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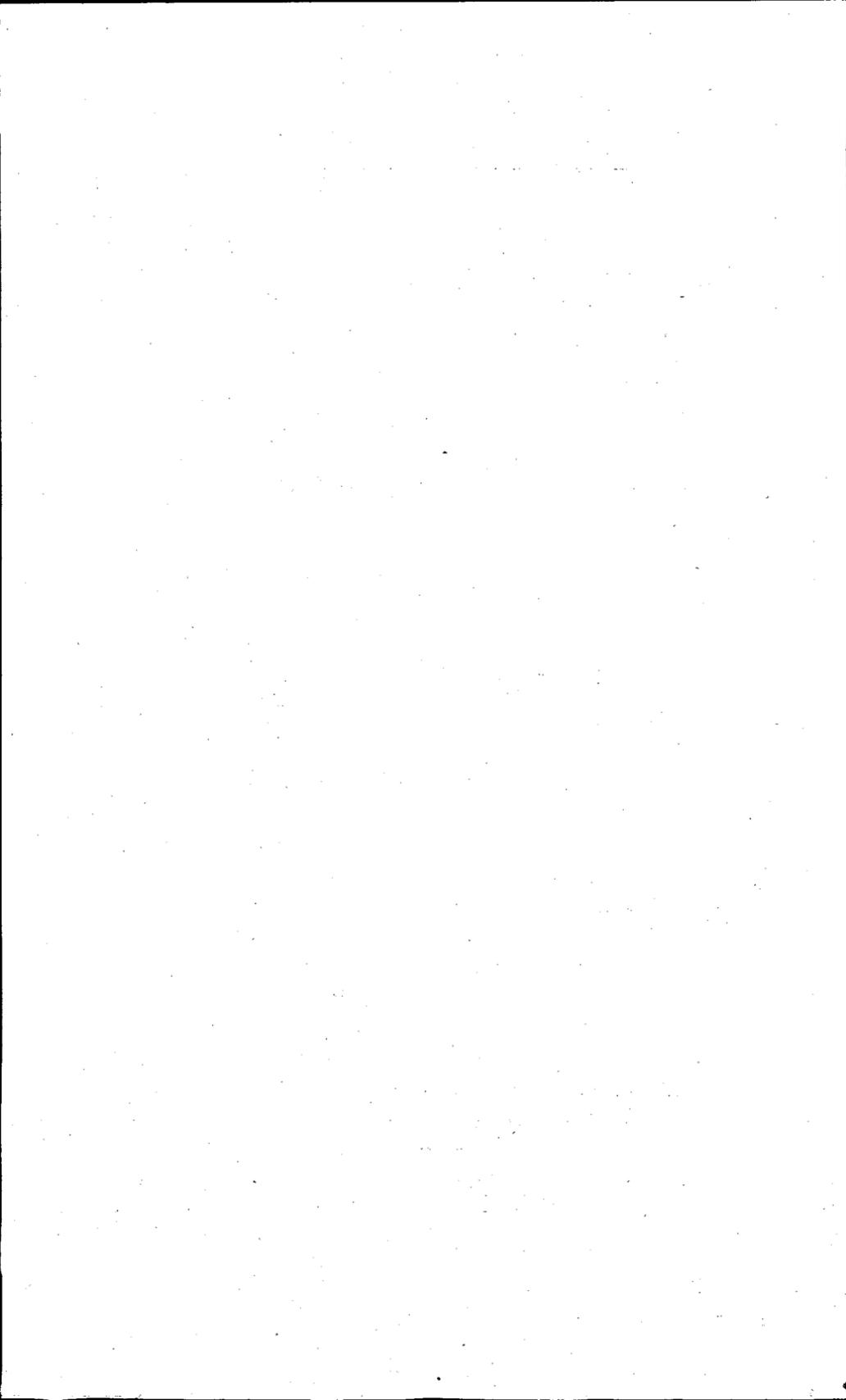
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*The following communication belongs to the proceedings of the Antiquarian Society for the year 1895-6. See above, p. 178 of this volume.*

Communication by Dr CLARK on

BISHOP BATEMAN.

Bishop Bateman has received rather hard measure not only from older authorities, but even, I think, from our historian of the University of Cambridge in the first volume of his valuable work. To me the Bishop has always been an interesting character, partly from his being the actual founder of one, the virtual founder of another among our older Colleges, partly from the special encouragement given by him to the study of law, but still more from his unusually close connection with the great world of the Continent and with the Papal Court, which was then the centre of diplomacy, at a peculiarly remarkable period. So I have tried to put together what facts could be gathered about him, as far as possible from original

sources. These are very scattered. For much I am indebted to the Diocesan Registers of Norwich, from which Dr Bensly has kindly made me considerable extracts, but which I know mainly through Blomefield's *History of Norfolk*.

Some of the personal facts come from an independent note of the last-named author printed among the "Documents" of the Cambridge Commissioners of 1852; but more from an account of the Life and Death of the Founder, at Trinity Hall. The original was a parchment MS., apparently not now in existence, which was in the possession of Dr Harvey, who built the College Library (Master 1560—84), was found in Harvey's study by Dr Cowell, copied by Robert Hare and recopied by Dr Warren into the volume called *Collectanea I*. From Dr Warren's copy the document was printed by Peck in his *Desiderata Curiosa*. It contains a brief account of Bateman's life and death, with a request of prayers for his soul, written in all probability shortly after his death, by brother Laurence, a Benedictine, Prior of Norwich Cathedral. This was a copy from the Bede roll of a nunnery at Careswike, the nuns of which exchanged prayers with the monks of Norwich, a conventual as well as cathedral church, for the souls of their mutual founders. The practice is indicated in the line with which this document ends: "Vestris nostra damus pro nostris vestra rogamus."

Among our other fragmentary authorities are the "Mors et sepultura fundatoris" and the "Pedigree of the Batemans" copied in the *Collectanea* (Vol. I.) of Trinity Hall, from the first leaf of an old Statute Book, by Dr Warren. The original was supposed by him to be in Dr Hervy's (*sic*) handwriting. There is another slightly variant copy by Dr Simpson (Master 1735—1764), the original being then "much worn and nigh lost." Thomas Walsingham's *History* furnishes a few facts in Bateman's diplomatic career. The main work is to be dated roughly between 1390 and 1420, but it incorporates earlier material. There are also a considerable number of dated notices relating to Bateman in Rymer's *Foedera*. These are, I think, all quoted in the late Precentor Venables' Article

on the Bishop, written for the *Dictionary of National Biography*. This article perhaps errs in the opposite direction from Mr Mullinger's account, as does also the somewhat florid biography of Goulburn in his *History of Norwich Cathedral*.

Finally, we owe to the Abbey of St Edmund, at Bury, a contemporary source of most of the unfavourable comment made upon Bateman in past times. The Bury monks had had a touch of their Bishop's quality, as a disciplinarian, and took revenge in genuine monastic fashion. The censures of the writer to whom I particularly refer, and who will be more fully described hereafter, have been rather uncritically followed in the short account of Bateman given under the head of Trinity Hall by Archbishop Parker, if he was the author of the *Historia Academiae Cantabrigiensis* appended to the *Antiquitates Britannicæ Ecclesiæ*. Dr Caius, writing his *Historia* (1568) about the same time as Parker (1572), contributes no original or accurate information about Bateman therein. There is an (apparently) erroneous statement about the Bishop's place of burial in Caius' unpublished "Annales," which however I only know at second-hand (below, p. 322). Other authorities rely, I think, merely on those above mentioned.

*Ancestry and arms.*—The Bishop was evidently, by birth, a man of good means and gentle blood. His father, William Bateman, was one of the four bailiffs of Norwich, holding that office eleven times between 1301 and 1326, and sitting as burgess for the city in the latter year. This William Bateman was also, I learn from the visitation of Suffolk by Hervey (Clarencieux) in 1561, Lord of the Manor of Tivetshall in the County of Norfolk and married to Margery (family not recorded). I mention her on account of the interesting find made at St Bartholomew's Church, Heigham, Norwich, in 1878, of a fragmentary brass fillet, bearing the inscription, "† Hic jacent ossa Willi et Margerie Bateman patris \* \* \* \* \*." This memorial, evidently belonging to the parents of some person of importance, has been supposed to record the burial of the

Bishop's father and mother. It has indeed been attributed, from the style of lettering, to the 15th century, but may well have been added to an existing tomb by some later relative of the famous Bishop. Whether a family recognition of what some etymologers consider to be the most probable derivation of the surname Bateman may be inferred from the selection of this church and the baptismal name of the Bishop's elder brother, Bartholomew, is a question hardly worth discussing.

I mention the family particulars which follow, mainly in the endeavour to account for variations in the Bateman arms known to us—arms which present, in their simplicity, like those of Gonville, so remarkable a contrast to the coat devised, in later times, by or for Dr Caius. The Bishop was, according to the Hall Pedigree, a third son. His eldest brother, *Sir* Bartholomew Bateman (being knighted by Edward III. in France), was the ancestor of the Batemans of Mendham and Flixton in Suffolk. The second was a "professed religious" in a monastery of the west country and afterwards Abbot there. There was also, according to Blomefield, a younger son John, living at Norwich in 1324, from whom the Batemans of Norwich were descended. He is doubtless the John Bateman de Honyngham who occurs in Bishop Bateman's Register as presenting to the living of Easton. *Sir* Bartholomew is stated by Blomefield to have been heir to the Bishop as well as to their father, but it is clear from a presentation by his *widow* Petronilla, in the same Register, on 7 June 1349, that he was dead before that date. I owe these two references to the kindness of Dr Jessopp.

We are also told, in the Pedigree, that the eldest brother, the Knight, "gave"—i.e. I suppose, reported to the provincial King-at-arms—"a coat silver (Dr Simpson says *Gules*) and sables, three crescents ermine with a scotion engrailed"—that the father gave the like, but that the second son, the Abbot, would only give two crescents, the third, the Bishop, only one. The statement is rather an odd one, both as to blazon and cadency, but it seems at any rate to indicate

(1) that *some* arms descended to the Bishop from his father and were not granted, in the first instance, either to himself or his elder brother, (2) that the engrailed bordure was part of the original arms.

Thus much, as between the Bishop's father, elder brother and himself, is borne out by Hervey's visitation above quoted. Bateman of Flixton, whose descent is traced from William Bateman the Bailiff, is there stated to bear Sable, three crescents ermine, within a bordure engrailed argent. These are, accordingly, the arms attributed by Burke and Papworth to the Batemans of Suffolk, one family, however, having the bordure *or*. They were painted, according to Suckling, on the roof of St George's Church, South Elmham (where a manor seems to have been acquired by the Bateman family very early in the 15th century), and represented on the gravestone of a Barnabas Bateman, d. 1655. They are still to be seen, as I am informed by the Rector, on the timbers supporting the roof of St George's Church, in the village of South Elmham *St Cross*, a possible corruption of Sandcroft, from which older style Archbishop Sancroft's name is derived.

The Norfolk Batemans bear, according to Burke and Papworth, a single crescent and the bordure ermine. This single crescent probably comes from the Bishop, to whom their ancestor John, and not his elder brother Bartholomew, may, I would suggest, have been the real successor. When or why they adopted their ermine bordure I cannot say, but it serves to explain a point in the later College arms.

As to the ultimate source of the family and its coat, Burke, in an early edition (17th, 1855) of the *Peerage and Baronetage*, has an interesting note, the reference to which I owe, with several other particulars about the family, to the kindness of Sir Frederick Bateman, of Norwich. Burke apparently traces the descent of the Batemans from a Roger de Baudemont, who held lands, as we learn from the *Testa Nevill*, under Ivo Taillebois, Baron of Hepal in Northumberland, about the middle of the 12th century, when these de Baudemonts are supposed to have come into England. "The arms," he

proceeds, "of Sir Bartholomew Bateman and William Bateman (the Bishop) are precisely the arms of Hepal, the feudal lord of Roger de Baudemont, viz. a bordure engrailed, with the addition of the crescent in the centre and alteration of the colours for cadency, in accordance with the then strict and significant rules of heraldry."

The tenant actually named in the Testa de Nevill is Rogerus de Battemund, holding under Nicholaus de Farendon and Elizabeth his wife, the latter being tenants in chief in right of the wife. The arms of Tailboys given by Burke in his General Armoury (1. Argent, a saltire gules, on a chief of the second three silver Escallops; 2. Gules semée of cross-crosslets and a cinquefoil, or), bear no resemblance to those of the Batemans. Those of Hepell co. Northumberland are, according to the same authority:—Ermine, an inescutcheon within a bordure engrailed gules (Papworth gives Erm. an escu. gu. within a bordure engr. of the last); and Ermine, a bordure engrailed gules. I find in Papworth something much nearer. Bishop Bateman's arms: Sable, a bordure engrailed argent (for Holland)—arms quoted by Gwillim, though without a name—and, just below: "Sable a bordure engr. argent and a crescent (? for diff.) erm. Bateman, Norfolk. William Bateman, Bishop of Norwich 1344—55."

The significance of the bordure is mentioned, as matter of question, by the late Dr Woodham in his Application of Heraldry, &c. (C. A. S. 4to Publ. No. iv.). Mr Hope, in his recent paper on the arms of the University and Colleges, suggested that this might be a *difference* introduced into his paternal arms, by Bateman, for the Bishopric, a thing not in itself at all improbable. Burke's account—*valeat quantum valet*—as well as the Pedigree, treats the bordure as an *ordinary*—part of the original coat—and the arms of the Suffolk Batemans, derived from the Bishop's father, point in the same direction.

I do not think that either of the stories—in the Pedigree or in Burke—can be taken for gospel, but they may illustrate two interesting points of old heraldry. One is the case of a

feudal tenant adopting his lord's shield, differenced by the addition of a new charge; which may be a well-known thing, but I have only been able to find very few instances of it. Burke seems to consider the original Bateman, or de Baudemont, as doing this by the insertion of a *single* crescent in the arms of Hepal: when he speaks of the alteration of the colours for cadency he may mean cadency properly so called, as between the brothers Bateman, but his words are not very clear. The other point is the ancient indication of cadency by *change* in the charge, or number of the charge, which Gwillim tells us may be observed in the coat armours of younger brothers of many ancient families, but of which, again, I have not found many instances.

Dugdale amusingly expresses his preference for the old methods of showing cadency, as against the new fashion, which was not used before the time of Henry VIII. "You, my masters," he says, "that be younger brothers, never hide your differences by putting forth a little *cressant* or a peeping *mollet*, but use some fair large device &c." The Bateman charge is, at any rate, not the "little *cressant*" of modern cadency. I take it to be a *tenant's difference*, diminished in number as a mark of *cadency* (ancient).

Bishop Bateman's own arms were undoubtedly: Sable, a crescent ermine within a bordure engrailed argent. We know them in "trick," and partly in "tincture," from the fine silver seal of the Hall, which may well belong to the time or very near the time of foundation in 1350. It is worn in the centre, but still capable of making a very good impression. The legend is a brief history in itself. "✠ S: collegii scolariū aule sce trinitatis de norwico in universitate cantabr:" The Holy Trinity is represented in a not uncommon fashion: the Father seated under a canopy and supporting the cross of the Son; between the heads the Holy Spirit, in the form of a dove. On either side are 20 heads, possibly of angels, but apparently arranged like a double genealogical tree. Are they conceivably the 20 generations from Adam to Abraham? Beneath is the shield of Bishop Bateman with the engrailment

clear, and, what is specially interesting, the tails of the ermine shown in relief on the crescent.

But we have fuller information as to the tinctures from the beautiful enamelled shield on the Founder's Cup. This, at any rate an extremely old piece of work, the attribution of which to Bateman's time there is, in fact, no reason to suspect, shows the Sable and the black tails in Ermine, by enamel, the Argent by burnished silver. In 1575, Cooke Clarencieux, I am sorry to say at the instance of Dr Harvey, altered these arms by the substitution of a *plain* bordure *ermine* and the addition of a *crest*, alterations which have little to be said for them. The change of the bordure from engrailed to plain is remarked upon by Dr Woodham as unintelligible; that from argent to ermine may have arisen from some enquiry into the arms then borne by the Batemans of Norwich, though oddly enough this family does not appear in Cooke's Visitation. His expressed wish "not to prejudice any other corporation" is inexplicable; and the addition of a crest is, as Mr Hope says, anomalous and absurd. These College arms of Cooke appear impaled with various Master's arms on the roof of the Chapel and, carved in stone, on the West end of the Library built by Dr Harvey at whose request they were granted. Also, though without the crest, on milestones along the London road passing through Trumpington, Hawkston, Newton, Foulmire, Barley and Barkway. As the first is rather a remarkable stone, I may quote Dr Warren's *Collectanea* so far as bearing on the subject. "April 25. 1728, (being the day on which King George the Second visited our University), the first mile-stone, being above 8 foot high, was set up in the place of the small one which had been erected in the year 1725. The Sixteenth Milestone was set up at Barkway May 29, 1728 the Anniversary of King Charles the Second's Birth and Restauration. The first of these cost £5. 8. 0. The other at Barkway (seven foot high) cost £6. 0. 0. Both were paid for May 31. 1728 out of Dr Mouse's and Mr Hare's Causey-Money. The arms of the former are cut on the first stone, impaled with Trinity Hall arms. On

the first stone these words in Capitals 'I Mile to Great Saint Maries Church, Cambridge. A.D. MDCCXXVIII.' On the 16th stone these words 'XVI Miles to Cambridge. A.D. MDCCXXVIII.'

Dr Mouse, the results of whose benefaction pedestrians still experience on the footpaths round Cambridge, had an unusually chequered career, even for the days of Edward and Mary. Appointed Master of Trinity Hall in 1547, in place of Gardiner, he is represented by Fox as changing his religion with exemplary promptitude on Edward's death. He was however replaced, at the beginning of the next year, 155 $\frac{3}{4}$ , by his predecessor; but restored on Gardiner's death, and finally removed for refusing to take the oath of supremacy to Elizabeth in 1559, being succeeded by Dr Harvey. By his will, dated 30 May, 1586, he gave several legacies to Trinity Hall and the surplus of his estate to charitable uses, according to the direction of his executor, Robert Hare (of Caius College). The total surplus was expended in the purchase of land, the rent of which was to be applied to the repair of the highways and other common ways in and about the town of Cambridge, especially towards Barkway. I cannot, however, trace any connection between that place and Dr Mouse. His arms were, according to the above-quoted authority (Dr Warren's *Collectanea*), as follows:

Or, on a fess between three annulets in chief and as many in base, two and one, Sable, a cross patée of the field. These may still be made out, impaled with the later Hall arms, on the first milestone on the Trumpington road. Mr Hare's arms were: Quarterly, Gules two Barrs Or, a chief indented of the second. The second, Gyrony of 12, Or and Azure. The third as the second; the fourth as the first. They too are still in existence, though much defaced, impaled in like manner with the Trinity Hall arms, on the milestone in Barkway, as the Vicar of that place kindly informs me.

The intermediate stones bear simply the later Hall arms and a hand pointing to Cambridge, for which direction they are on the driving side. They appear all to have once been

dated, but the date is not the same in all cases: *e.g.* it is MDCCXXX on the 6th and MDCCXXIX on the fourth from Cambridge. As to the recent blazoning (!) of these stones, there is no objection to the *hand* being *proper*; but I think the crescent would have looked as well in white on black as in the present red ochre on whitewash<sup>1</sup>.

*Early life and promotion.*—What we know of Bateman's early life comes from Prior Laurence. After surpassing, as we are told, all his contemporaries in the liberal sciences which formed the groundwork of education (i.e. I suppose Grammar and Arts), he transferred his studies to Civil Law, and obtained the status of Doctor, when he had barely reached his thirtieth year. In the Doctor's Chair he so distinguished himself by his lectures disputations and determinations that he was honourably summoned to the Archdeaconry of Norwich. His Collation appears from one of the Registers to have been on the 8th December, 1328. He owed his promotion to Bishop Ayremin, originally a favourite of Edward II., but who had now joined the Queen's party, who also, says Blomefield, recommended him to the Court of Rome, i.e. Avignon, where the much-abused Jacques d'Euze (John XXII.) occupied the Holy See from 1316 to 1334. With the recognition of Cambridge as a University by this Pope in 1318 Bateman could evidently have nothing to do. After his appointment to the Archdeaconry, Laurence tells us, he betook himself for purposes of study to the Roman Court, with which, and with the Chief Pontiff himself, he obtained such favour that he was raised to the dignity of Auditor of the Holy Palace. This appears, from the Bull hereafter cited, to have been in 1329.

Thomas Walsingham, or the older chronicler whom Walsingham largely embodied, calls Bateman "Auditor Palatii *satis famosus*." This expression, when I read it in Parker, looked like a depreciatory remark, if not a sneer, and was, I think, taken as such by Parker or his continuator. I

<sup>1</sup> The second stone from Cambridge has recently been moved to the opposite side of the road. As this made the hand point in the wrong direction, it has been chiselled off. Thus is local history preserved. E. C. C.

do not feel sure that it meant, in the original, anything more than "of considerable note." *Auditor*, I perhaps need not say, has no meaning of hanger on or parasite. It means one of the judges of what came to be called the Rota, who *heard* the cases committed to their charge, sentence being formally reserved to the Pope. The cases were civil as well as ecclesiastical; the Popes no doubt exercising some temporal jurisdiction at Avignon, even before they purchased the town in 1348.

John XXII. was succeeded, in 1334, by another Frenchman, Benedict XII., who built the noble fortress-palace that still towers above the ancient town. This was the Pope by whom, in 1340, Bateman was promoted, or intended to be promoted, to the Deanery of Lincoln. Bearing upon his Lincoln appointments there are two very interesting MSS. among those belonging to Caius College, bound up (in vol. 63) with theological works which do not concern us. I was led to these MSS. by a note in the Catalogue of Mr Smith, who shows how the first of them relates to a William—in fact our Bateman. This (below, Appendix A. I.) is—not a bull addressed, as Mr Smith states, to the Dean and Chapter of Lincoln—but a letter from certain commissioners of Benedict XII. belonging, I think, to the class called *negotiorum gestores*, addressed to the Bishop and Chapter, and reciting two bulls of the Pope delivered to the commissioners by "William of Norwich, Dean of Lincoln, Chaplain to the Pope and Auditor of causes in the Papal Palace." In the one bull—addressed to Bateman himself as such Dean and Chaplain—the Pope, after stating Bateman's ten years' service as Auditor, and his own previous reservation of the appointment, thereby confers the Deanery on Bateman. This is dated Avignon, August 7, of the sixth year of Benedict's Pontificate (1340). The other recited bull, of equal date, and addressed to the commissioners themselves, directs them to induct Bateman: whom they accordingly, by their letter, direct the Bishop and Chapter to admit. They (in strictness the executor or acting member of the commission) invest him personally with the Deanery "*per*

*nostrum Birretum*”—an interesting parallel to the cap of the Doctorate—and induct him into possession, so far as that can be done by letter. The carrying of all this into effect is sanctioned by provisional sentences of excommunication, suspension and interdict, and ensured by a supplementary commission to ecclesiastics of the Diocese.

The other MS. (Appendix A. II.) is an undated copy of a bull of 1335, addressed by the same Pope to a different body of Commissioners—the Dean of St Pol de Leon, the treasurer of Laon, and the *scolasticus* of Coutances—directing the induction of Bateman, who is represented as already a Canon of Lincoln, into some further preferment of not more than 100 marks, with a cure, or 35 without. The previous Canonry may possibly have been the prebend of Buckden, which William de Ayremynne (Bateman's patron) obtained by the Pope's presentation in 1314, being made Bishop of Norwich in the following year. I do not, however, find any notice of Bateman's tenure of this prebend, Le Neve only recording that, after Ayremynne's occupation, James de Berkeley was, from this dignity, made Bishop of Exeter in 1327.

The *scolasticus* here mentioned seems, from a note of Ducange (quoted in Appendix A), to have been originally the Master of a Cathedral School, developed, on occasion, into a chaplain and private secretary of the Bishop.

It was clear from the language of this document, apart from the date which was afterwards discovered, that the dignity or emolument therein contemplated for Bateman was *not* the Deanery, but any preferment which might fall vacant, up to a certain value. The *sine cura* suggests one of those curious prebends *Centum solidorum* or *Decem librarum*, at Lincoln, which do not seem to have been even nominally connected with any cure of souls. This idea was apparently abandoned in favour of the Deanery, which the bull of 1340, as above cited, conferred upon Bateman. Browne Willis, however, speaks doubtfully as to Bateman's ever having been actually Dean, and it may be noted that Prior Laurence only speaks of his preferment generally as a *dignitas*. He adds to

his account of this Lincoln preferment, whatever it was, that Bateman was twice sent over by the Pope, as Nuncio, to try to make up peace between the English and French kings. In 1338 the Hundred Years' War had begun.

These two MSS. are in different styles of writing, the second being of rather earlier type and easier to read: it is in the formal "charter" writing which retained points of an older style. The end of A. I. and the edge of A. II. are unfortunately cut away, and both documents have suffered from preparation for stitching into the present volume in which they are contained, the words at the fold being of course very hard to read. The *lacunae* left in A. II. constituted a hopeless difficulty of interpretation until filled up as hereafter stated.

As however the two Caius' MSS. are good examples of a Papal Provision and Reservation, I had them printed, with the permission of the Master and Fellows, as an Appendix (A). I have to acknowledge the valuable assistance of the University Librarian and the copyist Mr Rogers, though I do not wish to make them responsible for possible mistakes of my own. But the most important addition to our reading of these documents I owe to Father Ehrle, of the Vatican Library, who has kindly seen to the collation of my proofs with copies of the same documents in the Papal Regesta. Hence I have been enabled to make many corrections, and in particular to fill up the *lacunae*, indicated by [ ], in A. II., as well as to date that document. Although the grammar still halts in one or two places, the bull *can* be construed, allowance being made for legal verbiage and Papal grandiloquence.

It will be seen that these documents, and their probable *provenance*, i.e. Bateman's private muniment chest, may throw some light upon the fate of his books, a subject to which I shall return hereafter.

We must certainly conclude that Bateman held these, his two first pieces of promotion, mainly, if not entirely, as an absentee, which is no doubt against him. Such a holding, however, was then not at all uncommon among men of acknowledged high character. Perhaps the principal interest, to

us, in his Lincoln appointments, or attempted appointments, is the practical ignoring by the Pope of the rights of Chapter or Crown. But Benedict was by no means so much addicted to these encroachments as his successor, the Archbishop of Rouen, a Benedictine, from Limoges, who was elected in 1342, and took the name of Clement VI. This Pope at once began to make appointments, by *Provision*, to vacant ecclesiastical benefices in England. The king cancelled the appointments and sent the proctors of the appointees out of the kingdom. Clement's consequent letter and the king's famous reply are given in Walsingham under the date 1343, in which year some authorities make a first Act of Parliament to have been passed against Provisors, i.e. persons availing themselves of these Papal Provisions.

*Bishopric.*—The next case which comes before our notice—Bateman's appointment to the see of Norwich—is extremely interesting. Promptness is scarcely the word for the course taken by the Pope, which appears very like a direct *Reservation* or *Provision* for a see before it was actually vacant—although an inchoate right of election is formally left to the Chapter. Bishop Antony Beck died Dec. 18, 1343, and the king's *Congé d'élire* was issued three days after. We also find cited, in the Institution Book at Norwich, a Bull of *perfection* (i.e. confirmation) from Clement to our beloved son William, *elect* of Norwich (the regular phrase before consecration), dated Avignon, Jan. 23, 1344. This document states that the Chapter are said to have already elected, by way of divine inspiration, although perhaps ignorant of our reservation and decree, the said William, Dean, though absent, of Lincoln, Chaplain to ourself, Doctor of Laws (= Civil Law), and constituted to the priesthood, to be Bishop of Norwich (see Appendix B). Similarly Prior Laurence writes, unluckily without date, "When we had arranged for the now unusual way of election which is said to be by the Holy Ghost, he (Bateman) was unanimously elected, while, at the same time, the reservation of the Supreme Pontiff had, as by the inspiration of the same Spirit, made provision for the same election."

Bateman was forthwith consecrated by the Pope and shortly returned, as we shall see, to England.

By way of the Holy Ghost or *per inspirationem divinam* (see Acts i. 24, 26) is one of the three methods of canonical election recognised in the middle ages. It is where the Chapter were unanimously agreed, i.e. the election was made *a toto capitulo*, which was reckoned a peculiar providence. Such unanimity was not unnatural in this case, nor is an unconcerted agreement with the Pope's nomination at all unlikely—Bateman being evidently one of the ablest men in England. Possibly, too, his Holiness may have taken some previous pains to satisfy himself that the appointment would be acceptable to the Chapter—and the King.

The words which I have translated "constituted to the priesthood" (*Sacerdocio constitutum*) sound strange after the statements of Bateman's Deanery and Chaplaincy. For the former it is not clear that Priest's orders were required by Canon Law, but one would think they could scarce have been dispensed with for the latter. It is possible, however, that these "Chaplains" were merely so called from the room in which they held their Court, and were not necessarily Priests, though of course Bateman *was* one. The statement in the *Bulla perfectionis* is most probably made in view of the rule that a Bishop must have been six months in the Priesthood before he was appointed to the higher office. This too would seem a somewhat unnecessary provision, but the fighting Bishop Henry le Spencer, one of Pope Urban's guardians on the return to Rome, had only, as Dr Jessopp shows, a month or two to spare in 1370.

The part of Bateman in this story is open to obvious attack. At first sight he is the pluralist, the bad Englishman, the Papal Provisor—one of the last straws which broke the patience of England, and brought about the Statute of 1351. This is apparently the view taken by Parker, or at least by the author of the *Historia* appended to Parker's *De Antiquitate Britannicæ Ecclesiæ*. But it is scarcely made out by the original authorities, in which I seem to trace a sincere desire to keep on good

terms, between the English king and the Pope, noted by Stubbs, down to and even after the famous Statute.

The king, of course, was repeatedly trying to get the aid of the Holy See in his own controversy with the House of Valois. The Pope had perhaps, as Walsingham kindly suggests, for one object, the filling of his own exhausted coffers from the payments made by Provisors. He had also, it may charitably be supposed, some concern for the general interests of the Church. Neither had he any great reason to love his formidable neighbours at Villeneuve, or, in particular, this Philip of Valois, who had threatened to treat him worse than his predecessor Boniface had been treated by the builder of Villeneuve, Philip the Fair.

As between the king of England, then, and the court of Avignon, Bateman rather appears to me to be the "mutual friend." I find him, in Rymer's documents, repeatedly receiving commissions from Edward while at Avignon during the years 1340-1343. Sometimes he is called *Nuncius Apostolicæ sedis*: in 20 May, 1343, Edward constitutes Bateman, *inter alios*, his own *Nuncius*, to treat of peace. In fact he appears to have been something between an Ambassador and a Consul at the Papal Court.

Soon after his consecration as Bishop, the Pope sends him home with a conciliatory message about the recognition of Lewis of Bavaria as Emperor; since, however, this seems to have covertly implied a recognition of the principle of Provisions as well, it did not produce the desired effect on Edward. But there is no trace of any difficulty about Bateman's own acceptance as Bishop, or about his temporalities, which were restored to him, after about the usual interval, on the 2nd March, 1344. We find him again, in 1344 and 1345, sent as a commissioner to treat of peace with Philip at Avignon, receiving fresh powers and instructions while there, and appointed, with the Prince of Wales and others, to confer with the Pope's Nuncio on the same subject.

At home or abroad there is never much doubt about Bateman's activity and energy. In the next year to his

appointment as Bishop he drew up elaborate injunctions for his Prior and Chapter, a copy of which—a parchment MS. of the 14th century—is in the library of Corpus. He also carried out a visitation of his whole diocese, including the great Abbey of St Edmund at Bury. The Abbot claimed exemption under a Charter of Harthacnut. Anyone who infringed the privileges thereby granted was to suffer, with Judas, the penal fires of Tartarus for ever—and moreover to pay 30 talents of gold to the royal treasury. A copy of this alleged Charter—probably written before the middle of the reign of Edward II.—exists in our University Library. So far as Harthacnut is concerned “mout ha’ been, mayhap,” to quote Tennyson’s northern farmer; that sovereign being, like king John, a great almsgiver of what cost him nothing, particularly to the monasteries. The Charter, however, purports to be signed by a bishop who died a year before Harthacnut’s accession: for which reason, I suppose, amongst others, it is marked by Kemble and Thorpe with the asterisk of question. The *talent*, moreover, sounds an odd denomination, but Ruding shows that it was actually used by the “Anglo-Saxons” in rating their greater fines.

The proceedings taken by the Abbot of Bury occupied Bateman for a couple of years. He incurred *praemunire*, he had judgement given against him for the 30 talents—reckoned by the Attorney-General at the incredible sum of £10,000—his temporalities were seized, in 1347, and heavy damages were given against his clerks for imposing the sentences of excommunication which he found it necessary to employ. Still he managed to come off pretty well in the end. He paid his subordinates’ fines, like a gentleman: he could not possibly have paid his own £10,000, and yet he was in the Royal favour and employment again in 1347 or 1348, when we find him one of the commissioners appointed to treat of a truce between France and England. He made it up with the Abbot of Bury, although according to Parker or Parker’s continuer, on their somewhat questionable authority, he still meant mischief.

All round, Bateman was an awkward customer to deal with, even when his fortunes seemed at their lowest ebb. This was

proved by the Lord Morley, lieutenant of Norfolk, a gentleman of whom I find no other record, but who took opportunity, from the seizure of Bateman's temporalities, to do a little poaching or plundering upon the estates on his own account. The time was not yet ripe for these operations; so Lord Morley was in the end obliged to beg the Bishop's pardon and to perform a pretty satisfactory penance—walking through Norwich to the cathedral barehead and barefoot, carrying a 6 lb. wax candle to be offered at the high altar—and all this in spite, according to Bishop Godwin, of a threatening letter to Bateman from the king.

There is proof enough that Bateman was, like Becket, a member of the Church Militant, in the bare records of the Courts. It is possible, too, that English local feeling on the one hand and the repute of his continental career on the other, created against him a certain amount of disfavour. The great Suffolk monastery may naturally have disliked to be meddled with by a Norfolk man, and I expect that there might be a rather more widespread feeling against the half-foreigner, except when the Bishop's personal charm came into operation. Amongst his own people at Norwich he wins praise, rather above the usual conventional phrases, for his affability, generosity and morality. My witness is, of course, Prior Laurence, who adds some vague details as to personal appearance, which remind one of Suetonius' final touches. These probably formed the basis to our fancy portraits of Bateman. That, however, by Robins was taken, according to Dr Warren, about 1731, from the Bishop's episcopal seal. That signed Faber (1714) in the Lodge Hall looks like pure imagination.

The darker shades which have been given to his character are partly modern judgements, not taking into sufficient account the difference of the times, partly contemporary insinuations, rather than direct charges, traceable to the monks of Bury. Attached to the 14th century MS. of Bishop Bateman's injunctions, at Corpus, are two sheets of paper by a later hand ("saeculo XVI. scripta," says Nasmyth, the author of the Cata-

logue), in which is contained an account "of the false charges and outrages perpetrated by the same Bishop in the Monastery of St Edmund, and how they were, through the merits of St Edmund, miraculously put to an end" (see App. D). These pages purport to be copied from the *Historia Aurea* of one Johannes Anglicus, written probably towards the close of the 14th century. The author has generally been known by the alias *Timmuthiensis*, and believed to have been a monk of the other great Benedictine Monastery at St Alban's, of which Tynemouth was a cell. Dr James, in his valuable memoir on the Abbey of St Edmund, the library of which contained a copy of this *Historia Aurea*, rather inclines to identify the author with an Abbot of Bury (from 1384 to 1390) formerly Prior (in which position he wrote a good deal, from 1373 onwards, on the miracles of St Edmund), and coming from Timworth, a small village N. E. of the Abbey town. The name Anglicus, which occurs in Bracton's Note-book, and no doubt elsewhere, is more suitable to a border-man who, or whose ancestors, may have dwelt *pour cause* among the tents of Kedar, before he entered the home on the Tyne. On the other hand, the minute treatment of St Edmund's miracles seems more to denote the Suffolk man. Anyhow, the writer's account agrees closely with that quoted by Blomefield from a Bury Register (Curteys), showing of course the side of the Bury monks in their controversy with the Bishop of Norwich. This *may* be the Register quoted as *Nordovicense* by Dr Richardson, the editor of *Godwin de Praesulibus*, and, possibly, the *Album Registrum Vestiarii* mentioned in Taylor's *Index Monasticus* as extant in his time.

To these two pages, then, are to be traced the very unfavourable remarks which constitute half the account of Bateman in the History of Trinity Hall attributed to Parker. I have only had leisure to compare their story with the particular copy of the *Historia Aurea* in the library of Corpus, and which, oddly enough, does not appear to contain it. The alleged extract is not, I am informed, in Parker's own hand, but it was probably made by one of his secretaries, and was

no doubt what influenced the writer of the History of Trinity Hall in his unfavourable judgement, as he again has influenced others. He omits, however, to insert a thoroughly monkish account of Bateman's last moments, from the same two pages of MS., which I shall give a little later on (App. D).

But short mention is necessary of the Bishop's collegiate foundations, their history being fairly accessible. It is said to have been at his instigation that Edmund de Gonville founded a college in Lurteburgh Lane, the Royal licence for which bears date 28 Jan., 22 Edward III. Gonville was thereby empowered to give to the same College a name, which I should think to have meant his own, though Blomefield interprets the words "any name he would." The same author, writing in the middle of the last century, states that the site of this first College was then occupied by the "orchard of Bennet College," perhaps the present garden of the Master of Corpus. Lurteburgh is generally identified with our Free School Lane. In the above-mentioned year (1348) Gonville granted the buildings and lands of the site to John Colton, the first Warden of his Hall, and others, "nomine custodis et scholarium aulae suae *de Gonville*," but in honour of the Annunciation of the Blessed Virgin Mary, to hold according to the King's license, and such rules and orders as he (Gonville) gave them. These were the original Statutes of Gonville, quoted, by Mr Mullinger from the Baker MS. in the Cambridge University Library, in which the study of Theology was mainly, if not exclusively, contemplated, permission, however, being given to the fellows to devote some of their time to that of Canon Law.

In 1349 came the terrible Black Death, which has left so many traces both upon our legal and social development, and nowhere more so than in Norfolk. The Institution books of this time show, as is pointed out both by Dr Jessopp and Dr Raven, the courage and assiduity with which Bateman discharged his diocesan duties. One result of the plague brings him before us in connection with his friend and patron Clement VI. The number of deaths among incumbents, particularly in the diocese of Norwich, rendered it necessary to

admit very young clerks of little, indeed almost no religious education to be rectors of parishes, that divine service might not cease in the country. For this purpose the Bishop obtained a dispensation (only, however, sparingly used by him) from the Pope: the Bull is dated 3 Id. Oct. in the eighth year of Clement's pontificate (13 Oct. 1349). But he also had in view a more permanent provision of persons duly qualified for service in Church and State.

Bishop Bateman had, in 1347, started a fund for the general benefit of the University by his "Trinity Chest," placed in the custody of the Carmelites, and also a sort of inchoate Collegiate establishment in a Hostel previously belonging to Prior Crauden of Ely. A deed of his, dated Feb. 6, 1349 (1348), recites that he has already founded, for the honour of God and the advantage and good government of the state, and specially of his own Cathedral of the Holy Trinity and of the Diocese of Norwich, a College of Scholars of Canon and Civil Law, called by the name of the Holy Trinity. The object of the deed, which is preserved in the Norwich Registry, is to reserve the "fruits" of the living of Blofield, for the maintenance of this College *usque ad tempus*, as the heading in the Register Book states, i.e. as appears from the body of the deed, for nine years from Michaelmas next ensuing (during which time Bateman engages to provide for the sufficient endowing the College and erecting buildings), and, if necessary, for another nine years.

These fruits, or, according to the language of the deed, the church itself, had been "by privilege of the Apostolic see united," i.e. devoted, to the maintenance of the Episcopal table for Bateman's life, he having apparently been thus empowered to present himself, on vacancy, as Rector. The total produce of the living was now to be devoted to the use of the College, saving a provision made for residence therein (as a Fellow), and other maintenance, of the Rector to be appointed, and also for the ministrations and other charges of the church. In accordance with this arrangement Robert de Stratton or Stretton (first Master of the Hall) was instituted

to the church of Blofield, on the resignation of Bateman, 29 April, 1350. Blofield is now a Caius living, but, having only been acquired by that College, as I am informed by Dr Venn, in the 18th century, it would not seem to have, as I once thought, any original connection with Gonville.

The licence in mortmain of Trinity Hall bears date 23 Feb. of 24 Edward III. (1350). It is, I suppose, the first beginning in Prior Crauden's Hostel to which the author of the 'Historia' in Archbishop Parker's *Antiquitates*, and Richard Parker (of the same family with the Archbishop) in his History, refer, when they say that the College was "dedicated" in 1347. Bateman's Statutes, which evidently awaited confirmation by the Archbishop of Canterbury and other authorities, did not appear till December 1352.

The need of fresh clergy and of their education is the reason given by Bateman himself, for the foundation of his College, in the reservation deed above referred to. He here lays great stress upon the importance of the study of Canon and Civil Law—the knowledge (quoting Ulpian's well-known words) of divine as well as human matters, the science of the just and the unjust—as essential to the training of able members of the Church and able public servants. Bateman possibly had some eye to foreign service and diplomacy, which was still mainly carried on by ecclesiastics. He also, no doubt, looked forward to a permanent alliance of the Church with the administration of justice, and probably to a considerable importation of Roman law into English: which things were not to be. But I see none of that absolute postponing of the spiritual to the worldly element with which he has been taxed.

At any rate Bateman's avowal of the above objects, which there is no reason to suspect of unreality, should be borne in mind, when a harsh judgement is passed on him from the general tenor of the Statutes of his own Hall and those which we shall find him giving to Gonville.

As to the above-mentioned method of endowment, which he adopts repeatedly, it was probably the only one that he

had at his command. The particular revenue from Blofield, which had been appropriated to his own Episcopal expenditure, he gave up to education. And, in the other cases, if we remember that the direct object of this appropriation of the surplus revenue of Church livings was the training of clergy, the arrangement may compare not disadvantageously with the dealings of ecclesiastical commissioners at the present day.

To return to Gonville Hall. Its founder died in 1350 (?1354), making Bateman his executor and leaving him the charge of his Collegiate foundation with, as we are told, a large sum of money. On Dec. 21, 1351, Bateman issued "decretal letters" confirming the foundation of Gonville's College as that of "the Annunciation of the Blessed Virgin Mary." Its site was exchanged, under his management, for another belonging to the Guild of Corpus Christi near his own College. The license for holding the new site is dated at the end of 1351 or the beginning of 1352. Finally he drew up for the College a new body of Statutes, mainly from his own made for Trinity Hall, and deviating considerably from those of the first founder—what seems to have been originally intended for pure Theology being now also directed partly to Law and partly to Medicine. The extant copy of these Statutes is dated 7 September, 1353. All this is represented, in a separate note of Blomefield published by the Commissioners, as done in a high-handed manner and on Bateman's own authority. A supplement, however, is added, to the somewhat contradictory effect that the rules and statutes of "Gunwell" Hall were ordained and set down by Bateman "at the request of the founder." This latter note also contains a record of great liberality, on the Bishop's own part, to Gonville Hall or however it was ultimately to be named. A Papal dispensation allowing the Benedictines of Norwich studying in Cambridge to reside at that College, apparently on Bateman's account, is alleged by Parker, dating, however, long after Bateman's time, in 1481 under Sixtus IV. It would seem that Benedict XII (not XI, as Fuller) made some regulations for students of this order in 1337, by which, *inter alia*,

they were ordered to reside in some one definite College, and that this particular regulation was finally carried out by the foundation of Buckingham College (now Magdalene) in 1428. The Bull of Sixtus IV. allowed the Norwich Benedictines to live in Bateman's College or Colleges. Whether this was a privilege or a burden to the latter is not clear, but it was apparently shared by both Trinity Hall and Gonville. On the changes made at the latter College by Bateman, in the character or scope of study, I need add nothing to what has been already said of his own particular foundation, Trinity Hall.

*Death.*—In 135 $\frac{1}{2}$  his active life came to an end. An "authentic" interpretation of his own Statutes, in the muniments of Trinity Hall, is dated 14 Aug. 1354 and the eleventh year of his consecration. After this, no doubt, came the embassy on which Walsingham tells us he went, in 1354, to the Roman Court with Henry Duke of Lancaster and others in the endeavour to negotiate peace with the French. "The attempts at agreement failed," Walsingham says, amusingly anticipating the counter-charge "*perfidie Albion*" of modern times, "through the craft and fraud of the French, to which they persistently adhered, together with the connivance of our Lord the Pope." Edward's wrath and his subsequent invasion of France, its changing fortunes and the astounding victory of Poitiers, are in another story.

That story Bateman was not to hear. He died, says the Norwich Register, at Avignon on the day of the Epiphany, 1354, about the third hour (i.e. 9 a.m.) of the same day, and was buried in the Church of St Mary next to the Apostolic Palace (Appendix B). Harvey's, or Warren's, notes give the year of our Lord 1355, but add 29 *Edw.* 3, *secundum computationem Ecclesiae Romanae*, which gives a key to the discrepancy. Edward's coronation being on 29 January, 1327, his 29th year was from 29 Jan. 1355 to 28 Jan. 1356. If the *old civil* year, which began on March 25, is reckoned, the Epiphany, Jan. 6, falls in 1354: if the *Roman computation* is adopted, making the year begin with Christmas Day (or, later,

with Jan. 1), the Epiphany falls as put by Harvey in 1355. His notes, with Prior Laurence's account, on which they are mainly based, add a place of burial before the High Altar where the bodies of the Popes were wont to be laid, a service attended by all the Cardinals (except one who was ill), and performed by the Patriarch of Jerusalem (Appendix C). Bateman's death was evidently sudden, taking place *in ipsa curia* (whatever this exactly means) according to the same notes. He desired to be buried in England beside his father and mother says one story, in his Cathedral says another; but was not. There seems no confirmation of the statement which Dr Caius found "in certain MSS. of the Norwich Cathedral library," that Bateman was actually buried in the Presbytery; so I give the above rather pathetic bits of tradition for what they are worth. They may furnish some key to other reported particulars concerning the Bishop's last moments—of a more questionable character, and betraying pretty clearly their source.

We are told, then, how Bateman's main object at the Papal Court was to pursue his old quarrel against the Abbot of Bury, with whom his reconciliation was only "sophistical and verbal"; and how the king's business was merely a pretence, coupled indeed with another pretext nearer the mark, that Bateman wished to pay a visit to his old friend at Rome (*sic*), Stephen, now called Innocent VI., *who made many Cardinals*. But, when the Bishop had entered the Papal Court with great pomp, and had been flatteringly received by the Cardinals, and hoped that everything was going on according to his wishes, he departed, within a few days of his arrival, hurried off by sudden death.

Thus far, I am sorry to say, Parker, or the *Historia* attributed to him, the specified source being Johannes Anglicus.

Mr Mullinger speaks of Bateman, while intent, it would seem, on a Cardinal's hat rather than the duties of his diocese, finishing his career amidst the luxury and dissipation of Avignon. I do not know that I quite credit Prior Laurence's story of a hair shirt found under the Bishop's splendid dress:

but we may set that frequently recurring and possibly apocryphal garment against Mr Mullinger's luxury and dissipation. According to the account in the Hall notes Bateman was supposed to be poisoned, and it is not impossible. He was a man of great influence at the Papal Court, and evidently, from the way in which he was trusted by Edward, after all his *praemunire* performances, a faithful servant to England: the French were not above using the means of a very unscrupulous time. Though, to my mind, the burning sun and the deadly chills of Avignon may account for the fatal illness of a hard-worked man, accustomed latterly to a temperate climate, without any unfair means.

Johannes Anglicus, however, has a more orthodox monastic agency to bring in than either French poison or *Avenio ventosā* and *venenosa*.

Florence of Worcester tells us that Sweyn, the father of Cnut, met his death in this wise. He was proceeding, at the head of an army, to devastate the domain of St Edmund, when the Saint appeared to him and ran him through with a spear, so that the Tyrant fell from his horse, and died the same night in horrible torments. The obvious parallel is drawn both in the "Curteys" Register of Bury and in our friend Johannes Anglicus' *History*, or other work from which the Corpus extract was made. Bateman was quite as odious to the monks as Sweyn, and much more fresh in their recollection; so St Edmund's miraculous powers come in again, I think for almost the final occasion. The sudden death is narrated as quoted above from Parker, with the addition that the Bishop's last words were *Buri, buri, St Edmond, St Edmond*, as was testified by those then present with him (see Appendix D). It is possible that an actual request of the dying man may be recorded in the first words; but the mention of St Edmund is rather against this, and the Frenchified *Edmond* is in favour of a genuine French tradition.

Being at Avignon in the spring of 1895, I tried hard to find some memorials of Bateman, but in vain. In the Cathedral is the monument of John XXII, who recognised Cambridge as

a University, and of Benedict XII., who built the wonderful fortress-palace. Over the Rhone, at Villeneuve, is the beautiful tomb of Innocent VI., Bateman's friend. Their bones, no doubt, were scattered far and wide, or worse, thrown into a common "fosse," in 1793. How the *tombs* escaped the hands of Messrs Jourdain Couptête and Co. as much as they have done, I cannot tell. On corbels and bosses in the Cathedral I found, in later work, the *armes parlantes* of the della Roveres and other Church dignitaries: of Bateman and his beautiful shield nothing whatever. I do not know that this is surprising. Supposing him to have been buried, as we are told, near the high altar, all that we could expect for a foreign Bishop would be a slab in the floor. Now the whole central part of the Cathedral has been decorated or restored, whatever we choose to call it, in late Renaissance or *rococo* times. Not a tombstone remains there, or has been preserved elsewhere.

In fact, fifty years before the Revolution (1740), search for any monument or memorial of Bateman either in the Cathedral Church or the Register of Avignon had already been unsuccessfully made, by a Fellow of the Hall, at the request of Dr Warren (see App. E). So I might have spared my trouble. And so too, owing to the Jesuit or other restorers of the Cathedral, it is not impossible that Bateman's bones may rest where they were laid. Having no indication of their place, they might escape the invariable outrage of the French revolutionaries. His monument is here, at Cambridge, in the Colleges which he founded, and the studies which he did his best to inaugurate.

In the particulars, however, of his end, so far as they may be considered authentic, there seems to me a certain congruity with his vigorous life. Better that such a man should die in harness, doing battle with his peers, among old friends and co-diplomats, than meet what he himself would probably have called, with the Highland chieftain, the death of a *cow*, in his quiet See—so far as he left it quiet—at home.

He is, to my mind, a decidedly great man, nor do I quite

see where he forfeits the character of a good one. In the most venal of times, and the most vicious of mediæval cities, he seems never to be accused, even by his bitter enemies, of making a purse for himself or his family, or of giving way to the normal profligacy. In intelligence he was evidently a half century in advance of his age, and a head and shoulders above most of his contemporaries: but he has not the shiftiness and cowardice which sometimes characterize the purely intellectual man; he fights his enemies and stands by his friends, like a man of his hands; and I think it is evident that, whatever his youthful training and predilections, he was, as diplomatist and statesman, faithful to the interests of England.

I may add, to what was said of Bateman's fancy portrait, that there is a wooden figure supposed to represent him, now preserved in the entrance-hall to the Master's Lodge at Trinity Hall, having been long kept in a sort of "Study" to the Lodge, which may perhaps have been the old "Treasury." The likeness is a purely conventional one, if a likeness was ever intended. The figure carries a mitre and shows a small point on the crown of the head, something like what we often find in mediæval representations of the Doctor's cap. The habit may be either a surplice or a lay cope, but is more like the former. The whole effigy bears a striking resemblance to some of the supporters of the ceiling in the old first-floor room of the south side of the University Library (anno 1466). In fact a connection has been suggested between the figure in question and the supposed absence of one of these supporters in the north-east corner, which has been boxed up, of this room. I find, however, the particular figure still there, though lying *perdu*. "Joy, not one is wanting found": so that the insinuation of early conveyancing practice on the part of the Hall must be rejected.

The fate of Bishop Bateman's library is a mystery. In his statutes for Trinity Hall (1352) he provides for the safe custody of the books which, from his own liberality or that of other donors, the College now has or may hereafter have. The same provisions are repeated, in nearly the same words,

a year later for Gonville or, as he styles it, the College of the Annunciation. The Trinity Hall statutes are, however, unlike the others, accompanied by a very interesting list, (1) of those which had already been presented by the Bishop to his College, (2) of others the use of which he retains to himself during his life; which list has been published, in a paper of the late Dr Corrie's, by the Cambridge Antiquarian Society (Comm. ii. p. 73). A mark was ordered by Bateman to be impressed in his books, which is represented in an old vellum book among the College Muniments (p. 69). It is—on a square sable, a crescent ermine, and between the cusps a cross Maltese argent. This mark appears on one of the few MSS. now in the possession of Trinity Hall, a Concordance or Repertorium with leaves from the 3rd Book of the Decretals at the end. Otherwise I cannot find any trace of Bateman's Library at the College of his foundation.

Caius College possesses a number of old legal MSS., and its records show that the College owned *some* books before 1441. Among the MSS. are the two remarkable documents above quoted and printed hereafter in Appendix A. Both clearly relate to Bateman, and most probably came, as has been already suggested, from his own possession. It was the suspicion that Bateman's books intended for the Hall might have actually gone to the College of the Annunciation which first led me to examine the Caius Catalogue of Mr Smith, from whose description I saw at once the connection of the MSS. with the Bishop himself. But I have not been able, as yet, certainly to identify any MSS. in this Caius Library with the somewhat slight and general descriptions in Bateman's list: indeed such identification fails even in the case of the solitary MS. bearing his mark at the Hall. Nor have I had any better success in tracing the Bishop's will, which might have thrown some light on the subject. The Indexes of the Principal Probate Registry at Somerset House do not go back to 1354, and a transcript could not therefore fairly be expected at the Record Office. The will cannot be found in the "Calendar of Lambeth Wills" (*Genealogist*,

Vol. v. 211-), nor is there anything about Bateman in the Catalogue of the Lambeth MSS. The Will Registers at Norwich begin after his time, in 1370. In default, then, of better information, I can only conclude that the Bishop's books given to the College of the Annunciation may be, and probably are, in the Caius Library, but that those given to Trinity Hall are, with one exception, nobody knows where.

## APPENDIX A.

I. (Abstract in Cal. Pap. Reg. (Bliss). Papal Letters, ii. 548.)

Reuerendo in Christo patri domino . . . dei gratia Episcopo Lincolnien' et venerabilibus et discretis viris dominis Capitulo et singulis Canonicis et personis ecclesie lincolnien' dignitates personatus administraciones seu officia quecunq[ue] in eadem ecclesia habentibus seu tenentibus quocunq[ue] nomine censeantur et omnibus aliis et singulis quorum interest uel intererit et quos infrascriptum tangit negotium uel tangere poterit quomodolibet in futurum. Ademar[us] Roberti Archidiaconus Constantien'<sup>1</sup> domini pape Capellanus et ipsius sacri palatii causarum Auditor, Executor ad infrascripta vna cum infrascriptis Collegis nostris cum illa clausula quatinus vos uel duo aut unus uestrum etc. a sede apostolica deputatus Salutem in domino et mandatis nostris immo uerius apostolicis firmiter obedire. Noueritis nos litteras sanctissimi patris et domini nostri domini Benedicti diuina prouidencia pape xij. vnam cum filis sericis et aliam cum filo canapis integro eius uera bulla bullatas non uiciatas non cancellatas nec in aliqua sui parte suspectas, sed omni uitio et suspitione carentes presen[t]atas nobis coram Notario et testibus infrascriptis, per venerabilem virum dominum Will'm de Norwico Decanum Lincolnien' dicti domini pape Capellanum et palatii supradicti auditori (*sic*) causarum cum ea qua decuit reuerentia recepisse, Quarum litterarum illius uidelicet cum fili[s] sericis tenor sic incipit.

Benedictus episcopus seruus seruorum dei, dilecto filio Magistro Will'o de Norwico Decano ecclesie 'lincolnien' Capellano

<sup>1</sup> Of Coutances.

n[ostro?] Salutem et apostolicam benedictionem. Sedis apostolice providentia circumspecta personas licterarum scientia preditas uite ac morum honestate decoras ac aliis multiplicium uirtutum et probitatis meritis insignitas dignis effert honoribus et interdum eas beneficiis ecclesiasticis prompte munificentia liberalitatis attollit personis potioribus in locis dignioribus prouidendo. Cum itaque Decanatus ecclesie lincolniens' quem uen' pater noster Antonius Episcopus Norwicens' olim decanus eiusdem ecclesie promotionis tempore per nos facte de ipso ad Norwicens' ecclesiam tunc uacantem obtinebat per promotionem huius et munus consecrationis per nos impensum eidem, apud eandem sedem iam dudum uacauisse et adhuc uacare noscatur nullusque de dicto Decanatu preter nos hac uice disponere possit pro eo quod nos diu ante uacacionem huiusmodi Decanatus eiusdem, omnes dignitates personatus et officia ceteraque beneficia ecclesiastica tunc apud dictam sedem uacantia et inantea uacatura collationi et dispositioni nostre specialiter-reseruantes decreuimus extunc irritum et inane si secus super hiis a quoquam quauis auctoritate scienter uel ignoranter contingeret attemptari Nos uolentes tibi cui licterarum scientia uite ac morum honestas et alia multiplicia uirtutum merita suffragantur, quique per decem annos continuos in officio auditorie palatii apostolice dicte sedis institisti obsequiis et insistis, horum intuitu gratiam facere specialem predictum Decanatum sic uacantem cum omnibus iuribus et pertinentiis suis apostolica tibi auctoritate conferimus et de illo etiam prouidemus, Decernentes prout est irritum et inane si secus super hiis a quoquam quauis auctoritate scienter uel ignoranter actemptatum forsitan est hactenus uel contigerit imposterum attemptari, Non obstantibus quibuscunque statutis et consuetudinibus etc.

et sic finit.

Dat' Auinion' .iij. Non' Augusti Pontificatus nostri anno sexto.<sup>1</sup>

Item tenor alterius littere illius uidelicet cum filo canapis sic incipit

Benedictus episcopus seruus seruorum dei dilectis filiis Constantiens' et Cantuariens' Archidiaconis ac Magistro Johanni de

<sup>1</sup> 1340. The original letter, as copied in the Vatican *Regesta*, went on for a page after *consuetudinibus*.

O. Canonico Herforden' ecclesiarum Salutem et apostolicam benedictionem. Sedis apostolice prouidentia circumspecta etc. et sic finit

Quocirca discretioni uestre per apostolica scripta mandamus quatinus uos uel duo aut unus uestrum<sup>1</sup> per uos uel alium seu alios prefatum Magistrum Will'm uel procuratorem suum eius nomine in corporalem possessionem dicti decanatus necnon iurium et pertinentiarum ipsius inducatis auctoritate nostra et defendatis inductum amoto ab eo quolibet detentore, facientes eum uel dictum procuratorem pro eo ad decanatum eundem ut est moris admitti sibi que de ipsius decanatus fructibus redditibus prouentionibus iuribus et obuentionibus uniuersis, integre responderi, non obstantibus omnibus supradictis, seu si prefatis Episcopo et Capitulo aut quibusuis aliis communiter uel diuisiu ab eadem sede indultum existat quod interdicti suspendi uel excommunicari non possint per licteras apostolicas non facientes plenam et expressam ac de uerbo ad uerbum de indulto huiusmodi mentionem, contradictores auctoritate nostra appellatione postposita comescendo. Dat' Auinion' .iij. Non' Augusti Pontificatus nostri anno sexto.

Post quarum litterarum apostolicarum presentationem per dictum dominum Will'm .fuius cum [ins]tancia requisiti ut ad executionem dicte gratie procedere deberemus iuxta traditam seu directam a sede apostolica nobis formam.

Nos igitur Ademarum Executorem prefatum uolentes mandatum apostolicum supradictum nobis in hac parte directum reuerenter exequi ut tenemur uos et uestrum quemlibet auctoritate apostolica qua in hac parte fungimur pro primo secundo et tercio peremptorie requirimus et monemus communiter et diuisiu uobisque nichilominus et cuilibet uestrum in uirtute sancte obedientie et sub excommunicationis pena mandantes quatenus infra sex dies a presentatione seu denuntiatione uel notificatione presentium uobis facta immediate sequentes, quorum duos pro primo duos pro secundo et reliquos duos uobis uniuersis et singulis pro tercio et peremptorio termino ac monicione canonica assignamus prefatum dominum Will'm uel procuratorem suum eius nomine ad prefatum decanatum dicte ecclesie Lincolniens' sibi per dictum dominum papam collatum recipiatis in uestrum et eiusdem ecclesie decanum, ipsumque dominum

<sup>1</sup> See Sext. Decret. 1. 4. 8.

Will'm uel dictum procuratorem suum eius nomine in et ad corporalem possessionem dicti decanatus ac iurium et pertinentiarum ipsius sine difficultate qualibet recipere et admictere infra predictum terminum studeatis, ac recipi et admicti per alium seu alios quantum ad vos et uestrum quemlibet communiter et diuisim pertinet faciatis.

Nos enim eundem dominum Will'm de predicto decanatu per nostrum Birretum presentialem inuestimus et in quantum et prout ex forma licterarum apostolicarum predictarum possumus in ipsius decanatus necnon iurium et pertinentiarum ipsius possessionem inducimus corporalem, amouentes et amoueri decernentes exinde quemlibet detentorem quem nos ad cautelam amouemus et denuntiamus amotum, prefatoque domino Will'o uel dicto procuratori suo pro eo de ipsius decanatus fructibus redditibus prouentibus iuribus et obuentionibus vniuersis ubicunque et in quibuscunque consistentibus respondeatis integre et faciatis ab aliis quatenus ad vos et singulos uestrum communiter et diuisim pertinet responderi.

Monemus insuper modo et forma premissis generaliter omnes et singulos cuiuscunque dignitatis status gradus ordinis uel condicionis existant ne prefato domino Will'o quominus predictum decanatum cum omnibus iuribus et pertinentiis suis integre et pacifice assequatur et quiete ualeat possidere et ipsius fructus redditus et prouentus integre et libere percipere possit, impedimentum aliquod present per se uel alium seu alios publice uel occulte aut impediens ipsum super premissis in aliquo dent scienter auxilium consilium uel fauorem, Alioquin tam in dantes alteri quam in recipientes predictum decanatum uel aliquod ius pertinens ad eundem, necnon in contradictores quoslibet et rebelles ac impediens ipsum super premissis in aliquo aut impediens ipsum dantes consilium auxilium uel fauorem publice uel occulte nisi infra predictum terminum a die scientie computandum a contradictione rebellione impedimento turbacione consilio auxilio et fauore huiusmodi omnino destiterint et mandatis nostris immo uerius apostolicis in hac parte cum effectu non paruerint exnunc prout extunc in hiis scriptis singulariter in singulos predicta canonica monitione premissa excommunicationis, in Capitulum uero predictae ecclesie lincolniensis suspensionis, in ipsam ecclesiam interdicti sententias promulgamus, vobis uero domine Episcopo quem ob reuerentiam uestrae dignitatis nolimus prefatis nostris sententiis sic ligari si contra premissa uel aliquod premissorum feceritis per vos uel summis personam predicta canonica

monitione premissa ingressum ecclesie interdiximus in hiis scriptis, Si uero predictum interdiximus per alios sex dies prefatos sex immediate sequentes sustinueritis vos in hiis scriptis eadem canonica monitione premissa suspendimus a diuinis, verum si prefatas interdicti et suspensionis sententias per alios sex dies prefatos duodecim immediate sequentes, sustinueritis quod absit animo ind[e] vos exnunc prout extunc in hiis scriptis quia crescente contumacia crescere debet et pena, prefata canonica monitione missa excommunicationis sententia innodamus absolucione omnium et singulorum qui suprascriptas et infrascriptas nostras sententias uel earum aliquam incurrerint quoquomodo nobis uel superiori nostro tantummodo reseruata.

Prefatas quoque licteras apostolicas et hunc nostrum processum uolumus penes eundem dominum Will'm uel procuratorem suum remanere, et nos (? non) per vos uel uestrum aliquem aut quemuis alium extraneum contra ipsius domini Will'i uel dicti eius procuratoris uoluntatem quomodolibet detineri. In contrarium facientes prefata canonica monicione premissa in hiis scriptis excommunicationis sententiam promulgamus Mandamus tamen eidem domino Will'o et procuratori suo ut uobis si petieritis, faciant uestris tamen sumptibus copiam de premissis.

Ceterum cum ad executionem huiusmodi ulterius faciendam non possimus inibi personaliter interesse venerabilibus et discretis uiris dominis.. Priori de Spaldinge Lincolnien' dioc' Magistris Thome de Morle de Brakene Alano de Rothawe de Aschele Symoni de Rikyngdale de Babingle Norwicen' dioc' ecclesiarum<sup>1</sup> Rectoribus necnon omnibus aliis et singulis Prioribus Decanis ruralibus Rectoribus Vicariis Capellanis Curatis et non Curatis in Ciuitatibus et dioc' Norwicen' et Lincolnien' constitutis et eorum cuilibet insolidum super executione predicti mandati apostolici et nostri tenore presentis publici instrumenti committimus uices nostras donec eas ad nos duxerimus reuocandas quos requirimus et monemus communiter et diuisim primo secundo et tercio peremptorie eisque sub excommunicationis pena quam exnunc prout extunc in eos et in ipsorum quemlibet predicta canonica monicione premissa ferimus in hiis scriptis et eam ipsos et ipsorum quemlibet incurrere uolumus ipso facto si mandata nostra immo uerius apostolica neglexerint seu contempserint contumaciter adimplere in uirtute sancte obedientie

<sup>1</sup> Now Bracon Ash, Ashill, and Babingley.

districte precipiendo mandamus quatenus ipsi uel eorum alter qui a dicto domino Will'o uel eius procuratore requisitus fuerit ad vos dominos Episcopum et Capitulum ac dictam uestram lincolniens' ecclesiam infra trium dierum spatium post requisitionem [? factam] quem terminum eis et eorum cuilibet pro peremptorio assignamus personaliter accedant et predictas litteras apostolicas et hunc nostrum processum et omnia et singula supradicta uobis et cuilibet uestrum ac aliis quorum interest uel intererit in prefata lincolniens' ecclesia et extra ubi et quando expediens fuerit denuntient legant et publicare procurent et eundem dominum Will'm uel procuratorem suum eius nomine, in et ad corporalem possessionem dicti decanatus necnon iurium et pertinentiarum ipsius inducant [...? auctoritate] nostra immo potius apostolica, et defendant ind[uctum]... [*rest cut away*].

II. (Abstract in Cal. Pap. Reg. (Bliss). Papal Letters, ii. 524.)

Benedictus episcopus seruus seruorum dei Dilectis filiis . . Decano Legionen<sup>1</sup> et thesaurario Laudunen' ac . . Scolastico<sup>2</sup> constancien' ecclesiarum salutem et apostolicam benedictionem. Dum person[arum] merita nostram gratiam pro meritis debita meditatione pensamus, illis potissimum apostolice prouisionis gratiam imperitimus, quos litterarum attollit scientia, honestas quoque morum et uite, aliaque suarum dona uirtutum sibi laudabiliter suffragantur. Volentes itaque personam [...] nostri causarumque nostri palatii auditoris litterarum scientia premitam, morum et uite honestate decoram ac multiplicium uirtutum meritis insignitam, horum intuitu necnon consideratione dilecti filii nostri [Gualhardi sancte Lucie in Silice diaconi cardinalis pro] Will'o etiam Capellano suo nobis in hac parte humiliter supplicantis, fauore prosequi gratie specialis, ac ipsum Magistrum Will'm in ecclesia Lincolniens' cuius existit Canonicus amplius honorare d[ignitatem] uel personatum seu officium cum cura uel sine cura cuius fructus] redditus et prouentus si cum cura Centum, si uero sine cura esset Trigintaquinque Marcharum Ster-

<sup>1</sup> Possibly St Pol de Leon. The . . is the conventional sign of a blank left for a proper name.

<sup>2</sup> Scholasticus. Dignitas Ecclesiastica qua qui donatus est scholis ecclesiasticis praeest. Charta Guidonis episcopi Antissiodorensis "Statuimus quod Scholasticus Antissiodorensis sit Capellanus episcopi et teneatur assidere et seruire episcopo." Ducange.

lingorum<sup>1</sup> secundum taxationem decime ualorem annuum non excederent, siqua uel siquis aut s[ic] quod in dicta ecclesia uacat ad praesens uel cum uacauerit quam uel quem seu quod] idem Magister Will's per se uel procuratorem suum, ad hoc legitime constitutum infra unius mensis spatium, postquam sibi uel eidem procuratori uacatio huiusmodi innotesceret duceret acceptandam, i[psi magistro Willelmo post acceptationem huius]modi cum omnibus iuribus et pertinentiis suis donationi apostolice reseruauimus districtius inhibentes venerabili fratri nostro.. Episcopo et dilectis filiis Capitulo Lincolnien' ac illi uel illis [ad quem uel ad quos in dicta ecclesia dignitatum personatum seu of]ficiorum huiusmodi collatio, prouisio uel queuis alia dispositio pertinet communiter uel diuisim ne de huiusmodi dignitate uel personatu seu officio interim etiam ante acceptationem eandem, nisi p[ostquam eis constitit quod prefatus Magister Will's uel procurator illam uel] illum seu illud nollet acceptare, disp[on]ere quoquo modo presumerent ac decernentes [e]xtunc irritum et inane si secus super hiis a quoquam quauis auctoritate scienter uel ignoranter, conting[er]et attemptari non obstantibus quibuscumque statutis et consuetudinibus] eiusdem ecclesie contrariis iuramento confirmatione apostolica uel quacunque firmitate alia roboratis seu si aliqui super prouisionibus sibi faciendis de dignitatibus uel personatibus aut officiis in dicta [ecclesia speciales uel de beneficiis ecclesiasticis in illis partibus gene]rales, nostras uel predecessorum nostrorum Romanorum Pontificum, aut legatorum sedis apostolice, litteras impetrarint etiam si per eas ad inhibitionem reseruacionem et decretum uel alias quomodolibet [sit processum, quibus omnibus preterquam auctoritate nostra dignitates] uel personatus seu officia huiusmodi in dicta ecclesia expectantibus predictum Magistrum Will'm in ipsius dignitatis, uel personatus aut officii assecutione uoluimus anteferri, sed nullum per hoc [eis quoad dignitatum seu personatum aut officiorum seu beneficiorum] aliorum assecutionem preiudicium generari, seu si eisdem Episcopo et Capitulo, uel quibusuis aliis communiter uel diuisim a prefata sit sede indultum quod ad receptionem uel prouisionem alicuius minime te[neatur et ad idem compelli non possit quidquid de dignitatibus uel per]sonatibus seu officiis dicte ecclesie, uel aliis beneficiis ecclesiasticis ad eorum collationem prouisionem aut quam-

<sup>1</sup> Cf. Mat. Paris ann. 1235 Marcas bonorum et legalium esterlingorum. So too librae sterlingorum frequently.

cunque aliam dispositionem coniunctim uel separatim spectantibus nulli ualeat pr[ius indultum non faciens or eter expressam et] de uerbo ad uerbum de indulto huiusmodi mentionem et qualibet alia prefate sedis indulgentia generali uel speciali cuiuscunque tenoris existat per quam nostris litteris non expr [effectus huiusmodi nostre gratie (*nostris...expr* not in Regestum)] impediri ualeat quomodo libet uel differri et de qua cuiusque toto tenore habenda sit in dictis nostris litteris mentio specialis.

Seu si dictus Magister Will's presens non fuerit ad prest[andum de observantia statutorum et constitutionum eiusdem ecclesie] ratione huiusmodi dignitatis uel personatus seu officii solitum iuramentum dummodo in absentia sua per procuratorem ydoneum et cum ad ecclesiam ipsam accesserit corporaliter illu[d prestiterit sive quod nuper per nostras certi tenoris litteras de ca]nonicatu ipsius ecclesie ipsi Magistro Will'o prouidimus et prebendam siqua in dicta ecclesia tunc uacabat uel cum uacaret quam ipse duceret acceptandam conferendam ei duximus reseruandam et [quod archidiaconatum ecclesie Norwicensis noscatur obtinere. Volumus] autem quod quamprimum uigore presentis gratie huiusmodi dignitatem uel personatum seu curatum officium pacifice predictus Magister Will's fuerit assecutus prefatum Archidiaconatum [quem extunc uacare decernimus omnino, prout etiam ad hoc sponta]nee ipse obtulit dimittere teneatur. Quocirca discretioni uestre per apostolica scripta mandamus quatinus uos uel duo aut unus uestrum per uos uel alium seu alios dign[itatem uel personatum seu officium huiusmodi per nos ut premitte]tur in dicta Lincolnien' ecclesia reseruatum uel reseruatum, si tempore huiusmodi nostre reseruationis uacabat ibidem uel extunc uacauit aut cum illam uel illum seu illud uacare co[n]tingerit cum] omnibus iuribus et pertinentiis suis auctoritate nostra conferre et assignare curetis, inducentes eum uel procuratorem suum pro eo in corporalem possessionem dignitatis [uel personatus seu officii huiusmodi iuriumque et pertinentium] eiusdem et defendentes inductum, ac facientes eundem Magistrum Will'm uel procuratorem prefatum nomine suo ad dignitatem uel personatum seu officium huiusmodi prout est mo[r]is admitti sibi que de iu[r]ibus et obuentionibus uniuersis integre responderi, non obstantibus omnibus supradictis, seu si eisdem Episcopo et Capitulo uel quibusuis aliis communiter uel diuisim a prefat[a sede indultum existat] per litteras apostolicas non facientes plenam et expressam ac

de uerbo ad uerbum de indulto huiusmodi mentionem, contradictores auctoritate nostra appellatione postposita compesce[ndo. Datum Avinione xi Kal. Januar.]

Pontificatus nostri Anno [primo (1335)].

## APPENDIX B.

### EXTRACTS FROM NORWICH INSTITUTION BOOK IV, FOL. 41.

Incipit Registrum venerabilis patris domini Will'i dei gratia electi Norwicen' ecclesie confirmati de institutionibus &c factis per dictum dominum electum ac per religiosum virum fratrem Will'm de Claxton priorem ecclesie cathedralis Sancte Trinitatis Norwici dicti patris ipso in remotis agente vicarium generalem ab v<sup>to</sup> Kalen' Marcii Anno Domini millesimo ccc<sup>mo</sup> XLIII.

Bulla p<sup>r</sup>fectionis Episcopi Norwicen'. Clemens Episcopus seruus seruorum dei dilecto filio Will'mo electo Norwicen' salutem Dilecti filii capitulum ecclesie huiusmodi reservacionis et decreti forsan ignari te decanum ecclesie Lincolnien' licet absentem capellanum nostrum legum doctorem et sacerdocio constitutum quasi per inpirationem divinam in Norwicen' Episcopum elegisse dicuntur. (Here follows, at length, a confirmation by the Pope.)

'Dat' Avinion' X Kl Februarii pontificat' n'ri anno secundo.

Fol. 41—156 contain, with some other entries, the Institutions made from 2 March 1343 (134 $\frac{2}{4}$ ) to 19 January 1354 (135 $\frac{4}{5}$ ).

On fol. 118 is the Bull of Oct. 13, 1349 referred to above, p. 317.

On fol. 121 is the Institution of Robert de Stratton to Blofeld. The deed of reservation is on an earlier leaf, fol. 7 of the same Book.

Fol. 186. At the foot of the page :—

Hic finitur Registrum bone memorie Domini Will'i de Norwico dudum Norwicen' Episcopi qui decessit Avinion' die Epiphanie domini anno domini millesimo ccc<sup>mo</sup> quinquagesimo quarto circa horam terciam eiusdem diei et sepultus est in ecclesia beate Marie iuxta Palacium Apostolicum et die xxiiij Januar' anno domini

supradicto primo innotuit Vicariis Gen'alibus Offic' et corr' et ceteris ministris dicti patris de eius morte.

There is, elsewhere, an appointment of the Prior as Bateman's Vicar General. Here the adjective seems to apply to plural Officials. Corr' is no doubt for Correctori.

### APPENDIX C.

From p. 22 of Simpson's Book, at Trinity Hall.

"In diē Epiphaniae inter horam primam et tertiam bonae memoriae Dominus Willielmus de Norwic' quondam Norwic' Episcopus fundator Aulae nostrae Sanctae Trinitatis Cantab. missus ad Curiam Romanam per Dominum regem Angliae pro tractatu pacis inter regna Angliae et Franciae in ipsa Curia diem suum clausit extremum anno Domini 1355 29 Edw. 3 secundum computationem Ecclesiae Romanae et fuit sepultus ante magnum altare beatae Mariae in Ecclesia Cathedrali in cuius sepultura praesentes erant omnes Cardinales Curiae Romanae excepto uno qui gravi infirmitate detinebatur patriarcha Ierosol' officium sepulturae sollenniter adimplente.

Sepult' at Avignon, and supposed to be poisoned. But *vide* the Annals of Caius 1355, who writes in this manner. Moriebatur Ep'us Octavo Idus Januarii anno Dni 1355 et sepultus est Norwici in Ecclesiae Cathedralis Presbyterio ut a quibusdam scriptis libris in Bibliotheca Ecclesiae ejusdem intelligimus."

### APPENDIX D.

From MS. 370 of Corpus Christi Library.

De calumnia et iniuriis per Willelmum Bateman nomine Bateman Norwic' episcopum in monasterio Sancti Edmundi illatis, et per merita S. Edmundi miraculose finitis.

Ex libro. 22. Histor' auree Johannis anglici Cap. 49

.....

Et ad dispositionem regis idem episcopus et abbas taliter qualiter concordati sunt more tamen sophistico et verbali. Nam cum pre-

dictus episcopus in sapientia sua confidens pariter et thesauro postea Curiam romanam pro negociis regis, et vt verius creditur ad persecutionem ecclesie Sancti Edmundi cum magna pompa intrasset: a summo pontifice et Cardinalibus gratanter receptus est, sperans omnia sibi ad vota succedere. Sed infra paucos dies adventus sui ad Curiam morte subita preoccupatus obiit, vbi sepultus est, cuius in moriendo hec verba fuerunt vltima. Buri, buri, St Edmond St Edmond, sicut testati sunt qui tunc temporis secum presentes extiterunt.

### APPENDIX E.

Original letter in Miscellanea, Trinity Hall, Vol. 5 (not paged).

In Collectanea App. cxxvii, Dr Warren writes: Mr Wadham Knatchbull, late fellow of Trinity Hall, returned from his travels A.D. 1740. I had desired him in case he sh<sup>d</sup> see Avignon to search in y<sup>e</sup> Church there where B<sup>p</sup> Bateman was buried to see whether there was any monument or inscription or any memorial of him remaining in the Church. But he found none. One of y<sup>e</sup> Priests of y<sup>e</sup> Church was so kind as to search y<sup>e</sup> Register to see what discovery he c<sup>d</sup> make there, but it was in vain. The account which he gave by a friend to Mr Knatchbull in French was what follows here in English. Sir, having twice run over y<sup>e</sup> Register of Bps Archbps Cards & Popes buried in our Church, I have not been able to find there the name of the Bp whom you enquire after: in all likelihood he was not inserted in y<sup>e</sup> List &c &c

Roque pre'.

Wednesday, 28 October, 1896, at 4.30 P.M.

Mr J. B. MULLINGER, President, in the Chair. It was agreed that letters of condolence should be sent to the relatives of the late Sir G. M. Humphry, Dr Campion, and Dr J. H. Middleton.

The PRESIDENT delivered the following address on taking office :

I think I can hardly do better than commence by giving some account of the proceedings of the Congress of Archaeological Societies, which, in conjunction with our Secretary, I attended last July. It was held in Burlington House, London, was presided over by Sir John Evans, and was attended by some 25 delegates from various centres.

It was something of a disappointment to learn that Government declines for the present to undertake any responsibility in connexion with historical monuments throughout the country; the Foreign Office is endeavouring to obtain information as to the steps which are being taken by Governments abroad, and our Government has not arrived at any final decision. It however holds out very little hope, and General Pitt Rivers considers that the owners themselves are the best guardians. A kind of protest against such a view was made by a Resolution passed at the Meeting to the effect that

‘Some public control should be exercised over the restoration or destruction of such ancient buildings as deserve to be classed as historic monuments.’

It was gratifying to learn that the scheme of a National Catalogue of Portraits is under consideration, and that the Heads of Families in the different counties are to be approached on the subject. A Committee has been formed consisting of Mr Gomme, Mr Stanley Leighton, and others; and Mr Lionel Cust undertook to furnish a draught scheme for consideration.

The movement in favour of Photographic Surveys was reported as progressing slowly; Sussex has taken it up and the first Report has been issued to all the Societies in union.

Copies were laid on the table of a Report by Mr F. A. Hyett on COUNTY BIBLIOGRAPHIES, with 'suggestions approved by the Bibliographical Society' for increasing their utility. It was gratifying to hear that Cambridgeshire and Staffordshire are possessed of bibliographies at once 'recent and satisfactory'; it was however stated that these are the *only two*, and Mr Hyett called attention to the fact 'how little work has been done in this field,'—'the large majority of counties,' he says, 'possess no sort of record of their literature.' I venture to quote his own description of the scheme which he proposes, because in matters of organisation it is suggestive in relation to other subjects besides Bibliography:

'Let the production of a County Bibliography be undertaken by a society formed for the purpose, or perhaps better still by a committee of some society already in existence. I do not think it would be difficult to induce many an Antiquarian, or Literary, or Public Record Society to enter on such a work, if its importance were represented to them and they were instructed how they should set about it. Having undertaken the work, the Society should proceed to map out the county into districts, varying in size inversely with the density of the population, and a committee should be constituted of which one member at least should reside in each district. An editor would have to be appointed, and it would be as well if a small editorial sub-committee were also appointed to frame regulations for the conduct of the work. It would be the duty of each member of the general committee to search his district as thoroughly as possible for works falling within the prescribed limits of the bibliography, and to forward to the editor collations of all such works as came under his notice, on forms with which he would have been furnished. To avoid duplicate collations, each member might be periodically supplied by the editor with lists of works which had been collated. This method would ensure exhaustive search and uniformity of treatment. And as the existence and ownership of every work would thus be made known to the editor, he could with little difficulty personally examine any one of more than ordinary interest, if the account of it which he had received were insufficient. This scheme of sub-dividing a county into districts is by no means a visionary one. It has been adopted with marked success in some counties, for the purpose of obtaining photographs of objects of historic or antiquarian interest, and also for the purpose of obtaining drawings and descriptions of church plate, and I see no reason why it should not be applied with a like success to bibliography. By this means I believe that each county could, at least expense, in the least time,

and in the most thorough manner, produce a bibliography of its own literature<sup>1</sup>.

In proceeding to say a few words on the claims which our Society has upon the support of the residents in a University town and of the members of a University in which Archaeology itself is now a recognised study, I feel that to some it will probably appear a work of supererogation. But even in Cambridge it can do no harm to recall to mind some of the considerations which serve to redeem the time spent over the subjects which occupy our attention from the imputation of solemn trifling or superstition. Those subjects are mainly connected either with Art or with History. Now as regards those which relate to the former branch, it may be safely asserted that no true Archaeologist has any superstitious veneration for ancient forms or objects simply because they *are* ancient. He values them, in the first place, as links between the Past and the Present, and he aims through them and by them at the prosecution of objects philanthropic, useful and important. Archaeology, *justly interpreted*, it has been wisely said, 'is the handmaid and purveyor of history, the sage commentator on ancient customs and ancient art, the acute and enlightened interpreter of the records of the Past, whether oral, written, or monumental<sup>2</sup>.'

There is much, it is true, in mediaeval art which strikes us as grotesque, frivolous, and even profane, but what an insight it affords us into the real characteristics of an age when such features found permanent expression in the rich mosaic, the sculptured stone, and the carved woodwork! Even where mediaeval art appears to us most frivolous it was often terribly in earnest! And then, again, what a lesson, as regards our own work, we may derive from the thoroughness with which the men of those times did theirs!

More than half a century ago, the most eminent living art critic in this country called attention to this fact in noteworthy phrase: 'All old work nearly,' says Ruskin, 'has been hard

<sup>1</sup> *County Bibliographies*, pp. 9, 10.

<sup>2</sup> John S. Harford at Bristol in 1851.

work. It may be the hard work of children, of barbarians, of rustics; but it is always their *utmost*. Ours has as constantly the look of money's worth, of a stopping short wherever and whenever we can, of a lazy compliance with low conditions; never of a fair putting forth of strength.' 'And yet,' he adds, 'we are none of us so good architects as to be able to work habitually below our strength; and although there is not a building that I know of, lately raised, wherein it is not sufficiently evident that neither architect nor builder has done his best.'

Now although some thirty years have passed since Ruskin gave expression to these trenchant criticisms, and there has since been a considerable improvement, the lessons and example of the Art of the Past are as valuable as ever. And it is a great advantage to a community to be resident where those lessons are matters of every-day experience; while any new centre of industry rising up on some virgin site, whether on the moorland plain or by the river side, whether in England or in America, must always be at a great disadvantage when compared with any great historic centre, such as, for example, Chester, Norwich, Oxford or Cambridge. There are 'sermons in stones' in another sense, that of the poet's, and surely it should be regarded as almost a duty by every educated denizen in such a centre to be familiar with the lessons taught by the surroundings of his or her every-day life. Such lessons, rightly applied, dignify individual existence, and not only bring the learner into touch with a distant Past but enable him better to comprehend his relations to the Present. Between the feelings and the interest with which the astronomer gazes upon the starry heavens and those of the rude peasant how great the difference! Between those of the geologist and the ordinary labourer, as each looks upon some grand Alpine cutting, how great again! But neither in the one case or the other is the difference greater than that with which the intelligent archaeologist and the man careless of such lore, regards whatever is ancient, historic, or even prae-historic in his own county or town. And if such cultivated appreciation were more widely

spread, I cannot but think that it would serve as a useful counterpoise to that too exclusive devotion to, and admiration of, foreign art, which, as associated with the pleasure of foreign travel, is perhaps unduly prevalent among our countrymen in the present day. It would become a kind of secondary patriotism. We should scarcely, then, see announcements like that which greets the visitor on the door of the Abbey Church at Malvern, cautioning people against assembling *when the wind is high*; nor should we see so many churches in the condition in which Thomas Fuller found the Church of St Andrew here in Cambridge, in his day, when he declared that it 'saddened' him to see the church where the eminent William Perkins was interred ready to fall to the ground. 'Jacob said of Bethel, "How dreadful is this place." I am sorry it may in a far different sense be said of this St Andrew's, filling such as approach it with fear of the ruins thereof.' And he justly concludes that 'as David was glad to go up into the house of the Lord, all good men may be sorrowful to see God's house coming down to them.'

And now to turn for a moment to the historic aspect of our researches. The contributor of a careful paper on some ancient foundation, lay or ecclesiastical, on the Annals of some parish, some extinct family, or on the incidents in the life of some half-forgotten worthy, may himself modestly disclaim the right to rank as an historian, but what a service he renders to history! The great merit and value of such work is, that if really honestly, carefully, and thoughtfully done it is in most cases *done once for all*. A well-established nexus of dates and facts, the result of such research, may be accepted as *trustworthy first-hand evidence*. It was said of Macaulay's *History of England* that the author illumined the scroll of history no faster than it unrolled,—that is to say, it took him as many years to record the Annals of his country, from the Accession of James II. to the death of William III., as that period itself embraced. Lord Acton, in his Inaugural Address, recently observed that 'a lifetime spent in the largest collection of printed books would not suffice to train a real master of

modern history,'—there are vast stores of documentary evidence which still require to be investigated.

And so far as our national history is concerned, it appears to me that careful and minute investigations, such as those undertaken by an Antiquarian Society, render important service. I doubt very much whether any great historical writer would be willing to take all the published labours of the Royal Historical Society as proven and final; but unless some special reason for scepticism arises, the historical investigator does not want to ransack the charter, the deed, and the will, the parish register and the mortuary roll, for dates, names, and facts which previous research has already sufficiently established. And in work of this kind, unpretending though it be, there is not only a great satisfaction to the worker, but a service rendered to others which, however beyond his power to estimate, is none the less real and permanent.

Mr J. E. FOSTER made the following communication:

#### NOTES ON THE HISTORY OF EXNING.

The name appears in Domesday as Esselinga, and in the grant of the church to Battle Abbey, by William Rufus, in 1087, as Exelingas. The shortened form of Exning, or Ixning, which is subsequently used, has no connection therefore with the Icenii as has been suggested, but the name is probably a tribal or family one.

There is a strong local tradition which looks upon Exning as the birthplace of S. Etheldreda, and a spring in the parish is pointed out as the scene of her baptism by Paulinus, Archbishop of York. The only MS. authorities are the "Liber Eliensis" and the "Historia Eliensis," which erroneously quote Bede's work, "De gestis Anglorum," otherwise the "Historia Ecclesiastica," as the foundation for the statement. The passage relating to S. Etheldreda in the 17th chapter of the 4th book gives no information as to her birthplace, but refers only to her parentage.

The chroniclers differ as to whether Exning was the scene of the marriage between Ralph Wader, Earl of Norfolk, and Emma, daughter of Roger FitzOsbern, Earl of Hereford, in one of the years 1074 or 1075, at which the conspiracy against the Conqueror was set on foot.

Matthew Paris states that Norwich was the place of the marriage, and the *Flores Historiarum* places it in Norfolk, but Ralph de Diceto, Roger de Hoveden and Walter de Coventry support Exning, as does the manuscript in the library at Douai in France, containing the life and passion of Count Waltheof and his countess. This manuscript is of the 12th century or beginning of the 13th, and belonged to the Abbey of Croyland, whence it was carried to Douai at the dissolution of the monasteries.

It seems, however, somewhat doubtful whether a place in which the influence of the Crown was so strong as Domesday shows it was at Exning would be chosen as the scene of a ceremony which had been expressly forbidden by the king. The Earl of Norfolk had no property there.

The parish is described in the Cambridgeshire portion of Domesday, under the name of Esselinga, and was then of equal size with Burwell and larger than Soham, though now both these parishes have a greater acreage, probably owing to the inclusion of the fen land which was unproductive marsh at that period.

There is no mention of Newmarket in the return, as that town was not then in existence.

Exning was one of the churches given to Battle Abbey by William Rufus when he attended at the consecration of that monastery in 1089. The deed of gift is among the Cotton manuscripts at the British Museum (Domitian, A II), and is also set out at length in the *Monasticon*. By this gift the advowson only passed, as the Bishop of Norwich, in whose diocese the parish lay, still continued to nominate candidates to the vicarage, who were presented by the Abbot and Convent, and this practice continued till the dissolution of the monastery, as I am informed by Dr. Bensly, the Registrar for the Diocese

of Norwich. Among the miscellaneous charters at the Bodleian Library are two dated the 9th of November, 1229. One of these recites a grant of the church of Exning by the Bishop of Norwich to the Abbey of Battle, after the death of George Vercellis, then rector, and Wido, the vicar, and the other contains a covenant by the Abbey to find the vicar a house and six marcs annually, and to pay the ecclesiastical dues for the rectory.

There are various charters relating to Exning in the public collections. The following may be mentioned:

Among the *Chartæ Antiquæ* at the Record Office is one whereby Galfridus Ridellus, Archdeacon of Canterbury, granted the Manor to Robert de Insulis or de L'Isle and Galiene, his wife. This was confirmed by the king when at Argentan, in France, between November 29 and December, 1167. [See Eyton's *History of Henry II.* p. 3.]

Amongst the Rawlinson charters at the Bodleian Library is one dated in the 50th year of Edward III., whereby Gilbert Talbot, of Irchenfeld, mortgaged the reversion of the manor, then held in dower by Maria, late wife of Audemar (or Aymer) de Valence, Count of Pembroke.

Mary de Valence is well known to all Cambridge men as the Foundress of Pembroke College, and Gilbert Talbot was a grandson of one of the sisters of Aymer de Valence, to whom his estates descended as co-heiresses, subject to his widow's right to dower.

In the first volume of the Calendar of Extracts from the Papal Letters relating to Great Britain, recently published in the Rolls series, is an entry of a dispensation dated 2 Id. Aug. 1255 and granted to Daniel de Bechles to hold this with another living, and the register of Bishop Fordham amongst the episcopal records at Ely contains an entry dated the 2nd of November 1389, whereby indulgences were granted to all benefactors to the construction or repairs of St Mildred's chapel at Exning and to the sustentation of Philip de Clisson, a poor hermit custodian of the said chapel.

Among the documents in the parish chest is a book con-

taining the accounts kept by the churchwardens between the years 1590 and 1624. The items in these accounts are similar to those in other parishes, but a transcript of them is placed in the Library of the Archæological Museum for reference.

Attention may, however, be drawn to one or two items. One brief only appears in them by which collections were made towards a "great loss of fyre" in Devonshire, in 1598.

In 1596 one of the bells was re-cast at Cambridge by Mr Nychollson, a well-known Cambridge founder, of whom an account will be found in the 'History of the Church Bells in Cambridgeshire,' by the Rev. J. J. Raven, published by this Society.

A book for fasting days was purchased in 1597. This was probably one containing the list of such days appointed by the various Acts passed in the reigns of Edward VI. and Elizabeth for the preservation of the sea fisheries.

A few words may be said on the reason why Exning parish forms an outlying part of the county of Suffolk, entirely separated from it by parts of Cambridgeshire, and also as to the origin of Newmarket.

There is no explanation of the first fact from documentary evidence so far as I know. Exning, however, lies in the middle of the parishes in the Hundred of Staplehou, which all lie on the eastern side of the Devil's Ditch, and formed a part of the Diocese of Norwich till quite recently, and it was also probably the site of the palace of Anna, King of the East Angles, and father of S. Etheldreda; and of some of his successors.

It seems probable, therefore, that the Devil's Ditch was the boundary between East Anglia and Mercia when the counties of Suffolk and Cambridgeshire were formed as suggested by Camden in the *Britannia*, and that the presence of the king's palace in Exning caused a stronger influence towards union with East Anglia to be exerted upon it than upon the neighbouring parishes, and accordingly it remained politically a portion of that kingdom, whilst the adjacent parishes became portions of the Mercian county of Cambridge, though still retaining their connection with the East Anglian diocese.

The foundation of the township of Newmarket is not recorded. It is mentioned in the Hundred Rolls in an inquisition of the year 1276, when a horse was stolen there; and also in one taken in 10 Edward III. preserved at the Record Office amongst those of the following year. By the latter it was found that there was a certain chapel there dedicated to the Blessed Mary and taxed at 40s., the patronage of which was in Lord John D'Argenthem at his death, and also that there was a second chapel there, called the New Chapel of the Blessed Mary in the patronage of the Prior of Thetford, but annexed to the parish church of Woodditton, now the next parish to the south of Newmarket. These are believed to be the earliest documents evidencing the existence of Newmarket.

Exning is connected with Sir George Ripley, Canon of Bridlington Priory about 1490, who is stated to have written his book, called "The Compende of Alchymye," there. The Prior of Bridlington declined to receive him on his return from a visit to Rome, where he had obtained a Papal dispensation enabling him to hold his canonry without performing its duties. He thereupon retired to Exning, and subsequently became an anchorite of the Carmelite order at Boston, where he died.

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Monday, 16 November, 1896, at 8.30 P.M.

Dr GLAISHER, Vice-President, in the Chair. The election of the following candidates was announced: Rev. Andrew James Campbell Allen, M.A., Pet.; the Very Rev. the Dean of Ely; Miss Emma Miller, Scroope Terrace.

Professor HUGHES gave a description of objects exhibited by Mr S. J. Freeman.

Professor Hughes complimented Mr Freeman upon the skill and care he had shown in collecting and restoring the relics of Old Cambridge, of which he had given an example in the specimens exhibited that night.

The collection made by Mr Freeman extends from pre-Roman (British) to comparatively recent times, but the part selected for exhibition that night ranged from the Romano-English (post-Roman and pre-Norman) to late mediæval, and was further limited by being restricted to the pottery. The earliest he would refer to that interesting period when the Roman paste and Roman forms were still in use, and were gradually being modified by and merged into the types of the domestic vessels introduced by the various races that came over from the Continent, from the departure of the Romans to the arrival of the Normans.

For instance, the large vessel found near Jesus Lane, associated with objects of the 12th and 13th century, was of a type not uncommon in the waste heap of the pottery at Horningsea. In the character of the ware and in the outlines and impressed ornament, it was often represented among the remains which we refer to the time of King John and Henry III., but it is probably a survival from much earlier times.

Much of what was called ornament probably originated in necessity, convenience, or use. When hands or spouts were separately moulded and had to be welded on it was obvious that the attachment was much strengthened by pinching the clay of the new part into that of the old, as two perfectly flat surfaces would not readily adhere. Sometimes it appears as if this locking of the two parts together was obtained, not by squeezing the new piece to the first moulded part with the thumb and fingers, but by piercing the part to be fastened on, with a sharp instrument so that the clay of the upper or attached piece was driven into that of the body of the vessel.

Again, there seems to have been some difficulty in obtaining a flat base for the jugs or frying-pans, and therefore during the process of hardening the clay the bottom of the vessel was pinched all round, or here and there symmetrically, or a clay foot like a calkin was added.

These pinches and stabs, which were at first probably useful, were put on in pattern and became in time a conventional ornament reproduced when quite unnecessary.

Mr Freeman had arrived at some important generalizations. For instance, almost all the examples of the dark green glaze ware were obtained from the northern part of Cambridge within the King's Ditches. Almost all the yellow ware with brown slip occurred on Midsummer Common, but over a considerable part of that area there is reason to believe that much earth containing older fragments had been carted as well as town refuse containing contemporary fragments.

Resolutions were passed thanking Mr Freeman for his care in watching a recent excavation, and for exhibiting this part of his collection.

Professor HUGHES then made the following

#### FURTHER OBSERVATIONS ON THE CASTLE HILL.

Professor Hughes referred to a valuable paper communicated to the Society by Mr Gray, of Jesus College, in which he had shown the position of some of the watercourses and ditches on the Castle side of the river. He did not, however, quite agree with all Mr Gray's inferences, and urged that the ditches which formed a protection to the bridge were town ditches, and that the earthworks of the Castle were above, beyond, and quite independent of them. He drew attention to the fact that the remains of the old road by Magdalene bridge did not lead to where the bridge now stands, but pointed rather down stream towards the centre of the College, and that the direction indicated by the stakes on the other side of the bridge coincided with that of the road. He accounted for the absence of any ditch and bank across the street leading up from the bridge to the prison by the fact that the gradient had been reduced, and, describing the strata which were found in that section and explaining the character of the deposit which he would have expected to find there, he showed that the whole of the superficial portion, vallum, fosse, and surface soil, had been all artificially removed. He believed that in early times the principal road up the hill ran by Shelly-row.

Mr FAWCETT said that in some recent excavations at the Shire Hall, he had come across the foundations of the Castle gatehouse. He described these and presented to the Society a drawing showing the section of the plinth.

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Wednesday, 2 December, 1896. 4.30 P.M.

J. B. MULLINGER, M.A., President, in the Chair. The election of the following was announced: Mr J. H. Allin, High Clere, Chesterton Road; Rev. John Neville Figgis, St Catharine's College; Mr George Augustus MacMillan, 19, Earl's Terrace, Kensington, W.; the Rev. William Albert Cox, M.A., St John's College.

Miss BATESON made a communication,

ON THE LIBRARY OF SYON MONASTERY.

*The paper is intended for separate publication and is therefore not printed in the Society's Proceedings.*

Mr R. F. SCOTT, M.A., made the following Communication:

ON A LIST (PRESERVED IN THE TREASURY OF ST JOHN'S COLLEGE) OF THE PLATE, BOOKS AND VESTMENTS BEQUEATHED BY THE LADY MARGARET TO CHRIST'S COLLEGE.

This list is contained in a little quarto volume of 37 pages of manuscript sewn together. A fragment of the list, practically the contents of the first page, is printed in Cooper and Le Keux's *Memorials of Cambridge* (1861), Vol. ii. 28-9. This fragment was at one time in the possession of Thomas Hearne, and was printed by Le Keux, *Memorials of Cambridge* (1841), Christ's College, p. 4, from a transcript by Thomas Baker.

Some of the most valuable pieces of plate were specifically bequeathed to the College by the Lady Margaret (see her will, *Life of the Lady Margaret*, by C. H. Cooper, p. 130-1), but the list which follows includes a number of items not mentioned in the will, and has further this difference that the price of each article is given.

There is nothing very novel in the list of vestments or in their material. The following are the meanings of the less familiar terms which occur.

*Standard, Standere*, was a large chest for holding valuable articles.

*Slipped* means slender or narrow.

*Mose*, or *Morse*, was the brooch with which a cope was fastened.

*Orphrey*, or *Orfrey*, were the embroidered edges of the cope.

*Orfreid*, meaning provided with Orphreys.

*Enparor* probably is meant for *emparure*, i.e. with the apparel or orphrey.

*Bawdkyn* was a rich cloth introduced into England in the 13th century, and is said to have been made of silk interwoven with threads of gold.

*Sarcenet* was a slight kind of silk.

*Fustian*, or *bustian*, was a kind of coarse cloth.

*Saye*, a delicate woollen cloth.

Some difficulty arises as to the kind of flower meant by the word variously spelt *sophanye*, *syphanye*, *sephanye*. Godefroy, *Dict. Anc. Langue Franc.*, gives the following :

*sifonie* v. *cifoine*.

*Cifoine*, *cyfoyne*, *chiphoe*, ellébore.

Ebil vel cyfoyne (J. de Garlande, *Gloss. MSS. Bruge* 546 apud Scheler, *Lex.* 57).

Elleborus, quaedam herba, gallus, *chiphoe*, *Gloss. Lat. Fr.*, Richelieu l. 521.

From this it appears probable that *syphanye* meant the Christmas Rose (*Helleborus Niger*).

This boke made the xiiij<sup>th</sup> daye of Auguste in the firste yere of the Reigne of Kyng Harry the viij<sup>th</sup> betewne Master Edwarde Bothe of the Jvell Howse with my ladies grace on the one partye And Master Docter Tomson of Cristis Colage in Cambrige on the other partye Making mention of all suche Jewell & platte as the forsayde Master of Cristys Colege hathe recevid owte of the Jewell howse of the Saide ladies By her hignesse's And by the commaundment of my Lorde of Rochester Master Chaunceler, Master Seynt Johns These parcellis here followyng.

ffirst A grete Crucifyx gilt & Inamyld With Mary  
& John pondering Cxvj vnces price le vnce iiij s.      xxij li. iiij s.

Item on Crucifyx gilt with Mary & John &  
Inamyld ponderyng xlvij vnces dimidium  
price le vnce iiij s.      ix li. x s.

Summa xxxij li. xiiij s.

[end of page 1]

Item a hole garnyshe for a Crostaffe to be borne in  
procession that is to vnderstonde iij long holow  
pypes And iiij grete knoppis parte of them  
Inamyld & on of them having a grete Creste  
with pynacles all ponderyng Cxviiij vnces price  
le vnce iiij s.      xxij li. xij s.

Item on gilt ffoote for a Crosse to reste in vpon  
the aulter ponderyng xxij vnces price le vnce  
iiij s.      iiij li. xii s.

Item a grette Chales with a patent gilt pounsyd  
with portcolions Rosis and margaretes the  
Image of the Trynyte & a Image of the  
Crucifyx Inamyld with the patent in the  
ffoote ponderyng xxiiij vnces quartarius price  
le vnce iij s. viij d.      iiij li. viij s. xj d.

Item a Chales with the patent gilt with this  
Scripture *Calicem salutare accipiam et nomen  
Domini invocabo* graven aboute the Cupp of  
the Challes and this scripture *Benedicamus  
patrem et filium cum sancto spiritu*      iij li. xvj s. jd. ob.

Summa partes xxxvij li. ix s. ob.

[end of page 2]

graven on the Snoute of the patent all ponderyng  
xxj vnces iij quartarii price le vnce iij s. vj d. ... iij li. xvj s. jd. ob.

Item a Chales of golde with the patent the Chales  
is full garnished with perlis and Stonnes the  
patent hath this reason in the circuitt *Verbum*  
*Caro factum est & habitavit in nobis* the stones  
not prayse all pondering l vnces price le  
vnce xl s. .... Cli.

Item ij gilt Basons on of them hathe a Spowte in  
the botome they bene enbosyd with Rosis &  
Sonnes and my ladies Armes Inamyld & aboute  
the bourdours ben graven branches & Rosis  
bothe pondering Cxxvj vnces dimidium at iij s.  
vij d. le vnce ..... xxiiij li. iij s. x d.

Item ij gilt basons one of them hathe a Spowte in  
the botome they ben enbosyd with Rosis &  
Sonnes & rede rosys cowchyd in the mydis  
bothe pondering Cxv vnces at iij s. vj d. le  
vnce ..... xx li. ij s. vj d.  
Summa partes cxlvij li. ij d. ob.

[end of page 3]

Item ij grete gilt Candilstikes chasyd wrethen sett  
with portculions lakyng Chaynes bothe pon-  
dering Cliij vnces dimidium price le vnce iiij s. .... xxx li. xvij s.

Item ij grete candelstikys parcell gilt & euery of  
them having vj portculis gilt lackyng chaynes  
bothe pondering Cxxxvj vnces price le vnce  
iij s. iiij d. .... xxij li. xiiij s. iiij d.

Item an Image of our lady gilt with a Crowne on  
her hede holding hir Childe nakide in hir right  
Arme & in hir lefte honde a Septure all pon-  
dering iij xix vnces price le vnce iiij s. .... xv li. xvj s.

Item an Image of Saint John baptiste gilt holdyng  
a boke shete on his lefte hande & a hole lambe  
restyng therevppon pondering iij vnces dimi-  
dium price le vnce iiij s. .... xij li. ij s.

Summa partes iiij j li. ix s. liij d.

[end of page 4]

- Item a ymage of Saint Mary Mawdleyng gilt bering  
a boxe in hir right hande holdyng the couer  
with hir lefte hande pondering liij vnces  
dimidium price le vnce iiij s. .... x *li.* xiiij s.
- Item a ymage of Seint George gilt standing vppon a  
grene mownt & a dragon vnder his ffette  
holding a Spere in his right honde with a  
Swerde hanging by his side all pondering xlvij  
vnces quartarius price le vnce iiij s. .... ix *li.* ix s.
- Item a gospeler garnishede gilt hauyng the Image  
of the Trinite with the iiij Euangelists Inamilde  
the boke with the garnyshe pondering vj <sup>xx</sup>  
vnces all is prised at ..... vj *li.* xiiij s. iiij *d.*
- Item a pistoler garnysched gilt having the coronacion  
of our lady with iiij other Saintes Inamyld  
the boke with the garnishe pondering Cxij  
vnces all is prayside at ..... vj *li.* xiiij s. iiij *d.*  
Summa partes xxxiiij *li.* ix s. vii *d.*

[end of page 5]

- Item a Stoke for holiwater parcell gilt with the  
sprinkyll the baile restithe in ij lyberdis heddis  
all pondering iij xvj vnces price le vnce iij s.  
iiij *d.* ..... xij *li.* xiiij s. iiij *d.*
- Item ij plaine Creuettis gilt with spoutes & on the  
ouer parte of the lide a knopp like a Straw-  
bery bothe pondering xij vnces dimidium at  
iiij s. le vnce ..... l s.
- Item ij Cruettes gilt with spowtes with portculis &  
margaretes bothe pondering viij vnces dimidium  
at iij s. vj *d.* le vnce ..... xxix s. ix *d.*
- Item a Sakering bell with a claper of Siluer all  
white pondering v vnces price le vnce iij s.  
iiij *d.* ..... xvj s. viij *d.*
- Item ij grete Senssowrs gilt & vpon euery of there  
liddis be iij porteculions the chanes be white  
bothe ponderyng Cl. vnces dimidium at iiij s.  
the vnce ..... xxx *li.* iij s.  
Summa partes xlvij *li.* xij s. ix *d.*

[end of page 6]

- Item ij Small sensowrs gilt with whit Chaynes & vpon euery of there lyddis ben iij lyberdys  
<sup>xx</sup>  
 heddes both pondering iij. x vnces dimidium at  
 iij s. iij d. le vnce ..... xj *li.* xv s.
- Item a grete shipp gilt with a litell gilt sponne & on euery ende of the shipp is a lion & on the fforparte vnder the lion ben ij portculis & halfe a nakyd man servithe to open & shete the lide all pondering xl vnces dimidium & dimidium quartarii at iij s. le vnce ..... viij *li.* ij s. vj d.
- Item a ship parsell gilt with a lion vpon the vice lakyng a sponne pondering xij vnces price le vnce iij s. ij d. .... xxxvij s.
- Item on monstre gilt with ij portculis graven on the fforte & on the hight an Image of the Crucyfyx pondering xxx vnces dimidium price le vnce iij s. .... vj *li.* ij s.  
 Summa partes xxvij *li.* xvij s. vj d.
- [end of page 7]
- Item a grete Standarde with Ireon bound a bowte color rede within lyned with canvas ..... vj s. viij d.
- Item on pax siluer gilt with the crucyfyx Mary & John the Sonne & the moone all inamylded in the same pondering vij vnces iij quarters price le vnce iij s. viij d. .... xxvij s. x d. ob.
- Item a small Shryne gilt full of reliques all pondering  
<sup>xx</sup>  
 iij vj vnces ..... xij *li.* ij s.
- Item a Chales gilt with an Image of Cryste syttyng in Dome vpon the paten pondering ix vnces dimidium price the vnce iij s. iij d. .... xxx s. x d. ob.
- Item a Chales parcell gilt with the holy Lambe in the paten pondering xij vnces quartarius price le vnce iij s. iij d. .... xxxix s. ix d. ob. q.
- Item a paire of Organs the pypis of waynskott  
 Item a lesser payre with pypes of Tynne  
 Item an olde paire with an olde case .....  
 Summa partes xvij *li.* viij s. ij d. ob. q.
- [end of page 8]

- Item a tabernacle of tree gilt with the Image of  
Criste sitting vpon a hill with the armys of his  
passion aboute hym  
Item a holy water Stoke with a sprynkyl

## PLATE FOR THE SELER.

- Item ij pottes gilt ether of them having a compas  
aboute the pott like an hoope graven full of  
margaretes & portculis bothe pondering Cxxxij  
vnces at iij s. x d. le vnce..... xxv li. ix s. x d.
- Item ij plaine pottis parcell gilt with playn scoghions  
in the lower ende of eyther of their bayles  
bothe pondering Cxlix vnces at iij s. iiij d. le  
vnce ..... xxiiij li. xvj s. viij d.
- Item a gilt standing Cup couered chacede and  
wrethen with a blew colambyn enamelde in the  
botome of the Cup all pondering xxvij vnces  
quarter at iij s. vij d. le vnce ..... v li. xiiij d. ob. q.  
Summa partes lv li. vij s. viij d. ob. q.
- [end of page 9]
- Item a gilt Standyng Cupp couered all plaine the  
pomell of the Couer chacede vp right the  
enamell wantyng in the botome all pondering  
xxvj vnces quartarius dimidium at iij s. viij d.  
le vnce ..... iiij li. xvj s. viij d. ob.
- Item a gilt Cupp like an horne with a couer full of  
portculis and Rosis the same cup standing  
vpon a brode foote like a towr full of mar-  
garetes & portculis & vpon the hight of the  
Couer a tufte of margarettes standing vpon a  
rede rose pondering xxiiij vnces dimidium at  
iiij s. the vnce ..... iiij li. xvj s.
- Item vj plaine bollis gilt with on couer all pondering  
<sup>xx</sup>  
ix vnces att iiij s. le vnce..... xxxviij li.
- Item vj Bollis parcel gilte chacede wrethen wanting  
their couer with armes enamelde in the  
botomes all pondering <sup>xx</sup> iiij xvj vnces dimidium  
at iij s. iiij d. le vnce ..... xvij li. xj s. viij d.

Item ij new basones and ij new ewers pondering  
Clxij vnces price le vnce iiij s. .... xxxij li. viij s.

xx  
Summa partes iiij. xvij li. xij s. iv d. ob.

[end of page 10]

Item ij rownd gilt saltes with oon couer all pondering xxxvij vnces dimidium at iij s. viij d. le vnce ..... vij li. xiiij d.

Item a gilt spone with this worde mercy graven in the end pondering vnce quartarius after iij s. viij d. le vnce..... iiij s. vij d.

Item a dussen of slippede spones parcell gilt all pondering xvij vnces dimidium quarter at iij s. iij d. le vnce ..... lvij s. x d. ob. q.

Item a grete spice plate gilt emboced with Roses & portculis wantyng thenamyll in the botome & without a couer pondering iiij xij vnces price le vnce iij s. viij d..... xvij li. xij d.

Item vj spones parcell gilt with knoppes of oon sorte chacede wrethen all pondering vij vnces iij quartarii at iij s. iij d. le vnce ..... xxv s. ij d. q.

Summa partes xxvij li. x s. x d.

#### COPES

Item a cope of rede clothe of gold tyssue orfreide with blewe veluett with Jhesus & portculis ffull garnisskede with Spangelis the mose with a portculis & a coronall price..... xl li.

Summa xl li.

[end of page 11]

Item ij Coppes of Rede veluett fringede with water fflowris the Offres of blew veluett enbrowdrede with water fflowrys the hooddis with Angelis a vij li. le pece ..... xiiij li.

Item ij Coppes of Rede satyn of Bruges new made Offrede with blew saten of Bruges garnisskede with Sophanyes & my ladyes poisyse..... iiij li. x s.

Item ij Copes of Rede Sarcenet garnisskede with water fflowrys ..... Cvj s. viij d.

- Item ij copes of purple clothe of Bawdekyn orfreide  
with rede clothe of gold the mose of the same... xij *li.*
- Item a cope of crymesyn veluett vpon veluett  
braunched the orfreis embroideryd with ymagery  
the mose with the face of the Trinite ..... xij *li.* vj s. viij *d.*
- Summa partes xlviij *li.* iij s. iiij *d.*

[end of page 12]

- Item ij copes of crymesyn veluett embrodryd with  
margaretes the orfreis of grene clothe of gold  
the mose of the same at viij *li.* le pece ..... xvj *li.*
- Item ij copes of blew veluett with water fflowrys the  
orfreis embrodrede with ymagry the oon mose  
of Saint George & the other of Saint Kateryn  
& Mary Mawdleyne ..... xviiij *li.*
- Item ij copes of blew satyn of Bruges embrodride  
with Rede rosis & white syphanyes orfreide  
with rede Satyn of Bruges embrodred with port-  
culis & white and blew syphanyes..... iiij *li.* x s.
- Item iiij copes of grene clothe of golde new shapen  
with orfreis embrodryd with Jhesus & portculis xl *li.*
- Summa partes lxxviiij *li.* x s.

[end of page 13]

- Item iiij copis of Grene and rede veluett the orfreis  
of blew veluett with water flowers the mose of  
the same hauing in the hoode a mychaell ..... xvj *li.*
- Item ij copes of grene veluett embrodryd with water  
flouris the orfres of blew veluett embrodride  
with angelis & *in domino confido* the mose with  
a cros of Saint George ..... xiiij *li.* vj s. viij *d.*
- Item a cope of white clothe of golde enbrowdryd  
with Jhesus & portculis Orfreid with Crimysyn  
veluett ..... xxij *li.*
- Item ij Copis of white clothe of bawdkyn with  
damaske werke orfreide with crimsyn clothe  
golde the mose with a Cros of Saint George ... xvj *li.*
- Item iiij Copes of white Bawdekyn Orfrede with  
rede bawdekyn the mose of the same at iiij *li.*  
le pece ..... xvj *li.*

xx  
Summa partes iiij *li.* vj s. viij *d.*

[end of page 14]

- Item a Cope of White clothe golde of Bawdkyn orfreyd with ymagry and water fflowrys ..... x *li.*
- Item a Cope of blake clothe golde the orfreis of blew clothe golde with water flowris sore worn ..... vij *li.* vj *s.* viij *d.*
- Item ij copes of blake veluett orfrede with red veluett garnyshede with water fflowris at iiij *li.* a pece ..... viij *li.*
- Item ij vestementes of blew Saten orfreide with rede Saten garnyshed with water fflowris with thenparor ..... iiij *li.*
- Item a vestement with ij tynnycles of grene clothe golde orfreid with Crymsyn veluett embrowdrid with Jhesus & porteculis with thenparors ..... xxij *li.*
- Summa partes lj *li.* vj *s.* viij *d.*

[end of page 15]

- Item a vestymnt & ij tynnycles of white clothe golde with orfreis of crimsyn veluett enbrodrid with Jhesus & porteculis with thenparors ..... xxj *li.*
- Item a vestement & ij tunycles of white clothe golde of Bawdkyn Damaske werke Orfreide with ymagery enbrodrid with thenparor ..... xvj *li.*
- Item a new vestement & ij tunycles of white Damaske enbrodrid margaretes orfrayd with Crimsyn veluett enbrodryd with Jhesus and porteculis with thenparors ..... xv *li.*
- Item ij vestmentes of white saten orfred with Rede saten garnysshed with water fflowris and thenparour ..... iiij *li.*
- Item ij vestementes of white bustian with rede Crosses of rede Stamyn ..... xxvj *s.* viij *d.*
- Summa partes lvij *li.* xj *s.* viij *d.*

[end of page 16]

- Item a vestment and ij tynnycles of rede clothe golde orfreide with purple veluett enbrodryd with Jhesus and porteculis with thenparor ..... xxij *li.*
- Item a vestment rede clothe gold orfreide with ymagery and the enparor of the same ..... x *li.*

- Item a vestment & ij tunycles of rede satyn Bruges orfrede with blew saten Bruges garnyshed with Sephanyes & margaretes with my ladis pose new made ..... vj *li.* xiiij *s.* iiij *d.*
- Item ij vestementes rede satyn orfreid with blew satyn garnyshed with water fflowers with thenparor ..... iiij *li.*  
Summa partes xl *li.* xiiij *s.* iiij *d.*
- [end of page 17]
- Item a vestment of sarcenet rede for good ffrydaye orfreid with Rubyn with thenparor ..... xij *s.*
- Item a vestment with ij tinicles of purple clothe golde of Bawdkyn orfreid with rede clothe golde with thenparor ..... xiiij *li.* vj *s.* viij *d.*
- Item a vestment with ij tunycles Crymsyn velluett enbrodryd with margaretes orfreid with grene clothe gold with thenparor ..... xx *li.*
- Item a vestement and ij tunycles blew veluett garnished with water flowrys orfred with rede veluett enbrodryd with water flowrys with thenparor lakking ij stoles ..... x *li.*  
Summa partes xliij *li.* xviiij *s.* viij *d.*
- [end of page 18]
- Item a vestment & ij tunycles of blake clothe golde orfreid with ymagery chowched with perles ij stoles and ij fanons ..... xxvj *li.*
- Item a vestement and ij Tunycles of blake velluett orfred with purple velluett all garnyshed with gartowrs with thenparors lakyng ij stoles ..... x *li.*
- Item a paire of alter clothes of rede cloth gold of Tyssue pained with blew velluett enbrodrid with Jhesu and portculis & my ladys armes having a Coronall with a Crucyfyx in the myddys ..... 1 *li.*
- Item ij alter clothes of rede satyn of Bryges garnissed with Sephanyes ..... xl *s.*
- Item ij paire of alter clothes of rede sarcenett enbrodryd with margaretes and sephanyes with themage of Saynt Margaret and Mary Mawdeleyn ..... viij *li.* xiiij *s.* iiij *d.*

Item a paire alter clothes of white Saten drawn  
with pagentes of the Passyon..... xxvj s. viij d.

xx

Summa partes iiij xvij li.

[end of page 19]

Item certein bokes that are gyfen vnto the seid Col-  
lage amounte C ouer they be prayسد in the In-  
ventore vnto them ouer and besydes iiij li. price  
of a masseboke gone to Ely couent and vij li.  
iiij s. ij d. price of certen bokes lost and stollen Cvj li. xiiij s. ij d.

xvi s. iiij d. xlv s. viij d.

Item certen Auterclothes and Surples ..... lxij s.

Item a Standere and iiij chestes

Summa partes cix li. xv s. ij d.

[end of page 20]

Item v olde single vestementes of white bustian  
lakkyng on enparor without Albes ..... xvj s. viij d.

Item ij paire of awter clothes of rede sarcenett with  
crosses of rede sarcenett for good fridaye ..... xvj s.

Item a paire of alter clothes of Crymsyn veluett  
embrodrid with Margaretes ..... xiiij li. vj s. viij d.

Item a pair of alter clothes of white clothe golde  
with the salutacion of our lady in the myddis... xij li.

Item a pair of alter clothes of white damaske en-  
brodrid with margaretes ..... iiij li.

Item ij pair of alter clothes of white bustian with  
rede crosses of saten sipyrs..... xx s.

Summa partes xxxj li. xix s. iiij d.

[end of page 21]

Item a paire of old awlter clothes of bustian with  
crosses of Rede threde..... iiij s.

Item iiij paire of alter clothes of fustian of Naples  
paned blake and yelow ..... x s.

Item a couering for the Sepulture of rede satyn gar-  
nishede with Jhesus of golde within a wreathe  
of white rosis ..... iiij li.

Item a Canapy of rede bowdkyn clothe golde lynede  
with rede sarcenett to be ouer the sacryment... iiij li. vj s. viij d.

- Item a Canapy of grene baudekyn to hang ouer  
 master dean hede in the Chapell ..... x s.
- Item a pair of Curteyns of rede sarcenett ..... viij s. iiij d.
- Item a pair of Curteyns of blew sarcenett ..... viij s. iiij d.
- Summa partes ix li. viij s. iv d.

[end of page 22]

- Item a pair of curteyns of white sarcenett ..... iiij s. viij d.
- Item a vaile to hange in the quere in lent of white  
 sarcenett with a Cross of rede sarcenett con-  
 taining in lenght xx yerds dimidium ..... iiij li.
- Item ij baner clothes of rede sarcenett with the pas-  
 sion of golde ..... x s.

#### BOKYS.

- Item a grete antyphoner in parchement with legent  
 couered with white lether with ij long claspes  
 of latyn in secundo folio *Ecce Virgo* ..... viij li.
- Item a grete antyphoner in Velem without legent  
 coueryd with white lether having ij short claspes  
 in secundo folio *Euangelium illius* ..... vj li. xiiij s. iiij d.
- Summa partes xviiij li. viij s.

[end of page 23]

- Item an antiphoner in parchement coueryd with  
 white lether with ij short claspes in secundo  
 folio *da nobis domine* ..... v li.
- Item an antiphoner in parchement couered with  
 white lether legende with ij large claspes of  
 latyn in secundo folio *tur Corpora Aporta* ... iiij li. vj s. viij d.
- Item an antiphoner in parchement couered with  
 white lether with ij long claspes of laten in  
 secundo folio *aporta* ..... liij s. iiij d.
- Item a printed legende in paper de usu Saris coueryd  
 with white lether with ij short claspes of latyn  
 in secundo folio *Eundus adulter* ..... iiij s. iiij d.
- Item a printed Manuell couerede with rede lether  
 without claspes in secundo folio *oraciones poste* ij s. viij d.

- Item a grete Antyphoner couered with white lether  
and ij long claspes in secundo folio *laudate*  
*dominum quin bonus*..... vijj li.  
Summa partes xx li. vj s.
- [end of page 24]
- Item an antiphoner couered with white lether and  
ij longe claspes in secundo folio *tore et pro can-*  
*tetur*..... vijj li.
- Item a Manuell couered with Rede lether and ij  
claspes of Siluer gilt wanting a borden in secundo  
folio *Nat in vnitate* ..... v li.
- Item an olde antyphoner without couer or claspes  
in secundo folio *Et in spiritu tuo* ..... xxvj s. vijj d.
- Item an olde litle antyphoner withoute couer &  
claspes in secundo folio *diues et pauper* ..... iij s. iiij d.
- Item a printed legende couered with blak lether in  
secundo folio *eundis adulter* ..... iij s. iiij d.
- Item an antyphoner couered with white lether in  
ij<sup>do</sup> folio *poris salute* ..... iij li. vj s. vijj d
- Summa partes xvij li.
- [end of page 25]
- Item a new masboke couered with white lether and  
ij longe claspes of latyn in secundo folio *cum*  
*gloria patri* ..... iij li.
- Item a litle masbooke couered with blew clothe  
golde with a claspe of siluer gilt in secundo  
folio *petens expungna* ..... liij s. iiij d.
- Item a litle masse booke couered with blake veluett  
with ij claspes copergilt in ij<sup>do</sup> folio *tem vivit* ... iij li.
- Item an olde torne massebook within and without  
in ij<sup>do</sup> folio *tam et pullum* ..... x s.
- Item a litle massebooke after the frence vse in  
secundo folio *hanc igitur*..... iij s. iiij d
- Item a masse booke emprintyd in ij<sup>do</sup> folio *quibus*  
*domine* ..... vijj s.
- Item a masse booke emprintyd in ij<sup>do</sup> folio *tu*  
*domine* ..... v s.
- Summa partes x li. xix s. vijj d.
- [end of page 26]

Item a litle gospell booke couered with rede lether in ij <sup>do</sup> folio <i>Magister quid</i> .....	xx s.
Item a litle Epistole booke in ij <sup>do</sup> folio <i>a celo sicut</i> couered with blake lether .....	x s.
Item a masse booke velome printed couered with greene satyn in ij <sup>do</sup> folio <i>rationibus</i> .....	iiij li.
Item a litle masse booke in parchement couered with white lether in ij <sup>do</sup> folio <i>super nouem</i> .....	x s.
Item a graile couered with white lether having ij long claspis in ij <sup>do</sup> folio <i>ad te leuavi</i> .....	iiij li.
Item a graile couered with white lether with ij long claspis in ij <sup>do</sup> folio <i>Pascha et pentecoste</i> .....	iiij li. vj s. viij d.
Summa partes xiiij li. vj s. viij d.	

[end of page 27]

Item a graile couered with white lether with ij large claspes in Secundo folio <i>sancta panthalen</i> .....	iiij li. vj s. viij d.
Item a graile couered with white lether and ij long claspes in ij <sup>do</sup> folio <i>tos esse hominibus</i> .....	iiij li.
Item a graile with a white couering & ij longe claspes in secundo folio <i>Quibus Domine</i> .....	lvj s. viij d.
Item a graile with a white lether couering with ij longe claspes in secundo folio <i>nalem patri</i> .....	iiij li.
Item a graile couered with white lether & ij long claspes in ij <sup>do</sup> folio <i>si mei</i> .....	iiij li.
Item a graile couered with white lether with ij longe claspes in secundo folio <i>fido non erubescam</i> .....	iiij li.
Item a graile couered with white lether having ij longe claspes in secundo folio <i>sanctis vero pro</i> <i>pace</i> .....	liij s. iiij d.
Summa partes xxj li. xvj s. viij d.	

[end of page 28]

Item a processionall noted couered with Tawny lether and ij long claspes in ij <sup>do</sup> folio <i>terijs tuis</i>	xxvj s. viij d.
Item a processionall noted couered with rede lether with oon claspe in ij <sup>do</sup> folio <i>luya</i> .....	x s.
Item a processionall noted couered with rede lether & oon short claspe in ij <sup>do</sup> folio <i>tem maria</i> .....	xiiij s. iiij d.
Item a processionall noted couered with whit lether with one claspe in secundo folio <i>mentes hinc</i> ....	xiiij s. iiij d.

- Item a processional noted couered with rede lether  
having a long claspe in ij<sup>do</sup> folio *gelus gabriell* viij s.
- Item a grete processional noted couered with white  
lether having ij long claspes in ij<sup>do</sup> folio *Deus  
qui ad salute* ..... xiiij s. iiij d.  
Summa partes iiij li. iiij s. viij d.
- [end of page 29]
- Item a litle parte of processional noted, with a  
forell couering in ij<sup>do</sup> folio *vt pelleres* ..... ij s. viij d.
- Item a processional couered with tawny lether  
without Claspes in ij<sup>do</sup> folio *lius Dei* ..... vj s. viij d.
- Item a processional couered with rede lether with a  
shorte claspe in ij<sup>do</sup> folio *chi secundum* ..... vij s. vj d.
- Item a processional couered with white lether with  
oon claspe in ij<sup>do</sup> folio *A Deo in Civitatem* ..... vj s. viij d.
- Item a parte of a processional vncouered in ij<sup>do</sup>  
folio *Nolusti* ..... viij d.
- Item a processional couered with Tawny lether  
with oon claspe in ij<sup>do</sup> folio *et spiritu sancto* ..... v s.
- Item a processional uncouered ij<sup>do</sup> folio *tua cle-  
mencia* ..... xx d.
- Item a Broken processional couered with yelow  
lether with oon claspe in ij<sup>do</sup> folio *termini* ..... ij s. viij d.  
Summa partes xxxiiij s. vj d.
- [end of page 30]
- Item a processional couerde with yelow lether in  
secundo folio *lius Dei* ..... v s.
- Item a quaiet set in a forell moche of the lamen-  
tacion of our lady in secundo folio *flio mitus  
tunc* ..... xx d.
- Item two olde pyes the on having a long claspe and  
the other a shorte claspe in ij<sup>do</sup> folio *totam  
Ebdomadam* and the other in ij<sup>do</sup> folio *deinde*... vj s.
- Item a quaire sett in a forell of parchement of Saint  
Nectane in ij<sup>do</sup> folio *Ceddem* ..... nil.
- Item a prikesong boke in parchement in ij<sup>do</sup> folio  
*deus creator* ..... xiiij s. iiij d.

Item a pryksonge boke in veleme lynned in ij<sup>do</sup> folio  
*contra tenor* ..... xiiij s. iiij d.

Summa partes xxxix s. iiij d.

[end of page 31]

Item vij Quaires of the feste of the Transfiguracion  
 and of the feste of Jhesu in ij<sup>do</sup> folio *vide*  
*solamen* ..... nil.

Item v Quayres of the visitacion of our lady ..... nil.

Item iiij priksonge bokys of Masses and antyphones ..... nil.

WARDROP STUFFE OF BEDDIS.

Item vj peces of verdeurs with rosys white and rede  
 and porteculis of yelow euery pece containing  
 in length viij yerdes iij quarters and in Brede  
 iiij yerdys j quarter at iij s. iiij d. le yerd in all  
 ccxlix yerdes dimidium ..... xl li. xj s. viij d.

Item a small Quisshon of clothe golde ..... xiiij s. iiij d.

Item a longe Quisshon of blake veluett ..... vj s. viij d.

Item a counterpoint of counterfaite Aras with a  
 man and an heron lynned with blew bokeram ... iij li.

Summa partes xlv li. xj s. viij d.

[end of page 32]

Item a carpett v yerdes iij quarters in lenght ..... xxxiiij s. iiij d.

Item a carpett iiij yerdes lenght ..... xxiiij s. iiij d.

Item a carpet of iij yerdys dimidium lenght ..... x s.

Item v yerdes of white saye stayned ..... xliij s. iiij d. ob. q.

Item a square bede of counterfett arras wrought  
 with ymagery ..... vj li. xiiij s. iiij d.

Item a Chayer of Rossett clothe golde ffrynged with  
 Blew ..... xx s.

Item a pece of ymagery of Iosias with scryptures ... iiij li. xiiij s. iiij d.

Item a quishon of purple velluett (vt testatur Love) xix s.

Item a tyke of Grysell ..... xx d.

Summa partes xix li. xiiij s. viii d. ob. q.

Summa totalis of the wardrobe stuff lxxvj li. vj s. iiij d. ob. q.

[end of page 33]



Item an Awlter clothe playne containing ij ells  
dimidium in brede yerde price le ell viij *d*.

Item another Awlterclothe in like quantyte and  
price.

Item another cwrser lyke quantyte price vj *d*.

Item another in lenght ij yerdes price le yerd iiij *d*.

Item an Awlterclothe brokyn containing ij ells price  
le ell iij *d*.

[end of page 36]

Item a napkyn .....	i <i>d</i> .
Item a ffire Ball Tynne .....	iiij s. iiij <i>d</i> .

PLATE.

Item a Basyn and an Ewer pondering <sup>xx</sup> iiij oz. quarter pryse the ownse iiij s. ....	xvij <i>li</i> . xvij s.
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Item another Basyn and an Ewer pondering lxxij oz. iiij q. price the ownse iiij s. ....	xiiij <i>li</i> . xj s.
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[end of page 37]

Monday, 1 February, 1897. 8.30 P.M.

J. B. MULLINGER, M.A., President, in the Chair. The election of Miss Katharine Jex-Blake, Girton College, was announced.

Mr J. E. FOSTER made the following communication:

ON CHARTERS GRANTED BY RAMSAY ABBEY TO THE  
FRATERNITY OF THE HOLY SEPULCHRE.

The following charter, numbered 284, appears in the *Historia Ramesiensis* edited by the Rev. William Dunn Macray and published in the *Rolls Series* in 1886:

“(De ecclesia S. Sepulchri apud Cantabr.)”

“Noverint omnes filii Sanctæ Matris Ecclesiæ, quod Reinaldus abbas Ramesiensis concessit in capitulo, consensu et testimonio

totius conventus, Randulfo cum Barba de Cantebrige, et Roberto, et Angero, et cæteris de fraternitate Sancti Sepulcri, cimiterium Sancti Georgii, et terram quæ ei adjacet, jure hereditario, ad construendum ibi monasterium in honore Dei et Sancti Sepulcri, ea videlicet conditione ut ecclesia Ramesiensis loci illius caput semper existat, et locus ille ad ecclesiam Ramesiensem, quicquid in futuro contingat, velut membrum ad caput suum, semper respiciat."

A similar charter also appears, numbered 286, which differs in the following points, viz. that the grant is made "Durando de Cantebriquia" instead of "Randulfo de Barba," and the condition of the grant is "sic ne ecclesia Ramesiæ dignitatem domini amittat."

There is a third copy of the charter, numbered 294. This is a copy of the second except that the name of the Abbot is given as "Reginaldus" instead of "Reinaldus."

Mr Foster read a paper to the Society founded on the assumption that the "fraternitas Sancti Sepulchri" referred to in the charters was the brotherhood of the Knights Templar, and that the date of the Charter, which was fixed by the fact that Reginald was Abbot of Ramsay from 1114 to 1130, practically precluded this, as the earliest grants to them of property in England were made in the reign of Stephen, and that for this and other reasons stated the charters were probably not reliable or did not refer to the Church of the Holy Sepulchre in Cambridge.

Since the paper was read Prof. Maitland, who has also had his attention called to those documents, has stated that he sees no reason to suppose that the reference is to the Knights Templar at all, but that the brotherhood in question was probably one formed of Cambridge burgesses who had united themselves under the title. This is rendered more probable as two of them are described as being of Cambridge, and the name Anger in the form of Angier is well known in the town.

The patronage of the church had become vested in the Abbey of Barnwell at the date of the Hundred Rolls (1279) but the interval is too great to found an argument on the

discrepancy with the terms of the charters, as some arrangement may have been made between the two institutions.

An apparent difficulty may also be felt in consequence of the grant being of the churchyard of St George, but in the borough churches appeared and disappeared in the 12th century in an inexplicable fashion.

In the 'History and Antiquities of Barnwell Abbey' published by Nichols in the 5th vol. of the *Bibliotheca Topographica Britannica* it is stated that Sir Gilbert de Peche gave to the Abbey the perpetual advowson of the Church of St George in Barnwell in the year 1284, but this appears to be a misprint for St Giles.

The use of the word "monasterium" for a church is not unusual, and Ducange gives several instances.

The architecture of the church, which is of the early part of the 12th century, is also in agreement with the date fixed by the charters.

From these facts it may be assumed that these charters do refer to the foundation of the church and give a date in its history hitherto unknown.

The earliest fact previously known about it was that Geoffrey de Alderheth was incumbent in the year 1272. A deed relating to property in the town, and to which he is a party, is preserved amongst the muniments of St John's College.

The President, on the assumption that the supposed grantees in the charters were members of the order of Knights Templar, called attention to the name of Randulphus de Barba and to the adoption by the Knights Templar of the oriental fashion of wearing the beard. This was so contrary to the prevailing custom in Europe that during the proscription of the fraternity which followed on the dissolution of their order it was dangerous for others to be unshaved, and a certificate granted by King Edward the II<sup>nd</sup> to his valet Peter Auger in the 4th year of his reign appears on the Patent Rolls of that date, certifying that Auger had made a vow not to shave until he had made a pilgrimage to a place beyond the

seas and feared that he might be taken for a Templar on account of his beard and might incur difficulties and inconveniences in consequence; but it was certified that he had never been a member of the order and that he wore his beard for the above reason. (See the Patent Rolls under date and Addison's History of the Knights Templar.)

Professor HUGHES made the following communication :

FURTHER OBSERVATIONS ON THE DITCHES ROUND  
ANCIENT CAMBRIDGE WITH SPECIAL REFERENCE  
TO THE ADJOINING GROUND.

The history of Ancient Cambridge is being made out by degrees partly from a more careful study of ancient documentary evidence but principally from the results of excavations. We know that there were ditches round the town and in the town, and that these ditches may certainly be referred to several different periods. There must have been from the earliest time some fence round a town like Cambridge which has no peaceful record. Many of our ancient buildings stand outside the town ditches, and, therefore, each must have had its own moat or wall. In early times the town consisted of several separate villages, or centres of population, round each of which there was probably some boundary, most likely a deep ditch.

Kemble says, "The Archæologist not less than the Historian has reason to lament that no remains from the past survive to teach us the local distribution of an Anglo-Saxon town. Yet some few hints are nevertheless supplied which enable us to form a faint image of what it may have been. It is probable that the different trades occupied different portions of the area, which portions were named from the occupations of their inhabitants. In the middle ages these several parts of the city were often fortified and served as strongholds, behind whose defences, or sallying forth from which, the crafts fought the battle of democracy against the burgesses or the neighbouring

lords. We have evidence that streets, which afterwards did and do yet bear the names of particular trades or occupations, were equally so designated before the Norman Conquest; in several of our English towns. It is thus only that we can account for such names as Fellmonger, Horsemonger and Fleshmonger, Shoewright and Shieldwright, Tanner and Salter Streets, and the like which have long ceased to be exclusively tenanted by the industrious pursuers of those several avocations<sup>1</sup>."

The knowledge of such facts as these teaches us to be cautious about referring every hollow with black silt to one of the King's ditches.

We find that the waste land near any boundary ditch was dug into for gravel or clay, and that refuse was shot into the holes so made, as well as into pits dug on purpose to be used as cesspools. Moreover the people who lived on the edge of any waste land or along the town ditches used to throw their rubbish out over the surface or into the ditches. So that in time the low marshy ground and the ditches got filled up and levelled, and outhouses, and eventually more important buildings were erected over the area. Such waste places were often the only available sites for monastic establishments or colleges, and it sometimes happened that these buildings, although they were at first erected on the outskirts of the town, as they grew and required more room had no alternative but to extend over the adjoining marsh. The low places were thus filled up and the whole area levelled, and most of this made ground has been built over, so that it has become difficult to make out what and where were the original features which determined the growth and shape of the town.

The only way to get at the explanation is to record carefully the character of the soil and the relics found in it whenever an opportunity occurs, and on the map constructed upon such data the true history will come out more and more clearly as each new bit of evidence is added.

<sup>1</sup> Kemble, *The Saxons in England*, Vol. II. p. 339.

With a view to this I lay before the Society some further contributions to the account of the soils of Cambridge, and offer some suggestions as to their bearing on the early history of the town.

It seems certain that the ditches were originally meant for defence, for we read that in 1267 the king took measures for fortifying the town with a ditch and two gates, and that soon afterwards the islanders, who may have been inhabitants of the Isle of Ely, had some difficulty in gaining access, but that they forded the ditch and burnt the gates. Another point we notice is that the ditch of Henry III. is said to have been made on the South and East side but was left incomplete on the other sides. Perhaps there the earlier ditch of King John's time was still open, or the river and the marsh were considered a sufficient protection. The fact that the king had intended to build a wall shows that the primary object was defence, and, moreover, from it we may assume that he left sufficient space within the ditch for a strong city wall.

One of the provisions in the Charter granted by the king February 22, 1267, was "that the town should be cleansed from dirt and filth and kept clean, and that the watercourse should be opened and kept open as of old time it was used, so that filth might run off. That all obstacles that prevented the passage should be removed, and that the great ditch of the town should be cleansed, for doing whereof two of the more lawful burgesses in every street were to be sworn before the mayor and bailiffs (the Chancellor and Masters being asked to be present if they would)."

This would seem to show that although defence was one of the objects of the ditch, and therefore it must not be allowed to become choked with rubbish so that the people could walk over it, still the king had in view also the drainage of the town by means of the ditch, and that the water was turned in not only to render the ditch impassable but also for flushing the drain.

Since the great ditches were cleaned out from time to time it is not in them that we should expect to find the oldest relics

but in the mud which was thrown out from them. This is quite consistent with the results of excavations, for wherever ground has been broken near the ditches, except exactly on the chief thoroughfares which crossed them, we find not only rubbish pits and cesspools, but also an irregular surface deposit of silt with broken pottery, bones, and other household refuse. Hence the puzzling mixture of objects of various date, so that for the elucidation of the history of a district it is important to note the exact mode of occurrence of everything found in digging foundations or opening a drain.

The ditches and the land alongside of them were considered as king's land. Hence, when the king's command came to clean them out, the order carried with it authority to pull down houses that had encroached upon them. In later times, when the corporation succeeded to the ancient rights and responsibilities of the crown in respect of the ditches, we find the banks of the ditches generally let to burgesses. Even at the present day the frequent coincidence of the ancient ditch and its margin with corporation property seems to point to the same conclusion.

But whether intended originally for defence or whether used chiefly as a means of providing a main drain it is clear that the ditches were carried through comparatively low ground all round the town. The reasons for this are obvious. The ancient town was built on narrow banks and islands of gravel that extended towards the river-crossing under the Castle Hill, and the enclosing ditches were taken through the unoccupied marshy ground outside these drier, more elevated areas, except perhaps by the Trumpington Gate, where the ditch had to be carried across the gravel spur to join the river by King's Mill.

Whether we consider that the ancient town ditches were intended more for defence or drainage, it was necessary that it should be possible to run water into them when required and therefore they must have been on low and level ground. It would have been impossible, for instance, to have filled the great fosse round the Castle with water. That was protected with palisading. But moats were generally filled

with water, and hence moated granges and most of our old monasteries were on low level ground and very commonly near a spring, as at Shelford, in order to provide that the moat should be kept full of water.

Cambridge as a town must at first have been confined within the limits of the inner ditch, and we have now to consider where the earliest groups of houses were built and to consider what determined their situation and subsequent extension.

It is probable that there were fords across the Cam in many places, so that we must not suppose that the river ran down to the sea at the lowest natural level possible even before the locks were constructed. In 1618 it was proposed to remove certain gravels and fords called 'hards' in the river Ouse, especially near Ely, but this was opposed by the riparian owners above, who said that it was an advantage that the water should be ponded back into the upper reaches of the river. Still earlier, in 1578, the Corporation of Cambridge ordered that the shelves in the river at Barnwell Corner, Stone Rake, and other places, should be removed for the more easy passage of keels and other vessels. Taking these accounts together, and especially having regard to the localities mentioned it seems more probable that the 'shelves' were the same sort of thing as the 'hards' mentioned above rather than mud banks at the bends of the river.

We must recall in this connection the fact that Midsummer Common as we see it is post-Roman. Indeed a large part of the deposits found in excavations over the Common are of comparatively recent date.

But before the locks were constructed the river must have been at a considerably lower level, although with its deep mud and marshy margin it may have been more difficult to cross than now. It was only intermittently full of water, except so far as the water was held up by the fords, but the low land on either side was liable to periodic floods.

The deep river silt found in digging the new buildings west of the Chapel of St John's shows that the Midsummer Common

marsh extended round the corner by St John's and Trinity, cutting off the river-crossing under the Castle, except where access was gained by some kind of viaduct or raised way. The section seen in the opening for the drains down Bridge Street, as pointed out to me by my friend the Rev. E. G. Wood, Vicar of St Clement's Church, showed black silt and peat with fresh water shells, and the ancient roadway seen on the east of Magdalene Bridge ran down to the river far below the level of the existing road, pointing towards the centre of the first court of Magdalene College, while the timber structure found under the road at the N. corner of the bridge also ran obliquely to the present road and in the direction of the College.

In early times it was impossible that there could be any continuity between the town on the north side and that on the south side of the river, seeing that the first sound ground touched after crossing the river under the Castle Hill was the area on which the Union and St Sepulchre's Church now stand. On this accordingly we have the earliest traces of occupation in Cambridge, south-east of the river. A quern was recently found under the street in front of St Sepulchre's, and Roman remains, now in the Archæological Museum, were dug up in abundance when excavations were made for the foundations of the new part of the Union Club. A large number of unopened oysters was found here lying together—a curious circumstance of which I am unable to offer an explanation, unless we may weave a story of sudden surprise and flight from foe or fire. The only other place where I have seen unopened oysters associated with Roman relics was outside the walls of Richborough.

The area round the Union was also the first rising ground in Cambridge as it was approached from the north along the east bank of the river, and along that east bank we have abundant evidence of Roman occupation, as seen by the remains found at Clayhithe, Horningsea, Biggin Abbey, Fen Ditton, Barnwell, &c. When digging the foundations for the tutor's house at Trinity Hall, which stands on an area known to have been a "laystall" down to quite recent times, relics of

several successive periods occurred in layers one above the other. The oldest was either Roman or belonged to the post-Roman first period. The succeeding layer contained the blue and brown glazed ware which I will speak of as belonging to the second period. These remains are deposited provisionally in the Archæological Museum until the College is in a position to take charge of them.

This is the last spot following up the river on this side of the town where I have found traces of pottery which might be Roman, and I have now some doubts about any of even those fragments.

Generally over the area occupied by Trinity, Trinity Hall, Clare, and King's we find the pottery of the second period—especially the blue and green glazed ware.

Here of course we have evidence of the encroachment on the waste land along the river by means of rubbish shot from the straggling town built along the great thoroughfares. Except on the margin of the terrace by the Art's School and Trinity Hall which I have just mentioned above there is not as far as I am aware any evidence of Roman occupation over the rest of the town within the King's ditches. It was formerly supposed that traces of the Romans occurred all over the area until I was able to show from their association that all the common black and red pottery from Hunnybun's ditch, the Falcon Yard, Mill Lane, &c., some of which has been considered to be of Roman date, was really mediæval and that the occurrence of this class of pottery where we found it proved only the survival of Roman methods and style in this country to a much later date than had been hitherto supposed.

It is interesting to note that wherever we find these Romano-English fragments, such as those I have previously described<sup>1</sup>, pottery seems to have been abundant and little cared for, as it was in Roman times, whereas in mediæval times it became more and more scarce, being for a long time superseded by vessels in wood, leather and other less breakable but more perishable materials, so that we rarely find any large

<sup>1</sup> See *Proc. Camb. Ant. Soc.* Vol. viii. pp. 32, 255.

quantity of early mediæval pottery glazed or unglazed except where the oldest type above mentioned occurs, and even that died out by degrees.

The Roman settlement around where St Sepulchre's Church now stands was followed by the Romano-English town which extended along the margin of the marsh-land towards where Barnwell Gate was afterwards placed, and in time the King's ditches were constructed along its eastern boundary. Now it was just along this line that the pottery of the first period was found behind Mr Hunnybun's premises; and along its continuation further north that the similar ware was found between Park Street and Thompson's Lane, which through the kindness of Mr Freeman I have had an opportunity of examining, and some of which he has recently allowed me to exhibit to the Society.

Admitting that the principal and at first the only place where the ditch was crossed by a bridge on the east side of the town was the Barnwell Gate, it seems probable that a road ran from this gate to Barnwell or perhaps to Maid's Causeway in order to get on to the roadway joining the many Roman Stations along the east bank of the river, for this would have been from the first the easiest route and most free from danger of flood, and it is most likely that the ancient roads determined the position of the gates as well as of the town that sprang up along those thoroughfares. The town had extended some little way out in that direction before the building of Christ's College—as may be inferred from the excavations recently made for the foundation of the Library extension buildings. Here a number of pits were exposed along the side next St Andrew's Street, which were filled with household rubbish dating from the 13th or 14th to the 17th and 18th century. By the kindness of the Master I was allowed to examine these while the work was going on and to exhibit to the Society a selection of the most characteristic specimens which are now preserved in the College.

I know at present of no evidence that any Roman road ran into Cambridge along the line of St Andrew's Street, and since

I have shown that the so-called Roman Road on the Gog Magogs is only one of the dykes, I have removed the only argument in favour of such a road. The communication with the Roman stations along the foot of the Chalk Hills by Linton, &c. was probably through the Trumpington Gate or its earlier representative.

The rising ground, which for convenience of reference I will speak of as St Sepulchre's Hill, does not appear to have been at first continuous with Market Hill. When the foundations were dug for the Divinity Schools a deep ditch suggestive of original low ground was found running along the north side of All Saints' Churchyard. It was crossed again in cutting the main drain along the street in front of St John's Chapel. Where first seen it was full of human bones, but as these were all scattered and fragmentary it is probable that they were only the bones dug up in making new graves in that overcrowded ground which were disposed of by throwing them into the deep ditch that bounded the churchyard on the north side.

If now we turn our attention to probable routes up the east bank of the river that is southward from this important meeting point of roads on St Sepulchre's Hill, we notice at once that, as we observed the Roman settlements below Cambridge occurred along the banks of gravel on the margin of the marshland, so also above Cambridge where the distinction between the alluvium and the old river terraces is equally well marked the Roman remains are for the most part found in the corresponding positions—for instance on Dam Hill, and between the road and the river near Trumpington. At Hauxton there was in all probability from the earliest times an important river-crossing, and a considerable number of skeletons and pottery have been found, indicating that the ground was occupied for a very long time. Much of this was Roman. A road must have run on the driest ground to be found from these settlements to Cambridge, making for St Sepulchre's Hill by Pease Hill and Market Hill. Along this thoroughfare those who could not find room on St Sepulchre's Hill built their houses. Between this area and St Sepulchre's Hill was the

lower lying ground, which however was eventually built over and became the Jewish quarter.

The more desirable building ground was first covered with houses, but the village round where St Benet's now is and the town which spread over Pease Hill and Market Hill by degrees became one and joined up with the ancient Roman town on St Sepulchre's Hill. The results of an examination of the remains dug up show us that this extension of the town was a gradual operation. For rubbish was shot over the waste land within the ditches, and the nearer this unoccupied area lay to the centres of population the more of such rubbish accumulated over it.

On the east side of this town, made up as it was by the outward growth of the settlements of St Benet's, Pease Hill, Market Hill, and St Sepulchre's, the rubbish was thrown on to the unoccupied land between the town and whichever of the great ditches was at the time the one kept open. Therefore we find pottery of the first period in the lower layers in Mill Lane, and within the ditch in Free School Lane, in the Falcon Yard, and in Hunnybun's ditch.

The N.-W. end of Petty Cury cannot have been built over at this time seeing that much of this rubbish is right under the houses.

In the Falcon Yard a very interesting series of pits was dug through in the course of the excavations for the extension of the premises of Mr Pryor, fish merchant, whom I take the opportunity of thanking for his courtesy in the matter.

If we draw the line of that inner ditch which was found on Mr Hunnybun's premises, across St Andrew's Street and the east end of Petty Cury, bending as recorded before to the west so as to curve round towards Mill Lane, we should leave the Falcon Yard on the inside of the inner and older ditch, that is, a long way within that usually known as the King's Ditch which runs up Tibb's Row. The pits there observed must therefore belong to a time when there was waste ground inside the inner and older of the two ditches already recorded near Barnwell Gate. The remains found agree with this.

They belong to the oldest group of mediæval pottery yet found in Cambridge<sup>1</sup>.

Similarly the foundations of the new Engineering Laboratory would fall within the line of the King's Ditch which crosses the old Physic Garden. I could not obtain any assistance here and was informed that no objects of interest had been obtained. On the earth which was turned out, however, I found a sufficient number of fragments of pottery to show that refuse of early mediæval date had been crossed in the course of the excavations. Later on in Dec. 1894, a hole was dug to the depth of about six feet within the building. In this the gravel was seen to be very near the surface. This accounts for the early occupation of the area round St Benet's. In the gravel there were pits filled with soil and household refuse, but the excavation was not carried down to the bottom of them. The remains found belong to the same group as those obtained in Hunnybun's ditch, in the Mill Lane ditch, and in the Falcon Yard. There were the large black cooking pots with strongly bent back flat rims, as well as others with round recurved rim not distinguishable from Roman ware; with these were handles and fragments of pipkins and jugs of red ware with dark glaze; one jug had a long neck with raised ridges at irregular intervals. There were many bones, but these were not preserved, and one coin which I have not had an opportunity of examining.

I do not know what has become of this interesting collection.

On the whole the evidence such as it was pointed to the occurrence here of pits from which gravel and sand had been taken out and which had then been filled with household rubbish from the 12th century to the 14th.

There must have been, as I have already pointed out, some channel along which water was led from the streams or the river above the town either permanently or occasionally for flushing the ditches. This may most easily have been done by

<sup>1</sup> The specimens were exhibited at the meeting, and are now in the Archaeological Museum.

carrying the water from near Trumpington by Dam Hill, so named from the impounded water, across Coe Fen and so down to King's Mill nearly along the line of still existing ditches and leats. The great town ditches terminated in the river close to this mill, which like Newnham Mill is certainly of great antiquity, but whether the mill leat furnished the water to flush the ditches, or conduits made originally with a view to flushing the ditches were utilized for turning the mill, it would be difficult to say.

When the ditches had been partially closed and there was no restriction to shooting the rubbish into them it would have been found desirable to construct a covered channel which could not be choked in the same way, through which the surplus water might still be carried off and into which drains might be opened, and it is to this time that we must refer the great brick culvert which has now been traced along nearly the whole length of the ditch which we assign to Henry the IIIrd, and which was therefore the last which remained open.

This culvert was constructed in the King's Ditch at a depth of from four to six feet according to the irregularities of the surface of the ground. It has yielded very few remains, and those of doubtful origin and of recent date. It received the water from Hobson's conduit, which supplied the baths at Pembroke College and ran under the college into the street about 50 yards west of the Master's Lodge. When the foundations of the Chemical Laboratory were dug the brick culvert was found in the King's Ditch, and during the recent draining operations it was cut off at the south end of Tibb's Row where the King's Ditch emerged from the old Physic Garden. It was opened and removed down Tibb's Row and was again found running along the King's Ditch, always rather near the inner margin, down Hobson Street, through the grounds of Sidney College. Some years ago a ditch was opened in digging the foundations of the houses on the east side of Park Street, from which I was informed an enormous quantity of bones and some pottery was thrown out, but unfortunately they were not kept and no record of their character remains. Last year, however,

during the excavations for the extension of the Friends' Meeting House the west margin of the ditch was dug into. Here a modern drain was found and it was clear that in laying this the ground and earlier masonry had been somewhat disturbed. Further excavations showed that the street was carried over an arched bridge constructed of dressed Barnack stone, probably taken from some older building, and a brick culvert identical with that seen in the ditch along Hobson Street was traced back for a considerable distance under the grounds of Sidney College. This was carried along the south margin of the ditch just as was that seen in Hobson Street. Mr Atkinson has described the details of the structure of the bridge and of the culvert east of it.

It was clear that this part of the ditch had been dug into more than once, and in the soil which had been thrown out on those former occasions older remains occurred than those found *in situ* in the part excavated in 1894, which was not near the centre nor the bottom of the ditch.

Mr Freeman rescued some of the best of these and kindly lent them to me for exhibition and description. They range from the period of the oldest black unglazed ware, to which I am at present unable to assign a date, down to the 15th century. In the surface deposits there were as usual relics of much later age. The ground had been further disturbed during the last two centuries, as there was a graveyard here belonging to the Society of Friends, frequent reference to which occurs in the Registers of All Saints Church.

Here we see the extension of Sidney Sussex College over the area, between the town and the ditch which was originally assigned to the Franciscan Friars, and much later the occupation of a similar site by the Society of Friends, probably for the same reason, namely, that it was waste land easily acquired.

I have already described the continuation of the ditch down Park Street by the west end of Jesus Green to the river, where it bends north opposite Pepys Library. For a considerable distance along this part of its course it was open within the memory of man.

At the river we have generally been content to leave it, but the very interesting document brought before the Society by Mr Gray of Jesus College<sup>1</sup> makes it almost certain that there was a deep fosse, similar to those I have described, on the other side of the river running from near Pythagoras' School through Magdalene grounds south-west of the Castle vallum or Magdalene Terrace, and entering the river near Pepys Library.

This guarded the Great Bridge, and a small bridge, probably at one time a drawbridge, was thrown over it where the existing road, north-west of Magdalene Bridge, crossed it.

A glance at the map will show the probability that the western part of the ditches at the back of Queens', King's, Clare, Trinity, and St John's, all form part of one continuous watercourse. This was the ancient bed of the river, and if the line be prolonged it will cross the ground of Magdalene College just where the old ditch described by Mr Gray is said to have run.

Part of this, as Mr Gray contends with much probability, was what Stukely saw and took for the ramparts of the Roman town. But, neither from its character, position, nor direction could it possibly be connected with any of the earthworks round the Castle Hill.

He describes a tour of inspection in which the jurors travelled along some of the earthworks and crossed others.

As it cannot have been necessary to fix the limits of the Crown property within the precincts of a royal castle the jurors can only have been beating the boundaries between the Crown property and that over which the town or private persons had control, and must have been altogether outside the ramparts of the Castle. They must have walked along not over (*per not trans*) the Castle rampart.

Another very interesting point in connection with this document is its date, which strengthens the probability that Cambridge was protected by ditches on both sides of the river before the time of Henry the IIIrd or of King John.

It also confirms the view that there was a river-crossing,

<sup>1</sup> *Proc. Camb. Ant. Soc.* May 1, 1895, "On the Watercourse called Cambridge, in relation to the river Cam and Cambridge Castle."

whether bridge or ford, near where Magdalene bridge now stands, from very early times.

The references which I have been able to find point always to this bridge having been rebuilt or repaired when necessary by certain persons who might be looked upon as Commissioners and were held responsible by the king for the maintenance of the bridge. A bridge of that importance could not have been left undefended, and it appears to have been always a town bridge and protected by a ditch similar to the King's ditches on the north-west side of the river.

The inferences as to the development of the town of Cambridge which we should draw from the above evidence are therefore briefly these—

The town grew from several centres, St Benet's, Pease Hill, Market Hill, and St Sepulchre's, all of which lay along the principal thoroughfares which converged on the first rising ground opposite the river-crossing under the Castle Hill, that is on St Sepulchre's Hill.

The town soon occupied all the gravel banks; and the Religious Houses and afterwards the Colleges which were within the town, i.e. inside the King's Ditch, were given sites on the waste places on the edge of the town, and were commonly built originally, and had all to extend eventually, over made ground encroaching on the swampy land along the river.

There is no evidence that the market was always held in exactly the same part of the town, but it was sure to gather in the most central and accessible part where the town was broadest and largest in every way.

The market did not attract the town but the town the market, which was held in streets where the shops let down larger fronts and stalls for great occasions, and booths were erected at corners and any wider opening that offered a convenient site. The great markets of the world, such as Nijni Novgorod, Tiflis, Smyrna &c., are carried on in the ins and outs of very narrow streets, and large open spaces are not necessary.

The present Market Place has been formed by clearing away houses in quite recent times.

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Wednesday, 17 February, 1897, at 4.30 P.M. The President in the Chair.

The SECRETARY made a communication of which the following is an abstract :

### THE GILDS OF CAMBRIDGESHIRE.

The gilds of the town and county of Cambridge may be conveniently classed as follows :

The Gild of Thanes ; The Gild Merchant of Cambridge ; Social or Religious Gilds of Cambridge ; Craft Gilds and Trade Companies of Cambridge ; Gilds in the County exclusive of Cambridge.

The extremely interesting laws of the pre-Conquest Gild of Thanes have been printed with a translation by Thorpe (*Diplomatarium*, 61), and translations are also given by Kemble (*The Saxons in England*, i. 513), and by Cooper (*Annals*, i. 15). The Gild Merchant comes in a somewhat different category from other gilds. I have, I believe, summed up all that is known of it in my *Cambridge Described and Illustrated* (p. 15). I have also given (p. 58) a list of all the gilds in the town that are at present known, though I have little doubt but that the names of others and some particulars could be found in the Wills of the beginning of the sixteenth century. Of Craft Gilds we have little or no evidence at present, though there are one or two indications that such may have existed which are so interesting as to be worth following up. The procession of wool-combers, for instance, on the 3rd of February, St Blaise's Day, was continued so late as 1791. St Blaise was the patron saint of wool-combers, and a celebration of this character can scarcely be other than a survival from pre-Reformation times.

It is, however, only with the last named, the social or religious gilds in the County, exclusive of the town of Cambridge, that I propose to deal in this paper. The subject, even when narrowed down to these limits, is so large, and the materials so numerous and varied, that it is impossible for me to deal with it at all adequately. I propose, therefore, to give

merely a list of all the gilds of which I have found any mention, arranged under towns and villages and with the dates of the references. I hope that someone better qualified than myself will, at some future time, treat of the subject as fully as it deserves.

The principal sources of information are as follows: (1) The Returns or Certificates made to the king by all Gilds throughout the kingdom in 1389 in obedience to a Writ issued by the Parliament held at Cambridge in the previous year. The number of these Returns now preserved at the Record Office is thirty-three for the whole county exclusive of the town of Cambridge, but no doubt many have been destroyed or lost. (2) "Particulars for Grants" and "Surveys and Rentals" both of the time of Edward VI, preserved at the Record Office, and other public documents. These in some instances relate to property formerly belonging to a gild which had since been suppressed. (3) Wills, chiefly from the Bishop's Registry at Ely and from the Prerogative Court. These are, of course, of a late date; in the following list most of the references of the sixteenth century are to wills. (4) Records preserved at the place where the gild was held, such as those at Wisbech; or buildings such as that at Whittlesford. (5) Miscellaneous.

Of the following list, the larger part, about three-fifths of the whole number of names, has been most kindly supplied by Mr W. M. Palmer, my indebtedness to whom I wish to acknowledge.

A LIST OF ALL THE GILDS KNOWN TO HAVE EXISTED IN THE COUNTY, EXCLUSIVE OF THE TOWN OF CAMBRIDGE, ARRANGED UNDER PARISHES<sup>1</sup> AND WITH THE DATES AT WHICH REFERENCE TO THEM IS FOUND.

PARISH	GILD	
Abington, Gt	St Anne	1519
Balsham	"the Gylde of Balsham"	1520
Barrington	Holy Trinity	1474
	Our Lady	1518

<sup>1</sup> Where the name of a gild is the same as the dedication of the parish church the fact is indicated thus: "(Dedn)".

PARISH	GILD	
Barrington	St Katherine	1518
	St James	1518
Bassingbourne	Holy Trinity	1494, 1518
Borough Green	S. Austen (Ded <sup>n</sup> )	1521
Bottisham	Holy Trinity (Ded <sup>n</sup> )	1389
	Nativity of the B. V. Mary	1389
	Corpus Christi	1389
	St Nicholas	1389
	St Peter	1389
	St James	1389
Bourn	All Hallows	1389
	S. Katherine	1520
Burwell	Holy Trinity	1520
	"Gild of St John in Reche" <sup>1</sup>	1524
Caldecote <sup>2</sup>	Holy Trinity	1389
Chatteris	Holy Trinity	1389
Chesterton	The Resurrection	1389, 1528, 1535
	St Catherine	1389
	St Mary	1389
	"the late gilde of"	1561
Chippenham	Holy Sepulchre	1464
Connington	St Catherine	1528
Cottenham	St Ethelote or Athelote	1528
	S. Wyndred (Ded <sup>n</sup> )	1529
	Holy Trinity, at March <sup>3</sup>	1529
Doddington	Our Lady, at March	1529
	"Dounham Gilde"	1554
Downham	Our Lady	1520
Dry Drayton	St Nicholas	1520
	Our Lady (Ded <sup>n</sup> )	1527
Dullingham	St James (?)	1522
	St John (Ded <sup>n</sup> )	1520
Duxford	St Peter (Ded <sup>n</sup> )	1520
	St Catherine	1389
Elm	"the gilde at Eltisley" <sup>4</sup>	1603
Eltisley	The Assumption	1389
Ely	All Saints	1389
Church of St Mary		

<sup>1</sup> Reach is a hamlet partly in Burwell and partly in Swaffham Prior.

<sup>2</sup> Gild Certificate, No. 462. County unknown, possibly Caldecote in Cambridgeshire.

<sup>3</sup> Until 1863 March formed part of the parish of Doddington.

<sup>4</sup> "Land lately pertaining to the gilde at Eltisley."

PARISH	GILD	
Ely	St John Baptist	1389
Church of St Peter	All Saints	1389
	Corpus Christi	1389
	St John Baptist	1389
	Holy Trinity	1389
	Church of Holy Trinity and Holy Cross	St Peter
	St Etheldreda (Ded <sup>n</sup> of Cathedral)	1389, 1504
	St Katherine	1389
Fendrayton	Jesus	1526
Fordham	(A gild)	
Foxton	St Anne	1523
Fulbourn	All Hallows	1524
	The Assumption	1524
	Holy Trinity	1530, 1554
Ganlingay Girton	Our Lady	1515
	Holy Trinity	1515
	Corpus Christi	1515
	St Nicholas	1515
	All Hallows	1515
	St Thomas of Canterbury	1526
	(A gild)	
Grantchester	Our Lady (Ded <sup>n</sup> )	1523
Guilden Morden	The Assumption (Ded <sup>n</sup> )	1516
Hardwick	Holy Trinity	1516
	All Hallows (Ded <sup>n</sup> )	1521
	Our Lady	1521
Harston	St Stephen	1507, 1521
	The Assumption	1389, 1527
	Holy Trinity	1527
Haslingfield	St Katherine	1529
	(A gild)	1524
Hauxton	Our Lady	1522
Hildersham	St Katherine	1520
	All Hallows	1528
	Purification of the B. V. Mary	1520
Hinxton	St Lawrence	1518
	Our Lady	1521
	All Souls	1521
	St Katherine	1521
Histon	St Peter (Ded <sup>n</sup> )	1523, 1531
	Our Lady	1523, 1531
Hokington (or Oakington)	(A gild)	1527
Horningsea		
Horseheath		

PARISH	GILD	
Ickleton	Corpus Christi	1520, 1569
Impington	The Resurrection	1524
Landbeach	All Hallows (Ded <sup>n</sup> )	1519
	Jesus	1526
Leverington	The Assumption	1389
Linton	Holy Trinity	1523
Littleport	St George (Ded <sup>n</sup> )	1389
	Corpus Christi	1389
	St John Baptist	1389
	St Mary	1389
Long Stanton	Our Lady	1518
Longstow ( <i>see</i> Stow)		
Madingley	Our Lady (Ded <sup>n</sup> )	1525
	St Katherine	1526
	[Another <sup>1</sup> ]	1515
March ( <i>see</i> Doddington)		
Melbourne	St Wyburgh	1520, 1545
Meldreth	Our Lady	1503
Milton	All Hallows (Ded <sup>n</sup> )	1521, 1538
	St Katherine	1521
Oakington ( <i>see</i> Hokington)		
Orwell	Holy Trinity	1526
Over	Our Lady (Ded <sup>n</sup> )	1524
	Corpus Christi	1532
	The Assumption	1389
Pampisworth	St Peter and St Paul	1517
	Corpus Christi	1523
Rampton	Holy Cross	1473
Royston	Our Lady (Ded <sup>n</sup> )	1389
Sawston	Holy Cross	1389
	Nativity of St John	1389
	Our Lady (Ded <sup>n</sup> )	1519
Shelford, Gt	St Anne	1519
	Corpus Christi	1520
Shelford, Litt.	Our Lady	1521
Soham	(A gild)	1569
Stetchworth	(A gild)	
Stretham	St Mary	1389
	Corpus Christi	1389
Stow (Longstow?)	St John Baptist	1389
Swaffham Bulbeck	Holy Cross	1389

<sup>1</sup> "To the 3 gilds, each of them 6s. 8d."

PARISH	GILD	
Triplow	(A gild)	
Trumpington	(A gild)	
Tydd St Giles	St Giles and St Mary (Ded <sup>n</sup> )	
	Holy Cross	1389
Waterbeach	Jesus	1515, 1534
	Our Lady	1513, 1534
	All Hallows	1513, 1534
West Wratting	(A gild)	
Whittlesford	St John	1389
Wilbraham, Gt	"the late Gild"	1569
Wilbraham, Litt.	(A gild)	1546
Willingham	(A gild)	
Wimpole	Our Lady	1527
Wisbech	St Peter (Ded <sup>n</sup> )	1389
	Corpus Christi	1389
	St John	1389
	St Mary	1389
	Holy Trinity	1389
	St Thomas, Bishop	1389

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Monday, 8 March, at 8.30 P.M.

The President, J. B. MULLINGER, M.A., in the Chair.

The election of the following member was announced:  
Mr Ernest Clarke, Hon. M.A., St John's College, 13, Hanover Square, W.

Mr ERNEST CLARKE gave a lecture on May Day in Merrie England, illustrated by Songs and Dance Tunes of the 16th and 17th Centuries.

The music, both vocal and instrumental, was performed by the Lecturer and by the members of the Choir of St John's College Chapel, under the direction of Mr Rootham.

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Monday, 10 May, 8.30 P.M.

J. B. MULLINGER, M.A., President, in the Chair.

The election was announced of the Rev. Henry Theodore Edward Barlow, M.A., St John's College.

Dr N. C. HADDON, gave an account of

THE NEOLITHIC SETTLEMENT AT WHITE PARK BAY,  
Co. ANTRIM.

The communication was illustrated by lantern slides, and by an exhibition of flint implements from the north of Ireland, which have been considered to be of Palæolithic age.

Wednesday, 26 May, 4.30 P.M.

J. B. MULLINGER, M.A., President, in the Chair.

The election was announced of the Right Rev. the Hon. Edward Carr Glynn, D.D., Bishop of Peterborough.

The following were elected Officers and Members of Council for 1897-8:

*President*: WILLIAM RIDGEWAY, M.A.

*Vice-Presidents*:

JAMES WHITBREAD LEE GLAISHER, Sc.D., F.R.S.

JAMES BASS MULLINGER, M.A.

STANLEY MORDAUNT LEATHES, M.A.

*Treasurer*: ROBERT BOWES, Esq.

*Secretary*: THOMAS DINHAM ATKINSON, Esq.

*Ordinary Members of Council*:

MONTAGUE RHODES JAMES, Litt.D.

Rev. CHARLES LAWFORD ACLAND, M.A., F.S.A.

JOHN WILLIS CLARK, M.A., F.S.A.

CHARLES EUSTACE GRANT, M.A.

ARTHUR GRAY, M.A.

Rev. WILLIAM GEORGE SEARLE, M.A.

WILLIAM MILNER FAWCETT, M.A., F.S.A.

JOHN EBENEZER FOSTER, M.A.

ROBERT FORSYTH SCOTT, M.A.

FRANCIS JOHN HENRY JENKINSON, M.A.

The Very Rev. CHARLES WILLIAM STUBBS, D.D.

CHARLES EDWARD SAYLE, M.A.

*Editor of Proceedings*: STANLEY MORDAUNT LEATHES, M.A.

*Auditors*:

WALTER WILLIAM ROUSE BALL, M.A.

Alderman GEORGE KETT.

The following Report for 1896—7 was read and adopted.

DURING the past session eight meetings have been held, four in the afternoon and four in the evening. The average attendance in the afternoon has been 23, and in the evening 49.

Fourteen communications have been made, namely:—By Miss Bateson: *On the Library of Syon Monastery*. By Mr Ernest Clarke: *May Day in Merrie England*, illustrated by songs and dance tunes of the 16th and 17th centuries. By Mr J. E. Foster: (a) *Notes on the History of Ewning*; (b) *The Church of Holy Sepulchre, Cambridge, and its possible connexion with Ramsey Abbey*. By Dr Haddon: (a) *The Neolithic Settlement at Whitepark Bay, co. Antrim*; (b) *Exhibition of flint implements from the north of Ireland which have been considered to be of Palæolithic age*. By Professor Hughes: (a) *Description of objects exhibited by Mr Freeman*; (b) *Further observations on the Castle Hill*; (c) *Further observations on the Ditches round Ancient Cambridge, with especial reference to the adjoining ground*; (d) *Exhibition of various objects recently presented to the Museum*. By Dr James: *Gleanings from the Library of Peterhouse*. By the President: (a) *Address on taking office*; (b) *Address on retiring from office*. By Mr R. F. Scott: *On a List (preserved in the Treasury of S. John's College) of the Plate*

and Jewels presented by the Lady Margaret to Christ's College in 1509. By the Secretary: *The Gilds of Cambridgeshire*.

Two publications have been issued, namely: the *Proceedings* for the year 1895—6 (No. XXXVIII.) and *Biographical Notes on the Librarians of Trinity College on Sir Edward Stanhope's Foundation*, by R. Sinker, D.D., Librarian of Trinity College. (Octavo Series, No. XXIX.)

It is expected that the first volume of the Luard Memorial Edition of the Records of the University, containing "Grace Book A," with an Introduction and Index, will be issued very shortly.

The Alphabetical List of Papers read before the Society, and of all the Society's publications, has been completed, and will be issued, it is hoped, before the October Term.

The Council have also accepted an offer by Dr James of a work, to be issued as one of the Octavo Series, entitled *Some Materials for Medieval Iconography*.

An Excursion was made on Friday, the 31st of July, to Madingley and Bourn. About 70 persons, including members and their friends, attended, and drove first to Madingley Hall, where they were received by Mr Hurrell. The Secretary conducted the visitors over the Hall and explained its architectural history. After a brief visit to the church the party drove to Bourn Hall, where they were entertained by Mr and Mrs Briscoe. After seeing the Hall they visited the church, whence they returned to Cambridge. The thanks of the Society are due to Mr Hurrell and to Mr and Mrs Briscoe for the kindness of their reception.

The Society has lost, during the year, fourteen members. Among those removed by death were Dr Champion, President of Queens' College; Professor Sir George Murray Humphry, M.D., F.R.S.; Dr J. H. Middleton, F.S.A., Director of the Museum of Art, South Kensington; Commendatore Fiorelli, of Rome, elected honorary member in 1884; Sir Augustus Wollaston Franks, K.C.B., Litt.D., F.R.S., F.S.A., elected a member in 1846; and the Reverend W. R. Churton, B.D., Honorary Canon of St Albans.

The Treasurer presented the statement of accounts for the year ending 31st December, 1896.

The President delivered the following address on retiring from office.

Although, as the Report just read has shewn, our losses during the past year have been numerous, we are able to congratulate ourselves on the accession to our numbers of eleven new members, and among them, I am happy to think, are those to whom the Society may confidently look for effective aid in carrying on its work.

A passing tribute, inadequate though it be, is due to the memory of one of those whom we have lost,—one whose name shed lustre on any cause with which he became associated,—I allude to the late Sir George Humphry. It is just half a century ago that, at the age of 27, he entered as a fellow-commoner at Downing College; and from that time to within a few months of his removal from among us, his career was that of an active promoter of every good work alike in the University, the town, and the scientific world at large. His broad sympathies, his quiet untiring energy, his liberal hand, his kindly greeting, are fresh in the memories of us all. I do not find that he ever read an original paper at our proceedings, but whenever the researches of the excavator and the discovery of human remains furnished material for a Communication, his criticism was invaluable; some here present will recall the playful humour and the scientific acumen with which he enlivened the discussion when the two mounted skeletons from the Cherry-Hinton dyke were exhibited by Professor Macalister little more than three years ago.

Among our new members are several ladies, and we have this year been favoured by a Communication from one of their number,—I refer to the very interesting paper, *On the Library of Syon Monastery*, read by Miss Bateson before the Society last Michaelmas Term. We may, I hope, cherish the expectation that in future no year will go by without one or more papers emanating from a similar source.

A not less novel feature was presented in the musical illustrations given by the choir of St John's College in connexion with Mr Ernest Clarke's Communication, *May Day in Merrie England*. Although the arrangements on that occasion were of too elaborate a character to admit of frequent repetition, the success by which they were attended suggests that a like happy combination of the mirthful and the recondite may well be allowed, from time to time, to alternate with our more exclusively antiquarian discussions.

The investigations now in progress in connexion with both our University and College archives promise results of no slight interest and value. We were under the necessity of relinquishing the hope we at one time formed of being able to include the rich biographical material at Caius College in the list of the Society's publications; but Dr Venn has promised shortly to give us a Communication which cannot fail to be a most acceptable instalment of those researches which we are hoping before long to greet in their completed form, and the outcome of which will be a boon alike to the historian, the biographer, and the genealogist.

It only remains for me to express my regret that I have felt it my duty to forego the pleasure which it would have afforded me to accede to the invitation of your Council to be nominated for election to the office which I am now relinquishing, for another year. But I feel that whatever leisure and strength I am able to spare must, for some time to come, be concentrated on work which has at least this excuse, that it relates yet more closely to the past history of the University than do even the normal researches of our Society. Such being the case, I reckon with confidence on the indulgence and sympathy of those whom I address; nor am I less confident that the Society itself, under the guidance of my distinguished successor, will acquire new energies and an extended activity.

Dr JAMES then made the following communication :

GLEANINGS FROM THE LIBRARY OF PETERHOUSE.

The kindness of the Master and Fellows of Peterhouse has enabled me to complete a Catalogue of the MSS. in the Library of their College; and as during my investigations a good number of small points of interest have turned up, I thought I would take this opportunity of selecting a few of them and calling the attention of the Society to them.

I intend to be brief and so I will only spend a very few words upon the general character of the Library before coming to details about the books in it.

Its great point of interest is this, that it is the best, I might say the only, specimen of a mediæval College Library in Cambridge. At Oxford they are perhaps better off in this respect. Both at Merton and at Balliol the bulk of the MSS. have been in possession of those Colleges since pre-Reformation times. But here at Cambridge, Peterhouse is the only College which has kept together to any considerable extent the collection of books which its students used in the fourteenth and fifteenth centuries.

A second noteworthy feature of the collection is that we have an old Catalogue of it. In the oldest Register of the College is a catalogue of its books made at Christmas, 1418. It is a very full list, giving the first words of the second leaf and also of the last leaf but one for each volume: ample means for identifying the books are thus in our possession.

The total number of books in this old Catalogue is 439. Of these I find still in the possession of the College 199; roughly 200 out of 440.

The classification of the Catalogue requires a little notice. It is mainly by subjects: Theology, Natural Philosophy, Metaphysics, Moral Philosophy, Astronomy, Alchemy, Arithmetic, Music, Geometry, Rhetoric, Logic, Grammar, Poetry, Chronicles, Medicine, Civil Law, Canon Law, are the classes. And in each class are two categories of books: firstly, those that were chained in the Library; secondly, those that were assigned to the

Fellows. With the existence and conditions of such a division in mediæval Libraries the researches of Mr J. W. Clark have made us familiar, so that upon that matter I need say no more.

But I will tell you that of the books which are found in the old Catalogue and are still in the Library, only ten belong to the number that were divided among the Fellows. This fact may be interpreted either to the advantage of the Fellows (as having worn out the books by excessive study), or to their disadvantage (as having been not unwilling to part with them for a consideration): but a fact it is.

The entries made by the original hand in the Catalogue have been interrupted by records of miscellaneous donations later than 1418. Such donations belonged to the class of chained books, and many of them remain. And there is an appendix in the shape of a list of 54 books given by one man (John Warkeworth, the well-known Master of the College) in the year 1481. Of these 54 volumes it is gratifying to be able to say that 46—all but 8—remain.

The only printed Catalogue of this Collection of MSS. is that made by Thomas James in the year 1600 and published in his *Ecloga Oxonio-Cantabrigiensis*. It was reprinted in Bernard's *Catalogi MStorum Angliae* in 1697—just 200 years ago. That list—for it is a little one—enumerates 267 volumes. In my Catalogue there are 276. Ten or eleven of Thomas James's have disappeared, and certain donations subsequent to his time have made up the number.

I am afraid that among those which were in the Library in 1600 and have since disappeared were some of the volumes which one would most gladly have seen—e.g. two copies of Quintilian, and a volume containing works by Hyginus, Marbod and others. One mathematical book was acquired by Samuel Pepys and is now among his MSS. at Magdalene.

What I have to say about the collection will be best distributed under a few heads:

1. External characteristics.
2. Sources whence they come.
3. Contents.

Under the first head I would notice that old bindings are in a very small minority among these MSS. At some period in the last century almost all of them were rebound, and the covers consist of a number of old deeds—none I think earlier than Charles II.—belonging to the College. I do not regret the deeds but the loss of the old bindings is a serious one. A good deal of the history of the books has disappeared along with them. One group of books—a set of works of SS. Augustine, Ambrose and Jerome, given by a certain William Dyngeby in the fifteenth century—has in great part escaped this general rebinding, and on the flyleaves of most of these volumes, which are the work of one and the same scribe, we find notices of the money spent in producing the book. These notices are uniform and the items have some interest.

The parchment cost 3*d.* a quire of 8 leaves.

The writing of each quire 16*d.*

The binding (in white skin over wooden boards) 2*s.*, and the illumination (blue and red initials) varies from 6*d.* to 1*s.*

Very little illuminated work has been allowed to survive in these MSS. One Bible has some good initials, and a volume of French romances given by Warkeworth retains two or three pictures much damaged. On the other hand the bulk of the books being designed for College use are not of elaborate execution and never had much ornament, and a good many other volumes, notably an Albertus Magnus *de Animalibus*, and some Law books, which were very finely decorated, have had every vestige of a picture ruthlessly removed. I cannot guess at the date of these mutilations, but I incline to believe that they are in some cases anterior to the time of Thomas James (1600).

Lastly, I do not find any specimen of writing earlier than the eleventh century at earliest.

A few words now as to the sources whence these books came. The earliest donor of a surviving book seems to be Thomas de Insula, Bishop of Ely, who gave a large Bible in the year 1300.

Of the books recorded by the original catalogues in 1418 many (probably most) were given by individuals, but their

names are not entered in the list. Only those of later date than 1418 are given. Among these the most eminent are Thomas de Beaufort, duke of Exeter, who bequeathed in 1427 a volume of sermons by Ralph Acton, Dr John Somerset, physician and tutor to Henry VI., Dr Roger Marchall, formerly fellow, Michael Causton, Chancellor of the University, and John Newton, Treasurer of York. Books given by all these remain. Donations later than the date of John Warkeworth (1482) are not very frequent. Dr Thomas Dey, who lived in Henry VIII.'s time, gives a good many medical books, some written in Italy. Osbaldeston gave some interesting books in 1716. But perhaps the most remarkable gift is that of a volume of Homilies, a huge book written in Germany about 1100, which was presented in the Commonwealth period by John Rothwell, a stationer of London. The noticeable point about this volume, besides its writing and contents, which are both interesting, is that it has the arms of Archbishop Laud on the covers. It is a Laudian MS. gone astray in the troublous Civil War period. There are other MSS. which belonged to Laud now at Eton.

Among the gifts made to the Library in the fifteenth century are one or two which raise curious questions. One book comes from Bury, and has the Bury mark. Another belonged to the Canons of Hereford; another to Worcester; another to Durham (it is still identifiable in the Durham Catalogue of 1391); and there are other instances of the kind. Such phenomena make one very anxious to know how freely and under what conditions collegiate and monastic bodies were in the habit of parting with their books during the time before the Dissolution. Was there not very probably an extensive system of sale of duplicates? I prefer this notion to the idea that they got rid of their books indiscriminately, because a study of Monastic Catalogues shows quite plainly that the number of duplicates in any considerable library was very large. On the other hand it is clear that books often got out of the old libraries into the hands of quite unauthorized persons: so that there was probably both fair and foul play in this matter. We do know from Richard de Bury's *Philo-*

*biblion* that some monasteries parted with their books freely: the monks of St Alban's sold him fifty volumes, which he afterwards gave back to them.

Under my last heading, that of Contents of the MSS., I do not mean to say much about the texts contained in these volumes, but mainly of the casual fragments used as flyleaves, or of the scribbled entries which occur on margins and the like. The peroration of a Lecture on the Second Part of the Digest is the first item that comes to my hand. It runs thus:

Or signori (Now gentlemen) We ought to give hearty thanks to God and the Blessed Virgin His Mother that we have finished this book; tho' we began it late and finished it late owing to the interdict under which the city lay by reason of the siege under the Lord Castellan of Andolo, so that we began on the Eve of All Saints: I have never known this happen save in the year when Azo died when the lectures were put off out of respect to him until the Feast of All Saints. And I have heard him say that he never fell ill except in the vacation; and it was in vacation that he died. But he said that when he was lecturing he was always in excellent health.

An extract from Lathbury's fourteenth century commentary on Lamentations will be interesting to those who study folklore. It may possibly be known. Among a number of portents connected with the Nativity and with Christmas, he gives us the following:

In the year 1343 at the provincial (Dominican) chapter held at London, and also several times at Oxford, brother Hermann of Cologne told brother John de Lathbury *viva voce* that in his native country there is a village called Enger—whence the name England is derived—and about a mile from it a great old oak which he used often to go and visit according to the local custom when he was a boy. For every Christmas Eve at midnight the oak suddenly produces large and ripe acorns. All the country side assemble with lights and lanterns and await the accustomed time, spending the night in eating, drinking and sports. They bring with them stones, sticks and

bags to knock down the fruit and carry it off. And he added that this oak bore no fruit at any other time, and that it is commonly more fruitful on one side than on the other, and that on whatever side the tree bears most acorns the better will be the crops of the district towards which it points.

A very interesting fragment now comes before us. It consists of the leaves of the household accounts of some great noble of whom we can learn that he had houses at Hertford, London, a place called 'le Neit,' Calais, and Kelyngworth. Also that he travelled to Scotland, went on embassies to France and entertained Cardinals, and that the date is somewhere about 1383. There are indications that he was an ecclesiastic, and I incline on the whole to identify him with Henry le Despenser, the famous 'warlike Bishop of Norwich.'

One or two items are of special interest to us.

Item for the expenses of Thomas Assheburne scholar of the charity of my Lord in the University of Cambridge in the College of St Benedict, for his teaching there for a year, by the hand of Dr John Kyme, Warden of the same College, by letter from Lord de Ware £11. 4s. 1d.

The Bishop (if I am right in calling him so) supported a scholar at Corpus Christ in the Mastership of John Kyme or Kynne, who was Master from 1379 to 1389.

The other picturesque item in these accounts is this:

"For the writing and illumination and other expenses for a Primer new made and written for my Lord and given to the Lady Queen of Castile 63s. and 6d." This Queen of Castile must be Constance of Castile, second wife of John of Gaunt: she died in 1394.

In the same book, among other scribbled inscriptions, I note this verse:

Desine · deflete · dic · corrige · fac · et habete,

with an accompanying rendering into English: Desine, Let thy sin. Deflete, Weep for thy sin. Dic, Say thy sin. Corrige, Amend thy sin. Fac, Do penance for thy sins. Et habete, And have heaven bliss.

In another volume is a fragment of an early thirteenth century cartulary of Little Maplestead in Essex, famous now for its round church. The name is not given; but the charters are of gifts to a hospital of St John of Jerusalem; and the lands mentioned are in Essex and near Maplestead; and Maplestead is one of only two preceptories of the order in Essex. So to Maplestead provisionally I assign the fragment.

A thirteenth century book next comes under notice which seems to have belonged to the Canons of Hereford. At any rate on one of the margins is the pencilled draft of a letter from a Precentor of Hereford to an Abbot of Dore. It runs as follows:

To the Reverend the Abbot of Dore the Precentor of Hereford. Greeting in the Lord. In order that my friend Stephen late Abbot of Dore and now confined in the monastery be no longer exposed to reproach from you, and that no further abuse may be levelled at him, I send you by the bearer the palfrey you have long wanted. Had I had one more suitable to the purpose I would have sent it. Hoping that this may not turn to the prejudice of my very good friend Stephen or of his relatives, and returning you many thanks for the valuable present you have sent me, I bid you farewell in the Lord.

I make out that there was a Stephen of Worcester elected to the Abbey of Dore in 1263. But what the circumstances were that led to this deposition, or what lies at the back of the odd little document I have read you, we shall probably never know exactly.

Some verses on the Seven Ages, which to me at least are unfamiliar, are worth a passing notice. They occur in a thirteenth century book.

The infant says: I lie and weep in my swaddling clothes.

The boy: I roll my hoop and hope no one will meddle with me.

The lad: I look in the glass and comb my hair.

The youth: I ride with a flower in my hand and make love.

The man, advises any ill-wisher to get out of his way.

The old man thinks all pleasure is gone.

While the decrepit old man hobbles to the grave on his stick with bent head.

One oddity occurs among the many names of scribes which are given. There is a copy of the commentary of Johannes Canonicus on the Physics of Aristotle, written by Tydeman, a Swede, 'de regno suecie ortus in Nericia,' at Cambridge in the year 1450. And here is a couplet which occurs in many forms, but I think not often just in this one :

Sunt mea si qua dedi, fuerunt mea si qua comedi,  
Si qua remanserunt nescio cuius erunt.

All that I gave I possess, I possessed once all I have eaten,  
If there is anything left, I don't know whose it will be.

Another volume contains a fifteenth century list of books, with the values attached to most, which seemingly belonged to Master John Savage. The prices given range from 2s. for a Liber Scintillarum to ten marks for Augustine on John.

Two or three of the MSS. seem to have been written in Spain. This is a curious phenomenon, but the evidence in at least one case is clear. A Spanish deed is stuck in the binding, and the particular book in which it is found has been in the Library since 1418. The other two are earlier, a Galen and a Pincian, both of the twelfth century, and both recurring in the old Catalogue.

In an early volume of sermons I detected a quotation which has attracted some little notice. It is, says Mr Gollancz, the only known quotation from the lost old English tale of the mythical hero Wade. It would take more knowledge than I possess, and more time than I want to occupy, to show the importance of the fragment. The authorship of the sermon has also not been properly investigated as yet. In the same discourse that contains the lines from Wade is an anecdote about Hugh de Gournay, which may sometime help us to a date and an identification. Another interesting fragment is one of two pages in the cover of a book, which has a rhyming Latin version (thirteenth century) of the Story of Noah. The

rhymes are very intricate. Take as a specimen three lines at the end.

Archa parata Noe mandata domini peregit  
Et bene nota quod unum iota iustus non infregit  
Omnia dicta fide non ficta complere sat egit.

The last book to be noticed is a set of *Astronomical Tables* by Dr Holbrook, Master of the College from 1418 to 1431. They are finely written, and at the end he gives us the longitude and latitude of Cambridge, the long. being 15.45, and the lat. 52.19. For all I know they may be quite correct.

Such then are a few, and only quite a few, of the various matters which have served to carry me through a somewhat dreary waste of volumes of Aquinas, Scotus, Bonaventure, Augustine and the like. A good deal more of the same kind will appear in my catalogue.

# LIST OF PRESENTS TO THE LIBRARY

RECEIVED DURING THE YEAR ENDING

MAY 26, 1897.

## A. FROM VARIOUS DONORS :

From the Authors :

Das Griechische Theater. By WILH. DÖRPFELD and EMIL REISCHE.  
Athens and Leipzig. 1896.

From the Library Committee :

Forty-first Report of the Cambridge Free Public Library.

From Mr W. M. Fawcett :

Fenland Notes and Queries, Vol. III, Nos. 29—32.  
Ely Diocesan Remembrancer, Nos. 128—140.

From Messrs J. E. Foster, N. A. List, E. Morse, Lady Paget, E. Piette,  
and F. J. Sebley.

Various Pamphlets and Reprints.

From the Editor :

The Antiquary. Vol. 32, Nos. 199—205 ; Vol. 33, Nos. 206—210.

*By Subscription :*

The Reliquary and Illustrated Archaeologist, Vol. II, Nos. 2—4 ;  
Vol. III, Nos. 1, 2.

The East Anglian, Nos. 136—143.

## B. FROM SOCIETIES, ETC. IN UNION FOR THE EXCHANGE OF PUBLICATIONS :

1. Society of Antiquaries of London (*Assistant Secretary*, W. H. St J. HOPE, M.A., Burlington House, Piccadilly, W.) :

Proceedings, Vol. XVI, Nos. 1, 2.

2. Royal Society of Antiquaries of Scotland (*Curator*, J. ANDERSON, Esq., M.D., F.R.S., F.S.A., National Museum of Antiquities, Edinburgh):  
 Proceedings, Ser. I, Vols. I—III; Ser. II—III, Vols. XIII—XXVII; pres. Ser. Vol. VI; Index to Proc. Vols. I—XXIV; Records of the Priory of the Isle of May; Records of the Monastery of Kinloss.
3. Royal Society of Antiquaries of Ireland (*Hon. Secretary*, R. COCHRANE, Esq., F.S.A., 7, St Stephen's Green, Dublin):  
 Journal, Fifth Series, Vol. VI.
4. Cambrian Archaeological Association (*Secretary*, Rev. Canon R. TREVOR OWEN, M.A., F.S.A., Llangedwyn, Oswestry):  
 Archaeologia Cambrensis (Fifth Series), Nos. 51—54.
5. Royal Archaeological Institute of Great Britain and Ireland (*Secretary*, MILL STEPHENSON, B.A., F.S.A., 20, Hanover Square, W.):  
 Journal, Nos. 210—212.
6. British Archaeological Association (*Hon. Secretary*, G. PATRICK, Esq., 32, Sackville Street, W.):  
 Journal, New Series, Vol. II, Parts 2—4; Vol. III, Part 1.
7. Folk-lore Society (*Secretary*, J. J. FOSTER, Esq., Offa House, Upper Tooting, S.W.):  
 Nothing received this year.
8. Society of Architects (*Secretary*, A. MONTIFIORÉ, Esq., St James's Hall, Piccadilly, W.):  
 Journal, New Series, Vol. III, Parts 8—12; Vol. IV, Parts 1—7.
9. Guildhall Library, London (*Librarian*, CHARLES WELCH, Esq., F.S.A., Guildhall, Gresham Street, E.C.):  
 London and the Kingdom, Vol. III.
10. Architectural, Archaeological, and Historic Society of Chester (*Honorary Secretary*, T. J. POWELL, Esq., 14, Newgate Street, Chester):  
 Nothing received this year.
11. Clifton Antiquarian Club (*Honorary Secretary*, A. E. HUDD, Esq., F.S.A., 94, Pembroke Road, Clifton):  
 Proceedings, Vol. III, Part 3.

12. Derbyshire Archaeological and Natural History Association (*Hon. Secretary*, ARTHUR COX, Esq., Mill Hill, Derby) :  
Journal, Vol. xviii.
13. East Riding Antiquarian Society (*Hon. Secretary*, W. ANDREWS, Esq., 1, Dock Street, Hull) :  
Transactions, Vol. iv.
14. Essex Archaeological Society (*Hon. Secretary*, G. F. BEAUMONT, Esq., F.S.A., The Lawn, Coggeshall, Kelvedon) :  
Transactions, Vol. v, Index ; Vol. vi, Parts 1, 2.  
Catalogue of Books, &c. in the Library of the Society. Register of Admissions to the Grammar School, Colchester, pp. 1—74.
15. Exeter Diocesan Architectural Society (*Curator*, J. JERMAN, Esq., 5, Bedford Circus, Exeter) :  
Transactions, Vol. I, Part 2.
16. Glasgow Archaeological Society (*Secretary*, W. E. BLACK, Esq., 88, West Regent Street, Glasgow) :  
Transactions, Vol. II, Part 4.
17. Hampshire Field Club (*Hon. Secretary*, W. DALE, Esq., 5, Sussex Place, Southampton) :  
Nothing received this year.
18. Société Jersiaise (*Secretary*, M. EUGENE DUPREY, Queen Street, St Helier, Jersey) :  
Bulletin Annuel, 1896.  
Journal de Daniel Messervy.
19. Kent Archaeological Society (*Hon. Secretary*, G. PAYNE, Esq., F.S.A., The Precinct, Rochester) :  
Transactions, Vol. xxii.
20. Lancashire and Cheshire Antiquarian Society (*Secretary*, G. C. YATES, Esq., F.S.A., Swinton, Manchester) :  
Transactions, Vol. xiii.
21. Historic Society of Lancashire and Cheshire (*Hon. Curator*, Rev. J. MANSELL, 12, Kremlin Drove, Liverpool) :  
Nothing received this year.
22. Leicestershire Architectural and Archaeological Society (*Hon. Secretary*, Major W. F. FREER, Stoneycgate, Leicester) :  
Nothing received this year.

23. Architectural Society of the counties of Lincoln and Nottingham and the Associated Societies (*General Secretary*, Rev. A. F. SUTTON, Brant Broughton, Newark):  
Reports and Papers, Vol. xxiii, Part 1.
24. London and Middlesex Archaeological Society (*Hon. Secretary*, CHARLES WELCH, Esq., F.S.A., 8, Danes Inn, Strand, W.C.):  
Transactions, Vol. i, Part 2.  
Hand List of Municipal Insignia exhibited at the Mansion House, 1893.
25. Society of Antiquaries of Newcastle-upon-Tyne (*Secretary*, R. BLAIR, Esq., The Castle, Newcastle-upon-Tyne):  
Archaeologia Aeliana, Vol. xviii, No. 2; Vol. xix, No. 1 (Parts 48, 49).  
Proceedings, Vol. vii, Nos. 26—36; Vol. viii, Nos. 1—4.  
Parish Registers of Esh, completion.  
Parish Registers of Elsdon, pp. 61—100. Parish Registers of Dinsdale, pp. 1—4.
26. Norfolk and Norwich Archaeological Society (*Hon. Secretary*, L. BOLINGBROKE, Esq., The Library, Guildhall Hill, Norwich).  
Nothing received this year.
27. Oxford Architectural and Historical Society (*Hon. Librarian*, Capt. the Hon. B. J. STAPLETON, 30, Leckford Road, Oxford):  
Proceedings and Excursions, Part 36.  
Transactions and Papers, Part 34.  
List of Members, &c. 1888.
28. Powys-Land Club (*Hon. Secretary*, M. C. JONES, Esq., F.S.A., Gungrog, Welshpool):  
Montgomeryshire Collections, Vol. xxix, Part 2.
29. Architectural and Archaeological Society of St Albans (*Hon. Secretary*, the Rev. H. FOWLER, M.A., Lemsfield Road, St Albans):  
Transactions, 1893—4.
30. St Paul's Ecclesiological Society (*Hon. Secretary*, E. J. WELLS, Esq., 4, Mallinson Road, Wandsworth Common, S.W.):  
Transactions, Vol. iv, Part 2.
31. Shropshire Archaeological and Natural History Society (*Secretary*, F. GOYNE, Esq., Dogpole, Shrewsbury):  
Nothing received this year.

32. Somersetshire Archaeological and Natural History Society (*Hon. Secretary*, Lieut.-Col. J. R. BRAMBLE, F.S.A., The Castle, Taunton):  
Proceedings, Vol. XLII, 1896 (Third Series, Vol. II).
33. Suffolk Institute of Archaeology and Natural History (*Hon. Secretary*, Rev. F. HASLEWOOD, F.S.A., St Matthew's Rectory, Ipswich):  
Proceedings, Vol. IX, Part 2.
34. Surrey Archaeological Society (*Hon. Secretary*, MILL STEPHENSON, Esq., F.S.A., 8, Danes Inn, W.C.):  
Collections of the Society, Vol. XIII, Part 1.
35. Sussex Archaeological Society (*Hon. Librarian*, C. T. PHILLIPS, Esq., Lewes):  
Collections, Vol. XL. (1896.)
36. Thoresby Society, Leeds (*Hon. Secretary*, G. D. LUMB, Esq., 65, Albion Street, Leeds):  
Leeds Parish Registers.  
Calverley Charters, pp. 1—114.
37. Yorkshire Archaeological Society (*Hon. Secretary*, J. W. WALKER, Esq., F.S.A., The Elms, Wakefield):  
Journal, Vol. XIV, Part 3.  
Report, &c. 1896.
38. Société Nationale des Antiquaires de France (Musée du Louvre, Paris):  
Mémoires 1893, Bulletin 1894. Table Alphabétique des publications de l'Académie celtique et de la Société des Antiq. de France.
39. Société Française d'Archéologie (*Trésorier*, M. EMILE TRAVERS, 18, Rue des Chanoines, Caen, Calvados, France):  
Nothing received this year.
40. Société Archéologique de Constantine (Algeria) (*Secrétaire*, M. VARS, Maison des Domaines, Rue de France, Constantine, Algérie):  
Recueil des Notices et Mémoires, Vol. 30 (Third Series, Vol. IX).
41. Société Polymathique du Morbihan (M. le Président, Vannes, Morbihan, France):  
Nothing received this year.

42. Société Archéologique de Touraine (*Trésorier*, M. MARTIN, Quai S. Symphorien, Tours, Indre et Loire, France):  
Nothing received this year.
43. Verein für Thüringische Geschichte und Altertumskunde (*Vorsitzender*, Jena):  
Zeitschrift, Vol. ix, Parts 3, 4; Vol. x, Parts 1, 2.
44. Historische Gesellschaft für die Provinz Posen (Der Vorstand der historischen Gesellschaft, Posen, North Germany):  
Zeitschrift, Vol. II, Parts 1, 2.
45. British and American Archaeological Society of Rome (*Secretary*, W. LAMB, Esq., Via Nazionale, Rome):  
Nothing received this year.
46. Norwegian Archaeological Society (*Sekretær*, N. NICOLAYSEN, Kristiania):  
Nothing received this year.
47. Bibliothèque de l'Université Royale de Norvège à Christiania (*Bibliothécaire*, A. C. DROLSUM, Kristiania):  
Dombog for 1597. (1895.)  
Samlede Philologiske Athandlinger.  
Nornnaskaller.
48. Kongl. Vitterhets Historie och Antiquitets Akademien, Stockholm (*Secretary*, HANS HILDEBRAND, Stockholm):  
Antiquarisk Tidskrift för Sverige, Vol. XIII, Parts 2, 3; Vol. xv, Part 1.  
Manadsblad, 1892.
49. Commission Impériale Archéologique de la Russie (*Secrétaire*, M. TIESENHAUSEN, à l'Hermitage, Pétersbourg):  
Nothing received this year.
50. 'Η ἐν Ἀθήναις Ἀρχαιολογικὴ Ἑταιρία (M. ET. A. COUMANOUDIS, γραμματεὺς, Athens):  
Ἐφημερίς Ἀρχαιολογική, 1896.  
Πρακτικά τῆς Ἑταιρίας, 1894—96.
51. Société d'Archéologie de Bruxelles (*Secrétariat Général*, Rue Ravenstein, 11, Bruxelles):  
Annales, Vol. x, Parts 3, 4; Vol. xi, Parts 1, 2.  
Annuaire, Vol. VIII.

52. Institut Archéologique Liégeois (*Secretary*, DR JOSEPH HALKIN, Rue Dothée 50, Liége):  
Bulletin, xxv. (1896.)
53. American Antiquarian Society (*Librarian*, E. M. BARTON, Esq., Worcester, Massachusetts, U.S.A.):  
Proceedings, Vol. x, Index; Vol. xi, Parts 1, 2.  
Roll of Membership.
54. Archaeological Institute of America (*Secretary*, E. H. GREENLEAF, Esq., Museum of Fine Arts, Boston, Massachusetts, U.S.A.):  
Nothing received this year.
55. Davenport Academy of Natural Sciences (*Corresponding Secretary and Curator*, W. H. PRATT, Esq., Davenport, Iowa, U.S.A.):  
Nothing received this year.
56. Johns Hopkins University (*Secretary of the Publication Agency*, N. MURRAY, Esq., Baltimore, Maryland, U.S.A.):  
University Studies in Historical and Political Science, Thirteenth Series, Parts 9, 10; Fourteenth Series, Parts 1—3, 6, 7;  
Fifteenth Series, Parts 1, 2.
57. Numismatic and Antiquarian Society of Philadelphia (*Corresponding Secretary and Treasurer*, 320, South Eleventh Street, Philadelphia, U.S.A.):  
Nothing received this year.
58. Peabody Museum, Cambridge, Massachusetts, U.S.A. (*Curator*, F. W. PUTNAM, Esq.):  
Memoirs, Vol. I, Part I.  
Report, 1895—96.
59. Smithsonian Institution, Washington, U.S.A. (*Secretary*, P. LANGLEY, Esq.):  
Bureau of Ethnology: Report, 1891—92.  
Report, Board of Regents, 1894.  
Bureau of Education: Report, 1893—94; 1894—95.
60. Congress of Societies in Union with the Society of Antiquaries:  
Classified Index of Archaeological Papers published in 1894.

# LIST OF THE PUBLICATIONS OF THE CAMBRIDGE ANTIQUARIAN SOCIETY.

## 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.
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- \* \* \* 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.*

## PUBLICATIONS. OCTAVO SERIES.

- I. The Anglo-Saxon legends of St Andrew and St Veronica. Ed. by C. W. GOODWIN, M.A. 1851.
- II. Fragment of a Graeco-Egyptian work upon Magic. Ed. by C. W. GOODWIN, M.A. 1852. *With a facsimile.*
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- 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.*
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- XI. A History of Milton. By the late W. K. CLAY, B.D. 1869. *3s.*  
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- 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.*
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- XVII. Josselin's Historiola Collegii Corporis Christi et Beatae Mariae Cantabrigiae. Edited by J. W. CLARK, M.A. 1880. *2s.*
- XVIII. The Church Bells of Cambridgeshire. By J. J. RAVEN, D.D. 1881. *Out of print.*
- XIX. A Supplement to the 'Church Bells of Cambridgeshire,' with an Index to the whole work. By J. J. RAVEN, D.D. 1882. *Out of print.*  
 \* \* Nos. XVIII and XIX, with a title-page to the whole work, form a volume. 1881—82. *Out of print.*
- XX. Ancient Cambridgeshire. By C. C. BABINGTON, M.A., F.R.S., F.S.A. Second edition, much enlarged, 1883. *With a map. 5s.*

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- XXII. Suggestions addressed to King Henry VIII. for a Coinage for Ireland and the other islands belonging to England. By NICHOLAS TYBRY. Edited by G. O. WHITE-COOPER, M.A., M.B. *With Illustrations*, 1886. *Out of print.*
- 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, M.A., F.S.A. 1888. 5s.
- XXV. The Register of Baptisms, Marriages, and Burials in St Michael's Parish, Cambridge. Edited by J. VENN, Sc.D. 1891. 5s.
- XXVI. A Short Calendar of the Feet of Fines for Cambridgeshire. By WALTER RYE, F.S.A. 1891. 5s.
- XXVII. Ingulf and the *Historia Croylandensis*. By W. G. SEARLE, M.A. *With one plate*. 1894. 7s. 6d.
- XXVIII. On the Abbey of S. Edmund at Bury. By M. R. JAMES, Litt.D. *With a plan*. 1895. 7s. 6d.
- XXIX. Biographical Notes on the Librarians of Trinity College on Sir Edward Stanhope's Foundation. By ROBERT SINKER, D.D., Librarian of Trinity College. 1897. 3s. 6d.

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REPORTS. OCTAVO SERIES.

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- 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—XVIII<sup>1</sup>. 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.
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- \* \* Communications, Nos. XIX—XXII, with a title-page, contents and index, form Vol. IV of the Society's *Cambridge Antiquarian Communications*. 1881. (*Incomplete.*)

<sup>1</sup> Nos. XV and XVI were marked XIV and XV by mistake.

- 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. *Out of print. (With a Supplement in folio, of which a few copies remain.)*
- 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.
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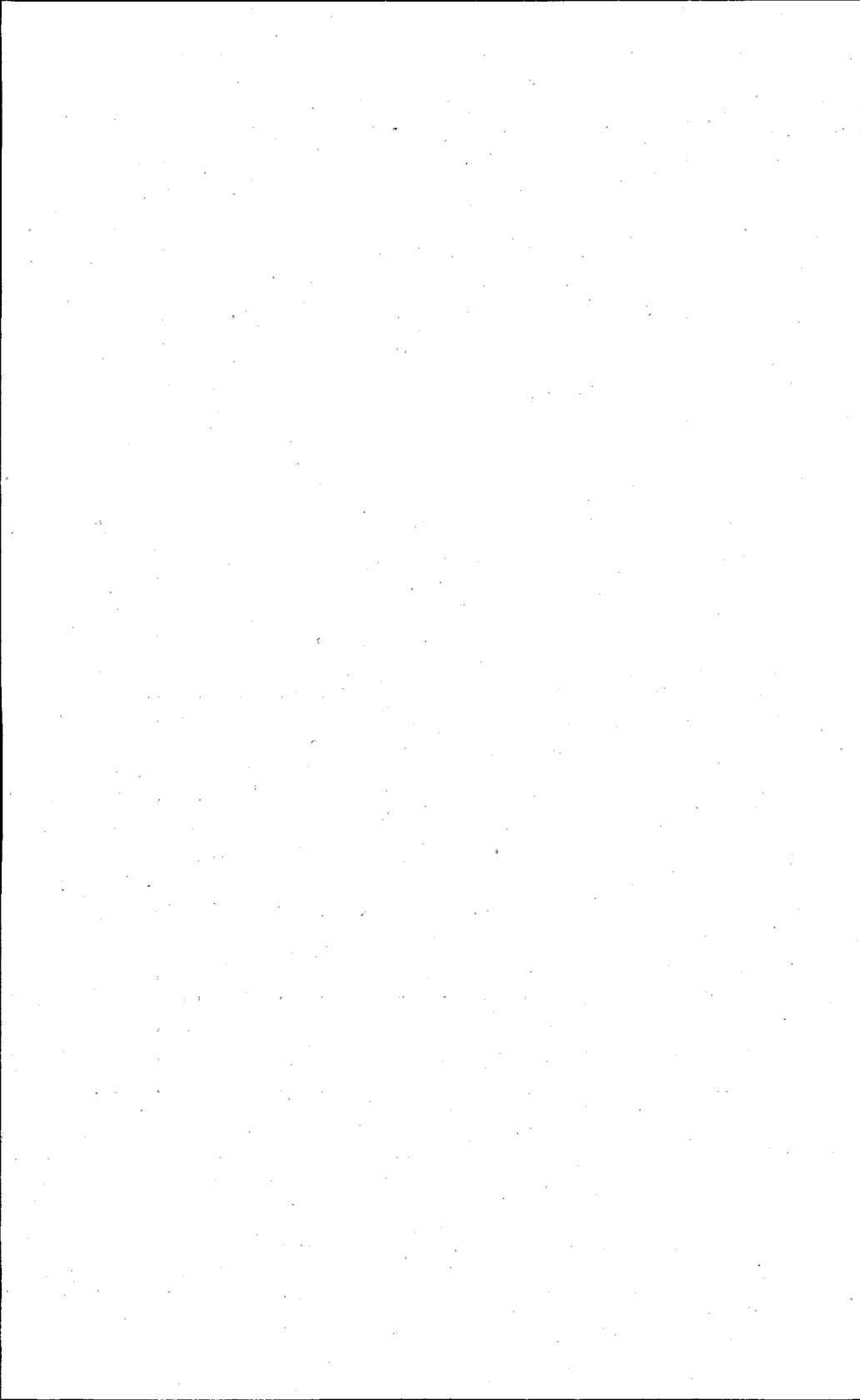
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