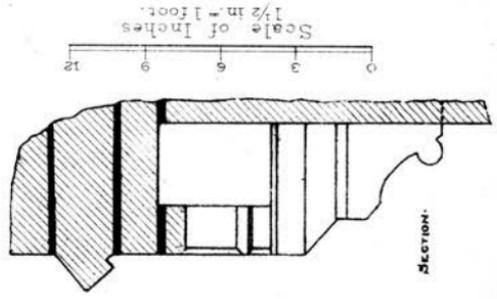


OUTSIDE ELEVATION OF NORTH WALL

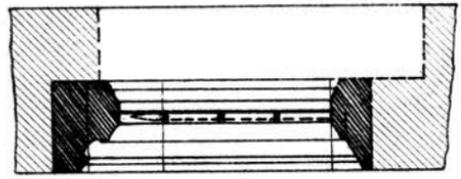
Modern



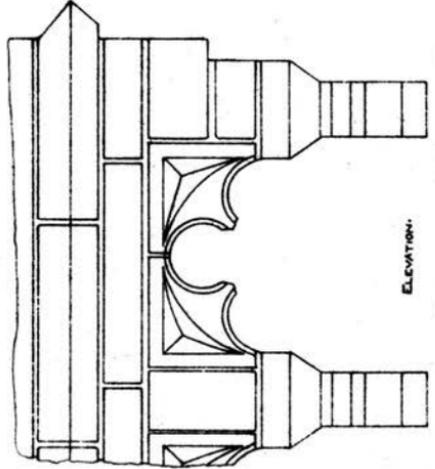
PLAN OF JAMB OF WINDOW



SECTION.

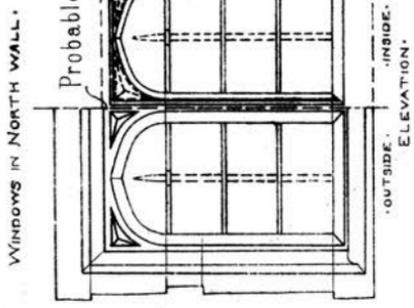


SECTION.

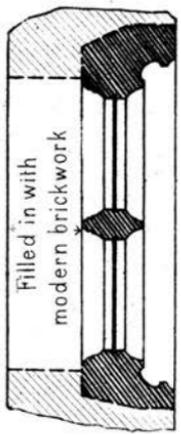


ELEVATION.

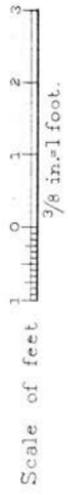
CORBELLING OF CHIMNEY BREASTS

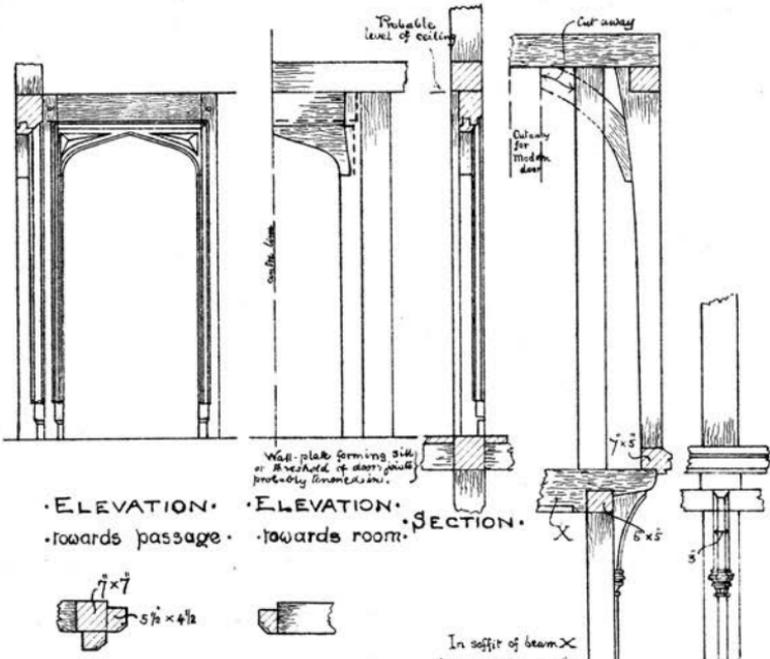


WINDOWS IN NORTH WALL.

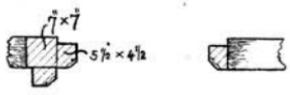


PLAN.

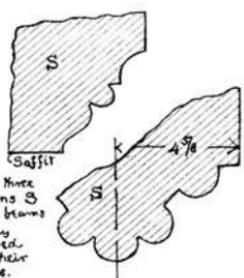




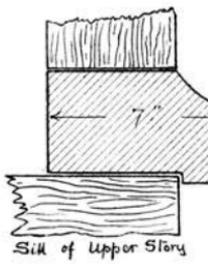
• ELEVATION • towards passage • ELEVATION • towards room • SECTION •



• PLAN •
• DOOR • OF • ROOM • L •

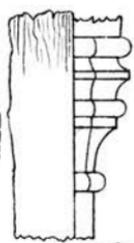
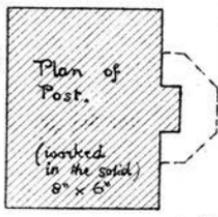
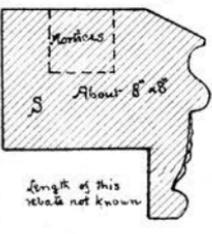


These three sections S are of beams already removed from their places.

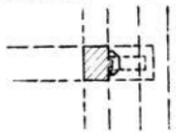


In soffit of beam X there are eight mortices $6\frac{1}{2} \times 1\frac{1}{2} \times \frac{1}{4}$ deep with pin holes, and in the side next to the house is one mortice for the longitudinal beam.

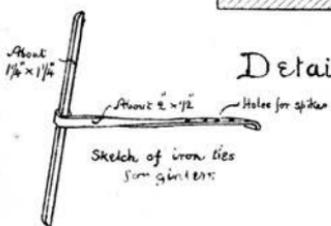
• SIDE ELEV. • • FRONT ELEV. •



Elevation of Cap.

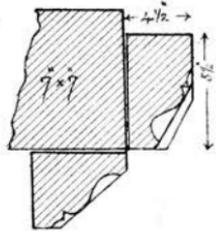


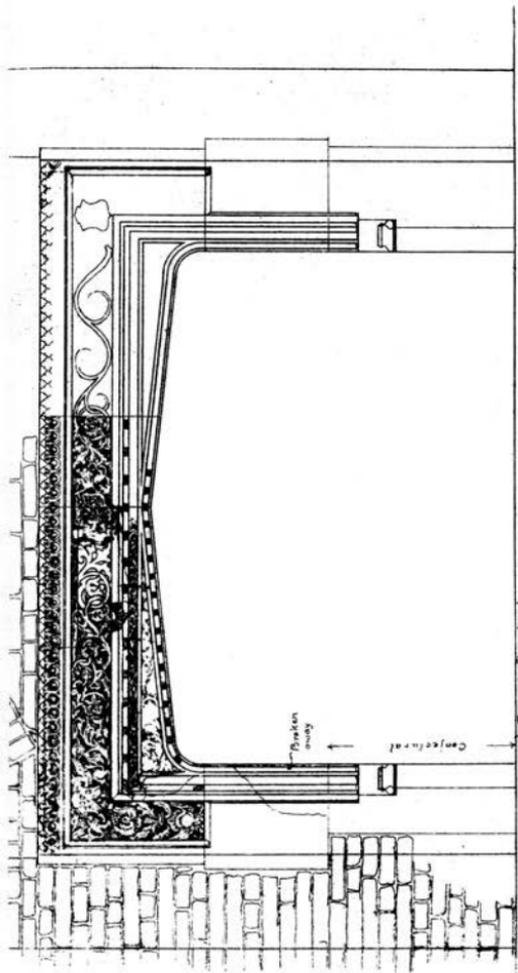
• PLAN •
• POST • AT • EAST •
• END • OF • HOUSE •



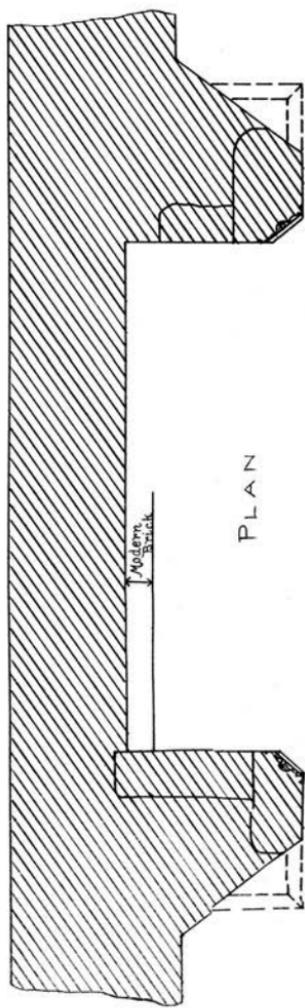
Details of Post &c

Part plan of floor of room L and of adjoining door on second floor.



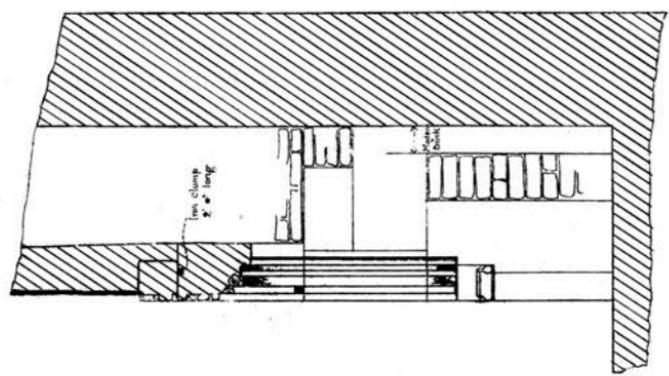


ELEVATION



PLAN

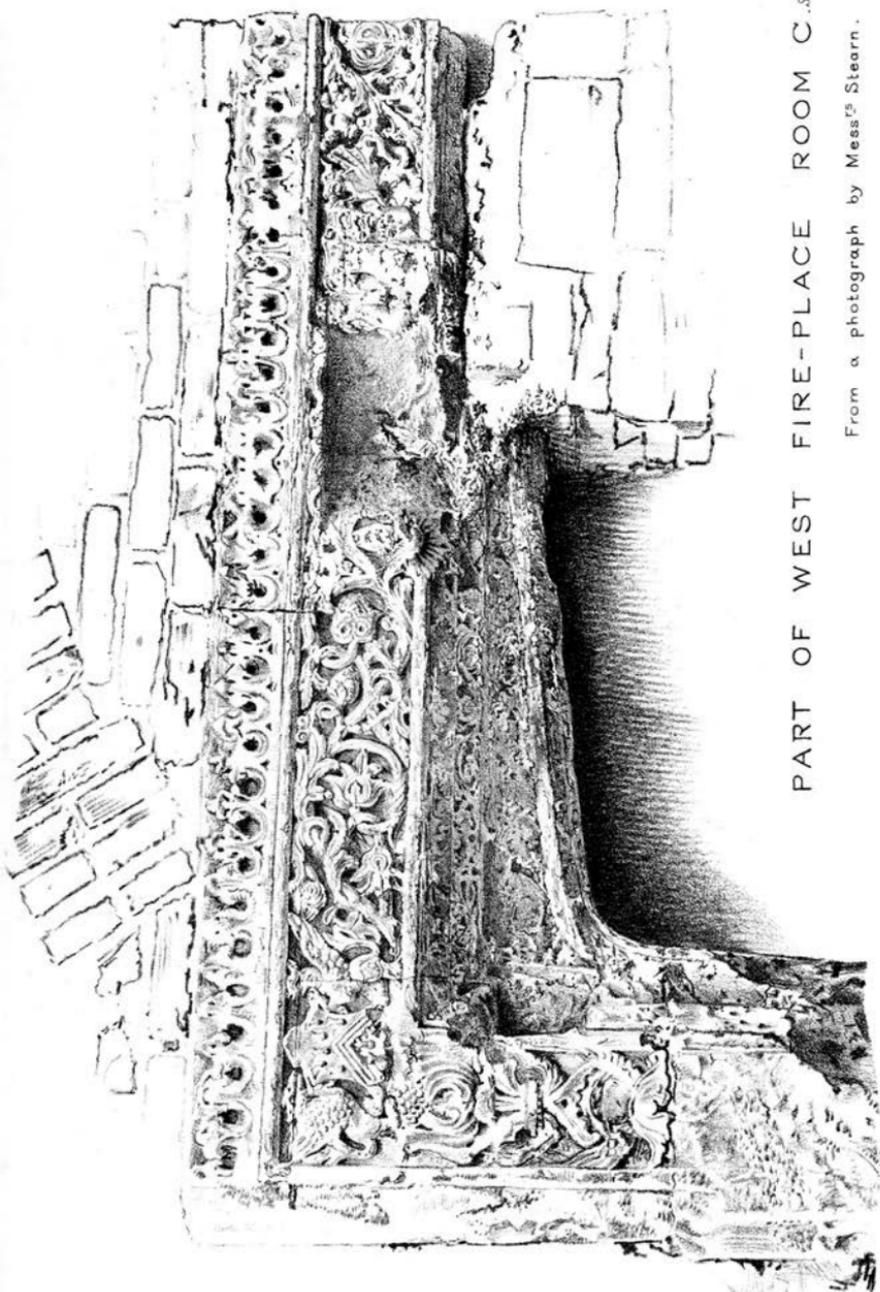
WEST FIRE-PLACE ROOM C, see Plate XV.

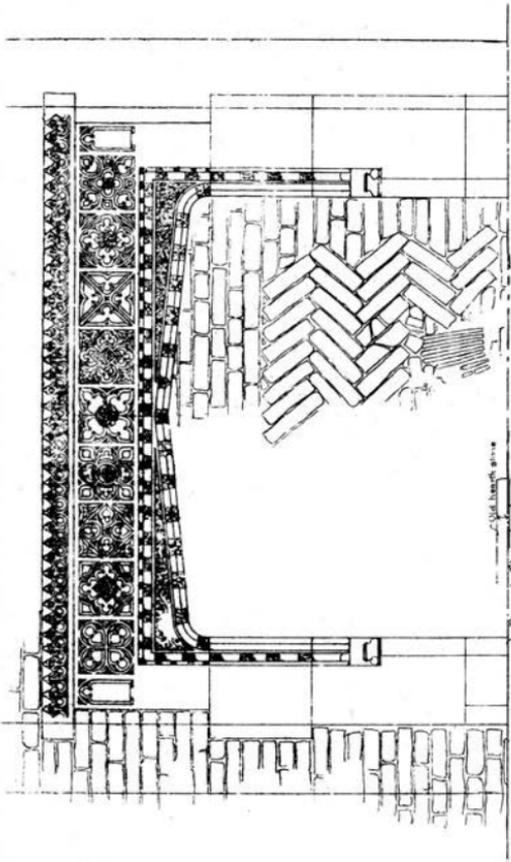


SECTION
 3/8 in. = 1 foot.
 Scale of feet

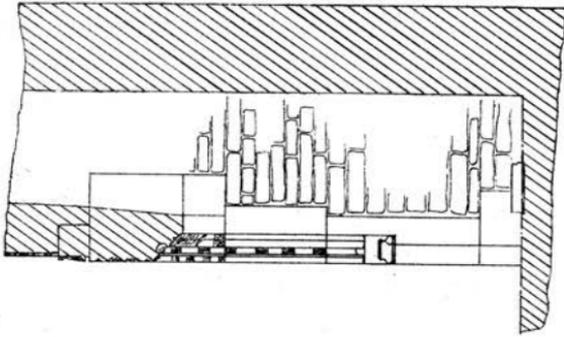
PART OF WEST FIRE-PLACE ROOM C. see Plate XV.

From a photograph by Messrs Stearn.

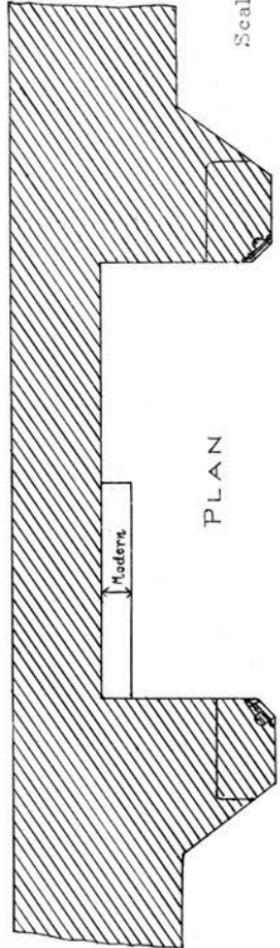




ELEVATION

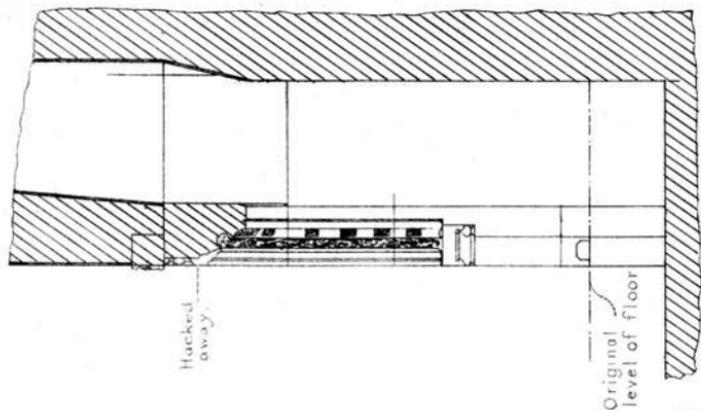


SECTION



PLAN

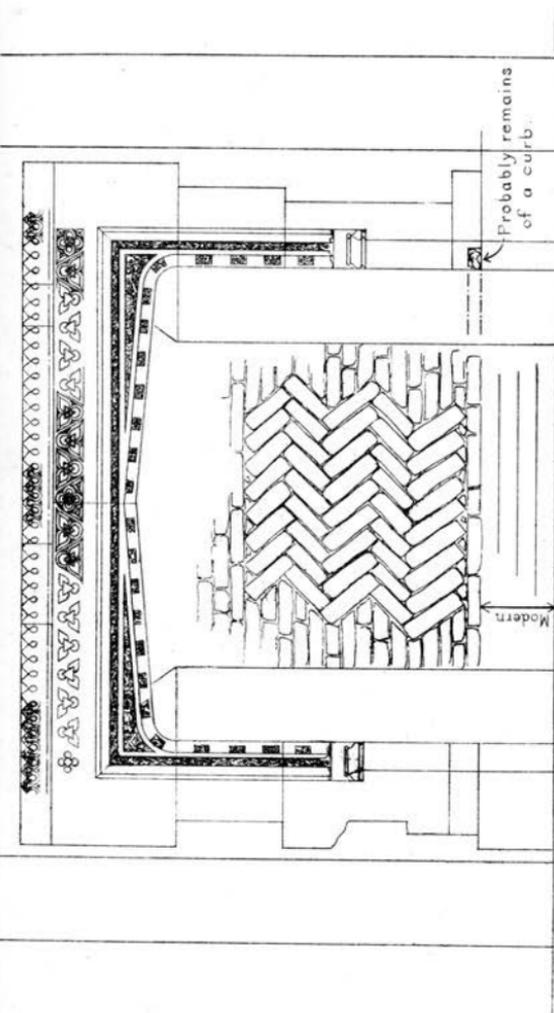
EAST FIRE-PLACE ROOM C, see Plate XI.



SECTION



Scale of feet

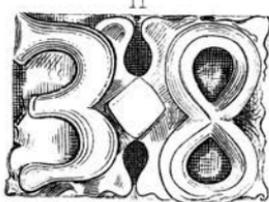
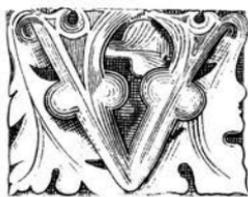
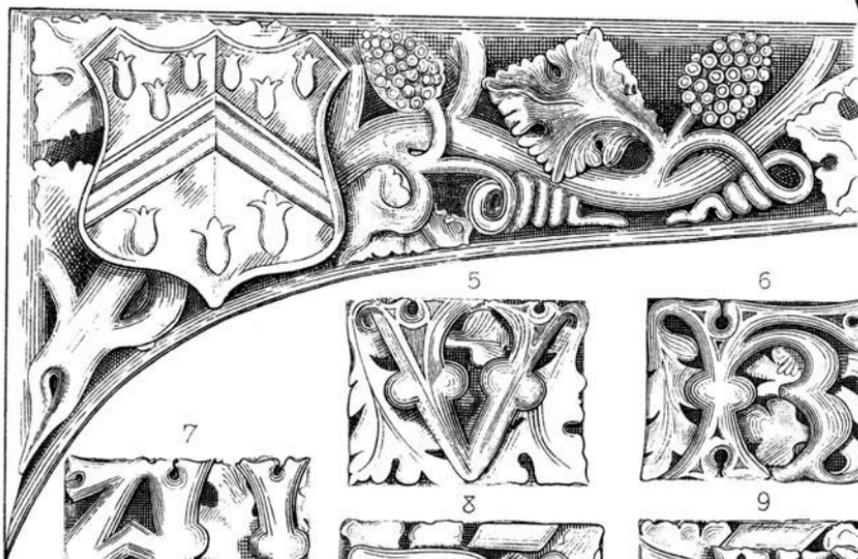
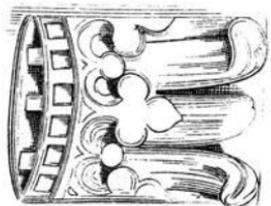
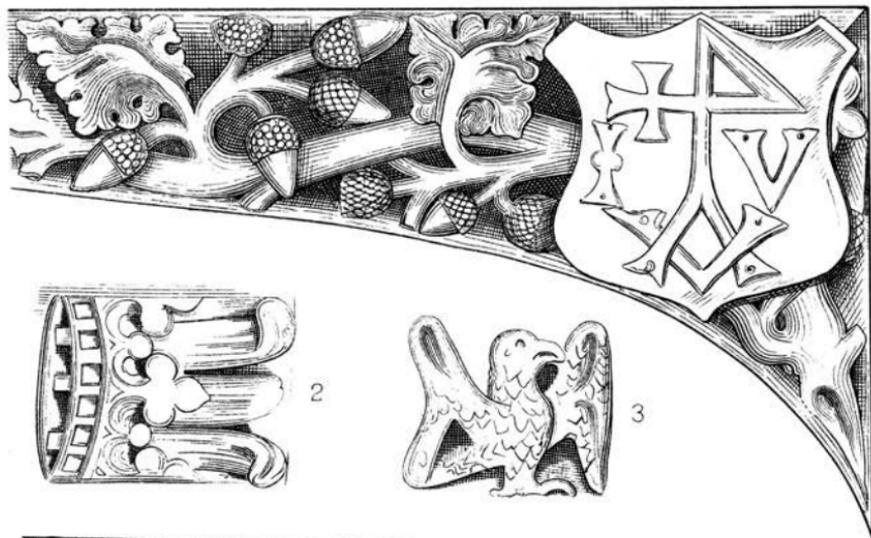


ELEVATION



PLAN

FIRE-PLACE ROOM G, see Plate XVI.



CARVING ON FIRE-PLACE ROOM G.

HALF FULL-SIZE.
see Plates XVI, & XXIV.

Cambridge Engraving Company.

Item of Henry Veysy for his father's bequest.....xx^s.

Item of the same for his father's buryallvj^s. viij^d.

Henry Veysy, brother of John, was guardian of the rood-light and holy sepulchre light in 1528, and churchwarden in 1529 and 1530. He describes himself in his will dated 15 March, 1534, as "appotycary and grocer." He died in 1535 or 1536, as appears from the accounts for 1535-36:

Item receyved for the buriall of Henry Veysy within the chirche ...vj^s. viij^d.

Item for torches boughte his heirst.....viij^d.¹

So far as I can ascertain, the name occurs for the last time in 1550, when a Mr Veysy pays six shillings for "y^e clothe y^t went over y^e quyer in lent, & iij paynted clothes y^t was of y^e sepulter."

The Heralds' Visitation of 1619 mentions a Henry Vescy of Islam (Isleham) in the county of Cambridge, son of John Vescy of Cambridge and his wife Katherine, daughter of — Thurmadge, John being son of Henry Vescy of Cambridge. Probably these are the actual individuals mentioned above, and whose initials are carved on the mantel-pieces. These carvings add to what we already know of the occupants of the house. The flowers and leaves, separating the names, are represented by colons in the following list.

GROUND FLOOR, ROOM C. EAST MANTEL (Plates xv, xxiii)². *Frieze*. *Third panel from left*, iv; *centre panel*, a rose; *third panel from right*, kv. *Lintel*, i : VEYSY : K : VEYSY : H : VEYSY : A : VEYSY. *Spandrils*, *Left hand* (hacked off); *Right hand*, kv. *Arch*, H : V.

DITTO, WEST MANTEL (Plates xv, xxi, xxii). *Frieze*. *Left hand*, Arms of the Grocers' Company. *Centre*, Royal Arms. *Right hand* (removed). *Lintel*, i : v : K : v : K : A : v : i (the rest removed). *Spandrils*, *Left hand* (hacked off). *Right hand* (removed). *Arch*, IHONO : : : : K : : : : : (the rest removed).

¹ In 1536—37, among the "Resceytes for Dyrygies," we find: "For the dirige of Henry Veysy, viij^d."

² The plates are on too small a scale to shew details.

UPPER FLOOR, ROOM *H* (Plate XVI). *Spandrils*. *Left hand*, An eagle and v. *Right hand*, IK.

UPPER FLOOR, ROOM *G* (Plates XVI, XXIV, XXV). *Frieze and part of lintel* (hacked off). *Spandrils*. *Left hand*, Arms of Grocers' Company (Plate XXV, fig. 4). *Right hand*, Initials and Merchant's mark on a shield (Ibid. fig. 1). *Arch.* :: : Plumes (fig. 2) : Eagle (fig. 3) v (fig. 5) : kv : *W* Plumes *N* : *NO DNI 15 38* (figs. 8, 9, 10, 11) :: :: :

The arms are as follows. The Arms of Henry VIII.: France and England quarterly, supporters a lion and a dragon. The arms of the Grocers' Company: Argent, a chevron gules, between nine cloves sable, supporters two griffins per fess gules and or. Neither the crest of the company:—A camel proper, bridled, with a saddle cloth, argent, thereon, six cloves sable—nor the motto "GOD GRANT GRACE," are given.

Before describing the house in detail it should be premised that the arrangement was peculiar. The plans (Plates XIV, XV, XVI) shew that it was a corner house, consisting of a portion fronting the market-place and returned for a short distance along Petty Cury; and a back portion, extending eastwards along the north side of a small yard. The house was separated by a passage from the house next to it on the north. It will be seen (Plates XIV, XVIII) that a cellar extended under the whole, with the exception of a small portion next Petty Cury; and that the front portion consisted of a cellar and four floors, the back portion of two.

There can be no doubt that Veysy built this house from the foundations. The brickwork of the cellar (Plate XIV) is of the same character as that of the rest of the house, and the arrangement of the cellar is exactly that of the floors above it; the chimney breasts, for example, corresponding with those above. A part of this cellar has been allowed to remain, but the most interesting part—that under the front of the house—has been rebuilt. Its walls contained numerous recesses of

various shapes and sizes, many of them blocked up. This cellar had probably been altered in later times, and these alterations made it difficult to determine positively the uses of the series of small chambers which opened into it on the east side. If they were divided, the southern one may have been an oven, though no signs of a vault appeared. At the farther end was a shaft, probably communicating with the privies above. An arched drain from the adjoining chamber remained still open. Possibly there was originally a similar drain from the aforesaid shaft. The floor of this series of chambers was raised about eighteen inches above that of the rest of the cellar. A curious moulded slab of Purbeck marble¹ was found in this cellar, brought, possibly, from the church of one of the recently suppressed religious houses. It is now in St Benet's churchyard.

In the arrangement of the ground-floor also (Plate xv), there are some doubtful points. The entrance to the court yard may have been from Petty Cury as at present; or it may have been from the Market Place, and in a straight line with the court-yard. The latter is perhaps rather the more likely of the two, but, if so, it was probably only a foot-way, as the cellars extended under the whole of this part, and they did not shew any signs of having been arched over to support a passage for carts, like that at the Falcon Inn, and there could hardly have ever been room for a cart to turn.

The position of the original staircase is another doubtful point. I was told by a workman who was pulling down the existing staircase, that he had himself put it up in approximately the same position as an older one, possibly contemporary with the building of the house.

The north wing originally extended further to the east. The post and bracket in the partition at the east end (Plates XIV, XVI, XX) was one of a series, and did not form an angle

¹ Apparently the top of an altar-tomb.

of the building. Moreover, the partition itself contained a doorway on the upper floor; while the ragged end of the brick wall shewed that it had been continued further. The cellar, on the other hand, ended under the partition. This wing no doubt contained the principal rooms of the house. The hall and parlour, or perhaps the hall alone,—there is no evidence for either view—occupied the ground-floor; and the best bedrooms, or the parlour and a bedroom, the upper storey; while possibly the rooms beyond were the kitchens and butteries.

The front part of the house was probably divided on the ground-floor into two rooms, with the entrance between them. It may be conjectured that these were used as a shop. The northernmost contained a fireplace,—old apparently, but much later than Veysy's time. The southern or corner room probably had a fireplace which joined the huge stack above the oven, but this stack had been entirely cut away on the ground-floor and was supported on wooden and iron columns.

Usually, in even the best houses of this period, most of the bedrooms could only be reached by passing through others, but in the present case I am inclined to think that all the bedrooms were entered from a gallery running round the court, as in the Falcon Inn,—though such an arrangement was less common, because less necessary, in private houses. My reasons for so thinking are as follows. First, the windows of the north wing are in the brick wall on the north side, that is, the side away from the court¹ (Plates XVI, XVII). Windows were sometimes made looking into the gallery, but this was not very convenient, so that though the absence of windows on the north side would not have been proof that there was no gallery on the south, yet their existence there does tend to shew that there was a gallery. Secondly, the remains of the second floor also seem to shew that it was provided with a gallery.

¹ The westernmost window in the north wall has three lights, not two as shewn in the drawings.

Room *D* on the first floor (Plate XVI), and the rooms on the second and third floors, above room *E*, contained fireplaces in a very perfect state, the former richly carved and moulded, the two latter quite plain. Room *E* contained a small fragment of the fireplace, shewing that it also was carved and moulded, but that it differed from all the others in the house in the projection being carried on corbels, about two feet from the floor.

The construction, both generally and in detail, is interesting. The first thing that strikes one is, the very substantial brick wall in a house built,—with this one exception—entirely of timber. Its object—the prevention of the spread of fire from the next house—would obviously have been almost entirely defeated by its stopping short where the houses actually joined (Plate XVI). It is probable, therefore, that it was continued originally to the front of the house,—or was meant to be so continued,—and had been pulled down, or never completed, as the case may be, in order to save room. The building-acts of the middle ages encouraged, and in some cases enforced, the building of brick or stone party-walls between houses; and it is to be regretted that they did not require that the whole building should be of similar materials; we should then have had a hundred old houses remaining for every one we now possess.

The north wing was built in the following manner. On the north side, towards the next house, was the brick wall, 2 ft. 3 in. thick, while on the south side, towards the court-yard, the wall was entirely of timber (Plates XIV, XV, XVI). This timber-wall was steadied by strong beams crossing from it to the brick wall, into which they were built, and to which they were secured by iron bands spiked to them, passed through the wall, and turned round upright iron bars on the outside (Plates XVII, XX). At right angles to these beams, and tenoned into them, were beams running down the centre of the building, and these again supported the floor joists. The latter were built into the brick wall,

and at the other end rested on the timber-framing, both they and the principal cross-beams projecting beyond it and supporting the overhanging upper storey, the ends of the beams having little curved brackets and columns under them (Plate xx). The framing of the wall would correspond to that of the floor; there were posts 8 in. \times 6 in. under the cross-beams, and no doubt the framing between them was of upright timbers of scantlings similar to the joists over them. There seem to have been no diagonal braces, for the remaining post has no mortice to receive one. The windows of the ground-floor rooms must have been in this wall, as there are none on the other side.

The front part of the house was entirely of timber. The framing of the first floor is interesting as being the only proof we have that in this part also the upper storeys overhung the lower; the framing of the floor-joists into a diagonal beam (Plate xvi) being the way in which they were made to form brackets for the upper storeys on two sides of corner houses. This construction further shews that the house did face both ways. It is doubtful if the second storey overhung the first and the third the second; the floors were not framed in this way, but it was impossible to examine them with sufficient care to be quite certain that they were original.

The chimney-stacks in the north wing were pulled down many years ago, but those who remember them say that they were quite plain and very large, like that which remained on the south side of the house. This last was probably original, and though there were four fire-places remaining on the stack, and there probably had been five or six, it contained, I believe, only one flue. This, however, measured about 3 ft. square.

Two flues ascended from the fire-place in room G (Plate xvi), the division resting on a wedge-shaped stone with the edge downwards, immediately above the lintel. One of the flues is now blocked up. I cannot suggest any explanation of this curious feature. Chimneys were often made to afford a means

of escape, but it is not clear how that object could be served by the present example.

Some details of construction remain to be noticed. The fire-places and the windows in the north wall are of clunch. The bricks are red, laid in English bond with thick joints. The chimney-stacks of the north wing project on the outside from the face of the wall, at the level of the upper floor, the projections being carried on some simple and very beautiful machicolated work done entirely in red brick (Plates XVII, XIX). The backs of the fire-places are of brick laid in a "herring-bone" pattern (Plates XXIII, XXIV)—a favourite device in this situation. They are laid in a sort of coarse artificial fire clay. The cove of the later fire-place in room *F* is plastered (Plate XVI). Over the fire-place lintels are "relieving arches" formed in the brick work, but as they were not built with a span wider than the opening, their weight has, in all cases, cracked the lintels which they were meant to relieve. Each of these lintels is in two pieces—really two corbels meeting one another in the middle. In that in room *C* (Plates XV, XXI, XXII) they are connected by an iron cramp about 2 ft. long $\times \frac{3}{4}$ in. $\times \frac{3}{4}$ in. turned down into each stone and made tight by molten lead being run in,—another bad piece of construction, for the iron has expanded by heat or rust, and has caused a large piece of stone to split off. Copper would have been better, but it was seldom used in mediaeval work. A small chip in the same stone was caused by the mouldings cutting through a fossil which has come out leaving its impression behind. This may enable a geologist to say where the clunch was quarried¹. All these interesting little defects have been "made good" in "restoration." A small piece of what was evidently the original hearth-stone remained. It was of a hard oolite, about 2 inches thick and worked to a very smooth face. This gives approximately

¹ The fossil is one which occurs frequently in the chalk beds of Cherry Hinton.

the level of the old floor. Some iron bars remain in the west chimney of room C, probably to hang a caldron from. Some slight indications of colour remained on the east fireplace of room C,—of a greenish grey tint on the tracery and red on the rose in the centre panel. None of the mantels had shelves.

Of the timber-work comparatively little remained. It was of splendid oak, very carefully framed, and of most liberal dimensions, one beam measuring nearly 20 inches by 10 inches. The timbers—as in all old work—were sawn into nearly square, instead of deep and narrow, sections as at present, and were not laid in such a way as to make the most of their strength, their greatest dimensions being horizontal. The bold projection of the capital on the post (Plate xx) was probably obtained by using a naturally curved piece of timber like that above it; otherwise the waste of timber and labour would have been very great. The ends of the girders were not supported on corbels, but were built into the walls, and no provision was made for the ventilation of the timber, as was often rightly done.

In the partitions, the spaces between the timbers were, in some places, filled with a pugging of chalk and chopped straw. This material is still used in the neighbourhood for garden walls, sheds, and so on, cast in large blocks, and built up like stonework. When well coated with plaster, or even only with whitewash, to protect it from the weather, it will last almost for ever. In timber-work, it was thrown in, in a semi-fluid state, often embedding a strong stake, fixed upright between the timbers to give strength to a long piece of pugging and prevent it from falling out. This method was probably used throughout the house, the lath and plaster with which it was covered inside and out being apparently modern. The old plastering—like other examples in the fen district—was not on laths but on reeds. These, of course, could not be nailed to the ceiling joists, so a thin lath was

placed below and at right angles to them under each joist; this was then nailed up to the joist and the plaster made thick enough to cover it. For the partitions, the plaster was probably applied direct to the pugging. The brick wall was covered with plaster¹—tough, from the large amount of hair which it contained, but not very hard, and with very little adhesion to the wall, owing chiefly to the mortar not having been raked out of the joints to form a rough surface or “key” for the plaster.

It is unfortunate that nothing remains to give us any idea of the architectural treatment of the street front; and, as there is no unaltered street front in Cambridge less than a century later than this, we are without means of knowing what the local peculiarities were. The mere fact that no timber-work fronts remain in the neighbourhood, ought perhaps to lead us to the conclusion that they were not very elaborate². But, whether elaborate or simple as a general rule, enough of the Veysy house remains to shew that it was a work of art of great beauty and delicacy³.

¹ I have kept specimens of this and some other materials used.

² During the pulling down of the front part of the Falcon Inn previous to the rebuilding, I noticed, under the overhanging first floor, a very good plaster cove, with rich mouldings in wood at the springing and crown, indicating a certain degree of richness in the original front.

³ I believe that most of the houses on the east side of the Market Place, like many others in Cambridge, though apparently modern, were built in the 16th century. Traces of work of this date exist in many of the houses, and no doubt much more would be found if modern plaster and panelling were removed. A most picturesque building of the same age was pulled down so lately as March, 1891, in the court north of the Veysy house. It consisted of an open timber gallery, supported on posts, at a height of about seven feet from the ground; it projected beyond the line of these, its carved plate being carried by curved brackets springing from the posts. This gallery, which ran along the side of the small court at right angles to the side of the Market Place, connected the back of the house with an out-building of two storeys, the lower of which seemed to be a kitchen. The trough under the yard pump was the bowl of an early

MONDAY, *November 18th*, 1889.

Professor Hughes, President, in the chair.

The following new members were elected :

John Buckley Bradbury, M.D., Downing College.

Thomas Richards Harding, Esq.

William Thomas Scruby, Esq., Shaftesbury Road.

Mr JENKINSON made the following remarks on a unique fragment of a book printed at Cambridge early in the xvith century.

"It is many years since the list of books printed at Cambridge by John Siberch in 1521—22 has received any addition. It is therefore with special satisfaction that I bring before the Society this evening a discovery made in the Chapter Library at Westminster by my friend Mr E. Gordon Duff.

Among other fragments which formed the covers of a book in that library, he found part of the first sheet of the Cambridge Papyrius Geminus; and he at once noticed two other leaves, part of a Latin Grammar, printed in the same type. None of the leaves had been folded; which made their association still more suggestive. There could be little doubt that all came from the same press.

We soon found that we had before us part of the little *Syntax (De octo orationis partium constructione)* written for use in St Paul's School. From a letter of Erasmus, dated July 30, 1515, prefixed to the later editions, we learn that by Colet's direction William Lily had composed a syntax, which Colet had

font. The house contained an interesting piece of woodwork, with panels of tracery divided by fluted pilasters. In the general arrangement of these houses a distinct system seems to have been followed. Though they are all joined together in front, they are divided into groups of two by narrow passages, of the height of the ground-floor, widening out at the back into irregular open courts.

insisted upon Erasmus emending. This he did so effectually, that Lily would not hear of its being called his work. Erasmus did not feel that he could own it as his, and so it came out anonymously; the second edition contained Erasmus's disclaimer mentioned above.

The work is a likely one to have been printed at Cambridge at that time. When Cambridge booksellers were importing Antwerp editions of Holt's *Lac Puerorum*, we may be sure they would be ready to save money by selling a grammar printed in their own town.

Perhaps the whole book exists somewhere unrecognized; and in order to assist those who have not the facsimile before them to identify it, I may mention that it is a quarto with 26 lines to a page, besides head-lines, and that the first leaf of signature D begins with 'magnopere placuerunt'."

Professor MIDDLETON made the following communication :

ON FRAGMENTS OF ALABASTER RETABLES FROM MILTON,
AND WHITTLESFORD, CAMBRIDGE¹.

DURING the xvth century a great many churches in various parts of England seem to have purchased for one or more of their altars a retable made of the beautiful cream-white Derbyshire alabaster, which, when free from yellow stains, is now very scarce and only attainable in very small pieces. Nottingham appears to have been one of the chief centres of the manufacture of these alabaster reliefs, as has been pointed out by Mr St John Hope in *Proceed. Soc. Ant.* 1890, p. 131, and *Archaeologia*, Vol. 53, 1891. A considerable number of these retables in a more or less fragmentary state still exist, and they form very common items in ecclesiastical inventories of the xvth and early part of xvith centuries, under various names, such as "Alabaster tables, tabuls, or tabylls," "*tabulae de alabastro*," "tablementes," "retables," and "alabaster tabernacles with images." From their great uniformity of style it is evident that in most cases they have been produced by one school of carvers; and a large number have clearly come out of the same Nottingham workshop.

This strong uniformity of design is to be seen, not only in the style of the faces and the lines of the drapery, but also in the minuter details, such as the methods of distinguishing each saint by his special symbol.

The same similarity of treatment is to be seen in the application of gold and colour with which they are all decorated—especially the patterns on the dresses, the "powderings" on the

¹ See Plates xxx—xxxiii.

backgrounds, and the manner of representing the ground in open air scenes with conventionally treated groups of flowers in red, white, and yellow on a rich green background, which seems intended to suggest a grassy sward.

The gilding is very rich and effective; much thicker leaf being used than is now the custom; and it is very freely used for the hair of saints and angels, for borders of drapery, for angels' wings, and other ornamental purposes. If a whole background of a relief is gilt the surface is relieved (in most cases) by being sprinkled with a series of little round bosses, modelled in the very delicate *gesso* or plaster, mixed with white of egg, which formed the "mordant" for the gold leaf. This fine plaster is a pure sulphate of lime, obtained by burning waste fragments of the same alabaster of which the reliefs themselves were made: an exceptionally pure variety of what is now called "plaster of Paris." The pigments used for the painting are very rich and harmonious in tone. *Ochre* colours are used for the quieter reds, yellows and browns; *mercury* vermilion for the brilliant red; and a magnificent *smalto* blue, made of a powdered vitreous enamel, coloured with a copper oxide—exactly the same as the jewel-like blue (*κίανος*), which was used by the early painters of Egypt and Greece. It is interesting to find that the Monk Theophilus, who wrote in the XIIth century (or earlier) a treatise on painting and other arts (*Diversarum Artium. Schedula*), advises the painter who wants to get a specially fine blue to collect *tesserae* of deep blue glass from some ancient Roman building, and then to grind these *tesserae* into powder, which will make, he says, the best possible blue pigment.

In general design these retables seem usually to have consisted of a large central figure, such as that of the Madonna and Child in the Whittlesford example; with, at the sides, single figures of saints of a medium size, placed between reliefs of subjects with figures very minute in scale.

The relief is usually very high (*alto-relievo*); in many cases the figures are so much undercut as to be almost "in the round" or detached from the ground.

One of the fragments exhibited to-night is that of an Angel supporting a standing figure of the Virgin in a *vesica*-shaped aureole (*mandorla*). Part of this aureole with gilded rays and a bit of the brilliant blue robe of the Virgin is all that remains of the principal figure in the panel.

In design this panel must have resembled the relief carved over the doorway on the south side of the Presbytery of King's College Chapel—the only non-heraldic piece of sculpture in the Chapel, very beautiful in design, though sadly injured by Puritan iconoclasts.

The colouring on this fragment, which is said to have come from Milton Church, is exceptionally well preserved, especially the flower-sown sward on which the Angel stands, and the crimson of the Angel's wing. The gold leaf on the hair and the borders of the drapery is also very brilliant, owing to the extreme purity of the gold.

Other fragments from Milton, evidently parts of the same retable, are preserved in the Archaeological Museum, and are here exhibited by the kindness of the Baron von Hügel. These fragments (like those of the Whittlesford retable) were fastened to their place by small loops of copper wire, fixed in the back of each slab of alabaster by melted lead. In some cases these retables were framed in elaborately moulded wood-work, gilt and painted like the alabaster; they were frequently fitted with two wooden doors, thus forming a *triptych*, which during Lent could be closed, in accordance with the Canon which required all pictures, reliefs, or statues of saints to be concealed from view throughout the whole of Lent. When there were no doors, this was done by coverings of linen or silk, on which symbols of the Passion were sometimes painted.

"Steyned clothes for Lent," as these were called, are very

common items in old Church inventories. In wealthy Churches each important image had its own set of "steined clothes"; the most important of all being that which was used to cover the great *Rood* on the Choir-screen¹.

In spite of this white, translucent, alabaster being so beautiful a substance, and so easy to work, it does not appear to have come into use in England at a very early date. Almost, if not quite, the earliest example of its use for any important purpose is to be seen in Westminster Abbey—the tomb of Prince John of Eltham, second son of Edward II., and created Earl of Cornwall—who died in 1334, on the south side of the Sanctuary, in St Edmund's Chapel. The monument consists of a very fine portrait-figure of the Prince, lying on an elaborate altar-tomb. The effigy itself and the small figures of mourners in the panels of the base are all of the purest white alabaster: originally gilt and painted.

With regard to the date of these retables, it should be noticed that the costumes and armour are very frequently *archaisitic* in style, and cannot be taken as a proof of the time at which the reliefs were executed. When a mediaeval artist represented a scene from ancient history he usually introduced costume of a century or so older than his own time, to shew that the scene was not a modern one. Thus in paintings of the time of Henry III. and Edward I., executed in the Palace of Westminster, the soldiers in the various Biblical Scenes were represented in the armour of about the year 1100.

In the same way in these Milton and Whittlesford retables, executed probably about the middle of the 15th century, we see armour and dresses of the time of Edward III.

¹ In addition to these coverings over the retables, the whole east end of the Sanctuary was concealed by a curtain called the Lenten Veil, which hung from wall to wall of the Sanctuary a few feet to the west of the High Altar. In many places the iron hooks which supported this curtain may still be seen in the north and south walls.

Among the fragments of the retable from Whittlesford Church the following subjects are illustrated on Plates xxx to xxxiii.

- (1) Fragment of a male Saint, including the chest and the left arm.
- (2) Representation of the Trinity, treated in the usual conventional manner, with God the Father holding a Crucifix.
- (3) Fragment of the lower part of a relief with many figures. The principal part of this fragment consists of a male secular figure standing on a green flower-sprinkled hillock.
- (4) Possibly a fragment of a relief representing the Nativity.
- (5) Fragment of a waggon drawn by oxen.
- (6) Fragment with portions of recumbent figures in plate armour.
- (7) Group of Apostles, probably from a relief of the Ascension.
- (8) Standing figure of an Evangelist.
- (9) Fragment with a hand holding a model of a church.
- (9a) Head of a bishop or Abbot; probably part of the same relief to which No. 9 belongs.
- (10) Large fragment of a statue of the Virgin and Child. The hand of the Child remains on the Virgin's breast.
- (11) Fragment with two bound captives lying on the green sward.
- (12) Fragment of a minutely worked canopy.
- (13) Fragment of a female Saint holding in her right hand some circular object from which a small pendent hangs. A bunch of keys and a rosary or "pair of paternosters" hangs from her girdle.
- (14) Fragment of a relief of St Paul holding a sword.
- (15) Small figure of an angel holding a censer. This figure stands on a little octagonal bracket.
- (16) Fragment of two figures; the larger one in secular dress; the smaller one, in the garb of a monk, holds some object in his hand.
- (17) Fragment of a figure holding a staff; possibly from a scene of the Resurrection.
- (18) The Coronation of the Virgin; a very graceful design with finely designed draperies. Most of the upper part is missing.
- (19) Lower part of a large relief representing S. Anna teaching the Virgin to read. The child stands at her mother's knee reading from a book set on a tall lectern.

In addition to these there are several fragments which are too much broken for their subject to be recognised. Mr M. R. JAMES has, however, pointed out that the two figures of bound prisoners (Plate xxxi, fig. 11) probably belong to the scene of St Nicholas liberating some condemned criminals.

This class of alabaster retable, from the Nottingham workshops, was not only widely popular in Britain, but many examples were exported for use in a large number of Continental Churches, especially in France and Germany. Even in Italy and Spain they were not uncommonly introduced during the 15th and early part of the 16th centuries: and specimens still exist in both these countries which in every detail of form and colouring are identical in style with those at Milton and Whittlesford.

Even the loops of copper wire, run with lead, and let into the back, for the suspension or other sort of fixing of the reliefs, exist alike in the examples in England and abroad. Their great popularity probably arose from the delicate tint and pleasant texture of the alabaster, which sets off and enhances the decorative effect of the gold and brilliant colouring which was so lavishly applied to the reliefs. The softness of the alabaster, especially when it is freshly quarried, made them easy to work, and consequently they were sold at very low prices.

A communication by Mr E. HAILSTONE was read upon some fragments of the above, which had been found imbedded in the walls of Whittlesford Church during the restoration in 1876. They were exhibited by the kindness of Archdeacon Glover, the present Vicar, and were—in Mr Hailstone's view—connected with the episcopate of Thomas de Arundel, who was consecrated in 1374.

Mr E. M. BELOE made the following communication :

ON THE GREAT FEN ROAD AND ITS PATH TO THE SEA.

I APPROACH this subject in the presence of this Society with some diffidence as regards myself, but confidence in my authorities, for the paper will simply be a string of authorities in support of the suggestions which I make.

About eight miles to the east of Lynn is a village now almost deserted, but retaining its church, with a tower in a very early pre-Norman style, which looks on a village green; it stands on a slight bank, sloping down to the road running past it due north and south. This village in Domesday is called simply Thorpe¹,—its designation in Freebridge Hundred being sufficient to distinguish it from the many Thorpes in East Anglia. In the Institution Books of Norwich it is called Ailesway-Thorpe,—the Thorpe on the Ailesway, or the Thorpe on the Ægelsway, the great road dedicated to the god Ægel, the archer-god of Scandinavian mythology, in the same manner that the village Wansford is Wodensford. Many places are called after Ægel, as Aylesbury, Aylesford—written in ancient charters Ægelsbury, Ægelsford. If we go along this road southwards for about 40 yards from “Thorpe” we come to a field called Walton field, containing 600 or 700 acres. Here was a mound, which by an unlucky accident was removed without having been examined, so that there is no record of its contents. It stood at the foot of the Kettle Hills, named after the Scandinavian invader Ketel, often mentioned

¹ For the roads and places mentioned in this description, see Plate xxvi.

in Norfolk, and under this mound were probably buried his followers, whose remains were about three years ago taken up and reburied. There is only left now for us an earthen jar, which, by the kindness of Mr Anthony Hamond, I am able to exhibit to you this evening. The bones which were found were of great size. The bodies, it is said, lay as men do in a tent, with feet to the pole; and the surface under the bodies was black with human remains. It was a very fine tumulus, standing on an eminence overlooking the whole country; but it is gone, and we can say no more.

Turning on the road again, northwards, in a field to the left, about 100 yards, is another tumulus standing, covered with aged trees. It is on the very summit of a hill, and is seen for miles all round. I have been told that when persons are rabbiting here bones are discovered. The first tumulus is southward just over the boundary of Ailesway-Thorpe, now distinguished by the neighbouring village as Gayton Thorpe. The second tumulus is to the north, on the bounds of the parish of this Ailesway-Thorpe, which I will now call Gayton Thorpe. Whether tribes met here in conflict, and these two tumuli contained the remains of the killed, I must leave to conjecture. Along this road, now all deserted, Roman coins have been found close to it on either side, four of which I have with me. The road stretches to the south over to Narford, where it passes the Nar,—not, I am told, by the present bridge, but through where the lake now is, and the older map points to this; then, turning abruptly to Narborough, it reaches the Devil's Dyke, to which it clings close until it passes the Little Ouse at Brandon Ferry; then going south it joins the Icknield way. To the north it is the path of the Great Fen Road to the Sea.

There is a village about a mile from Gayton Thorpe called Gayton. From Gayton, for seven miles in a straight line, is a road without villages to Gaywood, where it ends on a pro-

montory of land before it reaches the marsh at Lynn. This road was then extended over a causeway till it entered Lynn by Littleport street, through the Dam Gate, now Norfolk street, straight to the Ouse. These two villages distinguished by the name of Gay, and being at either end of a road, rather suggest their name. And this is more than a suggestion; it is, I think, capable of proof. As is well known, there are three divisions of the older Teutonic languages: the old High German, the old Low German, and the Scandinavian. Now the old High German for ford is *wat*. The Scandinavian form of the same word is *gat*, which we have in Catte-gat, and which comes down to our shores marked in the maps of the last century as Happisburgh Gat, St Nicholas' Gat, and the Gat sand through which runs the sea-way to Fleet. So also the southern Worth becomes the northern Garth. This interchanging of consonants is well acknowledged; but the change of *g* into *w* has never been so clearly defined as I think it might be. I am not now referring to the Teutonic *w* which had to be adapted to the French having no *w*, and had to be turned into *gu*. That is another phase of the same principle. But I am now speaking only of the absolute change of the *g* to *w*. This we have in garnish and varnish, which are the same words; we have gage and wage; we have Copen-hagen, which is synonymous with our haven. We have the Hague; and to come to very recent times, this change is even acknowledged in the Norfolk dialect, for Forby says that wallop is equivalent to gallop. I will encumber you with only two more examples—Gatton is on the Watling street and is the Way-town; our Watton in like manner is on the Paddars way; and the Way-land Hundred is named so because the Paddars way goes through its centre. Watford, in Hertfordshire, is on an important ancient road; and Watlington, in Oxfordshire, is on the Icknield way. If the "ing" is descriptive, Watlington is the town of the people on the Way;

and this points to an explanation of Watlington in Clackclose Hundred as the town of the people on the passage of the Ouse, or of one of the important roads from Stow passing through it. And again, taking this road eastward, we go through Gately to Guist on the Wensum. Now Guist looks a very unpromising etymology, but in Domesday it is Gegge Set—the settlement on the Gegge or ford—and if we soften, as is the custom in the English of Saxon words, the final gge—as in day from dæg—we shall get in “Gey” something very near our Gayton and Gaywood. Having now, I think, proved that we have here the Wayton and the Waywood at the two ends of this road leading from the Ailesway, we can give you further examples of its use in Fotheringay, which is the Ford across the Nene, going completely round the Castle Hill. We have also Bungay, the “Fort” ford, and Gayton in Lincolnshire is on the road from Burgh to Caistor Castle,—both names suggestive of early settlements; and I think we shall see that this word “gay” will be of very great assistance to us hereafter.

We all know that there are four great roads in England which had in early times the protection of the King’s peace. Two of them went north and south, and two went east and west. They were under the jurisdiction of the central authority; the smaller roads that went from town to town were under the care of the counties¹. These four great roads were the great communications of the country. They have now for nearly their whole length become track-ways, bare of traffic, which has passed to the roads crossing from village to village; for it is one mark of the ancient track-way that it escapes all villages and goes in a direct course, and we can note the change whereby routes passed from village to village, by the laws themselves. The statute of Winchester, 1285, commanded that highways leading from one market-town to another should be enlarged,—

¹ Thorpe, *Ancient Laws and Inst.*, Vol. I. 447; *Arch. Journal*, Vol. XIV. p. 99.

the market-town being of course every village or nearly so,—that all bushes, dykes, and trees should be removed 200 yards from the centre, and in case of murders thereon the lords should be fined at the King's pleasure¹. The King's peace, which was only specially conferred upon the four great highways of the kingdom, we here find transferred to the roads from village to village, which have now become the means of communication across the country. This was previously given wholly and solely to the earlier great highways. They were then the highways, and the roads from them to the towns the bye-ways or town roads, and this seems to account for the term "highways and bye-ways." The two great highways which are of interest to us are the Ermine street, going from north to south, and the Icknield way, from the north-east to the south-west. To obtain communication from the Ermine street as it passes the great station of Castor in Northamptonshire, to Lincoln, and thence to the Humber, into the land of the Iceni, and southwards to the Icknield street, it was necessary to pass the Great Fen, then, I need hardly tell you, completely flooded with water in winter.

To understand the passage of this great fen road, bridging as it were the barrier, and carrying the traffic from central Britain to the important country of the Iceni, it will be necessary to give you a slight description of the Fens,—not for your information, for you know them, but in order to form a kind of sketch-map, so that you may appreciate the statements which follow. The fens are a bay, bounded by the high land, which frequently drops down abruptly into them, sometimes sending out a spur, a kind of promontory; and within this basin rise up the islands which form the lands at Whittlesey, March, and Chatteris². The whole of this basin, except these islands, has an underlay of peat. Over this peat, from

¹ Stubbs' *Documents*, 1870, p. 463.

² These are coloured yellow on the map (Plate xxvii).

the coast inland, was deposited by the sea a layer of silt in different depths¹. I do not think this spreading out of silt has been sufficiently considered. It goes right to the sea at Lynn, Hunstanton, Holme, and Brancaster. It overlies the peat from the shores inland throughout the greater part of what is called the fen district. Where it has not covered the peat, there of course the peat is uppermost, and is pure fen². This silt formation will be a very important subject for remark in what follows. Now to get over this great fen, from the land at the west to the land at the east, was a great effort of our ancestors, and they constructed one of the greatest works which is to be found in Britain, and it is of this I have to treat. The first appearance of it is a mile or three-quarters of a mile to the north of Whittlesey. It runs westward to Stanground (Plate xxvi), and how it reaches the Ermine street I do not intend to trouble you with this evening. When it goes eastward, the first thing it has to pass is the small strip of fen to Eastrea, which it crosses by a layer of gravel, only appearing now by a small section on this eastern side. Its thickness is about 2 ft. or 3 ft., but it has been removed on this small piece of fen, which is about 300 or 400 yards across³. It then goes on, still to the north, to the little village of Coates (Plate xxviii, No. 7), reaches Eldernell, and then goes sharp to the south-east in order to find the fen and grapple with it. The high land here drops down suddenly, and at its extreme point, enclosing a large space, is a camp, or perhaps it may be a fortified village. It is a kind of defence which might have enclosed either. Mr Ground, from whom I have received every kindness and attention, resides

¹ The part of the fen covered with silt is coloured brown on the map.

² The fen uncovered with peat is coloured a light black.

³ The Sections are given on Plate xxviii, and are all marked on the map (Plate xxvii), numbered where taken with numbers corresponding to those on the plate of sections.

at this spot; and his sons, Mr William Ground and Mr George Ground, have worked this camp or village with great industry, and the Roman finds have been very successful. I have the pleasure of exhibiting some of these (Plate XXIX)¹. There is pure Samian ware, with the potters' marks upon it, and several vases, two or three of which are probably from the neighbouring furnaces of Castor. There have also been found there two flint celts, and a bronze hammer of the usual type. The road drops into the fen, as I have said, and for the first quarter of a mile its course is a field-road, to which it owes its preservation. I give you here a section of it (Plate XXVIII, No. 6). When it leaves this duty it continues its course over the pure fen; but, unfortunately, some 20 years ago, by the order of Mr Childers, one mile of it was taken away bodily to make a road, which runs parallel to it. Fortunately it remains here in three parts, marked upon the recent Ordnance 6-inch map. I am able to give you a section of one of these parts (Ibid. No. 5), but it affords no possible idea of the very striking appearance that so slight an elevation as 3 ft. 6 in. of gravel running across a dead level country has. It really appears a very grand work; and when we consider that the whole road was laid on trees, now as perfect as when they were put down, and that the gravel is so hard that it is impossible to make any impression upon it, it seems a great pity that such a monument of industry and usefulness should have been removed for the sake of saving a few shillings. It is going now, and the 47 yards which remain will very soon be a thing of the past. But I am glad to have been able to keep some record of it by sections and description. The track of it runs over the fields; until it has to perform its original object, for about another half-mile; and it is there lost entirely except by the gravel which

¹ All were found at Eldernell, except the small broken dish second from the right as you face the plate, which is the one often referred to as belonging to Mr Curtis of Chatteris.

was not removed, and which slightly remains upon the peat, until it reaches the high land by March (Plate xxviii, Nos. 5^a, 4^a). Here it enters the high land, after a passage of four miles, at a place called Grandford, which evidently implies its name,—the Great Ford. It is astonishing how cunningly it runs. It hugged the gravel promontory at Eldernell until it was obliged to part with it, and then finds on the opposite shore, as it were, a projection to take it on its way. It runs by the side of the elevated land and over it on to the other side of this March formation. And now it is clear why, of all the islands that run down the centre of the fen, this is the only spot that is called the “March” or boundary; it tells of the division of Mercia and East Anglia; like “Devizes” in Wiltshire, which is its Latin substitute, and which marks on the road from London to Bath the division in their contests of the Saxon and the Celt.

And now comes a point of very great interest. On the eastern side of the island where March stands, the gravel projects in a kind of ridge, with deep fen on either side. At the extreme eastern point of this ridge,—and the Great Fen road runs on the northern slope of it,—the silt begins, and the silt and the gravel there seem to kiss each other. It is evident to the eye that it is so; and on taking the plan annexed to the report of the Geological Survey of the Fens this is clearly seen¹. Now this projection to the east of March, and the nearing of the silt to it, was taken advantage of by the men who made this road, and the road passes exactly at the point where they join. From this point to Denver, where it runs up to the high land of Norfolk, the road passes on the silt, and it no more touches the pure fen except in one place, of which we shall have a good deal to say. And what is the most remarkable part is this,—that not only does it lie on the silt, but it is covered by the silt. We quote now the well-known passage in Sir William Dugdale’s book on drainage:

¹ Miller and Skertchley, *The Fenland*, 8vo. 1878, p. 497.

Neither is that long causey made of gravel, of about three feet in thickness, and sixty feet broad (now covered with the moor, in some places three, and in some others five feet thick) which extendeth itself from Denver in Norfolk (near Salters Lode) over the Great Wash, to Charke; thence to March, Plantwater and Eldernell, and so to Peterborough, in length about xxiv miles, likely to be any other than a Roman work¹.

The truth of this statement of Dugdale has been denied by all subsequent people who have assumed to know anything about the Great Fen Road². The fact is this,—they never took any trouble to learn; and the only way to learn is to work, and therefore in order to ascertain what was under the silt, by the kindness of Mr James Hart, a surveyor of great experience residing in Lynn, I have been enabled to present you with sections of this road, not only as it is from Eldernell to March, but in its almost more interesting course from March to Denver. Now I am not a geologist; nor am I a scientific man; I leave it to others to account for what appears to me this almost marvellous deposit. But there the Great Fen road goes onward for miles on the silt, covered by the silt,—sometimes 3 feet, sometimes 4 feet, and sometimes 5 feet. Section after section I have given you, taken by Mr Hart, by the kindness of the many persons who occupy or own lands through which the road runs, and who have given me every assistance. By the kindness of Mr Nix, of Neatmoor, we took a section of it on the edge of his farm, and there first was a foundation of a thin layer of burnt clay, then the road, and on it some two feet of silt (Plate xxviii, No. 3). At this point there seems to have been a kind of siding, for a loop comes out from the road by a pond near Mr Nathan Booth's, goes over the

¹ Dugdale's *History of Imbanking and Draining*, Ed. ii. p. 174.

² The only person who has intelligently studied, and carefully written on; the fen road is Mr W. C. Little, of Stag's Holt, who was almost literally born on it. He has much assisted me by his paper and letters, but his attention has been directed almost solely to the portion from Eldernell to March, and he does not therefore touch the part the description of which follows.

gravel road, and joins the fen road again at Mr Nix's. It is traced by the line of gravel on the fields. Specially must I also name my friends Mr Scott, Mr Reuben Tuck and his nephew, Mr Fred Tuck, and Mr Watson, of King's Land Farm. I must make particular mention of Mr Scott, who is now, I think, 76 years old, and the great energy and interest he displayed in the matter. With his own hands he helped his men to cut up his fine pasture, he being determined to give me sections of the old road (Plate XXVIII, No. 4). It is as clear that the silt is a deposit from the sea as it is clear that the peat is the production of fresh-water vegetation. After the road was made the sea therefore must have broken in again and washed for years backwards and forwards with its daily tides and raised this deposit. Taking the section at Mr Scott's farm, from the sides of the road to the top of the surface of the soil is 3 feet or 4 feet, covering the crown of the road 1 foot; and again, taking the section near the draining mill at Nordelph, the silt covers the top of the road to the extent of 4 feet (Plate XXVIII, No. 2^a).

Going onwards towards Denver we cross the estate of Mr Curtis, of Chatteris. We have given a section at a point on his farm; the road lies undisturbed under the whole of it (Ibid. No. 2). In digging a drain there a few years back a Roman vessel was found, but unfortunately it was crushed to pieces by the spade. By the kindness of Mr Curtis I am able to shew you the cover. The road has been cut through by the Old Bedford river, and goes on to the farm of Mr Reuben Tuck, which lies between it and the New Bedford river. Now it was here that I made my first study of the Great Fen Road. It was on a bright morning in February that we started in a wagonette from Downham for a day in the fens. Mr Tuck was ready for us with his labourers, and here we had what was to me a great discovery. At it we went. First lay the silt, then the peat under it, and under it again lay the great road,—the fen road of gravel covered by silt and peat (Plate XXVIII, No. 1). Perhaps

the description which my boy home from school gave to his other parent will best depict to you the scene. He said: "You should have seen father down deep in a trench with a spade in his hand working like a navvy. He was covered with mud, his hat was knocked in, and presently he came screaming out with gravel in his hand. He had found, he said, the gravel under the peat." The boy seemed shocked a little; but I pity any man who is so dead as not to scream out with delight when he found the road lying under the peat. Look at what it means! It means that there was there civilisation; that there was traffic; that there had been going to and fro of human beings passing with their merchandise, doing the business of life; in fact it shewed that the whole place was one line of communication from the great centre of England through the fen to the sea; and that after this the floods stopped all life and traffic.

I have taken the Great Fen Road from its inland to its eastward point. It is more than doubtful whether it was so made. I have not hitherto gone into the question whether the road was made from the sea or to the sea. By the heading of the paper I have made it the path *to* the sea; but I now suggest, and more than suggest, that its path was from the sea. And for these two reasons: We hear of no outgoing of the inhabitants of Britain invading and colonising the north, but we do hear of the colonies of the north coming and colonising Britain. In that case of course they would come from the sea inland. Again, at the fords we find the settlement to the north of them. Persons coming from the north, just coming to the ford, would there refresh themselves. When they got over they would be very glad to go straight on their way. Sedgeford is on the north side of the ford, so is Fordham. The village settlement of Guist (Gegge set) is on the sea-side of the river, where the ford is still used to avoid a tolled bridge at its side. Southery could only be south to those abiding in or going from the north. But it will be more convenient to

still continue on our course in a way the reverse of that in which we suppose that the road was made. We have now taken you to Denver.

The road having left the fen, and done its duty there, runs up to the high land. This joining of the Great Fen Road and its path to the sea on the high lands of Norfolk is of no little interest, and I have taken much pains to trace it. The result is that from the eastern bank of the New Bedford river which was cut through it, it went straight to the river Ouse—but not finding a convenient crossing at that point it went southward about a furlong—and was there taken over the river, going straight up past the front of Silt Fen Farm—through the Stoke railway just where it bends to go into Denver station, and then upwards by the line roughly marked in Plate xxvi—the surface of the fields give indications of its course.

It then has to meet another ancient road from Littleport, the *Akeman Street*, which I will not further go into, but which I leave entirely to Professor Babington (*Ancient Cambridgeshire*, pp. 64—68). This southern road joins the Fen Road a little to the north of Ryston, and both go on together by the stone cross, marked on the Ordnance map, to Bexwell. Here we will leave the southern road, interesting though it is, and give undivided attention to the Fen Road. From Bexwell this latter road goes eastward to Stradsett, written in Domesday Strateset, or, “the settlement on the street”. Thence it takes a northerly direction, through Fodderston Gap, straight to Wormegay. Wormegay now lies off any track or road; it is one scene of desolation; no one ever goes to it. Blomefield describes it as follows:

Wormegay is environed with water and low grounds, fens and marshes; the chief and most safe entrance is by a causey on the west side, where, on the right hand, stood formerly a castle...The present village is a very mean one¹.

¹ Blomefield's *Norfolk*, iv. 214.

That is the description written in 1775; the village is no better now. The castle was the seat of a great honor and barony. It stands exactly where the road crosses the small river running into the Nar. It had 20 knights' fees under it, including so great a manor as Litcham. It had its priory standing by the river side; afterwards its manor-house; and it is now a waste. Why was it once so great? Because the great road ran through it. It was on one of the great highways of the country, Wormegay,—the way dedicated to the Great Serpent God, precisely in the same manner as the way by Gayton Thorpe was dedicated to the Great Archer God Ægel. Away the road goes through Wormegay until it reaches the shore of what must once have been almost a gulf, through which the river Nar flows, for it is a feature in our coast that these gulfs run inland from the sea or shore, having in the midst the rivers coming from the higher ground. The roads pass these gulfs at their head, at the first point where they narrow and where the passage is shortest. The moment the road gets over the gulf on to the dry land on the other side, we come to a Benedictine Priory. We wonder why a Priory should rise in a place so utterly desolate, so far now from human traffic. The Priory was by the great way. Thence the way went up the Mill Drove, and not by the present course, passing on the left a Celtic fort, which fortunately has been secured, so that it may not share the fate of the tumulus on the Walton field. The road then descends into the valley, and we have the castle of the Scales's in Middleton Towers, which must have been away from human habitation, in a desolate pass by a reach of sand hills. Why was the Celtic fort there? And why is Middleton, Middleton? Because it lies by the way, on the ridge between the two marshes, the one at Wormegay and the other at the Towers, for the Towers are at the head of another gulf, more of a lake before drainage than that at Wormegay. And it is at the head of this gulf

that the road passes. Each of these gulfs had its fort. Wormegay, Middleton, Gaywood, and Castle Rising, were all at the head of bays, and the fine earthworks which still exist guarded these inlets and the road which passed by them. The tracing of the course of the great way lights up the whole district. Beyond Middleton, going eastward, is Leziate—Lesegate in Domesday. Gate of course is road. It then takes its rise to the right by Leziate, dividing parishes, and therefore shewing it was there before the settlements came, into that road which I told you runs between Gayton and Gaywood, and so straight away to win the great Ailesway which I described at the beginning of this lecture.

Now we will take this Ailesway, grass-grown and deserted, on its path northward to the sea. It goes, after passing by Congham, to Hillington, passing nearly a mile eastward of the village. It is there called the East Gate Drove, and went over by the mill, now taken down, and its course is slightly altered to go over a bridge, instead as formerly through the ford, which is still perfect in the river at the back of the Hall. We find the Manor House, formerly of the Abbot of West Dereham, now the site of Hillington Hall, standing on it, and the maps which have been kindly lent me by Sir Wm. Ffolkes shew that before 1593 there were three other seats of manors close by. Why were these manor houses there? Simply because the great way passed them. It had some trouble to extricate itself from the marsh near the ford, and turns a little to the left, and very shortly goes due north straight away from Flitcham. One mile from Flitcham, Blomefield says, is Flitcham burgh; and he quotes the writ of William Rufus, by which the inhabitants of the three hundreds and a half were called to decide the right of the abbot of Ramsey to land at Holme, near Ringstead (*quæ pertinet ad Ringstedam*)¹. This Flitcham-borough is on the top

¹ See *Chronicon Abbatie Ramesiensis*, Rolls Series, 1886, p. 214, where the writ is quoted at length.

of the chalk downs, which seem to chase each other on their way northwards. It is on a highly elevated spot above all the country round, now planted with trees, and called Paston Clump, and the ditches are but little altered. Blomefield says that it was square. It is a mile, or a mile and a half, from any habitation; and one asks oneself why the meeting of the hundreds should be held there. Because the great way ran past it. Ramsey is about nine miles from Whittlesey across the fen, and if the monks who attended that meeting did not wish to go across the fen, they could very easily go round to the north by Peterborough down the Great Fen Road, and on straight to their place of meeting, which was probably chosen on account of the directness of the route from Ramsey to Flitcham-borough. The road has been here used for ordinary traffic for two miles, but from Flitcham-borough the trackway is simply a way through the fields, and has never been anything else, and here we have the only part of the original Ailesway left to us. It extends for about 2 miles, when we come to an enclosure, and then it has been widened by hedges and left to take care of itself; but here through the fields it has no hedge; it has simply the ruts that were left there when far beyond medieval times the road was used. It is taken over the valley by an embankment, and through the next hill by a cutting, all shewing that it was made. Onward northward it goes, until, as I have said, it becomes a wide road between two hedges, where it is called the Street Ford Road. Even the name and tradition mark it as a public road—the street. On the summit of the hill, as it dips down to the ford at Shernbourne, another road crosses it from west to east, and the crossing is marked High Cross on Bryant's map of Norfolk, 1826. High Cross does not, in my opinion, mean height in point of elevation, but it means an important crossway like the High street. There is a High Cross at Tottenham, where the Ermine street goes out of London. The principal High Cross

in England is where the Fosse crosses the Watling street, in Warwickshire. The road then continues through Sedgeford—in Domesday Secheford—straight to Ringstead, and then it has to turn a little to the left to escape that very remarkable dépression called Ringstead Downs. To avoid this, it runs near, and almost parallel to, the other great way, the Paddars way, for a short distance, and finally reaches the sea at Hunstanton. Here it formed the outside northern boundary of the park before its recent enlargement, but now runs through it, and ends apparently a little to the north-east of the front of the Hall,—for the last 30 or 40 yards on an artificial embankment. All round we have signs of the importance that was attached to the head of this great road. Below towards the sea are moats, and immediately above them to the east of the churchyard are signs of earthworks¹. The scene, with the Hall and ancient trees, is a highly picturesque one; but it is not with that we have to do. We have to take on the road from its apparent ending to the beach. It crosses at a spot to avoid the river, and it next turns to the right, westward of the church, keeping to the spur of the Chalk hills, which are thrown out here, and goes down the original trackway (now enclosed by two hedges) quite on to the beach. This last piece of the trackway is marked on the 17th century plan (kindly placed at my disposal by Mr le Strange) as the Haven gate. It may be interesting, as the Paddars way so nearly touches it at Ringstead, just to describe the ending of that way, within half-a-mile of the spot where our way finishes. On the marsh at Holme there is a small rising of the Chalk Downs as if it had been thrown there. Into this the Paddars way goes. Seaward of this mound the

¹ In Hunstanton churchyard, to the N.E. of the church, there is a mound suggestive of the Toot Hill, or people's meeting-place, at Peterborough. Below, in the field, is a square enclosure surrounded by a slight bank. These are close to the old path of the road, and near its end. I would suggest that we have here an important place of meeting accessible by the ancient way.

tidal river flowed, and around this elevation entrenchments have been made, now filled with water. All this is very apparent, and to those who have studied it as I have done, it is very interesting.

Now it will be asked: Why do these two ways fall both into this bay—the one at Hunstanton, the other at Holme? This is remarkable, and I must ask you to follow me. Between the high lands of Weybourne and Hunstanton lies the north shore of Norfolk, and between them are the chalk downs which go continuously from the Chilterns to the German Ocean, but they drop short generally for a mile before reaching the sea, except at Hunstanton, where they seem to throw themselves into it, and form Hunstanton cliff, and at Holme, where they fling themselves into the marsh. Between Weybourne and Hunstanton, the sea, when it goes backwards and forwards, does not deposit silt, but the whole stretch of waste is covered with marsh, over which the sea now flows, and over which there is very difficult passage. But at Hunstanton and Holme people could land and at once proceed without danger on their way inland. One sees now exactly why the tradition of St Edmund landing at Hunstanton is a fact; because when he came to his kingdom of East Anglia he would land where he could get inland by one of the great ways of the country; for it appears equally necessary, not only that he should have a landing-place on the shore, but that he should have access from it to go inland. And thus ends the path of the Great Fen Road at the sea.

When was that path made? I will give one addition to the very many theories that have been for years made as to the settlements of the people in this our far east. I take for my guidance the words of the earliest historian who came and saw us, and sent home the reports he could obtain of what we were like and what our habits were. One of the observations of Cæsar was that the inland people were aboriginal, but the

coast population had come over from, as he says, the Bèlgæ,—because he wrote from Kent and saw no other country—and having come either for plunder or war, they had settled here,—and mark this,—had caused their settlements in this country to be called after the cities or towns in the country whence they came. Now that the population from the continent pressed not only on Kent, but also on the north, we have clear evidence in two great camps—Brancaster and Burgh by Yarmouth—that were made in East Anglia in order to prevent the inroads of what were called by the general name of Saxons. Therefore there was the same pressure on the coast of Norfolk as there was on the coast of Kent by these incoming invaders. Those coming into Norfolk in after-times we know came from the north. My suggestion, and nothing more, is that long before Cæsar came the same process had been going on on the northern coast of Norfolk as in Kent, only in our case from the north. That remarkable sentence has always struck me,—that Cæsar thought they had called the places in Britain by the same names as the places—*civitates*—they had left on the continent. The very first place that we find after the invaders had stepped upon the land at Holme (which only meant the low marshy ground, and is hardly the name of a place) is Ringstead—the capital of the kingdom of the Danes, and where the Danish kings now lie is Ringstead in Denmark. This carries out the view of Cæsar, and shews that the settlement was there before Cæsar came, called after the city the Danes had left in their own land; that they had merely done what he found other nations had done,—come over and called their settlements by the names of their old homes. Cæsar found in Britain a highly trained and intelligent people, with a great population; and this all shews that there must have been a high village organisation, and particularly directed to that subject which has occupied our attention this evening, namely roads. Cassivelaunus, when he retreated after his final

defeat, harassed Cæsar by attacking him through roads which the Britons knew, but which Cæsar did not,—*vis notis semitisque*. I believe this was one of those roads,—not one of those by which Cæsar was attacked, because they were too far off—but one of the systems of roads which Cæsar found here developed, and not a road made afterwards by Cæsar's successors,—by the men who made the camp at Brancaster. If so, the Paddars way would have run into the camp, but it ends 5 miles to the west of it, and is a totally independent work. Therefore my conclusion is that the road which I have been lecturing upon this evening was formed long, long before the Romans visited us.

MONDAY, *February 3*, 1890.

Professor Hughes, M.A., President, in the chair.

The following new members were elected :

Hubert Humphrey Middlemore Bartlett, Trinity College.
 William Hepburn Buckler, Trinity College.
 Rev. Newton William John Mant, M.A., St John's College.
 Rev. Benjamin Reed, B.A., London.

The following objects were exhibited :

A bronze Ring-Dial, $1\frac{1}{2}$ inch in diameter, found at Abington Pigotts, exhibited by Rev. W. Graham Pigott; a second from Cumberland (where it is known as a *Shepherd's Watch*), exhibited by Mrs Hughes; and a third exhibited by Professor J. C. Adams, who made the following remarks on these objects :

An account of the Ring Dial with an explanatory diagram is to be found in an edition of *Chambers' Cyclopædia*, edited by Abraham Rees, early in the present century, from which the following particulars are extracted.

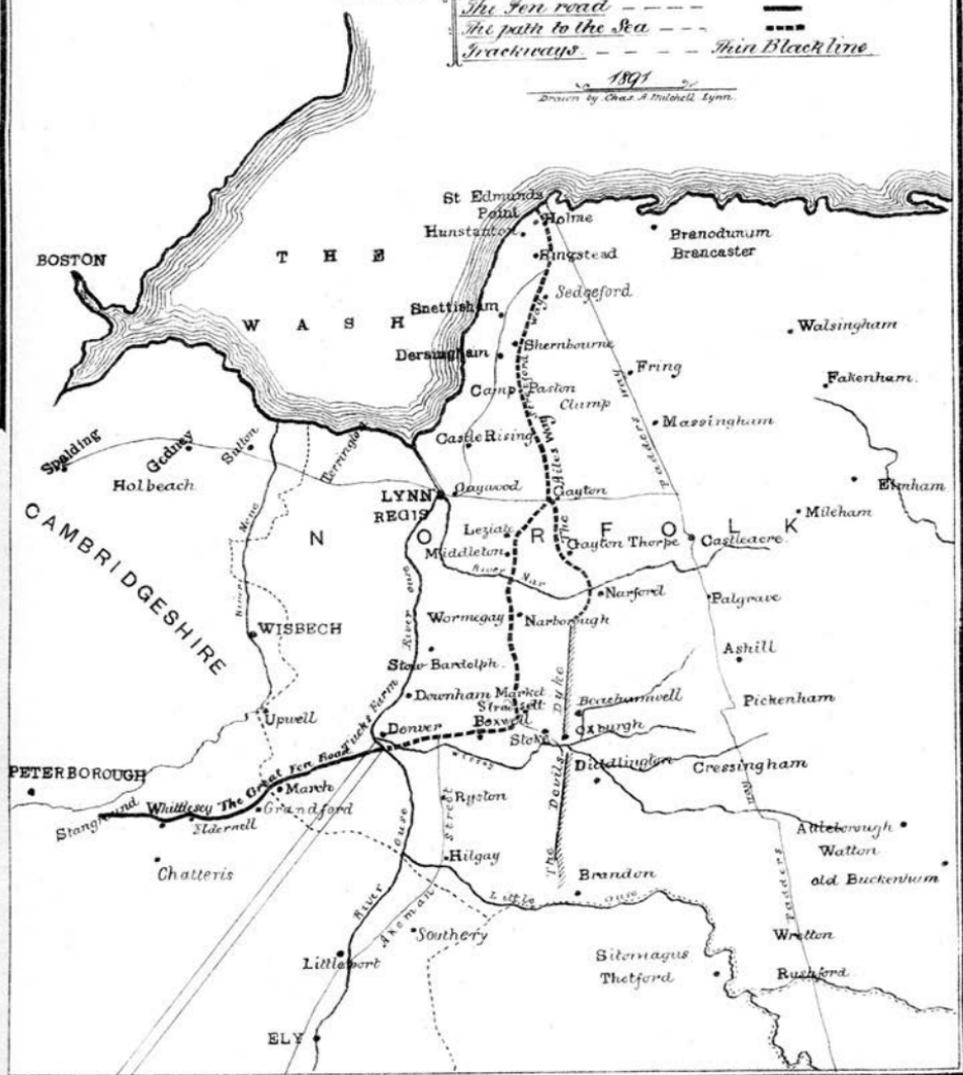
THE GREAT FEN ROAD

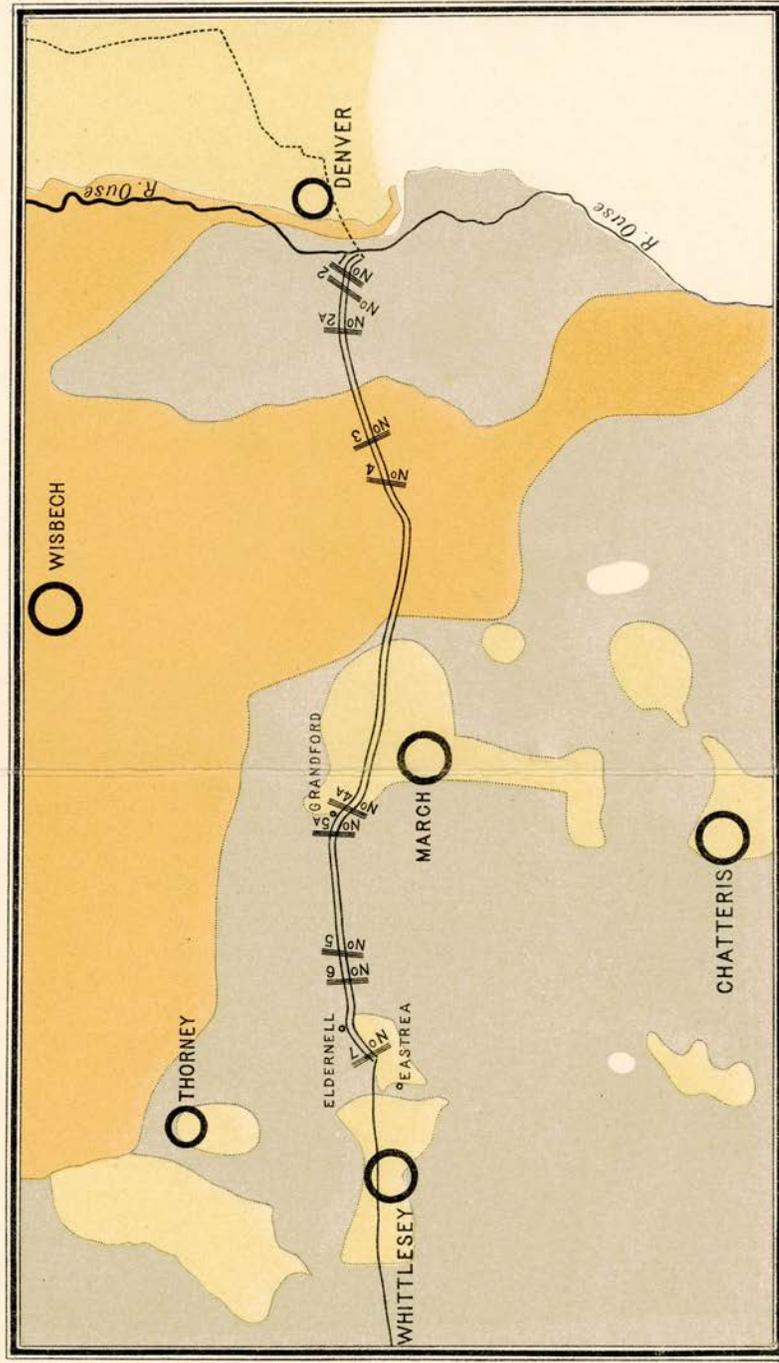
Sketch plan showing its path to the Sea

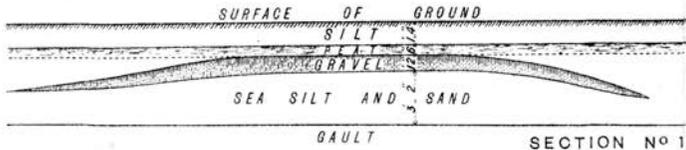
The Fen road - - - - -
 The path to the Sea - - - - -
 Trackways - - - - - *Thin Black line*

1891

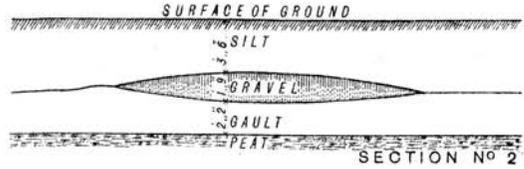
Drawn by Chas. A. Mitchell, Lynn.



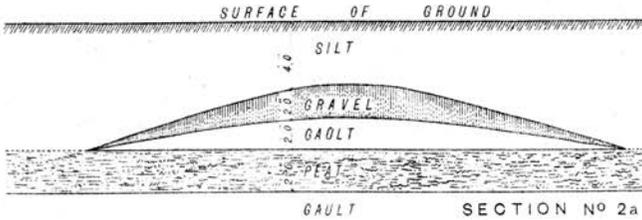




IN WICK FEN ON MR R. TUCK'S FARM



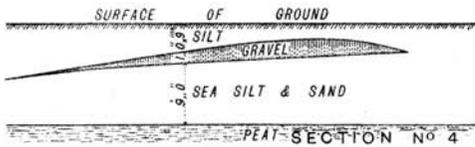
IN WICK FEN ON MR CURTIS' FARM



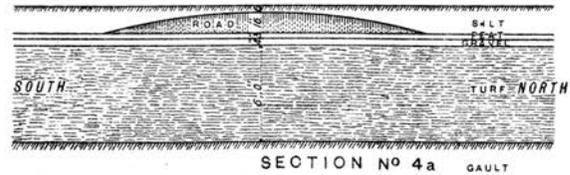
IN WICK FEN ON MR F. TUCK'S FARM



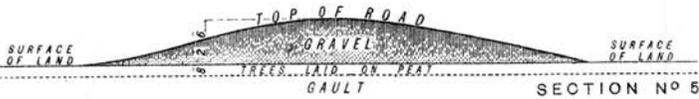
IN NEATMOOR FEN ON MR NIX'S FARM



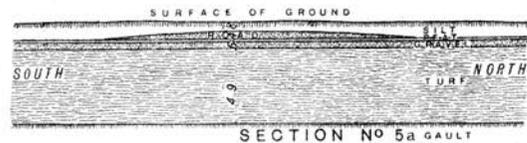
IN NEATMOOR FEN ON MR SCOTT'S FARM



NEAR GRANDFORD



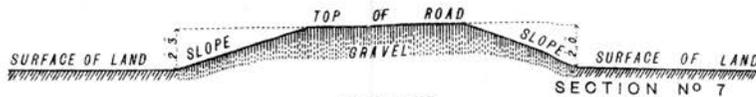
IN EASTREA FEN ON MR WATSON'S FARM



NEAR GRANDFORD



IN EASTREA FEN ON MR GROUND'S FARM



AT COATES



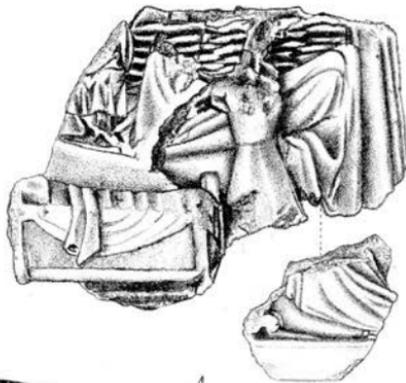
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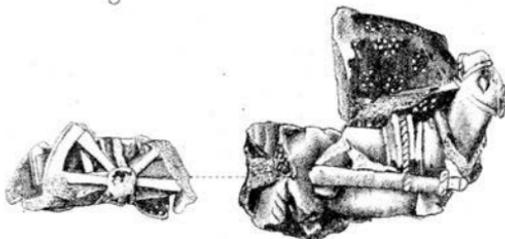
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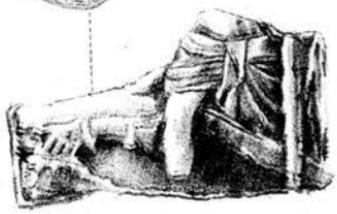
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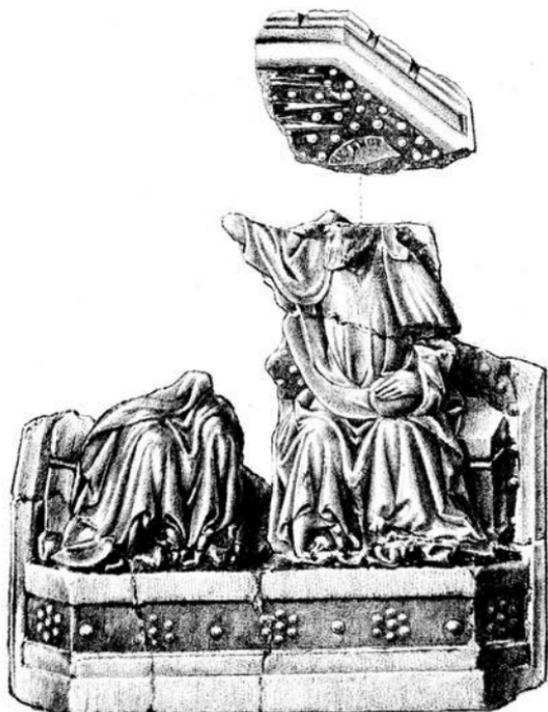
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“The Ring Dial is usually small and portable, consisting of a brass ring or rim, seldom exceeding 2 inches in diameter and $\frac{1}{8}$ inch in breadth.

“In a point of this rim there is a hole through which the sunbeams being received make a lucid speck on the concavity of the opposite semicircle, which gives the hour of the day in the divisions marked therein. * * * * In order to have the Dial perform throughout the whole year, the hole is made moveable, and the signs of the Zodiac or the days of the month are marked on the convex side of the ring, and by means of these the position of the hole is determined for the time of year. * * * * To use the dial, put the moveable hole to the day of the month or the degree of the Zodiac the sun is in; then, suspending the dial by the little ring, turn it towards the sun till his rays, passing through the hole, point out the hour among the divisions on the *inside* of the ring dial.”

The dial may be constructed so as to give the accurate time throughout the day, about the time of the Equinoxes; but at other times of the year the hour will not be correctly given except near noon.

There were also exhibited:

By Professor Browne:

A plate of figures of the inscribed Stones of Scotland, in illustration of his lectures this Lent Term.

By Professor Hughes:

A gold reliquary from Rio Janeiro; a grey stoneware jug and a ‘Bellarmine’ said to have been found in digging the foundations for the Perse School, Hills Road; various objects from Barnwell, Sandy, &c.

By Mrs Hughes:

A water-colour drawing of the frescoes of St George and the Dragon in Pickering Church.

The Ven. Archdeacon F. R. CHAPMAN read a communication and exhibited documents, on the purchase of the Manor and

Advowson of Mepal in the 14th century by the Prior and Convent of Ely, as witnessed by a series of parchments which are preserved in the muniment-room of the Cathedral.

The document of chief interest which he exhibited was a *Computus* Roll of a certain monk, William of Wysbech by name, presented to the Chapter in the year 1361, which contained a detailed account of moneys which he had received and expended for the Convent in the purchase and mortification of the Manor and Church.

By this account it was shewn, that only a small portion of the necessary funds were provided from the Treasury of the House, the greater part having been voluntarily subscribed by the monks themselves and their friends in the neighbourhood. The names of all the donors are set out at length with the sums which they gave; and special gifts are recorded of silver vessels, forks, cups, and mazer-bowls. The amount of the purchase-money is the first item on the debit side, and there follows an exact entry of three several journeys which the monk had taken to London for the purpose of obtaining the king's licence for the conveyance of the property to the Church of Ely, with his personal expenses, and the fees which he paid to the various officers of the king.

Other documents, to the number of twenty-four, were also shewn and described, by which were illustrated the several legal processes which had to be gone through, and the various transfers which had to be effected, before the requirements of the mortmain-acts of that time could be satisfied, and the property legally conveyed to the "dead hand" of the Church.

A few observations on Archdeacon Chapman's paper were made by the Rector of Mepal and by Professor Middleton, who explained (in answer to a question from the Archdeacon) that *furatus* meant *perforated* in mediæval documents.

Mr E. A. W. BUDGE made the following communication :

ON THE SYRIAC AND COPTIC VERSIONS OF THE
MARTYRDOM OF ST GEORGE OF CAPPADOCIA,
PATRON SAINT OF ENGLAND.

A FEW years ago I became aware of the existence of a Coptic manuscript containing the history of George of Cappadocia, his martyrdom, the building of his shrine at Lydda, and the miracles which took place in it. This MS. belongs to one of the old collections preserved in the Bodleian Library at Oxford, and is divided into three sections. The first gives a brief account of his life and martyrdom, and was written by his servant, Pasikrates, who professes to have been present during the whole time of his master's torture, and to have witnessed his death. The second relates the account of the bringing of George's body from Tyre to Diospolis, and the building of a shrine there by his kinsman, called Andrew. This section purports to have been written by Theodosius, Bishop of Jerusalem. The third section contains the narrative of the miracles which took place in the shrine, and gives an account of the death of Diocletian by miraculous means. This MS. is written in the Memphitic, or Coptic, dialect of Lower Egypt. There is preserved in the Vatican an encomium upon St George of Cappadocia by Theodotus, Bishop of Ancyra, whose testimony is perhaps the most valuable of all, for it preserves many details which amplify the brief narratives of Pasikrates and Theodosius. Theodosius is probably to be identified with the Palestinian monk, who caused such a disturbance at the Council of Chalcedon, A.D. 451, and who afterwards came to Jerusalem, and usurped the throne of Juvenal, from which he was expelled about the year 453. The work of Theodosius is referred to and quoted by Theodotus, who lived in the early part of the fifth century. Thus we have two full accounts of the martyrdom of St George written before the end of the fifth century. We may

take the matter a step further back, to prove that the story was known at the end of the third century; for we are distinctly told that Diocletian sent one of his generals, called Euchios, to demolish a shrine in Syria built in honour of St George. The Coptic account, however, of the martyrdom, which appears to have been translated from the Greek, has been so altered by the Coptic scribe that the original form of the story has quite disappeared in this version. We may say in passing that this version was read publicly in the churches of Upper Egypt soon after the sixth century. As the work was known in Egypt at an early date, it follows as a matter of course that it would also be known to the Syrian monks who lived in the Scete desert. We should then expect that a translation into Syriac would very soon be made by them, and this turns out to be actually the case. We have in the British Museum three Syriac MSS. containing the history of St George. They were written in the sixth, eleventh, and twelfth century respectively. A fourth MS. of great value for the text is one indicated in this paper by D, and is preserved in the University Library of Cambridge. If we compare the Coptic and Syriac versions of the history of St George as we know it from the MSS. described above, we shall see that they are to all intents and purposes identical, and that they appear to have been translated from a Greek original. It is true that the Syriac account differs in some respects from the Greek version published by Pappenbroch in the *Acta Sanctorum*; nevertheless, making allowance for variant readings in the Greek MSS., it is quite clear that these two versions are the same. The Syriac version is simpler in form, and has less of the miraculous in it than the Coptic; and as the Syriac MSS. are older by three centuries than any Coptic MSS. known to us, we may assume at once that the additions in the Coptic version were added from the imagination of the scribe. As the Coptic version of the story has already been published by the present writer,

it will only be necessary here to give the Syriac text of the history with the variant readings of the four MSS., together with an English translation of it.

This translation was read, and some observations were made by Mr Budge, and comparisons drawn between it and the myth, common to so many nations, of the combat between light and darkness.

Mr CHURTON observed that the legends of St George the Martyr assumed such a variety of form that it seemed impossible to ascribe them all to one origin. Canon Maclean, of the Archbishop's Mission to the Nestorians or Eastern Syrians, had been making translations from their *Euchologion*, and amongst the features of a very scanty Hagiology, including the commemoration of the seven Maccabean martyrs and a few other saints, a conspicuous place was given to St George the Martyr, which was a striking evidence of the widely-extended influence of his name.

MONDAY, *March 3*, 1890.

Professor Hughes, M.A., President, in the chair.

The following new Members were elected:

Rev. John Reginald Harmer, M.A., Corpus Christi College.

Robert Forsyth Scott, Esq., M.A., St John's College.

Alfred Smith, Esq., Trinity Street.

The following antiquities were exhibited:

By J. H. Taylor, M.A., Trinity College:

A pendent dial. Two Bactrian and ten Hindú coins from Benares.

By Mr A. G. Wright:

A gold coin found in ploughing near Great Malvern.

This was explained by Mr Jenkinson as having been probably struck in North-Western Gaul.

By Rev. S. S. Lewis, M.A., Corpus Christi College:

Six Gallic gold coins, illustrative of this coin.

The Rev. W. H. SHIMIELD, Rector of Wendy, Cambridge-shire, made the following communication:

ON SHENGAY AND ITS PRECEPTORY.

ABOUT half a mile westward from the small village of Wendy, on the road to Guilden Morden, and in the pleasant pastures of Shengay, may be seen the site of a once celebrated Preceptory of the Knights of St John of Jerusalem. Though

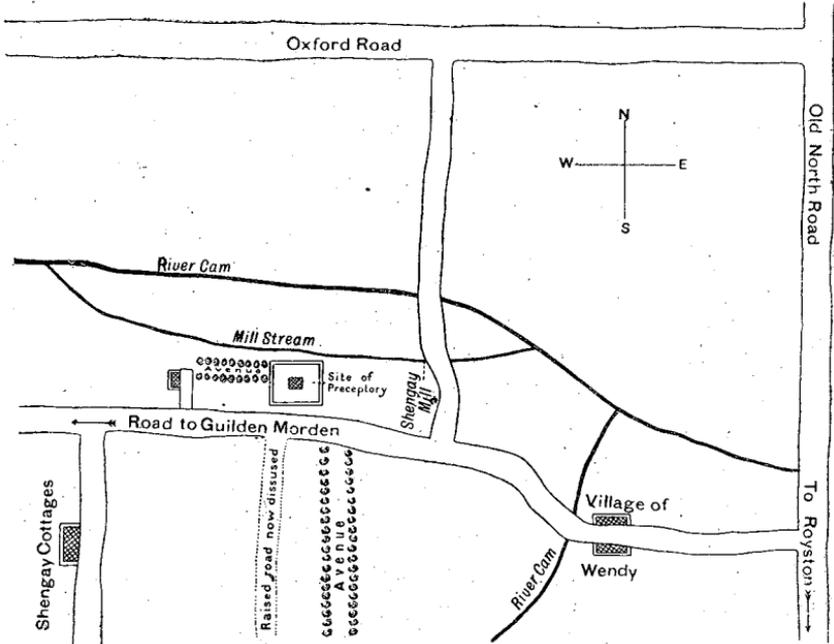


FIG. 1. Rough plan of Shengay and its neighbourhood.

it must have been an establishment of large dimensions, as it was certainly of great ecclesiastical importance, no traces of its buildings now remain, nothing is left to testify to its existence but the dry moat which surrounds the site, the inequalities of the ground caused by the removal of the foundations, and the avenues of trees which mark the former approaches to it. The moat encloses a grassy space about 200 yards square, and was probably fed by the stream which has been diverted from the Cam, and runs close past the site, on the north side of it (Figs. 1, 2).

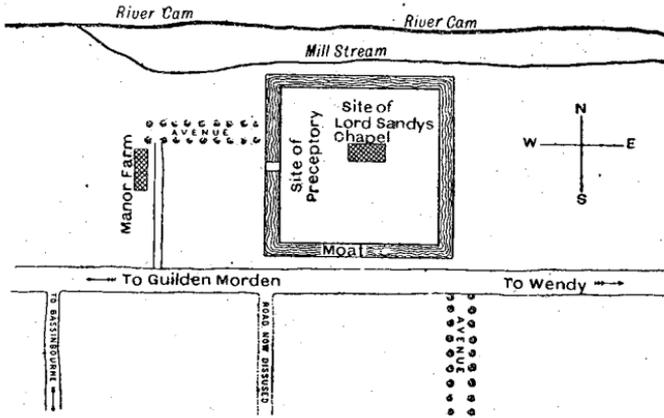


FIG. 2. Shengay: Site of Preceptory.

Though Shengay retains some of its ancient ecclesiastical prestige in giving its name to a Rural Deanery in the Arch-deaconry of Ely, it has now neither church nor chapel nor burial-ground, and no ecclesiastical revenues whatever. It has practically been disestablished and disendowed, and its people are left to the voluntary ministrations of the Rector of Wendy.

After several years' search and enquiry, I have been unable to discover any record of the architectural features of the Preceptory Buildings, and I can only suppose that they were on the same plan as the other Hospitals of the Order built at the

same period in other parts of England. Apologizing, therefore, for the poverty of the material for this paper, I will ask your indulgence while I lay before you, chronologically, the various scraps of information I have been able to collect from various sources.

Dugdale, enumerating the possessions of Algar, Earl of Mercia, has the following passage:

“Of the Lands which this Earl *Algar* did possess in King *Edward* the Confessors days, these are Recorded in the Conquerors Survey; viz... Lidlinton, Mordune, Scelgy, Melleburne, Everesdone, and Badburgham in Cambridgeshire...”¹

Roger de Montgomerie, afterwards Earl of Arundel and Shrewsbury, a Norman and kinsman of the Conqueror, had at the Survey eleven manors in Cambridgeshire. To the Abbey of Utica in Normandy he gave the Lordship of Melbourn and the tithes of Shengay². In the year 1130, Sybil his daughter, who married John de Reynes³, founded at Shengay a Commandery of the Knights Templars, and bestowed on them the Manor of Shengay and other property in the county. It was dedicated in honour of the Blessed Virgin, and was held by the Templars until their order was suppressed in 1313, when it was bestowed on the Knights Hospitallers of St John.

From this time to the Dissolution many circumstances point to the importance of the Hospital, the Grand Prior of the Order in England being sometimes also at the same time Preceptor of Shengay.

In the Register of Simon de Montacute, Bishop of Ely 1337-45, we find that Walton de Middleton was instituted to Shengay on June 14, 1338, being presented thereto by Philip

¹ *The Baronage of England*. By William Dugdale, fol. Lond. 1675, i. 10. In Domesday the word is spelt Scelgei.

² *Ibid.* i. 26, 27.

³ Camden, ed. 1722, i. 479. Dugdale marries the lady to Robert Fitzhamon.

de Thame, Prior of the Order of St John in England, and on December 4th, 1349, Simon of Shengay was Prior of the Order.

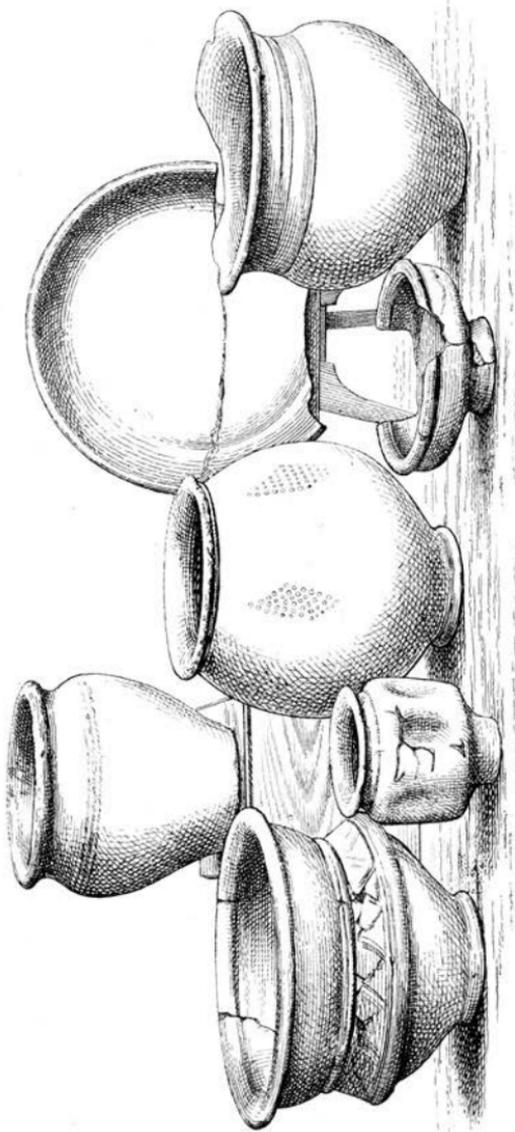
The year 1371 is a very important one in the annals of the Shengay Preceptory, for a general chapter of the Order was held there on June 12 of that year, John de Dampford being then Preceptor¹. The Chapter was presided over by Raymond de Berenger, the Grand Preceptor of the Order, and was for the purpose of receiving an account of the Lands held by the Order in England, Ireland, and "the other parts of the seas." It was again convened on October 28, the Feast of St Simon and St Jude, in the same year, and some of the Preceptors of the Principal Hospitals in the Kingdom are mentioned as being present. Among them are the following: John Paveley, Prior of the Hospital in England; John de Dalton, Preceptor of Willoughton and Beverley; Roger de Middleton, Preceptor of Lynnemore; Richard de Wirkeley, Preceptor of Egle; Robert Hales, Preceptor of Stebach and Stamford; John de Dingley; John de Dampford, Preceptor of Shengay, etc. etc. It must have been an important event and have caused a great deal of excitement in this part of the country, and in imagination we can picture the various knights and their retinues wending their way along the Old North Road, and thence through the groves of Wendy and the rich meadows of Shengay to the stately house where the Chapter was held.

From the date of this general chapter until the end of the century, the Preceptors of Shengay do not seem to have been remarkable; nor is any extraordinary event recorded in the annals of the Hospital. I have the names of some of the brethren who held offices, and they are English names. I may as well mention them with the dates of their taking office.

1378. John Cokerel of Steplemorden, Chaplain, Deacon of Shengay.

1379. June 20. Wm. Ledman, vicar.

¹ *A Description of Leicestershire*. By William Burton, ed. 1622, p. 85.



Roman Pottery found at Eldernell.

1380. Dec. 29. John Belman, do.
 1381. Dec. 8. John Ive, vicar, took oath of canonical obedience to Thomas de Arundel, Bp. of Ely. The same day Wm. Cook of Steplemorden, Chaplain, Deacon of Shingay.
 1382. Dec. 5. S. Corby on the death of Ive.
 1385. John Wesenham.
 1393. Sep. 13. John Edward.
 1402. June 21. Wm. Battle of Abington.
 1404. July 21. Thos. Peacock on Resig. of Battle. (*Mason's Book of Documents.*)

In this year, 1404, on Sept. 5th, the Preceptor Robert Dalison died. He must have been a man of some note, because he was honoured with a monument in the Chapel, and

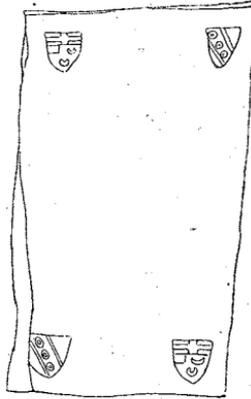


FIG. 3. Gravestone of Robert Dalison, reduced from Cole's sketch.

part of it, the gravestone without the effigy, was remaining until 1684. Cole¹ says:

"Being at the Herald's Office, by the Favour of Mr Warburton, I was shewn a Visitation for Cambridgeshire in 1684, with which were some few Epitaphs taken, and among the rest this at Shengay: viz.:

'Shingay. In the Chapel.

'Hic jacet Frater Robartus Dalizon, Miles, quondam Preceptor hujus Preceptorie de Shingey, et nuper Preceptor Preceptorie de Halston et Temple-Combe, qui obiit quinto Die Septembris Anno Domini 1404.'²... There is also tricked out the Form of his Gravestone, without his Effigies,

¹ MSS. Cole, ix. Add. MSS. Mus. Brit. 5810, f. 121 b.

² Cole thinks that we ought perhaps to read 1504. MSS. Cole, LX. fol. 92 b.

being an oblong Stone with 4 Shields at the 4 Corners, the first and last having these Arms on them, viz.: 2 Crescents and a Canton, for Dalison, with the St George's Cross in a Chief, as Preceptor of the Order of St John of Jerusalem. The 2nd and 3rd Coats are, 3 Annulets en Bend between 2 Cotises."

In the Chapel Windows, says the MS. Visitation, are 4 Escocheons.

1. Gules, a Lion rampant Or, debruised by a Bend, Sable.
2. Blue, a Bend engrailed, Ermine.
3. Argent, on a Chevron Gules, a Crescent for a Difference inter 3 plates, Sable.
4. Gules, a Chevron Ermine and Border engrailed, Blue.

In Shingay Hall 3 Coats.

1. The Cross above, Sable a Chevron engrailed int. 3 Plates each charged with a Pale, Gules. Impales Argent a Bugle Horn inter 3 Griffons heads erased, Sable. Greene impaled by Docwra.
2. The Cross and 4 Coats below it. 1 and 4, a Chevron inter 3 Pheons: 2 and 3, a Cross.
3. Gules, the Cross, Argent. Under it 1st and 4th a Chevron inter 3 Garbs. 2nd and 3rd Blue Frettè, Argent, and on the Sides of each of them is wrote obliquely "*Sane Thele Otheos.*"

This motto evidently puzzled Cole, and he adds:

"As to the motto I can say nothing more than that on the great Beam of the Kitchin Chimney at Balshall in Warwickshire, (belonging also to the Hospitallers,) is cut in Wood a chevron engrailed inter 3 Fermeaux, and in Chief a Jerusalem Cross, with this Motto, *Sane Baro*¹ which may lead to explain the other²."

In passing, I may note that in 1524 Thomas Dalison, steward of Shengay, was the recipient of a very useful, if not a romantic, legacy. Sir John Thorney, chantry priest of Clopton, by will dated 10 Jan. in the above year, left him 10s. and a pair of Fustian blankets; and "to Helen Janewaye of Shengay 4*d*³." There are still several Janeways living at Shengay, doubtless the descendants of the fortunate Helen aforesaid.

Cole also quotes "Mr Loyer's small MS." noting the same

¹ Professor Hughes, President of the Cambridge Antiquarian Society, suggests a probable solution of the motto, which is that it was Greek, and that the Greek E was taken for S. He reads it thus, 'Εάν ἐθελῆ ὁ θεός, which is intelligible.

² Cole cites Dugdale's *Warwickshire*, ii. 969.

³ MSS. Cole LX. Add. MSS. Mus. Brit. 5861, fol. 92.

arms in the Hall of the Preceptory in his time, and "this Inscription or Motto, at most places in the Windows *Sane thele otheos*, set in oblique manner."

Cole adds, of his own observation :

"In the Hall Window is still remaining St George's Cross viz. G. a Cross A. and this Motto in a Scrole sideways or obliquely: *Sane Thele Otheos*. This Hall and some other old Buildings joyning to it, and the new small House, was part of the old Commandery and stands at the West end of the Chapel¹."

No hint is given as to whom these arms belong. No. 3 in the Chapel are evidently Sir Thomas Docwra's. Those in the Hall all belong to Brethren of the Order, as shewn by the Cross in chief. The 1st are those of Docwra quartered with Greene, while No. 3 are those of Sir Thomas Sheffield quartered with Lound of Butterwicke in Lincolnshire. Of these two Preceptors of Shengay, Docwra and Sheffield, we know that the former was Lord Prior of St John of Jerusalem, and was probably Preceptor of Shengay first, as he was a Bedfordshire man. There was also a family of that name at Bassingbourn, and in East Hatley Church there is a monument to Sir Roger Docwra, who married Elizabeth, daughter of Ed. Brockett, of Brockett Hall. It originally had two brasses of him and his wife. His brass is gone but his wife's is left. His arms, the same as those which were at Shengay, were at the first and fourth corner, his wife's at the second, and his impaled with his wife's at the third. Doubtless he was a relative of Docwra the Preceptor of Shengay. In 1870 the Postman at Guilden Morden was a Docwra, and at Shepreth there is Docwra Manor. Doubtless it was a local family. While Prior of the Hospital of St John by Clerkenwell in London, he finished the rebuilding of it, as it had been nearly destroyed by fire in 1381 by the rebels under Wat Tyler. His arms were carved in stone over the great gate, and bore the date 1504.

Sir Thomas Sheffield, Grand Seneschal of Rhodes, was

¹ MSS. Cole, *ut supra*, p. 123.

Preceptor of Shengay in the year 1518. He seems to have built a chapel at Wendy, for in the MS. Visitation, dated 1684, before quoted, in a few notes taken in some churches in Cambridgeshire, the following are mentioned as being in a window at Wendy, being the arms of Sheffield already described as existing in the Preceptory of Shengay. At Wendy this inscription was added :

“Orate pro bono Statu Thome de Sheffeld, Militis, Magni Seneschalli Rhodi ac Preceptoris Preceptorie de Shengay ac Beverley qui istam Capellam de novo prima fundatione reedificavit in Anno 1372¹.”

But whatever might have been the glory or usefulness of the Shengay Hospital, it was soon to cease. The cloud which had long threatened the religious houses soon broke, and in 1538 the Preceptory shared the fate of the rest, and was suppressed, and its lands and possessions handed over to the king's use. It was worth £176. 4s. 6d. at the suppression, and was bestowed by the king upon Sir Richard Long, Master of the Hawks².

It passed thence to Henry his son, who died 15 April, 1573, “leaving alive at the time of his death Elizabeth his sole daughter and heir³.” She married William Lord Russell, Baron of Thornhaugh, son of Francis Russell, Earl of Bedford⁴. William Russell died 1663, and his son and grandson suc-

¹ MSS. Cole, *ut supra*, p. 118. This inscription was copied at the Herald's Office by Browne Willis, who adds : “or 1472, for the Date is blind.”

² I suppose it was before the suppression that the following curious custom prevailed. Mr Rand's Q^o MS. 1773, July 7, says : “In ancient times they had a cart there called a ffairy cart, with which they fetched those from Cambridge that were executed, and buried them there; such blind devotion they imputed to that place.”

³ From his tomb in the Church of S. Andrew, Wardrobe, London.

⁴ By inquisition taken at Cambridge 15th December, 10 James I., the Jury found that Elizabeth Lady Russell (daughter and heir of Sir Henry Long, Knt.), wife of William Lord Russell, Baron of Thornhaugh, then living, died on the last of March (9 Jas. I.), possessed of the Manor of Shengay in Cambridgeshire, leaving Sir Francis Russell, Knt., her son and heir, then of the age of 21.

cessively inherited the title, but enjoyed it only a short time, the latter dying in 1669. "Sir William Russell, son and heir of Sir John, having ruined his fortune by raising troops at the Revolution, sold his estate at Chippenham to the brave Admiral Russell (nephew to William Duke of Bedford), who for his splendid victory at La Hogue was created Baron Shengay and Earl of Orford¹. The admiral built a splendid mansion at Chippenham, where he entertained George I. 4th October, 1717. By his will bearing date 1727 he bequeathed his estates to his niece, whose daughter and heir married Samuel Sandys, Esq., of Ombersley in Worcestershire" and thus the Shengay estate passed into the family of Sandys². Mr Sandys was created a Peer in 1743. From Lord Sandys, the manor of Shengay passed to his daughter, the Marchioness of Downshire, thence to the Hon. Thomas Windsor, and thence to Lord Hardwicke by purchase.

Glancing back at the fate of the Preceptory buildings after the Dissolution they seem to have gradually fallen into ruins, and the cure of the souls of the people of Shengay was handed over first of all to a stipendiary curate, and afterwards, doubtless for purposes of economy, to the vicar of Wendy. Some acknowledgment of the responsibility of the Lord of the Manor to provide for the spiritual needs of the people was made by Lady Dorothy Russell, for in one of the old Registers at Wendy the following is entered on a fly-leaf:

"Aug. 10, 1656. A true note of four acres of arable land in Wendy, set over and confirmed by Lady Dorothy Mortimer and Francis Russell, sometime Baron of Thornhaugh, and lastly Earl of Bedford, to the Vicar of Wendy, in part for the Composition due from Shengay to the Vicarage of Wendy."

Then follows a description of the several half acres of the land making up the four acres with their boundaries and posi-

¹ Cole says his arms were in the east window of the Chapel with the date 1697, he supposes the date of the building of the Chapel.

² Lysons' *Cambridgeshire*, p. 167.

tion. This entry is signed, Seth Pavy, Vicar, and John Loudon, Churchwarden.

The redoubtable Dowsing in his Diary says of Shengay :

“1643 Mar. 15. At Shingey a Chapell of Mr John Russells. There was a Crucifix and 3 of the Marys with her Children, and 12 Pictures more.”

Whether these were demolished or spared, history saith not, but it would seem that at least the escutcheons in the windows were spared, as the MS. Visitation of 1684 describes them as then existing. I have come to the conclusion that the Hall and original Chapel were pulled down in 1697, and that the

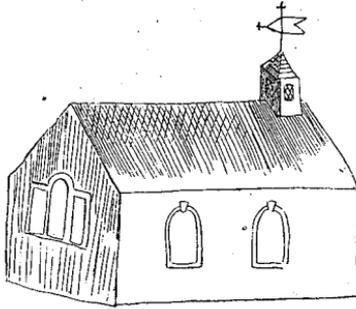


FIG. 4. Reduced copy of Cole's Sketch of Shengay Chapel.

glass was either destroyed in the process or carried away. A new small Chapel was then built on the site by Lord Sandys. Cole¹, under date April 14, 1747, describes this Chapel as it was then, and gives a sketch of it, which I have reproduced (fig. 4):

“This is only a small Chapell consisting of one Room paved with black and white Marble about the Altar which is on one Step: the rest with free Stone. The Pulpit stands on the South Side between the two Windows. The Church or Chapel has only one small Bell in a little Turret at the West End. There are no Inscriptions or Monuments in or about the Church which stands close to a new House by the old Commandery. It is only a Curacy and dedicated, at least the old one, to the Honour of the Blessed Virgin and belonged antiently to the Knights Templers of this Place. It stands in the Archdeaconry of Ely, and gives Name to the Deanery, and is in the Hundred of Armingford. My Lord Sandys is

¹ MSS. Cole, *ut supra*, p. 122.

Patron of the Church. The Atlas in Cambridgeshire p. 239 thus speaks of it: 'Shengay by which the River *Cam* runs northward with a crooked Stream. Here are the most pleasant Meadows of the country...'

In the East Window of the Venetian Order are the Arms of the Earl of Orford and Baron of Shengay viz: A. a Lion rampant G. on the Shoulder a Mullet for Difference, on a Chief S. 3 Escallops A. impales Russell. Supporters; a Lion on the Dexter and an Antelope on the sinister side both G. the antelope horned and gorged with a Ducal Coronet O. Motto *Che sara sara*, and this Date 1697. I suppose the time when the Chapel was built. Over all an Earl's Coronet."

In the early part of the last century this Chapel remained intact, because I find in the Wendy Registers that a marriage was solemnised in Shengay Chapel in the year 1713, and again another in 1716. But the parish of Shengay having neither benefice nor ecclesiastical endowment, the Chapel became disused, and as a natural consequence fell into ruins. Some part of it remained about 70 years ago, but the late Lord Hardwicke cleared away every vestige of it, and the site is now covered with grass.

The new house mentioned by Cole is now what is called the Manor Farm House; it is built in the plain modern style and a few small parts of the stone-work of the windows of the Preceptory are built into the wall of the stable. One of the labourers says that in his youth he carted away many loads of broken stone-work from the site of the Preceptory, and that the material was deposited in the farm yard. His father told him that he carted away the bells to Gransden, but I can learn nothing of them there.

Dom F. A. GASQUET made the following comments:

The records of the Suppression of the Knights of St John appear to be most scanty, and (except for one or two documents in the Record Office) nothing apparently exists in the public archives. The preceptory must not be considered as a religious house with *common* life. Probably, with the exception of the London House, preceptories were very small, and resembled the cells of the alien priories, or the granges of the greater Monastic houses. One or two Knights with a chaplain and a few servants constituted the entire household; the management of the estates belonging

to the Order was the chief object of their residence. The volume on the Knights Hospitallers by Kemble and Larking in the Camden Society's publications gives a very good picture of their life and state in the 14th century.

The Rev. E. G. WOOD, B.D., made the following communication :

NOTE ON THE CULTUS OF S. GEORGE OF CAPPADOCIA AS PATRON SAINT OF ENGLAND.

ATTEMPTS have been made to shew that a special cultus of S. George of Cappadocia existed in England even in the pre-Norman period; Papenbroch, Selden, Dr Smith in his edition of Bede's Martyrology (Cambridge 1777), and Heylin in his life of the Saint have all done so. It cannot be said that their efforts are very successful, or really go beyond shewing that in common with the rest of Christendom the Anglo-Saxon Church esteemed S. George highly. One great argument employed has been that in Bede's Martyrology the name of S. George stands alone on April 23; and that this, it has been urged, would seem to indicate that in *England* he was so specially venerated that no other name, as in other Martyrologies, was allowed to appear on that day. This consideration, however, is of little weight, first because the Martyrologium Vetus Romanum, contemporary with Bede's, itself has S. George's name and none other on April 23, and Rabanus Maurus commemorates only S. George; secondly, Bede's idea, as expressed briefly by himself at the conclusion of the Ecclesiastical History, seems to have been to give only the names of martyrs whom he believed to have some genuine history, and the structure of the Martyrology bears this out. Many days are vacant, and many besides Ap. 23 have only one name, e.g. Jan. 18, S. Prisca, and June 15, S. Vitus; other Martyrologies containing many names on those days. The names of both the Saints just mentioned

are entered exactly as S. George's is; but there is no pretence for saying there was any special cultus of either of them in England. An examination of the Leofric Missal does not, except in one MS., disclose anything pointing to a special devotion to S. George. Indeed in the Calendar his name appears not among the 34 greater feasts of Saints marked F. but among the 77 lesser marked S. The one exception is the Robert of Jumiègne MS. now at Rouen, and which undoubtedly was brought from England in the Conqueror's time. In that the names of S. George, S. Benedict, S. Martha, and S. Gregory are inserted in the Canon of the Mass after S. Lawrence. The most probable origin of the genesis of the patronal cult of S. George in England is, as regards substance, the fact of his general recognition in Europe as Patron of Soldiers, and, as regards time, the period of the Crusades and the belief in his apparition to Cœur-de-Lion. The *Ordo Romanus*, a document dating from the eighth century, is witness to the fact of his being venerated as the spiritual patron of the military art. In the order for the Consecration of a Knight the prayer at the girding on of the Shield is "by the merits of Thy Martyrs and Soldiers, Maurice, Sebastian, and George grant to this man victory against his foes." Selden cites an old French ceremonial in which the form of knighthood simply consisted in the words, "Je te fais Chevalier au nom de Dieu et de Monseigneur Sainte George." Jacobus de Voragine in the Golden Legend quotes John of Antioch as relating the apparition of S. George to the Christian army besieging Jerusalem. The Black Book of Windsor preserves the legend of a similar apparition to Richard I., and the evidence for the fact of the latter having repaired the ancient Church at Lydda, dedicated to the Saint, seems fairly trustworthy. We may therefore without much risk conclude that the Crusaders would bring back with them to England a certain enthusiasm for S. George. It has been alleged that the Council of Oxford under Langton in 1222

established the festival of S. George, but there can be little, if any, doubt that the Canon ascribed to that Council in the *Collectio Regia* containing a list of festivals is not genuine. No English MS. of the Acts of the Council contains it, nor is it cited by Lyndwood in the title *de Feriis*. The feast of S. George does not occur in the Consuetudinary of S. Osmund in its original form, nor is it included in the list contained in Archbishop Islip's Constitutions (1350). But the time was approaching for a formal recognition of the position which popular devotion was gradually according to S. George. The wars alike of the first and the third Edward had much to do with this; their military glory was identified with the national life. The latter, in establishing the Order of the Garter, had chosen S. George as its patron. He is said by Thomas of Walsingham to have invoked the Saint, together with S. Edward, when pressed in a certain encounter during the siege of Calais by the French (Hist. in Rolls Series, i. 274), "Ha! S. Edward, Ha! S. George." It may be suggested that this invocation marks a transition. Doubtless the name of S. Edward had been that most frequently in Englishmen's mouths as a national saint. Here he is put before S. George. Under Archbishop Arundel, at a synod held at S. Paul's in 1399, the clergy presented a petition desiring that "the feast of S. George the Martyr, who is the spiritual patron of the soldiery of England, should be appointed to be solemnized throughout England and observed as a holiday, even as other nations observe the feasts of their own patrons" (Ex. Reg. Arundel, Wilkins III. 241). He is only, it will be observed, spoken of as being as yet recognized as military, not as national, patron. The matter however dropped through, to be revived under Archbishop Chichele at the beginning of the next reign, that of Henry V. The Constitution establishing the feast is in Lyndwood, Lib. II. Tit. 3, *De Feriis*, cap. 4, also in Wilkins III. 376 (Ex. Reg. Chicheley, II. 214 a.) It is ordered that the feast be observed both by

clergy and laity as a "greater double" with abstinence from all servile work, even as on the feast of Christmas, and that all should come to church and pray for the Saint's patronage, '*tanquam patronus et protector nationis specialis*,' and especially '*pro Rege et Regni salute*'; and this was to be observed for all future time. Lyndwood in his glosses on the constitution remarks that it was adopted at the express instigation of the king on the eve of his departure for Normandy. He also remarks that though ceremonially the Feast was not put in the highest rank (viz. that of principal greater doubles, which were only Christmas, Epiphany, Easter, Ascension, Whitsunday, the Assumption, and the Patronal and Dedication Festivals of a Church) yet that by reason of the command to abstain from servile work it was made practically equal to them. This constitution may then be regarded as the formal recognition of S. George as the National Patron. Devotion to him as such rapidly spread. The *Liber Metricus* of Thomas of Elmham¹ ascribes the victory of Agincourt to S. George:

O Christi genetrix O miles Sancte Georgi
Sub quibus alma viget Anglia fertis opem.

cap. 26.

Cernitur in campo sacer ille Georgius armis
Anglorum parte bella parare suis
Protegit hic Anglos victrix manus altitonantis
Non nobis sed ei gloria tota datur.

cap. 40.

Thenceforth "S. George for Merry England" was the cry of the nation as well as of her soldiery down to 1552, in which year the Grey Friars Chronicler relates that its observance was interdicted.

It may be noted that the rank assigned to the festival in Chichele's constitution, is ignored by the printed copies of the Sarum Books. This does not necessarily indicate that the day

¹ *Memorials of Henry the Fifth* (Rolls Series), 1858, pp. 79—166.

was not observed as that decree prescribed. We have in fact evidence of its being so observed¹.

The Statute of that year however (5 and 6 Edward VI. c. 3), while abolishing the civil obligation of making holiday except on certain specified days, made in its last clause a special exception for the Knights of the Garter in regard to S. George's day. It appears, however, from the Windsor Register, that the zeal of the Knights themselves for the "new learning" led to their enacting a private statute abolishing the observance of the day by the Order. This statute was expunged two years after, and the feast of the Saint restored to its position as the great festival of the most noble Order.

Canon Scott added the following observations:

In an article contributed to the *Transactions of the Royal Society of Literature* (Second Series, Vol. VII. p. 132), Mr John Hogg speaks of a Greek inscription copied from a very ancient Church, originally a heathen temple, at Ezra in Syria, dated A.D. 346, in which S. George is spoken of as a holy martyr. This is important testimony, as at this very time was living the other George (Gibbon's "*Bacon-seller*"), the Alexandrian bishop (d. 362), with whom the Saint is sometimes confounded.

Selden (*Titles of Honour*, Ed. 1672, p. 672), speaking of the Saxon Martyrology in Corpus Christi College, Cambridge, says that he doubts St George's name being first taken under Edward III. because, "in a most antient Martyrology peculiarly belonging to this Kingdom, he is the only Saint mentioned for the three and twentieth of *April*, though both in the *Greek* and *Latin* Martyrologies there be divers more beside him on that day. Unless there had been singular honour given him from this Nation, why should his name alone be so honoured with it?"

Lingard says that the name of S. George came in the Canon of the Anglo-Saxon Mass.

¹ *Chronicle of the Grey Friars of London*. Ed. Camden Society, 1852, p. 74.

MONDAY, *May 5*, 1890.

Professor Hughes, M.A., President, in the chair.

The following new members were elected :

Samuel Carrington Craxton, Esq., St John's College.

Rev. William Henry Shimield, Rector of Wendy.

Professor Henry Sidgwick, Litt.D., Trinity College.

Mr F. LATCHMORE, of Hitchin, exhibited a collection of British coins, found chiefly in this district and around Hitchin, upon which he commented as follows:

Professor Hughes, after seeing my collection of British Coins, most of which are local ones, suggested that the place of finding and a description of each would be interesting to your Cambridge Antiquarian Society, especially as this portion of North Herts. and Beds. borders on the county of Cambridge-shire. The metal of the coins is of gold, silver, copper, and tin. The localities where they have been discovered are near the following places:—Huntingdon, Hitchin, Holwell, Stondon, Leagrave, Shefford, Clifton, Arlesey, Langton, Girtford Bridge, Sandy, and Potton, in Beds., and Haslingfield, near Cambridge. I will commence with the inscribed gold coins, and the references I shall make will be to the valuable work by Dr Evans on 'Ancient British Coins.' I have had most of the plates copied by hand by my friend Mr Harold Gatward, and numbered for reference. Nos. 1 and 2 AV are from Leagrave, near Luton. The former has for obverse the legend TASICO RICON, on a tablet composed of corded lines, on reverse no legend, a horseman to left with sword and shield. No. 2 AV has for obverse an ornament composed of two crescents, back to back, and on the reverse a horse, to the right, trampling on a bough. Legend, ADDEDOMAROS. The coins of these two kings, Tasicovanus and Addedomaros, are frequently discovered together. With them was ploughed up in the same field a

specimen of the type figured as No. 5 AV, with a plain obverse, and on the reverse a rude, disjointed horse. No legend. No. 3 AV was found near Potton; and is a well-known type of Cunobeline, obverse an ear of barley or wheat with the legend, CAMV(*lodvvn*). Reverse, a horse galloping; legend below, CVN. No. 4 AV is uninscribed, and was found near Huntingdon. Obverse, rude, laureated bust; reverse, disjointed horse. This type is widely distributed through the southern counties, and presents as debased an imitation of the gold staters of Philip of Macedon as can be imagined. Dr Evans considers these rude types of gold and silver as amongst the latest in the British series. I have another which has not been published, and which was recently found at Shefford, Beds. On this specimen the wreath has almost the appearance of an ear of wheat. No. 6 AV is also uninscribed. A specimen resembling this was found at Sandy, and came into my hands. The obverse was not quite plain, but had the appearance, upon a raised band, of two letters. It was thought by the authorities of the British Museum to be a connecting link between the inscribed and the uninscribed series. Dr Evans, however, in whose possession it now is, writes me: 'There are no real letters on the coin, and I have not ventured to assign it to any British king.' On many of these coins there is on the obverse, in place of a raised band, a sunk tablet, on which part of the king's name appears. No. 7 AR is of silver, and belongs to the Iceni, whose coins are generally found in Norfolk and Suffolk, sometimes in Cambs. This was sent to me, from Hertford, and said to have been found at that place. It is uninscribed, and strongly resembles some Gaulish coins I have seen. Some of these silver coins are inscribed, and use has been made of the legs of the horse to form the letters in a sort of monogram. The inscribed British copper coinage is of excellent fabric, but the metal is frequently much corroded. The coins of Cunobelinus are not uncommon in this district.

No. 1 Æ has on the obverse head of Cunobeline, legend, 'Cunobelinus Rex.' Reverse, 'Tasciovanus F' and a centaur blowing on a horn. This specimen is from Sandy. I have had no less than three others from near here; from Baldock, Arlesey, and Langford, of this type. On the specimen from Baldock the head of Cunobeline strongly resembled an old head of Tiberius on a denarius of that Emperor. No. 2 Æ:—A specimen of this interesting coin was brought to me from Walsworth, near Hitchin, by a labourer, who found it in his garden adhering to a root of horseradish. Obverse, helmeted head; legend, CUNOBELINI. Reverse, a sow; legend, TASCIOVANII. A flat horse-shoe, of the type frequently found in Roman camps, was dug up at the same place. An old road joining the Icknield Road passes the spot. No. 3 Æ:—I have two specimens of this type, one from Sandy, in perfect state, the other from Clifton, Beds., much corroded. Obverse, a horse and rider, with spear and shield; legend, CVNOB. Reverse, a soldier standing with spear and buckler; legend, TASCIOVANTIS. I had another of the same type from Sandy. No. 4 Æ is also from that place. Obverse, VERLAMIO, in the angles of a star-shaped ornament; reverse, a bull. This is in a very poor state. The type has been described by Akerman and other writers, who consider it to have been struck at Verulam. This type and also many others of the series are no doubt derived from well-known reverses of the early Roman emperors. A bull was a favourite subject with the moneyers of Augustus. No. 5 Æ was found at Langford, near Biggleswade. Obverse, rude head; reverse, a hippocampus, beneath the letters 'VIIR.' Dr Evans considers this also to have been minted at Verulam. No. 6 Æ was found at Haslingfield, near Cambridge, last autumn. The bull butting on the reverse is done with spirit, and the general style of this type is equal, if not superior, to Roman imperial coins of the period. Obverse, head of Cunobeline; legend, 'Cunobelinus Rex.' Reverse, 'TAS,' a bull butting. No. 7 Æ is

also inscribed: but on the various specimens that have been examined the legend is not legible. This coin is much dished, and strongly resembles one of the small coins of Alexander the Great, with head-dress of lion-skin. On the reverse also the figure seated might pass for Jupiter, as on coins of that king. Nos. 8 and 9 Æ on my card are of very similar type. I have had several specimens of each from Sandy. The one now in my collection is from Holwell, Beds., near Hitchin, and is No. 8. Dr Evans thinks that this and several more of the apparently uninscribed series may, after all, turn out to have legends, as in many cases the die has been much too large for the metal of the coin. Scarcely two coins in this way are alike; devices appearing on one which are quite out of the field on the other. No. 9 is a coin of tin, or some metal in which tin predominates, and was found at Girtford Bridge, Sandy. This curious-looking coin resembles a button or ornament, and has been cast probably in a mould of wood. This is the rudest of the whole series, and has for obverse a helmeted head and an animal of some sort, which, if a horse at all, is most akin to that upon which clothes are hung. I had a precisely similar specimen from Sandy, and several others have been discovered near this place. What relation they bore to the coinage in the other metals is an interesting question. That they were in circulation at the same time, and also amongst the latest used before the Roman invasion, is equally certain. No. 10 Æ is one of the commonest coins of Cunobeline. Obverse, Pegasus; legend, CVNO. Reverse, Victory slaying a bull; legend, TASCL. This was found near Arlesey, Beds. No. 11 Æ is also a well-known coin of Cunobeline. Obverse, head of Cunobeline; legend, CUNOBELINI. Reverse, a figure seated with a hammer at work on a vase; legend, TASCIO. This is in very fine condition, and the fabric is fine also. It was found near Biggleswade, and has been engraved and described by Camden and all the old writers. No. 12 Æ was found at Stondon, near Shefford, and is not now

in my collection. The curious feature about this small coin is the clumsy proportions of the horse on the reverse. I must here mention a coin in gold, No. 7 AV, which I have omitted. The obverse is of a very uncommon kind in the British series,— a flower of four pointed leaves. The reverse has a horse prancing, but no legend. This was found at Girtford Bridge, Sandy, and is of very red gold, much dished and about twenty grains in weight. From numismatic evidence, Sandy must have been an important place in the Roman times, but not much evidence exists of an early occupation (Roman) of this British station. In the sand-pit at the Railway Station were discovered some years back a heap of round stones, which had been carefully selected and were of equal size. They are supposed to have been used as sling-stones. They were buried some feet below the surface. The greater number of Roman coins picked up at Sandy are from the reign of Valens to that of Arcadius, a great many of them in brass, but mostly in very poor condition, from the friction of the sandy soil. In conclusion, I may point out that, in nearly every instance, my coins have been found in the localities in which they previously circulated during the reigns of Cunobeline, Tasciovanus, and Addedomaros, whose subjects must have possessed a degree of civilization with which they certainly have not been credited by modern historians. The Britons, who used the coins we are constantly finding on their ancient stations, were not naked savages, and were at least as civilized as their neighbours, the Gauls. Since writing the above another British copper coin has come into my hands, which may be seen in Plate G, No. 9, 'Evans' British Coins.' I think that only one other specimen is known, and is in Dr Evans's collection. The head on the obverse is a singular one, and described as almost Peruvian in type. The reverse has an eagle devouring a serpent. It is uninscribed, and was found near Baldock.

The Rev. E. G. WOOD, B.D., made the following communication :

ON THE FORMATION OF THE ANCIENT DIOCESE OF ELY.

It is usually said that the ancient diocese of Ely, as existing until the present century, and comprising Cambridgeshire and the Isle of Ely, was formed out of the diocese of Lincoln in the reign of Henry I. and during the episcopate of Remigius, the first Bishop of Lincoln. It would however seem, from a careful examination of facts and documents, that this statement was not an accurate one. No doubt the chroniclers from Eadmer onwards made that statement. The question is, Are they right? Do the charters and the facts of the case support them? If not, then, the chroniclers notwithstanding, we must come to some other conclusion. Reference to the charter granted to the Monastery of Ely by Edward the Confessor shews that no bishop could exercise any spiritual jurisdiction over or on any of the possessions of the Monastery, either within or without the Isle. Unquestionably the whole Isle was exempt. Other considerations would reduce the possible northern limit of the jurisdiction of the bishops of Dorchester, the predecessors in title of the bishops of Lincoln, to the Devil's Dyke, and even with great probability to the Fleam Dyke. Certainly Lincoln (*Dorchester*) had no lands north of the latter as shown by Domesday; while even south of Fleam Dyke Ely possessed lands and manors. A probable estimate would be that while over 350,000 acres the bishops of Dorchester exercised no jurisdiction, they possibly did do so within the remaining 166,000, out of the total 416,000 which formed the area of the Diocese of Ely when first constituted, though not exclusively by any means. Hence the possible extent of territorial jurisdiction exercised by Dorchester was very small compared with that of the exempt jurisdiction. That Remigius, the first Norman

bishop, under whom the see was removed from Dorchester to Lincoln, did endeavour to exercise jurisdiction, not only without but within the Isle, is of course quite certain. But it is submitted that this was a usurpation. Certainly, as the *Liber Eliensis* discloses, abbot Simeon's submission to the claim of Remigius to have the right of consecrating him excited great indignation at Ely. His successor, abbot Richard, successfully resisted the encroachment, and was so far from recognizing Lincoln that he selected Herbert of Losinga (bishop of Norwich) to perform the solemn dedication of the new shrine of S. Etheldreda. There can be no doubt that the idea of making Ely the see of a new diocesan bishop originated with abbot Richard. He obtained the King's (Henry I.) consent, and messengers were in fact on their way to Rome to obtain the Pope's Bull of confirmation, when Richard died and the proceedings were suspended. Hervey, bishop of Bangor, having fled from his see owing to the turbulence of the Welsh, was appointed by the king to take charge of the Monastery. The next steps are recorded in a series of documents, whose genuineness has on several grounds been assailed both by Selden and by Wharton, but defended by Bentham in his *History of Ely*. These documents are (1) a letter from S. Anselm to Pope Paschal II. reciting that the diocese of Lincoln being too extensive for one bishop to efficiently perform his duty, it was desirable to found a new bishopric whose see should be Ely—no mention being made of the territory to be assigned to it. He suggests that compensation should be made to Lincoln *pro iis quæ assumuntur de...ecclesia [Lincolniensi] ad instaurandum novum Episcopatum*. And he says Robert Bloet the bishop of Lincoln was quite willing to come into the arrangement. (2) Reply of the Pope assenting, and reciting S. Anselm's words as to the size of Lincoln and commending Hervey to him as a fit and proper person to be first bishop of the new see. (3) The Bull establishing the see, and leaving the delimitation of territory to

the King, the archbishop, and the bishop of Lincoln. (4) The charter of Henry I. dated at Nottingham on S. Etheldreda's day 1108, founding the see and describing the extent of territory, and determining that the manor of Spaldwick in Huntingdonshire with its appendants Somersham and Bluntisham, heretofore belonging to Ely, was to be assigned to Lincoln by way of compensation "*pro subjectione et omnibus Episcopabilibus consuetudinibus ad supradictam Lincolnensem ecclesiam pertinentibus;*" and stating that this was done by the advice and consent of Pope Paschal. Now with regard to these documents it must be observed, first, that the statement of S. Anselm was (though undoubtedly made in good faith) misleading; it was probably suggested to him by the promoters of the scheme in order to save the *amour-propre* of Lincoln: next, that it is inconsistent with the statements of the chroniclers that Robert Bloet was violently opposed to the scheme, and there is no particular reason for doubting them as to that point. Then that if the real motive had been that stated, the obvious remedy was to erect some of the far-distant parts, e.g. Oxon. and Berks. and Bucks., into a new see, rather than the comparatively near territory indicated, the detaching (if it were really a detaching) of which could not have appreciably relieved Lincoln; lastly that S. Anselm being a foreigner would be exceedingly unlikely to be acquainted with the peculiar position, surroundings, circumstances, and privileges of Ely. With regard to the Charter it would certainly seem that the averment as to Spaldwick is open to question. For (1) no such advice is contained in the Bull, (2) the terms used are very different from those used by S. Anselm—the latter suggest merely an exchange of lands and revenues, the former compensation for loss of spiritual jurisdiction, and so savour unpleasantly of simony. It would seem only reasonable to infer that inasmuch as the hidage of Spaldwick with Somersham and Bluntisham was almost exactly equal to the hidage of the lands in Cambridgeshire belonging to

the see of Lincoln, as shewn by Domesday, the exchange was simply temporal, and proves nothing with regard to jurisdiction. This is confirmed by the fact that the Hundred Rolls shew that in the time of Edward I. the see of Lincoln had no lands in Cambridgeshire. Peter de Blois and Giraldus are neither of them trustworthy; still their opinion of the origin of the see was that it was due to political causes, the king feeling that he could deal more influentially with a bishop at Ely than with an abbot. Take that opinion for what it is worth, it is inconsistent with the statement of the documents. The more accurate way of stating the origin of the see would seem to be that it was formed by the conversion of the abbatial jurisdiction of Ely into that of a bishop, having his see at Ely; and that to the territory over which the Abbots had heretofore exercised such jurisdiction there were added portions of the county of Cambridge, over which certain bishops, including the bishop of Lincoln, and possibly before the transfer the old bishop of Dorchester, and in S. E. Cambridgeshire the bishop of London, had wielded episcopal authority.

The Rev. E. VENABLES, M.A. Precentor of Lincoln, made the following communication on the same subject.

That the diocese of Ely on its first constitution by Henry the First was taken out of the diocese of Lincoln with some additions from the diocese of Norwich, is an historical fact resting on indisputable evidence. The contemporaneous testimony of Eadmer the intimate friend of Anselm, to whom as Primate the establishment of the new diocese appears to have been chiefly due, is precise on this point, and it is confirmed by so many later authorities of weight, that, if we reject it or even regard it as doubtful, all historical evidence must be thrown aside as worthless. Eadmer's¹ words are clear: "In those days (A.D. 1109) there was a good deal of discussion about the

¹ The passage is quoted at length in the Appendix to this paper.

diocese of the Bishop of Lincoln, which was too extensive; and, inasmuch as Christian reason indicated the advisability of such a course, the King with the Archbishop and other chief men of the kingdom resolved that some territory should be taken from that diocese with which to form another bishoprick, the Cathedral see of which should be in the abbey of Ely." He goes on to say that Anselm, who was the chief mover in the matter, knowing that no new Bishoprick could be anywhere established without the Pope's consent, wrote to His Holiness on the subject. Nothing can be more definite than the words of his letter. He tells the Pope that "there is a certain Bishoprick in England, viz. that of Lincoln, the diocese of which is too extensive for one bishop to supply all those spiritual functions which can be performed by no one but a bishop—*quae non nisi ab Episcopali persona fieri queunt*—this having been taken into consideration by the king and the bishops and other magnates of the realm, they deemed that it would be for the good of the church if that diocese were divided into two, and an Episcopal see formed in a certain abbey situate in the isle called Ely, which is within the said diocese—*intra præfatam Diocesim*." He goes on to tell the Pope that "Robert [Bloet] then bishop of Lincoln had readily given his consent to this partition of his diocese, a sufficient equivalent having been made to indemnify him for the loss of what was taken from his own church to establish the new see."

Having this contemporaneous evidence from one who had the fullest opportunity of knowing the exact character of the transaction, which is fully confirmed by the letters of the Pope Paschal II., regarding the constitution of the see, and the terms of Henry's charter of foundation, it is impossible, I think, to call in question that the diocese of Ely was almost entirely taken out of the diocese of Lincoln, and that on the ground of its immense area, then extending over ten counties, being too extensive for any one bishop to administer adequately. Eadmer

also shews us that the division was the work of the king and his nobles at the suggestion of Anselm, and that the bishop of Lincoln was compensated (whether sufficiently or not, does not touch the main question) for the loss of the temporal profits of his jurisdiction over the surrendered portion.

What the portion surrendered was is clearly stated by other authorities. The Waverley Annalist, or rather Robert de Monte, whom he is copying, when recording the appointment of Hervey, by Henry I., as the first bishop of Ely, says that "one county viz. Cambridgeshire, withdrawn from the bishop of Lincoln, *subtractus Lincolnensi episcopo*," was placed under this new bishop; adding, which removes all doubt as to the term implying what we mean by a county, "there remained to the bishop of Lincoln eight counties or provinces, those of Lincoln, Leicester, Northampton, Hertford, Bedford, Buckingham, Oxford, Huntingdon¹," to which we may add a ninth, omitted by the chronicler, the little shire of mysterious origin, that of Rutland. Matthew Paris also in the same way identifies the portion of which the diocese of Lincoln was deprived to constitute the new diocese of Ely with the county of Cambridge. He writes: "On the death of Robert, who was the last abbot in the Isle, the county of Cambridge, being withdrawn from the bishop of Lincoln, was subjected by diocesan law to this new prelate²."

I may also quote Giraldus Cambrensis, as confirming the fact of the original connection of Ely and Lincoln having been brought to an end by the strong will of Henry I., not without a hint of force being put upon a not altogether willing bishop, who had to be compensated for consenting to what he could not prevent. He writes: "In the time of Robert Bloet the church of Ely, through the will and the *violence* of the king, ceased to be a daughter of Lincoln, and that which was once a subordinate was made a chief church of cathedral rank. The

¹ *Annal. Monast.* ii. 215.

² *Matth. Par. Hist. Angl.* i. 210. *Chron. Maj.* ii. 136.

Bishop of Lincoln, however, received in exchange from the monastery of Ely a manor worth forty pounds, viz. Spaldwick with its appurtenances."

The history of Thorney Abbey supplies a subsidiary illustration of the episcopal authority exercised by the see of Lincoln over Cambridgeshire. Thorney, though within a mile or two of the borders of the counties of Northampton and Lincoln, is actually in the county of Cambridge. Before the erection of Ely into a separate see, the monastery had been subject to the bishop of Lincoln. On the constitution of the new diocese this relation ceased, and we find Henry I. writing to Hervey, the first bishop of Ely, in the following terms: "I forbid you to exact any other dues of Robert, Abbot of Thorney, and of his abbey than his predecessors were accustomed to pay to the Bishop of Lincoln...and I forbid the Abbot Robert to act otherwise to you than did his predecessor Gunther" (who it must be borne in mind was consecrated in the Cathedral of *Lincoln* on S. Peter's Day, 1082) "to Robert, Bishop of Lincoln."

It is clear from these authorities that the diocese of Lincoln contributed the large part of the new diocese, by the surrender of the county of Cambridge. The diocese of Norwich, however, was also put under contribution. This we learn, among other authorities, from the Chronicle of Abbot John of Peterborough (Sparke, p. 62). He tells us that in 1109, "on the conversion of the abbey of Ely into a bishoprick, the King made Hervey, Bishop of Bangor, the first bishop, a diocese being assigned to him, taken partly out of that of Norwich, but chiefly—*maxime*—from that of Lincoln, because that diocese seemed sufficiently large; and in order that the bishop of Lincoln might not have cause to complain that he had been unjustly mutilated, the king satisfied him with demesne lands belonging to Ely." I do not know whether the exact limits of this Norwich contingent can be laid down. To do this not by mere guess-work

but by actual documentary evidence would be one very desirable result of this discussion.

One would be glad also to have more distinct evidence of episcopal authority being exercised by the Bishops of Dorchester over Cambridgeshire before the transference of the see to Lincoln. That Remigius, by whom the see was, by the royal license, transferred, somewhere about 1072, from the banks of the Thames to those of the Witham, did not only claim but actually exercise episcopal authority within its limits, and thus regarded the county of Cambridge as a portion of the old diocese of Dorchester, is proved by his consecrating Symeon (the brother of Walkelin of Winchester, and therefore of some kin to the Conqueror) as abbot in 1082. The monks, it is true, were indignant at this recognition of an episcopal claim, in contravention of the privilege granted to the convent long years before of the abbot choosing whom he pleased to give him his benediction, but this does not affect the fact that Remigius claimed to perform episcopal acts—in Anselm's words "to do those things which no one but a diocesan bishop could do"—in the county of Cambridge, and what is more, in the isle and abbey of Ely, and that, except by the recalcitrant monks, here as ever anxious to throw off episcopal authority and assert their own independence, the claim was generally allowed.

That even within the Isle of Ely Remigius was not without authority we see from the terms of the prohibition issued by William against his claiming any novel rights there. "Defendite ne Remigius Episcopus novas consuetudines requirat intra Insulam de Ely. Nolo enim ut ibi habeat nisi illud quod antecessor ejus habuit tempore Regis Ædwardi¹." In the time of the Confessor therefore it is clear that Remigius' predecessors, the bishops of Dorchester, had rights within the Isle, though what they were is not stated.

On the next vacancy of the abbacy, Remigius' successor,

¹ Bentham's *Ely*, Appendix, V. 6.

Robert Bloet, stoutly urged his claim to confer the episcopal benediction on Symeon's successor, Richard of Bec, which Richard as stoutly repudiated. The new abbot had already given Henry, who had conferred the abbacy on him, considerable cause of offence. His refusal to be consecrated by the Bishop of Lincoln filled up the measure of his misdeeds, and he was expelled from his office. Richard at once visited Rome, and made a personal appeal to the Pope, by whom he was restored to his dignity. Thomas of Ely does not make it clear from whom he ultimately received the benediction, but it was certainly not from Bloet. This controversy between the Bishop of Lincoln as diocesan and the Abbots of Ely became the chief cause of the separation of Cambridgeshire from the diocese to which for so long a period it had belonged, and the establishment of the new diocese of Ely, a measure which, according to Thomas, Robert Bloet did all in his power to hinder, but ineffectually. The claim to complete independence of episcopal control on which Thomas dilates with so much proud confidence, and the scorn he throws on the "malignant artifices" by which Bloet sought to support his authority will hardly be regarded as proofs of the facts by those who are familiar with monastic annals and the distortions of truth with which they abound, especially when their privileges are in question. There seems, however, to be no doubt that by long standing custom the monastery *had* secured the right of calling in any bishop they pleased to perform necessary episcopal offices for the convent and its staff,—*ad sua sacrandam*—and were not bound to apply for these to the Bishop of Dorchester or Lincoln, and that the Bishop's jurisdiction within the Isle was but small. This however by no means removes it from the territorial area of the diocese.

The fact that Remigius in the first organization of his vast diocese, assigned an archdeacon with local jurisdiction to each of the other counties it comprised, but assigned none to Cam-

bridgeshire, is sometimes urged as a proof that that county did not form an integral part of his diocese, as the others did. This however is based on a misconception. It does indeed shew that the episcopal jurisdiction was so much limited in Cambridgeshire that there was no call for a separate archdeacon there, but it proves no more. The case was the same with Hertfordshire, for which no archdeacon was appointed, and the reason was alike in both. The monastery of St Albans in one county and the monastery of Ely in the other exercised jurisdiction over so large a part of its area that a separate archdeacon was not wanted. What was needed was done by the archdeacon of Huntingdon, to whom Remigius assigned archidiaconal authority over the portions of those two counties which were under his jurisdiction. As Bentham says:

“Whilst the County of *Cambridge* continued part of the Diocese of *Lincoln*, it was under the same archdeacon with *Huntingdonshire* and part of *Hertfordshire*; but the *Isle of Ely* (though sometimes reckoned as part of *Cambridgeshire*) having been always exempt from the jurisdiction of the Bishop of *Lincoln*, or indeed of any other Bishop, the Archidiaconal power thereof was vested in the Abbey of *Ely*, and was exercised by the sacrist of the Church¹.”

Nicholas, the archdeacon of Huntingdon appointed by Remigius, was still in office on the division of the see, and continued archdeacon without any diminution of his jurisdiction, but with two distinct titles and owing allegiance to two episcopal sees, as archdeacon of Huntingdon to his old Bishop, him of Lincoln, and as archdeacon of Cambridge, to the new Bishop, him of Ely. We have here another sufficient evidence that though over one portion of the county, and that a large one, viz., the Isle of Ely, the jurisdiction of the Bishop of Lincoln was nominal rather than real, the whole of Cambridgeshire was regarded as belonging to that diocese, and subject to the authority of the Bishops of Lincoln until the formation of the See of Ely.

¹ Bentham's *Ely*, p. 269.

APPENDIX.

Eadmer *Historia Nova* Lib. iv. p. 79. A (Ed. Paris 1721, fol.) p. 195, Rolls Series.

“His diebus sermo habitus est de Parochia Episcopi Lincolniensis, quæ in nimium tendebatur, eoque processit ut, quoniam ratio christianitatis id utile fore suadebat, Regi et Archiepiscopo cæterisque principibus regni visum fuerit, de ipsa Parochia sumendum quo fieret alter episcopatus, cujus cathedræ principatus poneretur in Abbathia de Heli. Sed Anselmus, quem ipsius negotii summa respiciebat, sciens præter consensum et Romani Pontificis auctoritatem novum Episcopatum nusquam rite institui posse, scripsit ei sic.”

Then follows the letter. After the customary preamble Anselm states the case thus :

* * * * “In Anglia est quidam Episcopatus, scilicet Lincolniensis, cujus Diocesis tam ampla est ut ad ea quæ non nisi ab Episcopali persona fieri queunt unus Episcopus plene sufficere non possit. Quod cum consideraret Rex, et Episcopi...ad utilitatem Ecclesiæ visum consilium est Episcopatum præfatum in duos dividere, ita ut sedes episcopalis in quadam abbatia quæ sita est in Insula vocata Heli et est intra præfatam Diocesim, constituatur, Monachis ibidem permanentibus, sicut sunt multi Episcopatus qui Monachos in matre ecclesia habent, non Canonicos. Quod libenter concedit ipse Episcopus Lincolniensis, Robertus nomine, quia pro iis quæ assumuntur de sua Ecclesia ad instaurandum novum Episcopatum in Heli, tantum Ecclesiæ Lincolniensi restauratur, ut ipse sufficiens et gratum sibi esse fateatur. Cui rei mihi, tum propter prædictam necessitatem, tum propter multitudinem prædictorum qui in hoc consentiunt, visum est ut, salva vestra auctoritate, assensum præberem.”

Matt. Paris *Hist. Angl.* (i. 210, Rolls Series).

“Defuncto Ricardo, qui fuit ultimus abbas in insula, et comitatu de Canteburgh Episcopo Lincolniensi subtracto, huic novo pontifici lege diocesana subijcitur comitatus.”

[Repeated *Chron. Maj.* ii. 136, Rolls Series.]

Giraldus Cambrensis vii. 32, Rolls Series. *Vita S. Remigii*, cap. xxi.

“Hujus (Robert Bloet) tempore, Eliensis Ecclesia per regiam voluntatem et violentiam desiit esse Lincolniensis filia; et facta est cathedraliter principalis, quæ fuerat antea subjugalis. Spaudewic tamen cum pertinentiis suis, quadraginta librarum manerium, a monasterio Eliensi in excambium suscepit.”

Chronica Roberti de Torigny: *Chronicles of the Reign of Stephen*, etc. iv. 95, Rolls Series.

“Mortuo Ricardo filio Ricardi filii comitis Gisliberti monacho Beccensi qui fuit ultimus abbas in insula Heli Henricus rex constituit ibi primum episcopum Herveum. Et comitatus unus scilicet Cantebregesire subtractus episcopo Lincolniensi subditus est huic novo episcopo. Lincolniensi vero remanserunt adhuc octo comitatus sive provinciæ id est Lincolnesire, Leicestersire, Hantonesire [Northampton], Huntendonesire, Hereforthsire, Bedefordsire, Bucinghamsire, Oxinefordsire.”

MONDAY, *May* 19, 1890.

FIFTIETH ANNUAL MEETING.

Professor Hughes, President, in the chair.

The following new members were elected :

Edward Wareham Harry, Esq., C.E., 79, Hills' Road.

Thomas Waraker, LL.D., Trinity Hall.

The following Officers were elected for the next academical year :

President: Professor Hughes, M.A., F.R.S.

Vice-President: Professor Middleton, M.A., F.R.S.

Members of Council:

Professor Jebb, Litt.D.

Rev. Professor Browne, B.D.

Rev. W. Cunningham, D.D.

Baron A. von Hügel, M.A.

Treasurer: W. M. Fawcett, M.A., F.S.A.

Secretary and Librarian: Rev. S. S. Lewis, M.A.

Auditors: J. E. Foster, M.A.

R. Bowes, Esq.

The Annual Report was presented to the Society.

The Council has the pleasure of announcing that No. XXIX. of our *Reports and Communications* (for 1886—1887) has been issued to Members; *Alderman S. Newton's Diary* (1662—

1717) and No. XXX. of our *Reports and Communications* are in a very forward state, and may be expected before the end of this month.

The *Registers of St Michael's Parish*, and a short Calendar of the *Pedes Finium for Cambridgeshire* are in the Press, and will—it is hoped—be issued in the course of the coming summer.

Nine members have retired from change of residence or other reasons; by death our Society has lost five, of whom the most notable, as an antiquary and twice a contributor to our Communications, was Mr William Marshall, for many years Town-Clerk of Ely; but the venerable Master of Sidney Sussex College, and Canon W. B. Hopkins, Rector of Littleport and sometime Fellow and Tutor of St Catharine's College (one of our earliest members), must not pass without an expression of affectionate regret.

Twenty-four new members have been elected; the Society has now on its roll 321 ordinary, 12 honorary, members.

Six General Meetings have been held, to which sixteen communications have been made by ten several members.

Last July an excursion was made to Lincoln; several Members of the Chapter, and in particular Precentor Venables, kindly exerted themselves to promote the success of our visit to the City and Cathedral.

Professor J. H. MIDDLETON described a 16th century stone-ware Jug, exhibited by the Rev. Professor Browne:

This is a beer jug of what is called in Elizabethan inventories "Cullen (Cologne) ware," and in French "Grès de Flandre."

Owing to the absence of any good British fabrique, it was very highly valued in England during the latter half of the 16th century, and jugs such as this were often mounted with costly, elaborately worked, silver lids and handles. The South Kensington Museum possesses some fine examples.

The "body" of the jug is a very hard siliceous clay, covered with a lead glaze, the peculiar mottling of which was much admired. It has a texture something like that of an ostrich's egg. It was made in this way: first the jug was "thrown" on the potter's wheel, and then thin slabs of the same clay were pressed into moulds, and fixed by some fluid "slip" on to the surface of the jug. The whole was then fired in the kiln, and afterwards fired a second time after being dipped in the glaze.

The designs on Professor Browne's jug consist of three female figures in the costume of the potter's own time.

I. Judith holding a sword and the head of Holophernes; with a scroll over her head inscribed IVDIT 1569.

II. Queen Esther standing with folded hands, ESTER HAT FICTORIA i.e. "Esther has the victory."

III. Lucretia holding a dagger to her breast; LVCRECIA A°. 1569.

Professor Browne tells me that this very interesting piece of dated Cullen ware was dug up recently in Downing Street, Cambridge.

In many cases the reliefs on this kind of pottery are similar to those used for the stamped parchment book-bindings, which were so commonly made in Germany and Flanders during the latter half of the 16th century. The three ladies on Professor Browne's jug frequently occur on these beautiful and elaborate bindings. A similar connection between designs on book-bindings and on pottery occurs on the rare (so-called) *Henri Deux* ware, which is mostly of about the same date as Professor Browne's jug.

Many of the delicate incised patterns on the *Henri Deux* pottery were actually made with the same tools that were used by book-binders, the sunk design being afterwards filled in flush with coloured clay.

Professor MIDDLETON then made the following communication.

ON A CHRISTIAN ENGRAVED GEM IN THE COLLECTION
OF THE REV. S. S. LEWIS.

BEFORE describing this very interesting gem I will say a few words on the origin of its design.

In many cases Pagan motives were adopted by the early Christians for their representations of Christ. One of these, in which Christ is represented as the Good Shepherd, is taken from an early Greek design of Hermes Psychopompus; Hermes, that is, in the character of the conductor of souls to the realms of Hades.

In Greek Art Hermes Psychopompus is represented in various ways: in one of them, the original of the Good Shepherd type, he is shewn standing, and bearing on his shoulders a ram or sheep—typifying the soul of the dead person. This type is known as Hermes Criophorus—the Sheep-bearer; Pausanias mentions an early and very sacred Criophorus statue as existing in his time at Tanagra in Boeotia, the work of the celebrated Athenian sculptor Kalamis, c. 500—460 B.C.: see Paus. IX. 21. 1¹.

Many bronze statuettes of this group have been found in various places both in Greece and Italy. In other works of art Hermes Psychopompus is represented escorting the soul in human form to the banks of the Styx, where Charon the ferryman waits to carry the ghost over the dark stream. In this scene the soul is represented as a graceful human figure,

¹ Owing to the sudden death of the Rev. S. S. Lewis, who had kindly promised to supply a cut of a coin on which the Hermes Criophorus is represented, we are obliged to omit this illustration. Coins of Tanagra with this type are illustrated by Imhoof-Blumer and Gardner, *Numismatic Commentary on Pausanias*, 1885-7, Plate x, Nos. 11 and 12.

with nothing to indicate that it is not a living person. This motive occurs on some very beautiful terracotta reliefs, and also on some of the painted *lecythi* of Attica, and Eretria in Euboea. Some recently discovered *lecythi* in the Central Museum at Athens have a different method of representation of the soul, which occurs in the often repeated subject of mourners bringing offerings to the *stele* over the grave of a dead friend.

On these the soul is represented as a minute winged figure, hovering over the sepulchral *stele*, and extending its hands towards the friend or relation who is standing by the grave.

In Greek art Death was never treated in a horrible or painful way; and among the early Christians there was the same habit of avoiding any painful subjects in their painting and sculpture.

On the Sarcophagi and in the Catacomb paintings of the third and fourth centuries the scenes of Christ's life which are selected are those which illustrate His power or His beneficence, not His Death or Sufferings. In later times the case was very different, and scenes of horror and torture of every kind became the favourite subjects for the Medieval Artists.

If the personification of Death was represented in Greek Art, Death (*Thanatos*) was treated in a graceful way, either, as on the Attic *lecythi*, as a handsome bearded man bearing the corpse of the person commemorated, with the help of *Hypnos* (Sleep), who is represented as a similar winged figure, but without a beard; or, as on the sculptured column from Ephesus, as a beautiful winged youth, differing only from *Eros* in the fact that he is armed with a sword.

Another variety of the Good Shepherd type was taken by the early Christians from the Greek or Graeco-Roman conception of *Orpheus*. In some of the earliest catacomb paintings this subject is adopted without any modification to suit its new

meaning. The Christ-Orpheus is represented as a youth wearing the Phrygian cap, seated, playing the lyre to a circle of listening beasts and reptiles of all sorts. In later representations sheep only surround the seated figure, which thus becomes more distinctly that of the Good Shepherd.



FIG. 1. Gem with a representation of the Good Shepherd, enlarged: the straight lines show the actual length and width of the gem.

On Mr Lewis' gem (fig. 1) we have the more frequent Criophorus type of the Good Shepherd, which occurs in many forms in Christian Art of the third to the fifth century. It is especially found in the following connections: on the elaborate Sarcophagi reliefs of the third and fourth centuries; on the Catacomb paintings of the same date; on terra-cotta lamps; on rings and engraved gems; and on those curious glass vessels with pictures in gold leaf, of which so many examples have been discovered in the Catacombs of Rome and Naples. Figures in the round of this type are very rare. The most perfect example is a statuette of about half life size, which was found during the excavations of the lower Church of S. Clemente in Rome. This latter figure seems to date from the second half of the third century. It is closely similar in design to the figure on Mr Lewis' gem, but is inferior to it as a work of art, being, like all the sculpture of that date, clumsy in type and coarse in execution. This is one among many examples of skill in the

lesser arts surviving long after the more important arts of painting and sculpture on a large scale had fallen into a state of decadence.

The workmanship, not only of gems, but also of coins and ivory reliefs, is, in many cases, very good even during the period of the late Roman Empire.

Mr S. S. Lewis' signet-gem is a very beautiful sard, an oval of about 1 inch by $\frac{3}{4}$ inch wide, engraved with a figure of Christ, bearded, in short tunic and long boots; bearing a sheep with curved horns on his shoulders. He stands on an anchor, emblem of Faith; two lambs leap up towards Him. Behind Him is a tree, on which three birds are sitting. In the field are two fishes—the IXΘΥΣ being the well-known emblem of Christ.

In the *exergue*, below the anchor, is a small cross on a disc.

The workmanship is unusually fine, both in proportions and details. The design is pictorial in style, and an unusual amount of the field is unoccupied.

On the whole it is the finest gem of the kind I have ever seen. From its exceptionally fine workmanship it cannot be later than the fourth century, and, if the figure of Christ had not been bearded, I should have given it an earlier date. It has unfortunately been damaged by re-polishing, which gives, at first sight, a dubious look to the gem.

In point of *technique* it is an interesting example of very skilful work with the wheel and the drill, as is described by Pliny (*H. N.* xxxvii., § 200), in an interesting passage which gives the various methods of work employed by gem-engravers, the most important being the use of tools driven by a bow and drill—"plurimum vero in iis terebrarum proficit fervor."

Perhaps the finest collection of gems of this type is that in the possession of Dr Drury Fortnum, who has written some interesting articles on them in the *Archaeological Journal*; see Vol. xxvi., page 137; Vol. xxviii., page 266; Vol. xxix., page 305; Vol. xxxiii., p. 111; and Vol. xlii., p. 159.

This collection includes many rings, either wholly of metal, or set with engraved gems, with figures of the Good Shepherd represented by the Orpheus and the Hermes Criophorus type.

Mr PIGOTT (Rector of Abington Pigotts) then read a paper on his Parish Registers, recently published at Norwich¹. These Registers date from 1653 to 1813, and consist of 4 vols.; the first three are of parchment, the 4th is of paper, and contains marriages only.

Baron Anatole von HÜGEL gave a short description of an extensive Roman refuse-pit, and of a burial-place of uncertain date, which he had excavated in Alderney during the last Long Vacation (see *Fifth Annual Report of the Antiquarian Committee*).

Samples of the pottery, glass and other objects found in the pit were shewn: also the following specimens selected from among the objects recently added to the Museum.

Three Roman fibulæ (bronze), and a number of palæolithic and neolithic stone implements from the neighbourhood of Cambridge.

Thirty-four urns, food-vessels, and cups (rough earthenware) from Muskau in Silesia.

A fine urn and a small jug (earthenware) from a Roman grave in Malta.

Fragments of figured pottery from India, Brazil, and the West Indian Islands.

A large series of stone and other implements from Egypt, South Africa, the West Indies and Australia.

A set of highly finished personal ornaments from the Solomon Islands.

¹ The Parish Registers of Abington Pigotts, otherwise Abington *juxta* Shingay in the County of Cambridge (1653—1812). Edited by W. Graham F. Pigott, Rector. 4to. Norwich. Privately printed for subscribers only by Agas H. Goose, Rampant Horse Street, 1890.

LIST OF PRESENTS

RECEIVED DURING THE YEAR ENDING

MAY 19, 1890,

AND

TREASURER'S REPORT.

BOOKS.

A. From various donors :

From W. J. Hoffman, M.D. :

Notes on Ojibwa Folk-lore. By the donor.

From Sylvester Baxter, Esq. :

The Old New World.

From Henry Littlehales, Esq. :

A list of parish-churches retaining medieval features, glass, vestments,
etc.

A Layman's Prayer-book about 1400 A.D.

From J. E. Nightingale, F.S.A. :

The Church-Plate of the County of Dorset. 8vo. Salisbury, 1889.

From S. Culin, Esq., of Philadelphia, U.S.A. :

On Chinese games with dice. 8vo. Philadelphia, 1889.

From the Editor :

The Antiquary for January, February, March, April, May, 1890.

From the Editor :

The Reliquary, Vol. III, Nos. 3, 4 ; Vol. IV, Nos. 1, 2.

From Professor Hughes :

An abridged Catalogue of the Saffron Walden Museum. 8vo. 1845.

From A. G. Wright, Esq. :

Lithographic illustrations of Dr Thurnam's *Crania Britannica*.

From Rev. W. Graham F. Pigott :

A ring-dial, exhibited by him 3 Feb. 1890 (p. 130).

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

The Botany and Entomology of Iceland.

From Captain J. G. Bourke, U.S.A. :

Mackenzie's last fight with the Cheyennes.

From Colonel Garrick Mallery, U.S.A. :

Israelite and Indian. 8vo. 1889.

From H. Phillips, Ph.D. of Philadelphia, U.S.A. :

An Account of the Congo Independent State. By the donor.

From H. E. Norris, Esq. :

Saint Ives and the Printing Press.

From Professor Browne, B.D. :

Syllabus and Illustrations for the Disney Lectures, Lent Term, 1890.

B. From Societies, etc. in union for the exchange of publications :

1. The Society of Antiquaries of London (W. H. ST J. HOPE, Esq., M.A.,
Assistant Secretary, Burlington House, London, W.) :
Proceedings, Vol. XII, Nos. 3, 4.
2. The Royal Archaeological Institute of Great Britain and Ireland
(R. H. GOSSELIN, Esq., *Secretary*, Oxford Mansions, Oxford Street,
London, W.) :
The Archaeological Journal (Vol. XLIV), Nos. 181, 182, 183, 184.
3. The St Paul's Ecclesiological Society (*Hon. Secretary*, E. J. WELLS,
Esq., Sandown House, Mallinson Road, Wandsworth Common, S.W.) :
Transactions, Vol. II, Part 4.
4. The Oxford Architectural and Historical Society (*Hon. Secretary*,
F. S. PULLING, Esq., M.A., 69 Walton Street, Oxford) :
Nothing received this year.
5. The Norfolk and Norwich Archaeological Society (*Hon. Secretary*,
R. FITCH, Esq., Norwich) :
The Streets and Lanes of the City of Norwich. By Joh. Kirk-
patrick. Fol.
6. The Suffolk Institute of Archaeology and Natural History (*Hon.*
Secretary, Rev. F. HASLEWOOD, M.A., St. Matthew's Rectory, Ipswich) :
Proceedings, Vol. VII, Part 1.

7. The Essex Archaeological Society (*Hon. Secretary*, H. W. KING, Esq., Leigh Hill, Leigh, Essex):
Transactions of the Society, Vol. iv, Part 1.
8. The Kent Archaeological Society (*Hon. Secretary*, Rev. Canon W. A. SCOTT ROBERTSON, M.A., Throwley Vicarage, Faversham):
Archaeologia Cantiana, Vol. xviii.
9. The Sussex Archaeological Society (*Hon. Librarian*, R. CROSSKEY, Esq., Lewes):
Sussex Archaeological Collections, Vol. xxxvii.
10. The Exeter Diocesan Architectural Society (*Curator*, P. B. HAYWARD, Esq., Cathedral Yard, Exeter):
Nothing received this year.
11. The Leicestershire Architectural and Archaeological Society (*Hon. Secretary*, W. F. FREER, Esq., Stoneygate, Leicester):
Transactions, Vol. vii, Part 1.
12. The Associated Architectural Societies of Lincoln, York, Bedford, Leicester, etc. (*General Secretary*, Rev. Canon G. T. HARVEY, Vicar's Court, Lincoln):
Nothing received this year.
13. The Historic Society of Lancashire and Cheshire (*Hon. Curator*, Rev. J. MANSELL, 12 Kremlin Drive, Liverpool):
Nothing received this year.
14. The Liverpool Numismatic Society:
Nothing received this year.
15. The Society of Antiquaries of Newcastle-upon-Tyne (*Secretary*, R. BLAIR, Esq., The Castle, Newcastle-upon-Tyne):
Archaeologia Aeliana, Part 36.
Proceedings, Vol. iv, Nos. 3—20.
16. The Cambrian Archaeological Association (*Secretary*, Rev. R. TREVOR OWEN, M.A., Llangedwyn, Oswestry):
Archaeologia Cambrensis (Fifth Series), Nos. 23, 24, 25, 26.
17. The Powys-Land Club (*Hon. Secretary*, M. C. JONES, Esq., F.S.A., Gungrog, Welshpool):
Montgomeryshire Collections, Vol. xxiii, Parts 2, 3, 4.

18. The Derbyshire Archaeological and Natural History Association
(*Hon. Secretary*, ARTHUR COX, Esq., Mill Hill, Derby):
Journal of the Society, Vol. XII.
19. The Royal Historical and Archaeological Association of Ireland (*Hon. Secretary*, J. G. ROBERTSON, Esq., Kilkenny):
Journal of the Association (Vol. VIII), Nos. 78, 79, 80, 81.
20. La Société Nationale des Antiquaires de France (*Archiviste*, M. POL NICARD, Musée de Louvre, Paris):
Nothing received this year.
21. The Norwegian Archaeological Society (Antiqvar N. NICOLAYSEN, *Sekretær*, Kristiania):
Nothing received this year.
22. Bibliothèque de l'Université Royale de Norvège à Christiania (*Bibliothécaire*, A. C. DROLSUM):
Nothing received this year.
23. La Commission Impériale Archéologique de la Russie (*Secrétaire*, M. TIESENHAUSEN, à l'Hermitage, Pétersbourg):
Nothing received this year.
24. Ἡ ἐν Ἀθήναις Ἀρχαιολογικὴ Ἑταιρία (Mr ET. A. COUMANOUDIS, *γραμματεὺς*, Athens):
Ἐφημερίς Ἀρχαιολογική, Vol. IV, 1888, Parts 3, 4, 1889.
Πρακτικὰ τῆς Ἑταιρίας, 1888.
25. The Peabody Museum, Cambridge, Massachusetts, U.S.A. (F. W. PUTNAM, Esq., *Curator*):
Nothing received this year.
26. The Smithsonian Institution, Washington, U.S.A. (SPENCER F. BAIRD, Esq., *Secretary*):
Report for 1886, Part I.
27. The Numismatic and Antiquarian Society of Philadelphia (H. PHILIPS, Jun., Esq., Ph.D., *Corresponding Secretary and Treasurer*, 320 South Eleventh Street, Philadelphia, Pa., U.S.A.):
Nothing received this year.
28. The Archaeological Institute of America (*Secretary*, E. H. GREENLEAF, Esq., Museum of Fine Arts, Boston, Massachusetts, U.S.):
Nothing received this year.

29. The Bureau of Ethnology, Washington (W. J. HOFFMANN, Esq., M.D., *Secretary*):
 Annual Reports, 1884, 1885.
 Bibliography of the Muskogean and Iroquoian Languages. By J. C. Pilling.
 On the Earthworks of Ohio and the problem of the Ohio Mounds. By C. Thomas.
 On the textile fabrics of ancient Peru. By the same.
30. The Davenport Academy of Natural Sciences (W. H. PRATT, Esq., *Corresponding Secretary and Curator*, Davenport, Iowa, U.S.A.):
 Nothing received this year.
31. La Société Jersiaise (*Secretary*, M. EUGÈNE DUPREY, Queen Street, St Helier, Jersey):
 Caesarea, or, A Discourse of the I. of Jersey.
 Bulletin Annuel, 1888, 1889.
32. The London and Middlesex Archaeological Society (JOHN E. PRICE, Esq., *Secretary*, 27 Bedford Place, Russell Square, London, W.C.):
 Nothing received this year.
33. The Surrey Archaeological Society (THOMAS MILBOURN, Esq., *Hon. Sec.*, 8 Dane's Inn, London, W.C.):
 Collections of the Society, Vol. IX, Part 2.
34. The Somersetshire Archaeological and Natural History Society (J. A. TURNER, Esq., *Curator*, The Castle, Taunton):
 Proceedings, 1888.
35. Verein für Thüringische Geschichte und Altertumskunde (*President*, Dr DIETRICH SCHÄFER, Jena):
 Zeitschrift des Vereins, Band VI.
 Thüringische Geschichtsquellen (neue Folge), Band IV.
36. American Antiquarian Society (*Librarian*, E. M. BARTON, Esq., Worcester, Massachusetts, U.S.A.):
 Nothing received this year.
37. The Johns Hopkins University (N. MURRAY, Esq., *Secretary of the Publication Agency*, Baltimore, Maryland):
 University Studies in Historical and Political Science, Seventh Series, Parts 2—6.
38. Die Historische Gesellschaft für die Provinz Posen (Dr EHRENBERG *Sekretar*, Posen, North Germany).
 Nothing received this year.

39. The British and American Archaeological Society of Rome (*Secretary*,
The Hon. A. J. STRUTT, 76 Via della Croce, Rome).
Journal of the Society, Vol. I, No. 5.
40. The Architectural, Archaeological, and Historic Society of Chester
(*Honorary Secretary*, T. HUGHES, Esq., F.S.A., The Groves, Chester):
[Nov. 2, 1886.]
Journal (New Series), Vol. II.
41. Clifton Antiquarian Club (*Honorary Secretary*, A. E. HUDD, Esq.,
94 Pembroke Road, Clifton): [Nov. 2, 1886.]
Proceedings, Vol. II, Part 1.
42. The British Archaeological Association (E. P. LOFTUS BROCK, Esq.
Hon. Secretary): [December 8, 1887.]
Journal, Vol. XLV, Parts 2, 4; Vol. XLVI, Part 1.
43. The Architectural and Archaeological Society of St Albans (The Rev.
Canon DAVYS, M.A., *Hon. Secretary*): [March 5, 1888.]
Transactions for 1888.
44. The Folk-lore Society (J. J. FOSTER, Esq., *Secretary*, 36 Alma Sq., St
John's Wood, N.W.): [May 21, 1888.]
Nothing received this year.
45. The Cambridge University Association of Brass Collectors:
Transactions for 1889.
46. La Société Archéologique de Constantine (Algeria):
Annuaire de la Société, 1856—57, 1862.

COUNCIL.

May 19, 1890.

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LIST OF THE PUBLICATIONS OF THE CAMBRIDGE ANTIQUARIAN SOCIETY.

REPORTS.

Reports I—X (1841—1850). Ten numbers. 1841—1850. 8vo.

PUBLICATIONS. QUARTO SERIES.

- I. A Catalogue of the original Library of St Catharine's Hall, 1475. Ed. by Professor G. E. CORRIE, B.D. 1840. 1s. 6d.
- II. *Abbreviata Cronica, 1377—1469.* Ed. by J. J. SMITH, M.A. 1840. *With a facsimile.* 2s. 6d.
- III. An account of the Consecration of Abp. Parker. Ed. by J. GOODWIN, B.D. 1841. *With a facsimile.* 3s. 6d.
- IV. An application of Heraldry to the illustration of University and Collegiate Antiquities. By H. A. WOODHAM, A.B. Part I. 1841. *With illustrations.*
- V. An application of Heraldry, &c. By H. A. WOODHAM, M.A. Part II. 1842. *With illustrations.*
* * Nos. IV and V together, 9s. 6d.
- VI. A Catalogue of the MSS. and scarce books in the Library of St John's College. By M. COWIE, M.A. Part I. 1842.
- VII. A description of the Sextry Barn at Ely, lately demolished. By Professor R. WILLIS, M.A. 1843. *With 4 plates.* 3s.
- VIII. A Catalogue of the MSS. and scarce books in the Library of St John's College. By M. COWIE, M.A. Part II. 1843.
* * Nos. VI and VIII together, 9s.
- IX. Architectural Nomenclature of the Middle Ages. By Professor R. WILLIS, M.A. 1844. *With 3 plates.*
- X. Roman and Romano-British Remains at and near Shefford. By Sir HENRY DRYDEN, Bart. M.A. And a Catalogue of Coins from the same place. By C. W. KING, M.A. 1845. *With 4 plates.* 6s. 6d.
- XI. Specimens of College Plate. By J. J. SMITH, M.A. 1845. *With 13 plates.* 15s.
- XII. Roman-British Remains. On the materials of two sepulchra vessels found at Warden. By Professor J. S. HENSLOW, M.A. 1846. *With 2 plates.* 4s.
* * Nos. I—XII, with a title-page, form Vol. I of the Society's *Quarto Publications.*
- XIII. *Evangelia Augustini Gregoriana.* A description of MSS. 286 and 197 in the Parker Library. By J. GOODWIN, B.D. 1847. *With 11 plates.* 20s.
- XIV. *Miscellaneous Communications, Part I:* I. On palimpsest sepulchral brasses. By A. W. FRANKS. *With 1 plate.* II. On two British shields found in the Isle of Ely. By C. W. GOODWIN, M.A. *With 4 plates.* III. A catalogue of the books bequeathed to C. C. College by Tho. Markaunt in 1439. Ed. by J. O. HALLIWELL. IV. The genealogical history of the Freville Family. By A. W. FRANKS. *With 3 plates.* 1848. 15s.
- XV. An historical Inquiry touching St. Catharine of Alexandria: to which is added a Semi-Saxon Legend. By C. HARDWICK, M.A. 1849. *With 2 plates.* 12s.
* * Nos. XIII—XV, with a title-page, form Vol. II of the Society's *Quarto Publications.*

[Proc. and Comm., No. XXXII.]

REPORTS AND COMMUNICATIONS. OCTAVO.

- Reports XI—XIX (with Abstract of Proceedings, 1850—59); Communications, Octavo Series, Nos. I—IX. Nine numbers. 1851—1859.
- * * * Communications, Octavo Series, Nos. I—IX, with a title-page, contents and index, form Vol. I of the Society's *Antiquarian Communications*. 1859. 11s.
- Reports XX—XXIV (with Abstract of Proceedings, 1859—64); Communications, Nos. X—XIV. Five numbers. 1860—1864.
- * * * Communications, Nos. X—XIV, with a title-page, contents, and index, form Vol. II of the Society's *Antiquarian Communications*. 1864. 10s.
- Reports XXV—XXXVI (with Abstract of Proceedings, 1864—1876); Communications, Nos. XV—XVIII¹. Four numbers. 1865—1879. 2s. to 8s. each.
- * * * Communications, Nos. XV—XVIII, with a title-page, contents, and index, form Vol. III of the Society's *Cambridge Antiquarian Communications*. 1879. 15s.
- Reports XXXVII—XL (with Abstract of Proceedings, 1876—80); Communications, Nos. XIX—XXII. Four numbers. 1878—1881. 3s. and 4s. each.
- * * * Communications, Nos. XIX—XXII, with a title-page, contents and index, form Vol. IV of the Society's *Cambridge Antiquarian Communications*. 1881. 14s.
- Report XLI (with Abstract of Proceedings, 1880—81); Communications, No. XXIII. 1883. 12s.
- Report XLII (with Abstract of Proceedings, 1881—82); Communications, No. XXIV. 1884. 8s. 6d. (*With a Supplement in folio.*)
- Report XLIII (with Abstract of Proceedings, 1882—83); Communications, No. XXV. 1884. 7s. 6d.
- Report XLIV (with Abstract of Proceedings, 1883—84); Communications, No. XXVI. 1886. 5s.
- * * * Communications, Nos. XXIII—XXVI, with a title-page, contents, and index, form Vol. V of the Society's *Cambridge Antiquarian Communications*. 1886. 30s.
- Report XLV (with Abstract of Proceedings, 1884—85); Communications, No. XXVII. 1887. 7s. 6d.
- Report XLVI (with Abstract of Proceedings, 1885—86); Communications, No. XXVIII. *With 2 plates.* 1887—8. 5s.
- Report XLVII (with Abstract of Proceedings, 1886—87); Communications, No. XXIX. 1890. 3s.
- Report XLVIII (with Abstract of Proceedings, 1887—88); Communications, No. XXX. 1890. 7s. 6d.
- * * * Communications, Nos. XXVII—XXX, with a title-page, contents, and index, form Vol. VI of the Society's *Cambridge Antiquarian Communications*. 1891.
- Proceedings (29 October, 1888—27 May, 1889), and Communications, No. XXXI. This part contains Report XLIX. 1891. 7s. 6d.

Nos. XV and XVI were marked XIV and XV by mistake.

PUBLICATIONS. OCTAVO SERIES.

- I. The Anglo-Saxon legends of St Andrew and St Veronica. Ed. by C. W. GOODWIN, M.A. 1851. 2s. 6d.
- II. Fragment of a Graeco-Egyptian work upon magic. Ed. by C. W. GOODWIN, M.A. 1852. *With a facsimile.* 3s. 6d.
- III. Ancient Cambridgeshire. By C. C. BABINGTON, M.A. 1853. *With 4 plates and a map.* 3s. 6d. (See No. XX for 2nd edition.)
- IV. A History of Waterbeach. By W. K. CLAY, B.D. 1859. *With 3 plates.* 5s.
- V. The Diary of Edward Rud; to which are added several letters of Dr. Bentley. Ed. by H. R. LUARD, M.A. 1860. 2s. 6d.
- VI. A History of Landbeach. By W. K. CLAY, B.D. 1861. *With 1 plate.* 4s. 6d.
- VII. A History of Horningsey. By W. K. CLAY, B.D. 1865. 2s. 6d.
* * * Nos. IV, VI, and VII, with a title-page, form a volume entitled: 'Three Cambridgeshire Parishes: or a History,' &c. 1865. 12s.
- VIII. The Correspondence of Richard Porson, M.A., formerly Regius Professor of Greek. Ed. by H. R. LUARD, M.A. 1867. 4s. 6d.
- IX. The History of Queens' College. Part I. 1446—1560. By W. G. SEARLE, M.A. 1867. 8s.
- X. Historical and Architectural Notes on Great St Mary's Church. By S. SANDARS, M.A. Together with the Annals of the Church. By Canon E. VENABLES, M.A. 1869. *With 1 plate.* 3s.
- XI. A History of Milton. By the late W. K. CLAY, B.D. 1869. 3s.
* * * Nos. IV, VI, VII, and XI, with a title-page, form a volume entitled: 'Histories of the Four Adjoining Parishes,' &c. 1861—1869. 15s.
- XII. The Coins, Tokens, and Medals of the Town, County and University of Cambridge. By W. G. SEARLE, M.A. 1871. 2s.
- XIII. The History of Queens' College. Part II. 1560—1662. By W. G. SEARLE, M.A. 1871. 8s.
- XIV. The History and Antiquities of the Parish of Bottisham and of the Priory of Anglesey. By EDW. HALLSTONE, Jun. *With 7 plates.* 1873. 12s.
- XV. An annotated List of Books printed on vellum to be found in the University and College Libraries at Cambridge; with an appendix on the bibliography of Cambridge libraries. By S. SANDARS, M.A. 1878. 2s.
- XVI. A Supplement to the History of the Parish of Bottisham and the Priory of Anglesey. By EDW. HALLSTONE, Jun. 1878. 1s.
* * * Nos. XIV and XVI, with a title-page to the whole work, form a volume. 1873—78. 13s.
- XVII. Josselin's Historiola Collegii Corporis Christi et Beatae Mariae Cantabrigiae. Edited by J. W. CLARK, M.A. 1880. 2s.
- XVIII. The Bells of Cambridgeshire. By J. J. RAVEN, D.D. 1881. 5s.
- XIX. A Supplement to the 'Bells of Cambridgeshire,' with an Index to the whole work. By J. J. RAVEN, D.D. 1882. 1s.
* * * Nos. XVIII and XIX, with a title-page to the whole work, form a volume. 1881—82. 6s.

PUBLICATIONS. OCTAVO SERIES, *continued.*

- XX. Ancient Cambridgeshire. By C. C. BABINGTON, M.A., F.R.S., F.S.A. Second edition, much enlarged, 1883. *With a map.* 5s.
- XXI. Memoir of the Rev. Caleb Parnham, B.D., St John's College. By the Rev. J. R. LUNN, B.D. Second edition, much enlarged. 1884. 2s.
- XXII. Suggestions addressed to King Henry VIII. for a Coinage for Ireland and the other islands belonging to England. By NICHOLAS TYERY. Edited by G. O. WHITE-COOPER, M.A., M.B. 1886. 10s.
- XXIII. The Diary of Alderman S. NEWTON (1662—1717). Edited by J. E. FOSTER, M.A. 1890. 5s.
- XXIV. Mr Essex's Journal of a Tour through part of Flanders and France made in August 1773. Edited by W. M. FAWCETT, Esq., M.A., F.S.A. 1888. 5s.
- XXV. The Registers of the Church of St Michael, Cambridge. Edited by J. VENN, Sc.D. *In the Press.*
- XXVI. A Short Calendar of the Feet of Fines for Cambridgeshire. By WALTER RYE, F.S.A. 5s.
- History of Swaffham Bulbeck. By EDWARD HAILSTONE, Jun. *In the Press.*

OCCASIONAL PUBLICATIONS.

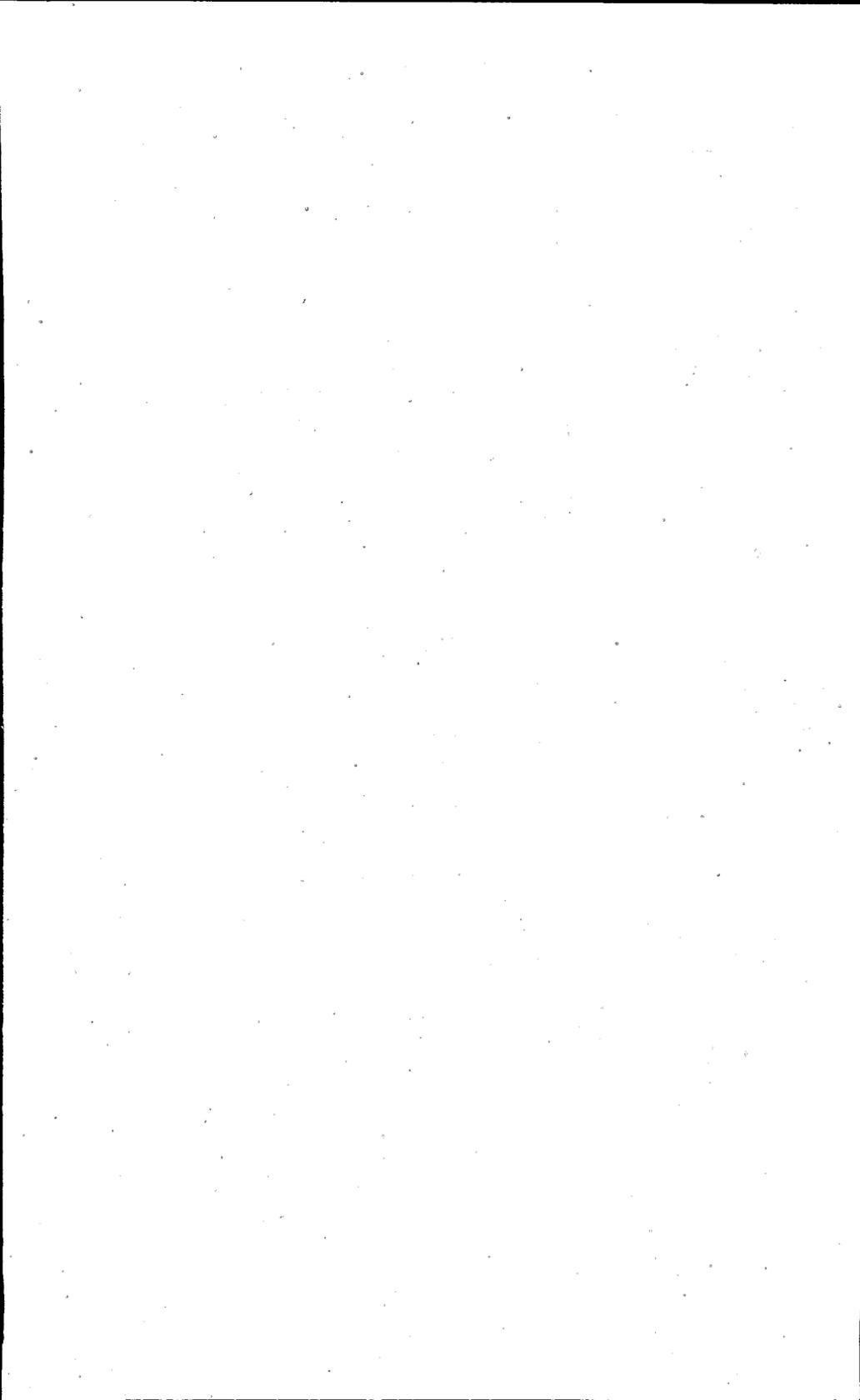
Catalogue of Coins, Roman and English series, in the Museum of the Cambridge Antiquarian Society. 1847. Svo. 2s.

On the Cover of the Sarcophagus of Rameses III., now in the Fitzwilliam Museum. By SAMUEL BIRCH, Esq., LL.D. 1875. 4to.

* * This paper has also been printed in the Society's *Communications*, Vol. III, No. XXXV.

- List of the Members of the Society, May 26, 1879. Svo.
- List of the Members of the Society, May 24, 1880. Svo.
- List of the Members of the Society, May 30, 1881. Svo.
- List of the Members of the Society, May 22, 1882. Svo.
- List of the Members of the Society, May 7, 1883. Svo.
- List of the Members of the Society, May 26, 1884. Svo.
- List of the Members of the Society, May 18, 1885. Svo.
- List of the Members of the Society, May 24, 1886. Svo.
- List of the Members of the Society, May 23, 1887. Svo.
- List of the Members of the Society, May 21, 1888. Svo.
- List of the Members of the Society, May 27, 1889. Svo.

NOTE.—The Secretary of the Society is Dr HARDCASTLE, Downing College, Cambridge; to whom all communications relating to the Society may be addressed.



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