

REPORT AND COMMUNICATIONS.

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REPORT

PRESENTED TO THE

**Cambridge Antiquarian Society,**

AT ITS FORTY-EIGHTH ANNUAL GENERAL MEETING,

MAY 21, 1888,

WITH AN ABSTRACT OF THE PROCEEDINGS OF THE SOCIETY  
1887—1888.

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ALSO

**Communications**

MADE TO THE SOCIETY.

No. XXX.

BEING No. 4 OF THE SIXTH VOLUME.

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# REPORT

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WITH APPENDIX.



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VI. LIST OF COMMUNICATIONS (No. XXX)  
ISSUED WITH THE PRESENT REPORT,  
BEING PART IV OF THE SIXTH VOLUME.

	PAGE
XV. Observations upon four Gnostic Gems, lately added to the Lewis Collection. Communicated by C. W. KING, M.A., Trinity College . . . . .	347
XVI. On the ancient Earth-works between the mouth of the Tyne and the Solway. Communicated by Professor HUGHES . . . . .	355
XVII. Note on the Cambridge University Press. Communicated by Mr R. BOWES . . . . .	362
XVIII. On four Runic Calendars. Communicated by EIRÍKR MAGNÚSSON, M.A., Trinity College . . . . .	368
XIX. Notes on a fire-place lately discovered in the Master's Lodge, Christ's College. Communicated by J. W. CLARK, M.A., Trinity College . . . . .	374
XX. The Fall of Capaneus: an Etruscan Intaglio. Communicated by C. W. KING, M.A., Trinity College . . . . .	378
XXI. Notes on the tympanum of the south door of Pampisford Church, and on the rectory of Pampisford. Communicated by G. F. BROWNÉ, B.D., St Catharine's College . . . . .	384
XXII. Notes on Limblow Hill, near Royston, Cambridgeshire. Communicated by Professor HUGHES . . . . .	395

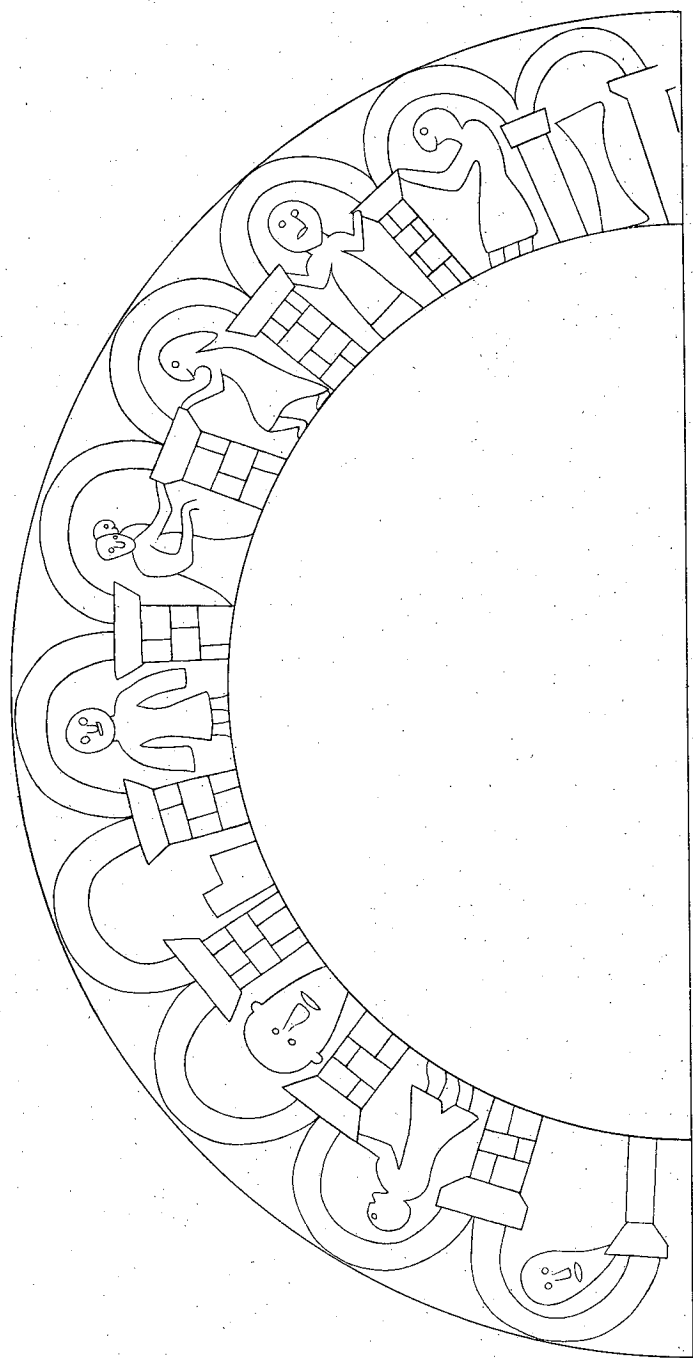
XXI. NOTES ON THE TYMPANUM OF THE SOUTH DOOR  
OF PAMPISFORD CHURCH, AND ON THE RECTORY OF  
PAMPISFORD. Communicated by G. F. BROWNE,  
B.D., St. Catharine's College. (With one Plate.)

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[May 21, 1888.]

ON the surface of the semicircular tympanum of the south door of Pampisford Church, round the top, are incised ten small round-headed arches, which have escaped notice owing to the position in which they are placed. The piers of the arches are marked with incised lines, shewing the separate stones of which they are represented as being built. The capitals are of very early shape. Such arches in church architecture would be early 12th century work, but the style of surface ornament did not keep pace with the development of architectural styles. The arches are  $5\frac{1}{2}$  inches high, and the human figures in them for the most part about 5 inches. The surface of the figures and piers and arches is flush with the rest of the stone, the effect being produced by cutting away very roughly the surface of the stone within the arches, leaving the piers and figures standing clear. The ten scenes seem to be taken from the story of the birth and death of John the Baptist. Beginning with the lowest arch on the east side, the subjects are as follows (some alternative explanations might be given):—1. The altar of incense. 2. Zacharias bowing before the Angel. 3. The Angel. 4. Herodias's daughter dancing. 5. Herod and his guests. 6. St John the Baptist,





Tympanum, Pampisford Church, Cambs.

perhaps shewn as an angel. 7. The headsman's block. 8. The severed head. 9. A single figure in the attitude of carrying something not shewn, probably the charger with the head. 10. Another head, with the neck; the neck is bent sideways upward, as though the head had been lying on one side and was rising up of its own accord: probably shewing the resurrection or Invention of the head.

The Church is said by tradition to be dedicated to St John the Baptist. Cole, in his MS. account of the Church (B. Mus.) gives that dedication, but a note is added by Mr J. Allen that the dedication is to SS. Peter and Paul. Baker, in his MS. account, gives SS. Peter and Paul<sup>1</sup>. Carter, in his *History of Cambridgeshire* (A.D. 1819), gives St John Baptist as the dedication. H. Clouyell by will dated 17th Oct., 1453, leaves his body to be buried in the church of Peter and Paul of Pampesworth; and this is usually the most conclusive evidence of a dedication. The two Saints' Days are only five days apart, St John being June 24, and SS. Peter and Paul June 29, so that some confusion is not unnatural. The village feast is "the first Monday in July, unless that is July 1, in which case it is the second Monday." This brings old St John's Day, July 6, into the feast week in every case but one, i.e., when July 6 is on Saturday; while old St Peter's Day, July 11, only falls in the feast week when it is a Saturday, Friday, or Thursday. This is in favour of St John the Baptist as the dedication, and the evidence of the tympanum is strongly in the same direction.

The Head of John the Baptist is said to have been found in Herod's palace in the year 330. After many changes of abode, it was brought from Constantinople to Amiens in 1204, and this no doubt would attract attention in the north of France to the Invention of the Head. It is therefore interesting to enquire whether Pampisford had any special con-

<sup>1</sup> MSS. Baker, xxviii. 222.

nection with the north of France at that time. The Domesday Survey states that Pampesuuorde was held by Alan (Fergant) of Britany; he built Richmond Castle, in Yorkshire, and made Pampesworth part of the Honour of Richmond. The Counts of this line were represented in 1171 by Constance of Britany, and her granddaughter some time before 1219 brought the Honour of Richmond and her titles to her husband, Peter of Dreux. Dreux is not many miles from Amiens, and it is tempting to suggest that in spite of the early style of the sculpture, which points to a date 100 years earlier, it may have been due to this connection. The date 1204 or 1205 is only seven or eight years later than some of the round-arched work at Ely Cathedral, and the monks of Ely held lands in Pampisford. But it may well have been that the canons of Amiens procured the Head because of some special regard paid to the Invention of the Head locally, of which special regard this stone may in that case be an earlier evidence.

In the Cathedral of Geneva, among some very remarkable work which may fairly be dated quite as early as the earliest date that can be suggested for this tympanum, there is a representation of the daughter of Herodias dancing. The fact that she is dancing is shewn, much as it is here, by the swing of her gown and by the streaming out behind of the two plaits in which her hair is done. There is another curious coincidence. Herod is shewn dragging John the Baptist out of prison by the hair of his head, with his left hand, and in order to suit the grouping the prison is represented as a tower lying horizontally, out of the top of which the Baptist is being dragged; his body is half out, and is horizontal, while the king pulls the head upwards, so that the head and neck are in the same position as in the lowest end of the tympanum on the west side.

A few notes on Pampisford may not be out of place here.

The local pronunciation of the name Pampisford is *Pawnser* or *Parnser*, the last syllable evidently coming from *worth*, not

lady was is a matter of much dispute, but the argument that she was Edyth with the Swan's neck, the mother of Earl Harold's children, seems on the whole to have the best support. Another view has been that she was Harold's sister, Edward's fair Queen.

Hardwin de Scalers was the third holder of land, and we shall see the connection of his family with Pampisford 300 years later. Whaddon was the Cambridgeshire seat of this family of d'Eschalers or Scales, and they continued there in the male line till 1467.

Picot, the extortionate and tyrannical sheriff of Cambridgeshire, was the fourth holder, and Ralph occupied his land. In Anglian times Ederic held it, the 'man' of Aluric Cilt: this is interesting as one of the occasions on which the curious and much-discussed word Cilt, meaning literally 'Child,' is used in the Survey.

Lastly there is the Countess Judith, the traitorous Norman wife—now widow—of Waltheof. She held in Cambridgeshire much of the land which Harold held as Earl of East Anglia, especially Kirtling, where Harold once had and she now had a park of woodland beasts: there were only two parks in Cambridgeshire, Kirtling and Burgh, and only 16 persons in England besides the king had parks. In 1057 Harold's brother Gyrth became Earl, and he was Earl when he was killed at the Battle of Hastings. It was he who urged Harold to stay in London and let him lead the forces against William; and it was he who in the fight unhorsed William with a spear and then fell under William's mace, the first of the brothers to fall. It is specially interesting to find that the land of the Countess Judith in Pampisford was held before the Conquest by a socman of Earl Gyrth; the Earl's name is spelled in this case as Wace spelled it in his early Norman verse, Guert.

This land brings us to the first mention of anything ecclesiastical. Judith's land was held by a priest, unus presbyter,

*ford*. The Domesday spelling is *Pampesuuorde*; the Hundred Rolls of 1275 and 1279, the Taxatio of 1292, the Pleas in Cambridge of 1299, and other records down to the Reformation, agree in the spelling *Pampesworth*; the Valor Ecclesiasticus of Henry VIII. gives in one place, on a return made in Norfolk, *Pansworth*, but in the local return, *Pamsforth*; while the Computus Ministrorum of the same King gives practically the present local pronunciation, spelling the name *Pawnesworth*.

The account of the landowners of Pampisford in Domesday is unusually interesting and varied. Forty-three persons held all the land in Cambridgeshire, and five of these held in Pampisford, *Pampesuuorde* as it is spelled, the *d* perhaps being pronounced like *th* in *this*.

The Abbat of Ely held a considerable amount, and it is recorded that this land had always been in the lordship of the Church of Ely.

Alan Fergant (iron-glove), of Britany, who commanded the Bretons at the battle of Hastings, was the military holder of Pampisford. His land was occupied by Ralph, who is supposed to be the Ralph who rode with Alan at Hastings, the one English traitor in William's army. He had improved the Pampisford property from a yearly value of 10 shillings, when he received it, to 30 shillings, at which indeed it had stood in the good times of the Confessor. There is a specially interesting fact connected with this land of Ralph's. It was held in Anglian times by Almar under Eddeva, 'Eddeva the fair' as she is described in the Survey, time after time, under the head of Alan's holdings in Cambridgeshire. All his holdings in Cambridgeshire, some eighty or more, were held in Edward the Confessor's time by Eddeva. The surveyors often call her merely Eddeva, but they keep returning to the description 'Eddeua pulchra.' In one case in Suffolk they describe her as 'Eddeua faira,' having coined a Latin word from the Danish original of our word fair. Who this beautiful East Anglian

it was half a virgate, and was worth then and always had been worth 64 pence a year. There is no mention of a church, but the unus presbyter, without a name, seems to mean that it was the resident priest who had the land. The amount 64*d.* is unusual: it suggests 64 acres at 1*d.* or 32 at 2*d.* The virgate varied much, 30 acres, 32, 60, 64. In Cambridgeshire a church is only mentioned once, while in Lincolnshire 222 churches are mentioned. This increases the probability that in this case the unus presbyter means the parish priest: in one or two cases in this county we find "presbyter sine ecclesia."

The Hundred Rolls of Edward I. appear to settle the question as to this unus presbyter being the parish priest. At that time the advowson of the Church of Pampesworth belonged to Hugo de Broc, and the church was endowed with 32 acres of land with a house; the 32 acres no doubt correspond to the 64*d.* of the Domesday Survey. In 1292 (Taxation of Pope Nicholas IV.) the value of the Rectory was £17. 6*s.* 8*d.* a year, out of which £3 was paid to the Prior of Ely and £1. 2*s.* 0*d.* to the Prior of Barnwell. In the Valor Ecclesiasticus of Henry VIII. the Rectory is said to be worth £11. 5*s.* 0*d.*, out of which £2. 13*s.* 4*d.* was paid to the Vicar, £3. 6*s.* 8*d.* to the Prior of Ely, and £1 to the Prior of Barnwell, leaving £4. 5*s.* 0*d.* net; the Computus Ministrorum (Henry VIII.) nearly agrees:—Pawnesworth Rect' £4. 0*s.* 0*d.* The Valor Ecclesiasticus gives the Vicarage as worth £8, which includes, no doubt, the £2. 13*s.* 4*d.* paid out of the Rectory; this would make the Rectory and Vicarage together to be worth in the time of Henry VIII. £16. 11*s.* 8*d.*, as against the £17. 6*s.* 8*d.* which the Rectory was worth in 1292, before the formation of the Vicarage.

A post-Reformation dispute about the Rectory of Pampisford, as part of the possessions of Blackborough Priory, has two special interests; it was one of the cases on which Lord Chancellor Bacon was removed, and it stirred Sir Henry Spelman to write

his history of sacrilege. Edward VI. granted the property of Blackborough to the see of Norwich. Bishop Scambler leased it to Queen Elizabeth at a very low rate. She assigned the lease to Sir Thomas Heneage, whose widow, the Countess of Southampton, sold it to one Fisher through the agency of her servant Wrenham. Fisher underleased it to Harpley, and Harpley's executrix sold it to Sir Henry Spelman. Wrenham's son asserted that Fisher only held it in trust for Wrenham his father, and Lord Chancellor Egerton gave it against Fisher. Bacon became Chancellor and reversed this, giving the suit in Fisher's favour, and, without calling Spelman, giving Spelman's lease to Fisher, sentencing Wrenham to lose his ears in the pillory. Spelman and Wrenham complained in Parliament, and it was found that for these decrees Bacon had of Fisher hangings of eight score pounds. This was one of the cases on which the Chancellor was deposed. Sir Henry Spelman, having been a great loser, hereby first discerned the infelicity of meddling with consecrated places.

The successive steps in the process of appropriating the Rectory of Pampesworth to the Priory of Blackborough can be traced very precisely, and it seems worth while to state them.

Edward III. in the third year of his reign, May 21, 1329, ordered an enquiry to be made by Simon of Hereford, his escheator on this side Trent, whether it would be to the damage of the king or of any other or others if William de Lalleford, Chaplain, were allowed to assign to the Prioress and nuns of Blakeberwe the advowson of the Church of Pampesworth and if they were allowed to appropriate it to their own uses; also, how the advowson was held, what was the annual value of the church, and who were between William and the king as concerning this advowson (Record Office).

The enquiry was held at Pampesworth on June 4, 1329, before twelve jurors. They declared that it would not be to the damage of the king or of anyone else; that the advowson

was held of Isabella de Scales by the service of a twelfth part of one Knight's fee; that the annual value of the church was twelve marks (£8); and that William held the advowson of Isabella de Scales, who held it of John of Britany, Earl of Richmond, who held it of the king in chief (Record Office). The Register of Blackborough gives the intermediate stages through which the advowson had passed from Hugo de Broc at the beginning of Edward I.'s reign. First, Richard de Welles held it. Then, in 1306, William de Goldington and Margaret his wife held it. In 1309 they conveyed it to John de Hynton and Isabella his wife. In 1328 John de Hynton granted it to William de Lalleford, Rector of Revenhale, for 24 marks (£16), and William conveyed it to the Convent the next year.

The royal licence for the conveyance is dated June 12, and stipulates that a chaplain shall be provided to pray for Isabella de Scales and William de Lalleford. In 1335 the Prioress and Convent presented John Godred, Priest, to the Rectory (Register of Blackborough Priory).

On May 20, 1377, Thomas Bishop of Ely granted to the Prioress and nuns that they should enter upon full possession so soon as Hugo de Burre vacated the Rectory. The licence was granted on the petition of William Bishop of London, the Lord William de Ufford, Earl of Suffolk, Robert (should be Roger) de Scales, and the religious women the Prioress and nuns of Blakebergh of the order of S. Benedict. The reasons assigned were that the property of the Priory had been greatly injured by a murrain among their cattle, inundation of the sea, and other ill fortunes; while the houses and buildings which the pious devotion of the founder had recently erected, of a noble and sufficiently sumptuous character, were in unseemly ruins by reason of a sudden fire; so that the Priory could not meet the charges for self-support, reception of guests, and other pious purposes. The petition was granted, to enable them to support these charges and to commend more frequently in their



prayers the souls of the Lady Isabella de Scales and of William de Lalleford, of the parents of the Bishop, and of himself when he should be taken away from this life. The conditions are that all episcopal and archidiaconal rights are reserved, and the honour and dignity of the Church of Ely; also the portion of the Prior and Chapter of Ely, viz. two parts of the tenths, greater and lesser, of the possessions of the late Auger, son of Henry, due to the office of Precentor of the Church of Ely; also the pension of the Prior and Convent of Bernewell; and also a congruous portion, to be approved by the Bishops of Ely, to perpetual Vicars to be appointed by the Prioress and Convent. By the express consent of Rector Hugo, he was to pay each year so long as he remained Rector six silver pennies to the Prioress and Convent, in token of their lordship and possession of the said church. Given at the Bishop's manor of Dodyngton in the fourth year of his consecration; witnesses, brother John of Bocton, Prior of Ely, the noble Waryn de Insula, lord de Teyes, brother John of Ely, sacrist, and others. Hugo de Burre signed his deed of consent at Cambridge April 29, 1377; the Bishop's deed is dated May 20; the Prior and Chapter sealed it on their behalf on June 26; and King Edward III. died on June 21.

The two Bishops named played remarkable parts in the history of their time. Thomas Bishop of Ely was Thomas Fitz-Alan, son of the Earl of Arundel; he was made bishop of Ely at the age of 22, and was 25 when he granted this licence. He became Archbishop of York in 1388, at the age of 38, and Archbishop of Canterbury in 1396, at the age of 46, this being the first instance of a translation from York to Canterbury. He was declared guilty of high treason in 1398, landed at Ravenspur with Henry, and made him King as Henry IV. He burned Sawtre and Badby, and tried Sir John Oldcastle. William Bishop of London was William Courtenay, son of the Earl of Devon; he succeeded Simon of Sudbury, who was

murdered in the Tyler rebellion, as Archbishop of Canterbury in 1381. He prosecuted Wiclif and had the scene with John of Gaunt in St Paul's. William de Ufford was the last Earl of Suffolk before the de la Poles. His sister and coheiress was mother of Roger de Scales, who was made to march on London with the Norfolk rebels; this Roger's son was the last of the line, his daughter marrying Antony Widville, the brother of the Queen of Edward IV. Waryn de Insula was the last baron L'Isle, a barony not since called out of abeyance. His description in the deed as lord de Teyes is curious. He was summoned to Parliament as de Insula only; his grandmother was sister and heiress of Henry, lord de Tyes, and Sir Harris Nicholas states that the barony of Tyes or Teyes is in abeyance among her descendants, *if* her father was summoned as lord de Tyes; but here we have the title used two generations later.

The connection of Blackborough with the Scales family, who, as we have seen, were from the time of the Conquest connected with Pampisford, was close and permanent. Roger de Scales and Muriel his wife, in the time of Stephen or Henry II, settled monks at Blakeberg, then called also Shiplode, in the parish of Middleton (near Lynn), in honour of God, the blessed Virgin, and St Catharine. Soon after that there were religious of both sexes at Blakebergh, under Hamo Wauter and Maud his mother. Robert de Scales, son of Roger, settled it before 1200 on nuns of St Benedict, usually ten and a Prioress, and his son William took the habit of religion here. Catherine de Scales was prioress in 1238. The expenditure for lights shews that there was an altar of St John the Baptist, which gives another link with Pampisford. There is still existing at Middleton, the parish in which the Priory stood, the lofty gate-tower of the hunting castle of the Scales family, and their heirs the Widvilles.

The income of the Priory in 1292 was £45. 12s. 5½d. Of this £4. 12s. 5½d. went for the clothes of the nuns, £2. 17s. 5d.

went as rent of assise &c. to lords of fees, £1. 5s. 0*d.* to the repairs of the fabric of the church, leaving £36. 19s. 1*d.* (it should be £36. 17s. 7*d.*) for expenses and hospitality. The nuns and servants were in all 44. At the dissolution the net income was £42. 6s. 7½*d.*, which is within a shilling of the net income 250 years before, if we count in the £4. 5s. 0*d.* from the Rectory of Pämpisford and the £1. 5s. 0*d.* for the repairs of the Church.

The Chartulary of Blackborough is in existence, in the possession of Mr J. H. Gurney at Keswick, near Norwich. Mr Gurney has very kindly sent me extracts from the Chartulary, beyond those printed in the Monasticon.