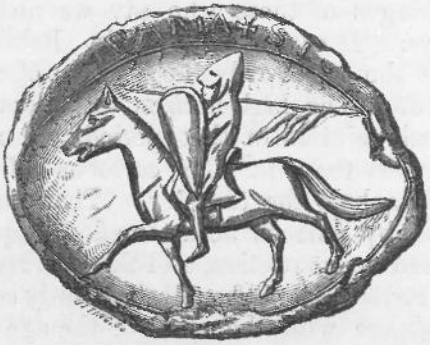
EXAMPLES OF MEDIÆVAL SEALS.

1. Personal Seal of William de Yspania (Hispania).—It will be observed the impression is a pointed oval and dish-shaped, and the figure of the horse, on which the knight is mounted, is placed in the longer axis. The knight appears in a pointed chapel de fer, with a nasal, having a kite-shaped shield, and carrying on his right shoulder a lance with a pennon. A few letters are perceptible above the device, being probably the remains of the word Yspania. We are indebted to Mr. William Clayton for directing our attention to this curious seal: the original is attached to an early document among the muniments of the Barrington Hall estate, the property of Mr. Alan Lowndes, by whom a cast has been presented to the Institute.

But little is known of the family of De Hispania beside what is given by Morant. They held estates in Essex; and one parish, Willinghall



Spain, and two manors, Spain's Hall in Finchingfield, and Spaynes Hall in Great Yeldham, are distinguished by their name. Herveus de Hispania, at the time when Domesday was compiled, held lands in that county under Alan, Earl of Britany and Richmond. This William was probably his grandson, and held the manor of Spain's Hall, Finchingfield, as a vassal of Alan the Savage, Earl of Britany and Richmond, who granted the seignory of it and other estates to Alberic de Vere, an ancestor of the De Veres, Earls of Oxford, if not the first earl of that family. That was probably about the middle of the XIIth century. The family of De Hispania seems to have continued at Finchingfield and Great Yeldham till the beginning of the XIVth century; about which time an heiress, Margaret or Margery, daughter of a Richard de Hispania, married Nicholas Kemp, and so

conveyed the Finchingfield estate to that family. Their connection with Spain, or how they acquired their surname, has not been discovered.

The document to which the seal is attached is remarkable, being a deed of endowment at the church door ; a species of instrument that is rarely met with. According to the common law of this country the usage was the same as, Tacitus tells us, existed among the ancient Germans : "Dotem non uxor marito, sed uxori maritus offert." Dower, unlike dowry, was a provision for the wife in the event of her surviving her husband, and consisted generally of one third of his lands and tenements. There were several modes of assigning it, but it eventually became a legal right irrespectively of any intention on the part of the husband to confer it. Among the various kinds known after the Conquest, if not the earliest, was *Dos ad ostium Ecclesiæ*, which was a specific provision made for the wife by the husband at the door of the church in which they were married. Glanville, a distinguished lawyer and soldier, who was Justiciary under Henry II., and died at the siege of Acre in the service of Cœur de Lion, writing in the reign of the former king, and but a few years after this document was sealed, calls such dower, "id quod aliquis liber homo dat sponsæ suæ ad ostium ecclesiæ tempore desponsationis suæ." Littleton in the XVth century, at which time it should seem the practice was not extinct, explains it, according to Coke's translation, thus : "Dowment at the church door is where a man of full age seised in fee simple, who shall be married to a woman, and when he cometh to the church door to be married, there, after affiance and troth plighted between them, he endoweth the woman of his whole land, or of the half or other less part thereof, and there openly doth declare the quantity and certainty of the land which she shall have for her dower." "This dower," says Sir Edward Coke, "is ever after marriage solemnised, and therefore this dower is good without deed, because a man cannot make a deed to his wife." But it may be doubted whether marriage did always precede in earlier times, for Littleton says "after affiance and troth plighted," which may mean betrothal ; and with this agrees Glanville, as has been seen, and also Bracton, c. 39. It was, however, good without deed, and hence, perhaps, the rarity of such instruments. In this instance, William de Hispania calls the lady his wife, and appears to have married her in the church of Shalford, a village adjoining to Finchingfield, where he probably resided. The name of her father does not appear. Her husband gives her the town (*villam*, probably a manor only) of Willinghall, and one knight's fee, viz., that of Robert, son of Menguus, and what is remarkable, one socman, viz., Eustachius of Willinghall ; another instance, in addition to those noticed by Sir H. Ellis in his Introduction to Domesday, of the base condition of some socmen in Essex, who were apparently attached to the manors on which they dwelt. Among the numerous witnesses, comprising most likely some of the lady's friends, we have William de Hispania's brother Richard, Robert, son of Menguus, the socman Eustace, and also the "deans" of Finchingfield and Matching (a village near Barrington Hall). The deed read *in extenso* is as follows :

"Sciant tam presentes quam futuri quod ego Willelmus de Yspania dedi et concessi uxori mee Lucie Villam de Williegehale cum omnibus pertinentiis suis et feudum unius militis scilicet Rodberti filii mengui et unum socheman scilicet Eustachium de Williegehale ante hostium ecclesiæ sancte Marie de Scaldeford ubi eam desponsavi in dotem sine contradictione aliqua. His

testibus Ricardo fratre meo, Willelmo filio Joichel, Fulcone dapifero, Rodberto de Vallis, Gilleberto filio Radulfi, Rodberto filio Mengui, Eustachio de Willigehale, Ernaldo decano de Finchingefeld, Willelmo filio Fulconis, Thoma de Ardena et Radulfo filio ejus, Radulfo de Cauri, Elia de Sancto Georgio, Ilumfrido de Bruill, Alano de Sancto Georgio, Hugone decano de Macinga, Luciano medico, Ricardo pincerna, Eudone filio Gervasii, Rodberto masculo, Nicolao coco, Thoma camerario, Arnaldo coco.

"Valeant presentes et futuri et mee donationis dotem manuteneant."

As the marriage took place at Shalford Church, and the dean of Finchingfield, the husband's parish, was present, the lady was probably of Shalford; but we have not been able to connect any of the witnesses with the latter parish, or to discover which of them were her friends. The "deans" of Finchingfield and Matching, if not rural deans, which seems very questionable, may have been the principal priests in those parishes, or even rectors, having others in some way subordinate to them. Finchingfield is so large a parish, that there were, most likely, several priests in it; and though Matching was much smaller, there appears to have been a chapel as well as a church in it. The name Menguus is very uncommon, but "Filio Mengui," we are assured, is the reading of the deed. A Richard Mascle was tenant, according to Morant, of certain lands, the seignory of which was granted by the Earl of Britany and Richmond to Alberic de Vere, at the same time as the seignory of William de Hispania's manor in Finchingfield. The witness, Robertus Masculus, may therefore very likely have been a relative. Ralph de Ardena, son of Thomas, was probably the same who was some years after Bailiff of Pont Audemer (Normandy), and had a son Thomas. They seem to have been connected with West Sussex, and therefore Humphry de Bruill may have derived his surname from the Broyle, near Chichester.[1] St. Georges was a family in the same county in the XIIth century. The Ardenas, Broyles, and St. Georges, were probably some of the wife's friends. The Joichels (Jekylls) were of Finchingfield.

It may seem a little unaccountable how this document should have got among the Barrington Hall muniments. It was probably through the De Veres, under whose ancestor we have seen William de Hispania held; a considerable number of whose muniments, we have understood, came into the hands of the owners of Barrington Hall, in consequence of the addition of some property that had belonged to them. There was no obligation to deliver up this deed to the lord, but the vassals were likely to consult their lord's steward, who was generally a lawyer; and thus the document may have been left in the steward's custody, and so got mixed with the De Vere archives, which ultimately came into the possession of Mr. Alan Lowndes.

The curious seal, now for the first time published, presents an example of the scyphate, or dished form, which is of rare occurrence. We may mention as specimens of this peculiarity, a contemporary seal with a mounted figure, and the inscription, SIGILLVM RODBERTI COMITIS DE NIORIS (Niorts? in Poictou[2]); and a very interesting seal of pointed oval form, obtained by the late Mr. Doubleday at the Hotel Soubise, in Paris, being

[1] Stapleton, Pref. Rot. Scac. Norm., ii. p. xxxiv, et seq.

[2] This seal is dished in a more remarkable degree than any other hitherto noticed. A sulphur cast has been supplied by Mr. Ready. The seal of one of the earlier prelates of the church of Mayence may be cited as another instance of the scyphate form.

that of the Abbey of St. Victor, near Paris, founded by Louis le Gros, in 1113, probably the date when the matrix was engraved. This seal is figured in the "Tresor de Glyptique—Sceaux des Evêques." &c., pl. 1, but the "Procéde Collas" has failed to give a correct notion of the peculiar concavity of its surface. The intention was doubtless to protect the device in the centre of the impression from injury, a purpose admirably effected by the broad massive margin bearing the inscription of the seal of Eudes, King of France, engraved in this Journal, vol. xi. p. 261. It may possibly have been suggested by the scyphate coins of the Byzantine Emperors; the fashion is said to have commenced from the reign of Basilius II., who died A.D. 1025. The pointed-oval form of the seal communicated by Mr. Clayton deserves notice as supplying a remarkable exception to the rule by which some would strictly limit the seals of that shape to ecclesiastics, monasteries, certain corporate bodies, and to females. We may call attention to another contemporary example, namely, the pointed-oval seal of Giles de Gorram, lord of la Tanniere in Maine, A.D. 1158. He is represented kneeling, a posture which rendered it very difficult to introduce the figure into a space of that form. A representation of this curious seal is given in the "Collectanea Topographica," vol. v. p. 187.

2. Seal of William de Vipont (Vieuxpont, Veteriponte), and also his *Secretum* or privy seal, which formed the reverse or counter seal. These are personal seals from General Hutton's Collection of casts, recently presented to the Society of Antiquaries of Scotland. They are probably of

the time of King John, or soon after the accession of Henry III., judging from their design and execution. Were there not some indications of an earlier date, the heraldry would seem to require them to be assigned to the first quarter of the latter reign. It will be seen the principal seal is circular, and bears an escutcheon of a peculiar form, almost heart-shaped, charged with three lions rampant, and between them on the honor point a star, and on each side of the escutcheon is a similar star. The legend is ✠ SIGILLVM WILLELMI. DE VETERIPONTE. These arms do not at all resemble what are generally known as those of Vipont, and were borne, with little variation, by the Viponts of England and Normandy; which were six or more annulets: nor are they, we believe, like those that have been attributed to any family bearing a name answering to any translation of De

Veteriponte. The name however of William de Veteriponte being upon the seal identifies the arms as his beyond question. The stars, though not an ordinary mark of cadency, may have some significance. The *Secretum* is also circular ; the device two demi-lions combatant, not on an escutcheon ; and the legend ✠ SIGILLVM SECRETI. The demi-lions, notwithstanding the difference of attitude, may have been derived from the charges on the principal seal.

Unfortunately we have no certain information as to the locality or custody from which these seals were obtained ; and General Hutton's Collection was so comprehensive, that the fact of their having formed part of it does not alone much assist us in determining even the country to which they are to be referred, whether Normandy, England, or Scotland ; for, though that collection was chiefly formed in Scotland, the Chapter-house at Westminster, and the Treasury at Canterbury, furnished many examples. The English family of Vipont, originally Vieuxpont, were from Normandy, and derived their name from the Lordship of Vieuxpont-en-Auge, near Caen.[3] The Norman, or rather French branch, held the Lordship of Courville-en-Chartrain. A common ancestor seems to have had both lordships at a very early period.[4] Among these we have found no William at the probable date of these seals. In the Anglo-Norman or English branch there was a William living in 1202, whom Dugdale has confounded with another, probably his father, who was of full age in 5 Steph. (1139), and held lands in Cumberland under William, King of Scotland. It should seem the William of 1202 did not live long after that year, and died without issue ; unless, like many other English at that time, he held lands both in England and Scotland, and was the progenitor of a family in the latter kingdom. The arms of the Viponts of Scotland are, we apprehend, wholly unknown, unless they are restored to us by these seals. If, as is highly probable, these were an offset from the Anglo-Norman stock, it is less unlikely that they should have taken other arms, than that one of the Anglo-Norman Viponts should have done so, and that all trace and reminiscence of the change should have been lost. The Viponts of Scotland seem to have settled beyond the Tweed about the middle of the XIIth century, and were benefactors to some religious houses near the borders, and especially to Kelso Abbey ; and General Hutton, while making his collection, lived, we are informed,[5] some years near Kelso. Add to this, that there are some peculiarities about these seals, which seem to point to a Scotch origin, viz., an antiquated character in the style which may be attributable to Scotch art ; and the legend SIGILLVM SECRETI on the counterseal, which accords with Scotch usage, but is very rare on English seals : while there is nothing about either of them peculiarly English. We think, therefore, it will not be unreasonable to assume these seals to be from Scotland ; and we will proceed to take a brief survey of the Viponts located there, in order to ascertain to which of them they may with most probability be referred. There were several Williams in that kingdom. The earliest that we have met with, and probably the first of the family that held lands beyond the Tweed, was a William de

[3] Stapleton's Pref. to Rot. Scac. Norm. ii. p. cclxiv.

[4] Dictionnaire Genealogique, Paris, 1757, v. Vieuxpont.

[5] For this and some other information on the subject of these seals, we are indebted to Cosmo Innes, Esq., Professor of History in the University of Edinburgh.

Veteriponte, who, in the time of David King of Scotland (1124—1153), had a dispute with the monks of Coldingham about some land in "Horuordresdene," which in the next reign he gave up to them by a deed, witnessed by Ernald, Abbot of Kelso, who became Bishop of St. Andrews in 1159.[6] A William de Vyerpunt, most likely the same, with the consent of his wife Matildis, gave certain quarries (eschalingas) in "Lambremore" to the monks of Kelso, by a deed which was witnessed by a Fulk de Vyerpunt,[7] a name not common in the family, but which does occur associated with a William about 1172, and again in 1198, in some Norman accounts.[8] William de Veteriponte, son of the former, confirmed that gift, and also one of the Church of Worueldene, likewise made by his father.[9] The deed was witnessed by Engelram, Bishop of Glasgow (1164—1174), and David, brother of King William. William, bishop of St. Andrews (Scottorum Episcopus) confirmed to the monks of Kelso the Church of "Horueresdene," which William de Veupunt (the father we presume), had given them in his presence.[1] This charter was witnessed by Herbert, Bishop of Glasgow, but we have not found one of that name contemporary with William, bishop of St. Andrews. We soon after find mentioned among the benefactors to Kelso, a William de Veteriponte (probably the son before noticed), that married, first, Emma de St. Hilary, and second, Matildis de St. Andrew; by the former of whom he had three sons, and by the latter one, if no more; and strange as it may seem, of his sons three were named William, and were distinguished as "primogenitus," "medius," and "junior;" while the eldest of them had a son also called William junior. In the chartulary the eldest is described as William de Veteriponte, "primogenitus" of the sons of William de Veteriponte, which he had by the Lady Emma de St. Hilary, and, for the health of his Lords (dominorum) King William, and the Queen, and their son Alexander, and their other children, and for the health of himself, and his wife, and his heirs, and for the souls of Kings David and Malcolm, and of Earl Henry, and for the souls of his own father and mother, and all his ancestors and successors—he, with the consent of his wife (who is not named), confirmed some gifts of his father, which are not before recorded in the Chartulary. One of these confirmations, No. 139, relates to the Church of Langton (said to have been their first place of settlement in Scotland), and was witnessed by "Willelmo de Veteriponte juniore, Domina Matilde de Sancto Andrea matre ejus," and others. In another of them, No. 140, after describing certain lands, mention is made of the church of Horuerdene and some quarries in Lambremore, and there is added, "sicut eas possident et carta (*sic*) avi mei et patristestantur et confirmant." This was witnessed by "Willelmo de Veteriponte juniore fratre domini, Willelmo juniore filio domini," and others. Another, No. 141, was witnessed by "Willelmo de Veteriponte juniore

[6] Raines's N. Durham, App. p. 36. To this deed the seal of William de Veteriponte is appended, and is engraved by Raines. It is circular, and has for a device a lion, not upon an escutcheon, nor in any heraldic attitude. The legend, when perfect, was his name. We are not disposed to regard it as heraldic. Robert and Ivo de Vipont of England a few years later sealed, it is said, with a lion passant (Nicholson and Burn's Cumberland and Westmoreland, i., p. 270); yet there is great reason to think they at the same time bore six or more annulets for their arms.

[7] Chartulary of Kelso, No. 319. This has been printed by the Bannatyne Club.

[8] Stapleton's pref. to Rot. Scac. Norm., i., p. clxxii; ii., p. cclxiv.

[9] Chartulary of Kelso, No. 321.

[1] Ibid., No. 417.

filio domini, Domina Matilde de Sancto Andrea," and others. It will be observed "matre ejus" does not occur, she not having been the mother of this William. In No. 142, which is a confirmation of a former confirmation, and made "ad operationem et operis sustentationem" of the Church of Kelso, he speaks of it as the church in which the body of Earl Henry rested, meaning Henry, Earl of Huntingdon, son of King David, and father of King Malcolm; to all of whom probably this family was indebted for substantial benefits, seeing the manner in which they are mentioned in these documents. The next instrument, No. 143, in the same Chartulary, is dated on Wednesday before Pentecost, 1203, and is an agreement for settling some disputes between William de Veteriponte (in all probability "primogenitus") and the abbot and monks of Kelso; and he thereby discharged them "de ossibus patris sui de Anglia reportandis, et in cimiterio Kalchoensi tumulandis." To this and the last preceding document none of the family are witnesses. The reference to the bones of his father seems to imply, that he died in England, or, if abroad, as perhaps in Normandy, they were to have been brought from England to be interred at Kelso. The abbot and monks on their part promised, that his father's soul should be for ever specially named among the benefactors to the monastery in the mass for the faithful. As prince Alexander was not born till 1198, the confirmations, in which he is named, must have taken place after that event. Probably the father of the three Williams was recently dead in 1203, and those confirmations were obtained from William "primogenitus," as his heir, as soon as might be after his accession; a conjecture that is sanctioned by the consecutive order, in which they and the agreement of 1203 are copied into the Chartulary. In the Chartulary of Dryburgh Abbey[2] we find about this time, not only an Ivo who may have been a generation earlier, but also a Robert de Veteriponte, that was a son of Alan, who appears to have been feudally connected with Alan, Lord of Galloway. The Chartulary of Holyrood contains other notices of this family. Passing by a charter of King Malcolm, witnessed by a William de Veteriponte, we have in No. 33, William, son and heir of William de Veteriponte and Emma de St. Hilary, for the welfare of the soul of his lord William King of Scots and of his son Alexander, and for his own soul, and the soul of his wife (not named), and his son and heir William, and the souls of his father and mother &c., confirming to Holyrood the Church of "Boeltun," which had been given by his father; and the deed was witnessed by "Willelmo Medio, et Willelmo Juniore, fratribus meis." No. 44 is a similar confirmation witnessed by the same, and a Fulk de Veteriponte. In No. 41, the same William is called the eldest of the *three* sons of the Lady Emma de St. Hilary, and he thereby granted and confirmed certain tithe at "Kareddin" to Holyrood, and that was also witnessed by "Willelmo Medio et Willelmo Juniore, fratribus meis." These confirmations, like those in the Kelso chartulary, were most likely made soon after the father's death. A William de Veteriponte, whom we may with good reason assume to have been the one known as "primogenitus," was a person of consideration in Scotland in the time of our King John, in the 15th year of whose reign (1213) we find recorded a writ, directed to Saher de Quincy, Earl of Winchester, commanding him to send safely to the King his (the Earl's) son Reginald (Regin'),[3] and the son of William de

[2] This and the Chartulary of Holyrood, presently mentioned, have been printed by the Bannatyne Club.

[3] Query, a misreading of Rogerum;

Veteriponte, hostages of the King of Scotland, who were in his custody.[4] These hostages were probably taken, when John in 1209 led an army to the Borders, in consequence of some disquietude that the Scotch had given him. Their King William marched to meet him, and, a treaty ensuing, John complained of his reception and encouragement of fugitives from England. William came to terms promptly, and delivered to him his two daughters Margaret and Isabel, as hostages, and also nine noblemen of Scotland.[5] Among the prelates, earl and barons, who in the 28 Hen. III. (1244) sealed with King Alexander II. his engagement to keep good faith with Henry III., and who took an oath for the Scotch king's observance of it, was a William de Veteriponte.[6] He is the second among the few who sealed at the same time with Alexander, as if he were in personal attendance on the king; though in the body of the instrument where they are named he is last but four. In a contemporaneous letter, addressed by them and other nobles to the pope to confirm the treaty, this William is named fifth after the Scotch earls;[7] so that it should seem he was a person of some importance, and probably the same who was a hostage in 1213. At a much later date there were two, if not three, widows of Williams de Veteriponte, living, as appears by an instrument in 24 Edw. I. (1296), by which that king commanded the lands of several widows in Scotland, who had done fealty to him, to be delivered up to them.[8] But their husbands may be assumed to have belonged to a generation later than their namesake who concurred in the treaty of 1244.

Among these many Williams we think we shall not be wrong in ascribing these seals to one of those named in the Kelso chartulary. And then, having regard to the probable date of them as inferable from their design and execution, we are led to assign them either to William "primogenitus," whose son was a hostage here in 1213, or to that son himself, who succeeded his father, probably, about 1220, and with his seal and oath gave his support to the treaty of 1244. In judging of a seal of this kind, it is to be borne in mind, that it is more likely to have been executed shortly after a man's accession to his property or honours, than late in life; and, therefore, but for some indications of an earlier date than the heraldry would have suggested, we might refer these to William his son rather than to William "primogenitus" himself; who, at the time of his confirmations of his father's gifts to Kelso Abbey, had a son competent to be a witness to them, and was therefore, we may suppose, past the prime of life. Should it be suggested that they may have belonged to William "medius," or his brother William "junior," especially as the stars may be a mark of difference; we think had such been the case, the legend on the principal seal would have distinguished him from the head of the family: whereas William "primogenitus" himself, or his son William after his father's death, needed no such addition. However, be this as it may, the seals are remarkable for their style and character, and furnish authority of the best kind for a coat of Vipont or De Veteriponte, that had, we believe, become wholly unknown to heralds and genealogists.

For the casts in sulphur, from which the accompanying woodcuts have

for Saher de Quincy does not appear to have had a son Reginald, so far as we can learn.

[4] Rymer, i., p. 113.

[5] Neither M. Paris nor Fordun says anything of these noblemen. Holinshed mentions the number but not their names.

[6] Rymer, i., p. 257.

[7] M. Paris, p. 569.

[8] Rymer, i., p. 846.

been engraved, we are indebted to Mr. Henry Laing, an artist much skilled in reproducing facsimiles of ancient seals. The liberal facilities of access to public and private depositories in Scotland which he has for many years enjoyed, have enabled him to form that extensive collection of Scottish seals of which his "Descriptive Catalogue," published in Edinburgh in 1850, forms a most valuable record. It comprises 1248 examples, of which a considerable number are displayed in the plates and woodcuts which serve to illustrate the volume, the most important publication on Mediæval Seals hitherto produced in this country. It may be acceptable to some of our readers to be informed that casts from any of the seals described in that volume, as also glass matrices, may be obtained from Mr. Laing, 55, East Cross Causeway, Edinburgh. The seals of William de Vipont are amongst the numerous acquisitions made since the completion of his catalogue; they have been obtained, as already mentioned, from the collection of the late General Hutton. We may here advert with much satisfaction to the rare liberality evinced by the Rev. Henry Hutton, in regard to the valuable stores of information, chiefly relating to the Monasteries of North Britain, collected by his father, and comprising many original charters, an extensive assemblage of transcripts of deeds and of registers or chartularies, with drawings of monastic and other remains, of which many have now perished. With the generous desire that this important mass of evidence should be deposited where it might prove most extensively useful, Mr. Hutton, at the suggestion of the Rev. T. Pelham Dale and of a member of our Committee, the Rev. J. Bathurst Deane, presented the MSS. and drawings to the Library of Advocates at Edinburgh, which had previously acquired several volumes of General Hutton's MSS. (See Mr. Turnbull's Fragmenta Scoto-Monastica, p. 19.) The numerous casts from seals have been deposited in the Museum of the Society of Antiquaries of Scotland, being the place where it was considered that such collections might be most advantageously preserved.

3. Seal of Margaret D'Ouvedale, widow of Sir Peter d'Ouvedale or Uvedale. This quaint example of a personal seal with heraldry is from a cast by the late Mr. Doubleday, in whose list it appears with the surname of Donnerdale, which, notwithstanding his general accuracy, we have no doubt is due to some misreading and hasty transcription of Douuedale, the *r* having been an unauthorised addition. It is not improbable that he may have found the name so written, for it has been frequently misread and miscopied in consequence of the second *u* having been taken for an *n*. It has been commonly known as De Uvedale, or in its modern form of Uvedale, the De being dropped. But in later times the earlier form of it has been printed almost as often wrong as right. The changes the name has undergone are curious. It has been converted into Dounedale, Downdale, Dovedale, Unedale, Undal, Udall, and so even into Woodhall.[9] Strange as the last may appear, it will be readily intelligible to those who are familiar with the provincial pronunciation of *wood* as *'ood*. The seal is given by Mr. Doubleday with the date of 1345: we presume that of the

[9] This example, as well as some of the others, is mentioned in Collectanea Topographia, v., p. 242 — 244, in a notice of the family, which does not go far enough back for our purpose. Compare also the arms of Uvedall, Woodall, and Woodhall in Burke's General Armory.

instrument to which the original was found attached; but, owing to his extreme illness for some months before his decease, we have not been able to ascertain either this fact, or the explanation he would otherwise have been able to give, we doubt not, as to how the name came to be written Donnerdale in his list.

Sir Peter de Uvedale was summoned to parliament from 1332 to 1336. He did not long survive the latter year: his death occurred probably about 1340. He was the son of John de Ovedale or Uvedale, who held lands at Titsey, Surrey, under the Earl of Gloucester, and died 15 Edw. II. (1322).[1] His name, if we mistake not, appears as Johannes de Unedale among the witnesses to a grant in 2 Edw. II. by Sir John de Rivers (of Essex), printed in Madox's Form. Angl., p. 281. It was the same John de Ovedale, probably, though called Dounedale in the printed Rolls of Parliament, who obtained the wardship and marriage of the heir of Sir Nicholas Cambel.[2] Margaret, whose seal this was, is said to have been the daughter of Sir Richard Hidon, of Clay Hidon, Devon. Sir W. Pole says she married, first, Sir Josce Dinham, and second, Sir Piers de Uvedall; and in another place, under Luttokeshele, in the parish of Columpton, he states that it "was granted by Sir John Ralegh of Beandport unto the Lady Margaret de Uvedall and Sir John Dinham her son, which conveyed the same, anno 22 of King Edw. III. unto John Hidon the younger."[3] According to Dugdale and later writers, a Margaret, daughter and heir of Richard Hidon, became the second wife of a grandson of the before mentioned Josce, viz., Oliver de Dinham, whose father, also named Oliver, second son of Josce, died in 1346, leaving him his heir, and he died in 1351, leaving an only son Oliver and three daughters. This therefore could not have been the Margaret in question, as she was a widow of Sir Peter Douvedale in 1345, and her son was named John de Dinham. It should seem, therefore, that there were two marriages between the Dinham and Hidon families, in which the lady was a Margaret, daughter of a Richard Hidon. However that may be, this seal appears to support Sir W. Pole's statements in regard to such a marriage. It is remarkable not only as a work of art, but for its heraldry. As appears by the woodcut it is circular, and on an eagle displayed is an escutcheon charged with four fusils conjoined in fess, upon each of which is an ermine spot; a bearing which would at that time have been blazoned as a fess indented (or engrailed) ermine. The legend is MARGARETA, the letters being separated as shown in the cut, and placed between four crosses moline, or, as they were then often termed, fers de molin, or crosses recercellée. The arms of Dinham, as given in the Roll *t.* Edw. II., were "de goules, a une fesse endente de ermyne." These are there ascribed to Sir Oliver de Dynaunt (another spelling of Dinham), and they might be imagined to be the arms of the Oliver, second son of Josce; but at the time when that roll of arms was compiled, both he and his elder brother John were under age, and

[1] A pedigree of the family is given in Mann. and Bray's Surrey, ii., p. 400.

[2] Rot. Parl. i. p 467, a.

[3] Pole's Collections, 203, 188.

therefore not likely to have been knighted. There are, we believe, other instances in that roll where, the heir being an infant, the name of the ancestor, though deceased, is inserted instead of that of the heir. This Sir Oliver was most likely the grandfather who died in 1300 ; and though his son Josce survived him, it was for little more than a year, and since he was never summoned to parliament, he was probably not so well known as his father Sir Oliver. In a Roll a few years later, viz., *t.* Edw. III., the arms of Monsire de Dynant are "de gules, a une fes engrele d'ermine ;" and in the same Roll those of Monsire Olyver de Dynham are given as "gules, a trois pellots d'or, labell d'asure." The arms, therefore, on the escutcheon of this seal would seem to be those of the senior branch of the family, and consequently those of Josce, rather than those of his junior grandson Oliver. The cross moline, or fer de molin had reference to Margaret's second husband ; for in the Roll *t.* Edw. II., we find "Sire Johan Douwedale, de argent, a un fer de molin de goules." In the Roll *t.* Edw. III., the arms of Sir Peter himself probably are given, though by an oversight, the two *u*'s having been mistaken for *n* s, the name is printed Wonnedale.[4] The passage stands thus : "Monsire de Wonnedale port d'argent, une crois recersele de gules." If any difference then existed between a fer de molin and a cross recercellée, it was that the latter more resembled the cross moline, the ends of it being curved further round after the fashion of a volute. It may appear strange that the arms of Margaret's father, which were *Gu.* three bezants, a label of five points [*Arg.*], should not appear on the seal ; hut some of our readers may recollect, that this was the case with the seal of her contemporary, Margaret de Nevyle, which is given in Vol. XI. of this Journal, p. 371. The heraldic anomalies, as we are apt to consider them, of this period are very great. If, however, numerous examples could be brought together, and accompanied with genealogical comments, there might be no ground to despair of the greater part of them being found referable to usages of early heraldry, which have long become obsolete. To this class may belong the eagle displayed on which the escutcheon is placed. There are other seals resembling the present in this respect, and we cannot doubt but that the eagle on them all had some significance. To these seals, which are chiefly of the fourteenth century, we propose to advert on some future occasion, in the hope of offering a few suggestions towards an explanation of a practice now little understood.

4. Seal of Sandre de Gloucetre, a personal seal with a device. Amongst seals bearing devices allusive to the trade or occupation of the owner, this example appears worthy of selection, as connected with an ancient local industry of considerable note. From an early period, probably, workers in metal were established at Gloucester. The principal mart for the products of the great Roman iron-works in the adjacent forest of Dean, had doubtless been at *Glevum*, a place advantageously situated on the Severn. In Saxon and in Norman times the chief employment of the town is stated to have been smelting and forging iron ; in the time of the Confessor, as recorded in Domesday, Gloucester paid to the King "xxxvi. dicras ferri, et c. virgas ferreas ductiles ad clavos navium regis,"[5] In the reigns of Richard II. and Henry IV., it was noted for its iron manufactures ; the ore, it is said, was obtained in abundance from Robin Hood's Hill, about two miles distant from the city. Of the reputation of its smiths an honour-

[4] See Collectanea Topog., v., p. 241, note.

[5] Domesday, vol. i., f. 162, a.

able memorial may probably be traced in the horse-shoes and large nails which surround the head of Edward I., on the king's seal for Statutes Merchant at Gloucester, in pursuance of the Statute of Acton Burnel, in 1283. The horse-shoes are still displayed in the heraldic insignia of the city with the sword of state presented to the city by Richard II. Amongst the twelve companies of the corporation who attend the mayor on solemn occasions, the "Metal-men" still hold their place.

It was not in iron alone that the metallurgical industry of Gloucester was famed in former times. Of the early history of manufactures in copper and brass little has been ascertained; and we are ignorant where the first foundry for bells was established in England. The name Billiter Lane, Aldgate, anciently Belzettar's,[6] or Bellfounder's Lane, suggests the supposition that their art may have been practised in early times in the metropolis. It certainly was a noted feature of the skill of the metal-workers at Gloucester. The Rev. W. C. Lukis observes in his Memoir on Church Bells ("Wiltshire Archaeological Magazine," vol. ii. p. 49), "A great many Gloucester bells are to be met with in Wiltshire, and they abound also in the Western counties. That foundry is of great antiquity, and it was there that the art was brought to great perfection. In the time of Edward II., *circa* 1310, it is known that bells were founded there by John of Gloucester. From his days to the present time, *i.e.*, for more than 500 years, the foundry has been in active operation, and especially so from the close of the XVIIth century, when we are introduced to the well-known name of Rudhall." In St. Michael's Church, Gloucester, there are sepulchral brasses to the memory of William Henshawe, Bell-founder, and his wives. He was sheriff of the city in 1496 and 1501, Mayor in 1503, 1508, and 1509.

Sandre of Gloucester, to whom the seal here represented belonged, was no doubt one of the "Bellzetters" established in that city towards the close of the XIIIth century, as the character of the seal would indicate. The device shows that his craft was not limited to the manufacture of bells; according to the definition of the "Promptorium Parvulorum," it comprised, "Zetynge of metelle, as bellys, pannys, potys, and other lyke." Some of our readers may incline to conclude from the pointed-oval form of the seal, that Sandre was an ecclesiastic, but the rules which seem usually to have prevailed in regard to the use of that form were not, as we apprehend, so strictly limited as some suppose. The device is a tripod pot, or ewer (*aquamanile*, Lat. *aiguiere*, Fr.), of which numerous examples, of brass, have been found in this country, and several have been produced at the meetings of the Institute. The tripod form rendered it well adapted for heating water, when placed amongst the embers on the hearth.[7] The letters AVE, distinctly seen upon this vessel, may be, as it has been suggested, part of the Angelical Salutation, so frequently inscribed on objects of personal and domestic use. The inscription may, however, have had a more homely intention, since on a

[6] "Bellezetter (in other MSS. bel zetar or bellyater) *Campanarius*, "Promptorium. Anp. Sax. Geotere, fusor."

[7] The arms of the Founders' Company of London are, a laver pot between two priket candlesticks.

brass tripod ewer, exhibited by the Rev. C. R. Manning in the temporary Museum at the Norwich Meeting, the quaint invitation was inscribed, ✠ VENEZ LAVER.[8] (See woodcut.) Above the ewer the seal of Sandre de Gloucetre displays a bell, with the crown, or loops, by which church-bells are attached to the stock. The legend is, * S' SANDRE·DE·GLOVCETRE (See woodcut, size of the original). The matrix, of brass, has a small loop on the reverse; it was purchased from a dealer in London, and the place where it was found has not been ascertained.

The name Sandre, a diminutive probably of Alexander, is of uncommon occurrence as a *prænomen;* it occurs, however, in the Hundred Rolls, *t.* Edw. 1., at Northampton, and at Shrewsbury.[9] As a surname, Sandre is found in the Rolls of the same period, at Denton, Oxfordshire, and it may deserve notice that Saunders seems to be a common name at Gloucester.

Brass Ewer, inscribed VENEZ LAVER. Date, about 1400.

William Saunders was a benefactor to the city in 1570. Amongst the suitors to the Hundred Court the name of Saunders Saunders occurs, early in the last century.[1]

5. Personal seal with a device, but no name. This example which claims notice as bearing a device regarded, possibly, as in some degree of a talismanic character—the head of St. John the Baptist—was found in

[8] Norwich Volume, Catalogue of Antiquities, p. xxxv. Some of these tripod brouze ewers have been assigned to the Roman period, but they are probably mediæval. See Wilson's Prehistoric Annals of Scotland, p. 278. Bruce's Roman Wall, pl. xvi. p. 434.

[9] Rot. Hund. tom. i. pp. 5, 67.

[1] Rudder, Hist. of Gloucester, p. 41.

Norfolk. The matrix is of silver, of oval form, and it is now in the possession of Mr. Dumbleton, of Southampton. The head of St. John appears placed in a vessel resembling a basin, and several other instances occur of this mode of representing the "charger," or large deep dish (in the Vulgate, *disco*) in which the daughter of Herodias received the head of the Precursor. The device is in high relief, within a circular compartment, the words CAPVD·BAPT'E being written above, and AMOR : IOH'IS, beneath. We are indebted to the Rev. Greville J. Chester for an impression from this seal, which may be assigned to the XIVth century.

The mediation of St. John was regarded as of especial efficacy against the dreaded disorder of epilepsy, or the falling evil, called "Morbus sancti Johannis, le Mal de Saint Jean," (See Paciaudi, de Cultu S. Johannis Baptiste, diss. vii. p. 302.)[2] Pilgrims resorted in great numbers to the Church of Creteil, near Paris, on the feast of his Nativity, seeking relief from that disease. The most remarkable place of pilgrimage, however, was Amiens, where the supposed head of the Baptist was preserved, and where it may still be seen. A representation of this remarkable relique has been given by Ducange.[3] Part of the head of St. John was reputed to be preserved in the Church of St. Sylvester, in the Campo Marzio, at Rome ; but some doubt having arisen regarding it, a portion of the head shown at Amiens was obtained by Pope Clement VIII. for St. Sylvester's church. There was likewise a celebrated relique in our own country, venerated as the head of St. John Baptist, in the Church of Trimingham, Norfolk. Blomefield cites the will of Alice Cook, of Horstead, dated 1478 : "*Item*, I wyll have a man to go a pilgrimage to St. John hys hede of Trymmyngham." The church is dedicated to St. John Baptist. (Hist. Norf., vol. viii. p. 179.)

It has been observed that seals bearing the device of the head of the Baptist are not uncommon. In some instances a sword, the symbol of his martyrdom, is introduced above the head, as on the little matrix found at Winchester, and produced by Mr. Græme in the Museum formed during the meeting in that city in 1845. The legend was simply the name IOHANNES. Occasionally the favourite device of the sleeping lion accompanies the head in a charger. On the seal of John Patrik, 22 Edw. III., amongst the curious seals recently copied by Mr. Ready, at Caius College, the head appears with the symbols of St. Matthew and St. John ; whilst on the curious seal of Thomas Morys, 28 Edw. III., it is seen placed under the favourite device of two hands grasping a heart. Mr. Ready has obtained other examples from the college muniments at Cambridge, amongst which

[2] Many curious illustrations of popular veneration in mediæval times towards the Precursor might be cited. There is much curious information in the Essay by M. Breuil, "Du culte de Saint Jean-Baptiste," in the Memoires de la Soc. des Antiqu. de Picardie, vol. viii. p. 155. See also Brand's Popular Antiquities. As late as 1671, the proverbial expression occurs—"Saint John to borow, *exp.* with good speed, vel. q. d. Divo Johanne fidejubente." Skinner, Etymologicon.

[3] Constantinopolis Christiana, p. 101. See also the "Traite Historique de la Translation du chef de St. Jean-Baptiste," by Ducange, Paris, 1655 : "Histoire de la Ville d' Amiens," par le P. Daire. Paciaudi gives a representation of another reliquary at Malta, in the form of the head placed in a dish. (De Cultu S. Joh. diss. vii. p. 332). Mr. Roach Smith has given in his Collectanea Antiqua representations of several pilgrims' signs, of pewter or lead (*enseignes* or *signa*) found at Amiens and Abbeville, Vol. i. p. 87, vol. ii. p. 45. They are also noticed by Dr. Rigollot in his "Monnaies inconnues des eveques des Innocens," &c. Paris, 1837.

may be mentioned the seals of Richard Holle, 13 Edw. III., and Laurence Drake, 20 Edw. III.[4]

A curious seal bearing the head of St. John *in disco*, occurs amongst the "Sigilla Antiqua," selected by the Rev. G. Dashwood from the documents in the muniment room of Sir Thomas Hare, Bart., of Stowe-Bardolph, Norfolk.[5] (Plate 8, fig. 8.) It is appended to a deed dated 3 Edw. III. The legend is, IESVS : EST : AMOR : MEVS. The *dexter Dei* appears extended in the gesture of benediction over the head of the Baptist.

Many other indications might doubtless be noticed of the popular veneration towards St. John, and the belief in the powerful efficacy of his intercession. The "Festum Inventionis Capitis S. Johannis" (Feb. 24) occurs in Bede's Martyrology. The seals above mentioned appear to present an evidence, amongst the minor objects of personal use, how prevalent was that feeling of veneration in this country, in mediæval times. We have not hitherto found a similar device on any foreign seal. The especial *cultus*, however, shown in England towards the Precursor is illustrated in a more remarkable manner by the alabaster tablets, of which no example has at present been noticed on the Continent, and to which the attention of readers of this Journal was recently invited (See Arch. Journ., vol. xii., p. 184). In the curious symbolism, and combinations of figures of saints with subjects of sacred character, there described as displayed by those sculptures, the principal feature is almost invariably the Head of the Baptist in a charger; whilst its large proportions, as compared with the subjects by which it is accompanied, seem to indicate, as upon the seals which have been described, some especial import of which we have sought in vain for explanation in treatises on sacred Iconography.

W. S. W. and A. W.

NOTE.

On collating the proof with the original of the deed printed (pp. 63, 64) it appeared, that the church there mentioned is called "Ecclesiæ Sancte Marie de Scaldeford." The present church at Shalford in Essex is dedicated to St. Andrew. There was a free chapel there, but we have not found the name of its titular saint. If that were not St. Mary, the parish church may have been formerly dedicated to her. Supposing Shalford in Essex, which adjoins in Finchingfield, was not the place intended, the occurrence of Sussex as well as Essex names among the witnesses would lead us to think, that Shalford St. Mary near Guilford may have been the church at which the marriage was solemnised, and if so, that the bride was a lady of Surrey or West Sussex.

[4] In Gent. Mag. 1792, p. 529, is represented a small matrix with this device and the legend—CAPVT IOH'IS IN DISCO. It was found at the Nunnery of Godstow.

[5] Privately printed in 1847 by Mr. Dashwood, who kindly presented a copy to the Library of the Institute.