

ON THE EFFIGY OF A KNIGHT, WITH A HORN, IN PERSHORE
ABBAY CHURCH, WORCESTERSHIRE.¹

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IN the south transept of the ancient conventual church of Pershore is the sepulchral recumbent effigy of a knight, armed cap-à-pie, placed on the lid of a stone coffin, which, with the coffin beneath, was found about twenty-five years ago in the burial-ground on the north side of the church. This knight is represented armed in a hooded hawberk of rings set edgewise, a piece of the coif de mailles, under the chin, being thrown back and not fastened; this is a triangular lappet of mail; over the hawberk is worn a sleeveless surcoat; the surcoat is long, but the drapery well disposed and belted round. The thighs are covered with chausses of ring mail; the lower parts of the limbs are gone. A heater-shaped shield, suspended from a guige crossing over the right shoulder, is affixed to the left arm. The sword appears on the left side. The glove of mail attached to the sleeve of the right arm is thrown back at the wrist, so as to show the right hand uncovered; this is represented as grasping a horn. From the absence of any portion of plate armour this effigy may fairly be assigned to about the middle of the thirteenth century, the reign of Henry III. The only peculiarity about it is the horn.

In treating of this effigy we must compare it with others on which horns are represented; these are few in number, I only know of two. Incised memorials, however, in which horns occur, are less rare. Mr. Haines mentions several, *Manual of Monum. Brasses*, vol. i., p. cxxix.

In the Charter of the Forest made in the ninth year of the reign of Henry III., A.D. 1225, and confirmed in the twenty-first year of the reign of Edward I., A.D. 1299, it is provided as follows:—"Our rangers (*regardatores*) shall go through the forest to make range as it hath been accustomed at the time of the first coronation of King Henry our grandfather (*i. e.*, Henry II.), and not otherwise." And again,—“So many foresters shall be assigned to the keeping

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of the forests as reasonably shall seem sufficient for the keeping of the same."

In Wadworth Church, Yorkshire, in the neighbourhood of Doncaster, there is the highly interesting sepulchral effigy, somewhat mutilated, of one whom I take to have been a forester. He has the curled moustache and beard as worn in the fourteenth century. He is not represented as a knight in defensive armour, but his habiliments consist of a tunic or coat reaching to the calves of the legs, with close-fitting sleeves, the *manicæ botonatæ* buttoned up from the elbows to the wrists, the coat is belted round the waist by a girdle buckled in front, and from thence the skirt falls in puckered folds. The shoulders, breast, and neck are covered by the *caputium* or hood, which is also drawn over the head, the tippet or extremity of the hood falling down; on the feet and legs appear the hose, or, as they were anciently called, hosen. The hands are bare and conjoined on the breast, as in prayer. From a narrow belt or baldrick, crossing diagonally from the left shoulder to the right hip, is suspended a hunting-horn, whilst on the left side hangs a baselard or sword, probably the *couteau de chasse*, affixed to the girdle, with a small round buckler in front of the guard. This dress would probably have been described in the fourteenth century in an inventory or will as *tunica cum manicis botonatis, caputium, zona, braccæ*.

There could hardly be a better illustration of the description of the squire's yeoman given by Chaucer than this effigy:—

" And he was clad in cote and hode of grene,—
And by his side a sword and a bokeler,—
An horne he bare; the baudrik was of grene,
A Forster was he sothely as I gesse."

Cant. Tales, Prologue, v. 103.

There is no inscription to indicate the person this effigy was intended to commemorate; there can, however, be little doubt that he was a ranger or forester.

In the churchyard at Newland, Gloucestershire, is a high tomb of the fifteenth century, in which lies the recumbent effigy of Junkyn, or Jenkyn, Wyrall, ranger, warden, or forester of the Royal Forest of Dean. He is represented as attired in a short coat or jerkin belted round above the hips, the skirts of which reach only to the thighs, with a short sword,

baselard, or couteau de chasse, suspended from the belt on his left side; from another belt, crossing the front of the body diagonally and coming over the left shoulder, is appended, on the right side, a short hunting-horn. His lower limbs are enveloped in close-fitting hose, with boots on the feet; the head is bare, and the hands conjoined in front, as in prayer. The date of his death is 1457, as appears from the following inscription on the south side of the tomb:—

“Here lythe Junk. Wyrall Forster of fee the whych dysed on the viij. day of September, in the yere of ovre lorde M.CCCC.LVII. on hys soule god have mercy. amen.” (Figured in Nicholl’s *Forest of Dean*, p. 200.) The word which has been read “September” is very questionable; it may be—*Synt Laurec*. The octave of St. Laurence was August 17.

In the middle aisle of Chaddesley Corbet Church, Worcestershire, there is, says Nash, a stone inlaid with brass figures of a man and his wife; over his head in an escutcheon, two forked arrows in saltire; over her head, a hunter’s horn stringed; the inscription:—

“Orate pro animabus Thomae Foryst’ parcarii de Duncleant Park et Margaraetae uxoris ejus et omnium parentum suorum. Quorum animabus propitietur Deus. Amen.” At the four corners the four evangelists.

No date is given, but this slab may, I think, be assigned to the later part of the fifteenth century. The person commemorated is described as the park-keeper or forester of Duncleant. The horn and arrows show his calling; the latter, forked or bifurcated, were the hunting-arrows of that period. I have a similar one found in Leicestershire. Two have been figured, *Arch. Jour.*, vol. ix., p. 118.

Lysons, in the *History of Cumberland* in the “*Magna Britannia*,” p. cxcv., notices, in the tower of Great Salkeld Church, placed over a fireplace, an incised gravestone or slab with a cross flory, on one side of which is a sword and girdle, on the other a bugle-horn. The inscription, in Lombardic characters, is too much obliterated to show for whom this memorial was intended; enough remains to indicate that he was an official of the forest of Englewood. . . . E INGELVOD. This slab appears to be of the fourteenth century.

With respect to the effigy at Pershore, Nash supposes, from the horn hanging from the belt, that it might denote that the

person represented was a ranger, or had some employment in one of the neighbouring forests. If this was the case the memorial would come under the class of those rare monuments of foresters or forest rangers which I have described.

There is, however, another view in which this representation of a warrior in defensive armour, with his hand on the horn, may be considered, a view which I think has not hitherto been entertained. Judge Littleton, the famous English commentator of the fifteenth century, whose remains lie buried in the cathedral of Worcester, and whose works will not easily perish, observes in his *Treatise of Tenures*,—

“Also they which hold by escuage (that is, service of the shield) ought to do their service out of the realm, but they which hold by grand serjeanty (for the most part) ought to do their services within the realm.” And Coke in his commentary upon Littleton, in his gloss on this passage, observes,—“For he that holdeth by *cornage* or castle-gard holdeth by knight’s service, and is to do his service within the realm; but he holdeth not by escuage; and therefore Littleton materially said, Tenant per Escuage and not Tenant by Knight’s service.” Again, to quote Littleton:—“Also it is said that in the marches of Scotland some hold of the king by cornage, that is to say, to wind a horn to give men of the country warning when they hear that the Scots or other enemies are come, or will enter into England, which service is grand serjeanty. But if any tenant hold of any other lord than the king by such service of cornage, this is not grand serjeanty; but it is knight’s service, and it draweth to it ward and marriage, for none may hold by grand serjeanty, but of the king only.” Coke, in his gloss on this, says:—“Per cornage, *cornagium*, is derived (as *cornuare* also is), *a cornu*, and is as much (as before hath been noted) as the service of the horn. It is also called in old books, horngeld. Note, a tenure by cornage of a common person is knight’s service, of the king it is grand serjeanty; so as the royal dignity of the person of the lord maketh the difference of the tenure in this case.”

I think that I have adduced enough to render it probable that this effigy represents one, neither forester nor ranger, but who held lands by cornage-tenure or horngeld; whether by grand serjeanty or by knight’s service, must be left for further consideration.