

Shroud Brasses of Berkshire.

By H. T. MORLEY, F.R.Hist.S., etc.

ABOUT the middle of the 15th Century we find that brasses of Effigies in Shrouds began to be placed in many of the Churches, in memory of those who died, instead of the usual method of showing the effigies in the dress or costume of the period.

These gruesome monuments indicate the morbid spirit which seems to have taken hold of many people at this time, as seen not only on the brasses, but also on many of the stone monuments where full-sized coloured effigies represent the dress and features of the deceased, whilst underneath lies a representation of the same person, shown as an emaciated and shrouded skeleton.

We have in three of our Berkshire Churches some of these monuments, and a few particulars relating to them may be of interest.

APPLETON.—CHURCH OF ST. LAURENCE.

John Gooddryngton, 1518

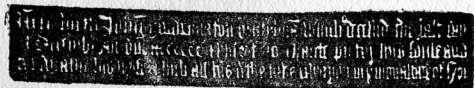


Fig. 1.

JOHN GOODRYNGTON, 1518.

Here we see a skeleton, lying in an open shroud, drawn up and tied in a bunch over the head. The inscription tells us that :—

“ John Goodryngton decessid the last day of December, 1518 ” ; and that

“ Dorathie his wyfe aft(er) his dethe toke (took) relyagon (religion) in ye Monastary of Syon.” (See Figure 1.)

CHILDREY.—CHURCH OF ST. MARY.

JOAN STRANGBON, dau. of Thomas Walrond and wife of Robert Strangbon, cir. 1477.

On an altar tomb in the South Transept a recumbent female figure is shown lying in a shroud. On the side of the tomb is inscribed :

Obitus anno dm Millim[o-cccclxx] S[e]ptimo.

Parts of two scrolls proceed from the head and foot of the effigy, the letters . . . *leyson* only remaining, the whole probably being *Byrie Gleyson*.

On a quad plate, in raised lettering, is the following inscription :

*Maker of Mankynd o god in Trynpte
Of thyn high mercy g'unt me this bon
That for my sowle seyth a pat' nost & abe
Bought' to Thoms Walrond baptysid be y name of Jone
Wife when y in the world lehid to Robt Strangbon
The second day of Aple hens passid & leyd her i gbe
Ther alder sotwylis mercy lord g'unt hem to haue, Ame.*

At the top is a very fine large representation of the Holy Trinity, and there are five shields (another is lost) which are badly worn.

No. 1. *Walrond imp. Englefield.*

No. 2. *Strangbon imp. Quatermain, gu. a fess arg. engraied between 4 dexter hands coupéd or*

No. 3. *Strangbon arg. a bend engraied sable, imp. ?*

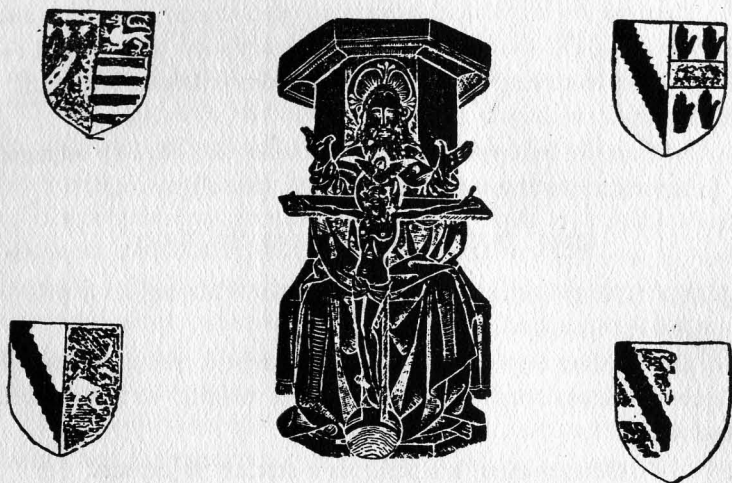
No. 4. *Strangbon imp. Englefield (part lost).*

No. 5. *Strangbon imp. ?—3 Lions Rampant.*

No. 6. *Lost.*

Ashmole records that the “ inscription was under the figures of a man and woman with the picture of the Holy Trinity above them,” but these two effigies are now missing. (See Figure 2.)

Jones Strangbon, cir. 1507

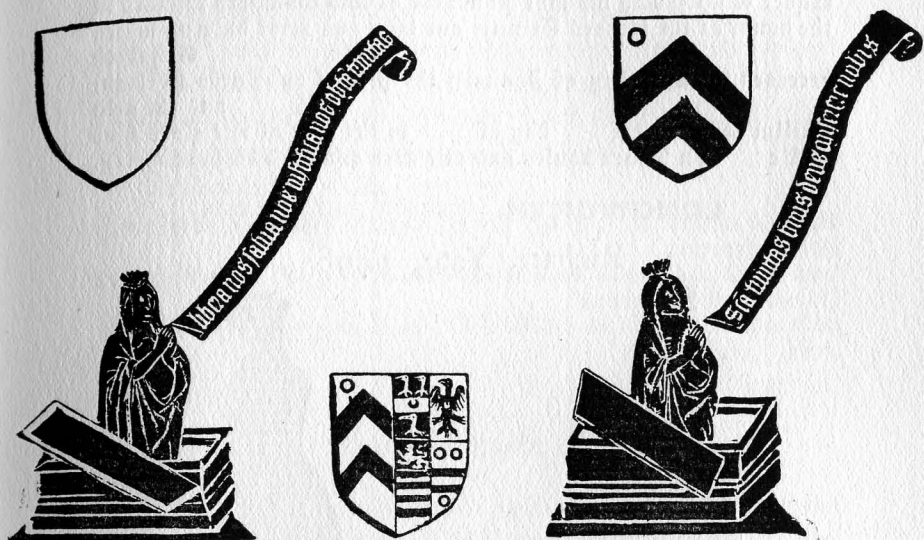


maker of mankynd a god in sayntly
 of thyng high mayn gunt me this bon
 that for my litle lityng a pat wote & aue
 donat to ashomys wadond baptid be y name of our
 lorde when y in the world lende to Robt Strangbon
 the lenth day of Aple hens pald & lende her aue
 shen alth lollis mercy lord gunt hem to haue aue



Fig. 2.

William Feteplace and Wife, 1516.



Another in the same Church is in Memory of
WILLIAM FETEPLACE AND WIFE, 1516.

This is an altar tomb in the South Transept. Two small plates, about $9\frac{3}{4}$ inches high, are engraved with the figures of a man and woman rising from their tombs, both enveloped in shrouds, which are tied over their heads. Labels proceed from the mouth of each figure, the dexter reading:—

“*Libera nos saluos nos iustificia nos obta trinitas*”
and the sinister side:—

“*Sca trinitas unus deus miserere nobis*”

The shield between the two tombs shows the arms of Fettiplace imp. the quarterings as follows:—

1. *Quarterly, argent, a fess for diff. charged with a crescent or, betw. 3 heron's heads erased.* Waring.
2. *An eagle displayed, argent.* Walrond.
3. *Barry of 8 argent and gules, on a chief charged with a crecent for diff, a lion passant azure.* Englefield.
4. *2 bars betw. 3 annulets.* Rykhill.

On the North wall of St. Katherine's aisle is an inscription with three shields above it, reading as follows:—

Here under this marbyll stone resth the bodyes of Willm Feteplace
 esquer & Elizabeth his wyf Founders of this chauntery founded in
 the honor of the blessed Trinitie our lady and seint katern which
 Elizabeth
 decessed the xiiij day of January the yere of or' Rorde M Vcxi
 and the seid
 Willm decessed the day of in the yere of our Lord God
 Mc on whose soules and alle xten soules, Jhu have mercy.

LONGWORTH.—CHURCH OF ST. MARY.

Richard Yate, 1498



the both Richard yate and Johane his wyf the whiche Richard decessed the xij
 day of maye the yere of our lord m CCC lxxxviii the said Johane decessed the xij
 day of august the yere of our lord m CCC lxxxviii whole Souls God have mercy



Fig. 4.

RICHARD YATE, 1498, AND WIFE, JOAN, 1500.

Two effigies, $27\frac{1}{2}$ inches high, are shown turning towards each other, both in long shrouds tied over their heads and draped over their naked bodies. Five sons are also shown, two in ordinary dress, and three (who have died) are in shrouds. Two others in shrouds, also a group of daughters, are lost

The inscription reads:—

Here lyeth Richard Yate and Johane his wyf the whiche Richard
decessed the xij
day of Marche the yere of our lord MCCCxxxviii & the seid
Johane deceassed the vij
day of Marche the yere of our lord M^c. on whose Soulys God
have Mercy Ame.

(See Figure 4).

LONGWORTH.—CHURCH OF ST. MARY.

A fragment shows a group of eight daughters, probably the children of Richard Yate and wife, 1509, whose brasses are lost. Four of these children are in shrouds, showing they had died previously, the other four are in ordinary dress.

This group, with other brass fragments, were loose at the Rectory in 1901. (See Figure 5.)



Fig. 5.

The Illustrations in this article are from my book "Monumental Brasses of Berkshire."—H.T.M.

Mr. Mill Stephenson, F.S.A., gives a list of 129 Shroud and Skeleton Brasses in the British Isles.