

In the decades following the priory's foundation, members of the Druce family (sometimes spelled Droys, Drueis, Druays, Druhouse), who were lords of the manor, formally confirmed the gift of land that had been transferred by their kinsman, Stephen, Archdeacon of Wiltshire, to the Trinitarian Order (WSA 9-15-16; 9-15-17; 9-15-18; 9-15-19; 9-15-20; 9-15-21). The land involved a house, a close called Bothon, and 1 ½ virgates (about 45 acres). The land had formerly been held by Archdeacon Stephen, and was now occupied by the Trinitarians. It had descended to Felicia (Stephen's niece), wife of Sir William Druis, upon Stephen's death. Her sons Stephen and Geoffrey renounced their right to any part of the land. In the case of Stephen this was stated to be 'for the salvation of his soul and of the souls of his father and mother and ancestors' (WSA 9-15-18; 9-15-20). On one of the documents the brothers of the Holy Order of the Holy Trinity are described as serving God and St Edmund the Confessor (WSA 9-15-16).

**Figure 40. The seal of Stephen Druce on a document in which, 'for the salvation of his soul', he renounced his entitlement concerning land which his great uncle Stephen had transferred to the Trinitarians of Easton (WSA 9-15-20).**



In 1308 John de Bacham of Easton sold to Brother John de Tycchefeld, Minister of the house of the Holy Trinity of Easton, and the brethren, a house and 2 virgates (60 acres) of land in Easton, which he had inherited from his father (WSA 9-15-12). Witnesses to the transaction included Sir William de Lyllebon (linked to Milton Lilbourne), Sir William de Hardene and Roger de Hardene (of Harding Farm, foresters of Savernake), Henry Sturmy (wardens of Savernake), Adam de Stock (Stock Manor

near Bedwyn), and Robert Druceys (landowners in Easton). The Holy Trinity ostensibly paid £40 in silver for the land, but John de Bacham entered into a bond to return this sum in four instalments at Christmas, Easter, the Nativity of St John, and Michaelmas (WSA 9-15-13). In 1309 King Edward II authorised the transfer in accordance with the Statute of Mortmain (WSA 9-15-14).

**Figure 41. Edward II's approval for the Priory to acquire a house and 60 acres of land in Easton.  
(WSA 9-15-14)**



Perhaps in an attempt to reduce bureaucracy, in 1317 Edward II issued Letters Patent in which he authorised Easton Priory to hold land which could generate a maximum of £10 income per year, notwithstanding the Statute of Mortmain, although inquisitions still had to be returned to the Chancery to confirm that the king's interests would not be damaged (WSAS 9-15-23). In the same year Robert de Hungerford was authorised to give one carucate (about 120 acres) and three shillings and six pence worth of rent in Grafton, generating in total 20 shillings and 4 pence per year (mid 20C notes by H C Brentnall in WSA 9-15-243 and 1300-6574; original document not traced, possibly sold).

Robert Druce gifted a further two houses and two virgates (60a) of land in Easton to Brother John, Minister of the House of Trinitarians, to hold 'forever', in 1322 (WSA 9-15-24). This was initially subject to the presence of a tenant, John ate Hulle, who renounced his tenancy in 1328 (WSA 9-15-

27). Robert also gifted 200 sheep. His gifts were linked to a requirement for priests to celebrate divine worship each day in a chantry chapel in the parish church dedicated to St John the Baptist which Robert had built, to pray for Roberts soul after his death, and for the souls of Sir Stephen his father, Lady Matilda his mother, and Geoffrey and Felicia, and to solemnise Robert's anniversary once a year (WSA 9-15-26). In 1344, Walter de Kyngesettle and Leticia his wife, who formerly had an interest in the same land, renounced their interest in favour of the Priory (WSA 9-15-28).

In 1349 (during the peak of the Black Death), Sir Robert of Burbage agreed to transfer further land, comprising a house and carucate (about 120 acres) in Easton and Middleton (Milton Lilbourne) to Brother Edmund, minister of the priory. He provided £10 in silver for them to obtain the king's licence, and 10 marks (£6.13.4d) for them to obtain a quitclaim (renouncement of all rights) from the heirs of John Druce. Again the brethren were bound to provide two priests to pray for the soul of Sir Robert, and others he might nominate. The number of clerics at the priory was to be raised to seven, and on the anniversary of his death, 'every year, forever', each of them were to receive one shilling in silver. Sir Robert also agreed to deliver a bond for 200 marks (c£133) which the Priory had borrowed (WSA 9-15-32), thus relinquishing his entitlement to repayment of the loan once all transactions were complete. Edward III approved the transfer in June 1349 (WSA 9-15-35).

**Figure 42. The agreement through which Robert of Burbage agreed to provide further land in Easton and Milton Lilbourne and funds to the Priory, from which the number of brethren rose to seven (WSA 9-15-31). The indentations at the top (hence 'indenture') show that two copies of this document were prepared for each party from a single parchment.**





**Figure 43. Edward II 's approval for the transfer of 120 acres in Easton and Milton Lilbourne to Easton Priory. (WSA 300-23)**



A further 13 acres of land 'in Esthull' (probably East Hill, near Easton Clump) were transferred to the Priory, with the king's approval in 1349. The land, which was worth 35s6d annually, had been held by four people - William de Erchesfonte, clerk, Henry de Haigarston', clerk, John de Cherlton and Robert de Inkepenne, and may have related to small closes or strips in open fields (WSA 9-15-35).

In 1368 Henry Esturmy was granted the right to convey a house, 20 acres of woodland, 10 acres of pasture and a carucate (120 acres) of arable land at Puthall (east of Marlborough) to the Prior and Brethren of the Hospital of Holy Trinity of Easton. They were required to attend manor courts in Wexcombe, and to pay 20 shillings relief upon the death of each Prior (WSA 1300-20).

**Figure 44. Puthall Farm, east of Marlborough, with woodland and 120 acres, was granted to the Priory in 1368.**



In some cases we know about land transfers solely from the Statute of Mortmain. In 1371 Henry Esturmy was authorised to convey to Easton Priory two houses, a toft (smallholding), mill, 382 acres of arable, 6 acres of meadow, 8a of pasture, 30 acres of woodland and £4.6s of annual rent in East Wick, Clench, Milton Lilbourne, Pewsey, Upavon, Puthall and Wootton Rivers.

**Figure 45. The Great Seal of Edward III authorising the transfer of 420 acres of land in various diverse manors to Easton Priory in 1371.**





An unusual gift was made in c1381, when Henry Esturmy granted to Robert Newnton, the Prior of Easton, and to Maurice Hamond, parson of Tidworth, all his goods and chattels, movable and immovable, live and dead, with their issues and increments, in all his manors in Hampshire (WSA 1300-18). He died in 1381, and the donation may have been a bequest.

In about 1388 there was an exchange through which William Esturmy passed to Robert Newnton, the Prior of Easton, the manor of Froxfield, together with the right to nominate the priest there (the 'advowson') in exchange for the manor of Crofton Brayboef, and lands called 'Ruggilond' (= Ridgeland) in Burbage (WSA 1300-17). This is the only reference available that Easton Priory had ever been granted Crofton. The indenture is in Anglo-French. The king endorsed the transfer in 1390 (WSA 1300-31).

**Figure 46. The manor of Froxfield, and the right to nominate the priest in the church there, was granted to Easton Priory in c1388, in exchange for land in Crofton and Burbage.**



In 1392, when the priory was in a state of considerable poverty, and their buildings collapsing, John, Bishop of Salisbury, granted permission for Tidcombe church to be appropriated to the priory. They would be able to take possession of it on the death of the current incumbent William Franke (WSA 9-15-48). However since its annual value was reckoned to be only 8 marks (c£5), they would need to hire a secular chaplain to administer to the souls of the parishioners, and pay 6s8d to the Bishop, 2s to the Chapter, and 2s to the Archdeacon of Wilts annually, it is doubtful whether Tidcombe would answer many financial worries. Furthermore, Easton is first mentioned as the patron in 1403, so it looks as if the arrangement of 1391 did not become effective for 12 years. Thereafter the Prior of

Easton figures regularly as the patron of the successive appointments until the Dissolution when his last choice of 1531 survived till 1575.

**Figure 47. Tidcombe Church was appropriated to Easton Priory to generate income for the brethren. It was valued at just £5 per year.**



In only one case is there any information on how the land held by the Priory is used, and this comes from the last record in this sequence in 1513. In that year John Toppyng, Prior of the Holy Trinity at Easton, leased to Richard Scory of Durley in Burbage a close or meadow called Pollerne Mead in Stibbe (Stibb Green) in Burbage, for 61 years at four shillings rent. The lessee was to have ‘haybote’, meaning that he could take branches and poles (presumably from nearby Priory Wood in Savernake) to maintain fences. The document was signed ‘in the Chapter House’ of Easton.

The large and changing landholding of the Priory must have required considerable management and professional effort in the collection of rents, maintenance of records, and administration of leases.

**Figure 48. The remains of the Priory seal on this lease is of interest. It shows a seated ecclesiastical figure with arms raised, above three half lions, the crest of the Esturmy patrons.**



#### **3.2.14 The Turbulent Years (1360s)**

A number of documents relating to disciplinary matters in the 1360s involved the head of the Trinitarian Order, the Pope and Bishop of Salisbury. These may hint at something of a breakdown of normal activity by the Trinitarians at Easton. Whilst there is no hard evidence of a link, these events occurred alongside massive poverty, reduced populations following the ravages of the Black Death in Wiltshire, and breakdown in social and economic order, when the normalities of behaviour and expectation may have been suspended.

#### **3.2.15 The Complex Decrees of 1363**

The most wide reaching and complex of these (and almost certainly imperfectly understood) links issues affecting the Holy Trinity at Easton to the whole order across Europe. A rescript of 1363 by Berengarius de Ampiacco, the Vicar General of the Bishop of Avignon, recited many Papal Bulls and letters recording grievances of the Trinitarian Order, especially that they had been denied the ability to collect alms (WSA 9-15-37).



It mentions that Pope Urban V [1362-1370] had sent a bull to the minister and brethren of Holy Trinity at Easton, Sarum diocese, confirming the liberties granted to them by his predecessors and warning all who infringe them of the divine displeasure - and Peter's and Paul's.

John, late Archbishop of Arles, issued a patent quoting Pope Innocent [? VI 1352-1362] and saying that he had received a grave complaint from the order of the Holy Trinity when they visit the churches of certain prelates to collect alms, they are refused facilities and even ejected, and some priests extort a part of their collections. The documents state that these practices had to cease, and offenders be severely dealt with, so that the brethren were not driven to appeal to such authorities. It also states that testamentary bequests to the order were disputed by the heirs and executors, and these needed to be investigated and satisfied, excommunicating anyone who disobeyed.

Archbishop John had had this rescript circulated, adding his own seal. He also had a patent of the late Cardinal John, deacon of St Theodore in which he said that he had read the indulgences of various popes, archbishops and bishops in the Holy Land, and that there was added thereto an apostolic missive from Urban [? IV 1261-1264] (singularly resembling that of Innocent quoted above but substituting for the complaint of ejection and extortion one to the effect that certain prelates refuse to give the brethren of the Holy Trinity and their representatives letters of commendation).

The document also mentions indulgencies, where benefactors can be relieved from having to atone for certain sins through prescribed punishments. It affirms that the brethren of the Holy Trinity divide their property into equal parts, the first for the redemption of Christian prisoners in pagan hands, the second for hospitality, the third for building their churches and houses and the sustenance of the brethren. Pope Alexander IV (1354-1361) granted an indulgence of one year and 40 days for alms given for the release of prisoners.

It was ordered that letters be furnished and that all deans and chaplains should explain to their parishes these indulgences. John, Archbishop of Arles directed that all adult persons should be summoned to church as on a Sunday, all other work ceasing, and the brethren should not be defamed by the populace but entertained in their homes. And people should be exhorted to alms giving. And those who join their fraternity should not be denied Christian burial unless they have been excommunicated by name or have been public usurers. All abbeys, priories and houses of religion should extend a similar hospitality to the brethren and their agents.

The pope ordered all archbishops to preach in their churches and suffer alms to be given freely for the poor. Whosoever provided food for one captive would be immune from penance for one year. Similarly if any benefactor on pilgrimage to the Holy Land died within the year he would receive the Pope's own absolution for all sins duly confessed.

The Pope also granted that the Holy Trinity Order could receive the profits of usury and theft where the rightful owners could not be discovered, to the value of 200 silver marks.

### **3.2.16 The removal and re-instatement of Brother Edmund as Warden**

In a peculiar case, it appears that in 1364 Henry Esturmy, patron of Easton Priory, claimed that the Prior, Brother Edmund of Pollesden (in Shalbourne, had been absent and had failed to provide divine service and hospitality. The case was heard by William Byde, Canon of Salisbury, acting as a special commissary of Robert, Bishop of Sarum. Robert Ingeland, a secular priest, was presented as a

replacement for the absent Brother Edmund. The brethren of the hospital were described as 'defendants'. William Byde removed the Prior from office, for the withdrawal of divine service, non-residence, waste, dilapidation of goods, and also convicted the brethren of with-holding divine services, and having an insufficient number of priests to celebrate, and he prohibited them from obeying Edmund, in accordance with the disciplinary procedures laid down in the foundation documents. He also sequestered the goods and put them for safe keeping in the hands of the rector of Tidcombe (WSA 9-15-38).

A dispute arose about the procedure however. Brother Peter, Chief Minister of the Holy Order of the Holy Trinity, writing from France, claimed that Brother Edmund had been violently deprived of the spiritual and temporal administration of this office, by 'the self-styled commissary' of the Bishop, William Byde. Brother Peter reappointed Edmund as Prior, and he was ordered, under holy obedience and through canonical penalty, to resume his office. The brethren were ordered to obey Brother Edmund as Prior and prelate. Brother Edmund, writing from the cell of St Mary Magdalene in Hertford, wrote to the brethren. He explained that he had informed the master of the order (Brother Peter) about the proceedings, about the surrender of administration, the ordinance about his procuration, the confirmation of a mutual pact, the payment of 10 marks annually, and had passed on to him the indenture made between them. The master confirmed all of them and re-appointed Brother Edmund - against his will - to his former position (WSA 9-15-39). It is not clear whether the Bishop accepted his re-appointment. It is quite possible that Brother Edmund was prior for both Easton and Hertford. This had been the case in 1287 (Clay, 1965).

**Figure 49. The re-instatement of Brother Edmund as Prior, after being 'violently deprived of office, by the self-styled commissary of the Bishop of Salisbury' (WSA 9-15-39).**



### **3.2.17 The excommunication of Brother Robert de Donnington**

A further irregularity arose just two years after the removal and re-instatement of the prior, when a charge of perjury was made against Robert de Donnington, a former brother of the of the hospital or college of the Holy Trinity at Easton, but then living as a private individual at Donnington near Speen, in a profane place, outside any religious house. By the authority of Robert, Bishop of Sarum, Brother Robert was pronounced contumacious. He was summoned, proclaimed, long awaited, and not having appeared, he was excommunicated for his contumacy (WSA 9-15-40).

His excommunication was to be proclaimed in the parish churches of Newbury, Speen and Shaw and in a certain chapel at Mass on Sundays and feast days when the greatest number of people are present. He was also summoned to appear at the Cathedral church of Salisbury on Tuesday next after the feast of St. Margaret the Virgin to answer concerning the said perjury and excommunication, and to receive correction from the Bishop. It was stated: 'We have appointed this early date by reason of the grave danger to the soul of the said Brother Robert'. He was duly excommunicated but, as he could not be found, he could not be summoned to appear at the cathedral.

Excommunication was an extremely serious penalty. Not only was the sentenced person excluded from church, he was effectively isolated from everyone except his spouse and children. Nobody was permitted to eat, drink, buy, sell or even greet him, he was excluded from all civil rights and social connections, could not be buried in consecrated ground, and might be in terror for his soul (Hill, 1957).

### **3.2.18 Accusations of beggars pretending to be monks**

Also in 1368, a brief entry in the Patent Rolls mentions an accusation that people masquerading as monks of the Holy Trinity were raising monies (Cal Pat R).

### **3.2.19 Reflections**

The 1360s were unique in witnessing several issues suggesting that normality had broken down, at Easton, in the Priory and possibly in society more generally, perhaps underlain by some common link. We have no way of knowing exactly what Brother Robert de Donnington was convicted of, although the term perjury suggests that he had lied under oath, probably in an ecclesiastical court, and had then apparently fled. Neither do we know whether there was any prospect of reconciliation, or indeed salvation. Similarly we cannot be sure that it has any connection to the earlier attempted removal of Brother Edmund. However, a spate of incidents in these few years (when there is nothing comparable over preceding or succeeding centuries) implies a connection. Further, these events occurred only marginally before the parishioners of Easton asked to worship at the Priory church instead of their parish church, implying their confidence in the Priory. The need of the parishioners stemmed from the poverty and social destruction caused by the Black Death, and it is likely that events at the Priory were similarly connected.

There is no direct evidence of illness amongst the brethren at Easton (although this might well have occurred given the impact on Easton parishioners). However, it is known that the church in general was badly affected, and there were shortages, rapid new appointments of undertrained people and movement of clergy. Other Trinitarian priories were severely impacted. The Black Death reduced the number of brethren at Knaresborough, and swept away the community at Oxford (Chettle, 1947). This presumably needed a re-distribution of brethren. At the time that Brother Edmund was accused of being absent from Easton, he was officiating in Hertford, which was under the direction of Easton



until 1448 (Gray, 1993; Pestell, 1997). He may well have been prior of both. Plurality and non-residence of hospital clergy was a recurrent issue. In some cases masters rarely attended particular institutions at all.

The attempted removal of Brother Edmund occurred shortly after the founding of Ingham Priory in 1360, which had as its first minister and sacrist brethren whose names suggest that they were formerly at Easton, viz Richard of Marlburgh and John of Pevsey (= Pewsey, also mentioned as a Trinitarian friar at Easton in 1358) (CPL 1342-62: 599, cited in Pestell, 1997). This is also likely to have contributed to shortages. Following the main onslaught of the Black Death in 1347-50, lesser waves of pestilence followed from 1361 to 1376. There had been a shortage of clergy from about 1350, and this was followed by a century of lax church life, with appointments of young, inexperienced individuals to responsible positions. Many hospitals decayed during this time and poverty increased. In 1414, after the misery caused by such deterioration, Parliament passed legislation seeking the reform of hospitals (Clay, 1966). If parishioners had been seriously reduced in number in the 14<sup>th</sup> century, the brethren were probably affected too, physically and mentally, losing friends and family, coupled with severe poverty, all things that were likely to test their faith, in addition to being removed to fill distant vacancies.

A reduced capacity to pray for the souls of ancestors would have caused concern, and potentially distress, for benefactors, including the patron, who may have decided to take action. Indeed, within a very few years, the same patron, Henry Esturmy, bestowed extensive lands and chattels on the Priory, the greatest endowment since its foundation. Overall the turbulent years of the 1360s are best interpreted as a consequence of the endless havoc wreaked through the countryside in the wake of the Black Death.

### **3.2.20 The Collapse of Easton following the Black Death: *The demolition of the parish church and transfer of worship to the Priory***

The Plague reached Europe in 1347, arrived in England the following year, and by 1350, when it began to subside, had devastated the whole continent in just three years. Perhaps a third or half of the English population had been killed (Horrox, 1994). The impact was felt by all, both through direct loss and disruption of social and economic structure. However the scale of disturbance varied, as the disease differentially affected those of certain ages or social status, or living in particular geographical or urban/rural locations. In some cases whole villages were wiped out, and their land and settlements deserted, never to be re-inhabited. In other cases populations were so altered that there may have been few people capable of tilling fields and collecting harvest. There may have been few surviving women of child-bearing age. In some cases normal order may have broken down. It seems likely that Easton, whilst not obliterated, suffered a severely reduced and impoverished population.

In 1368, when subsequent waves of plague had swept through the countryside, the people of Easton claimed that they were ‘now so poor and the parishioners so reduced in number, that they could no longer maintain their parish church’ (WSA 9-15-41).

A petition was sent from ‘the poor and devout subjects of Easton’ to the Prior and brethren of the Holy Trinity, and to Robert, Bishop of Salisbury. This stated that various deaths had greatly diminished the numbers of parishioners and impoverished them, leaving them with insufficient resources to maintain their parish church, now, or at any foreseeable time in the future without a divine miracle. They said that since ‘the parish church stands scarcely 60 paces from the chapel or

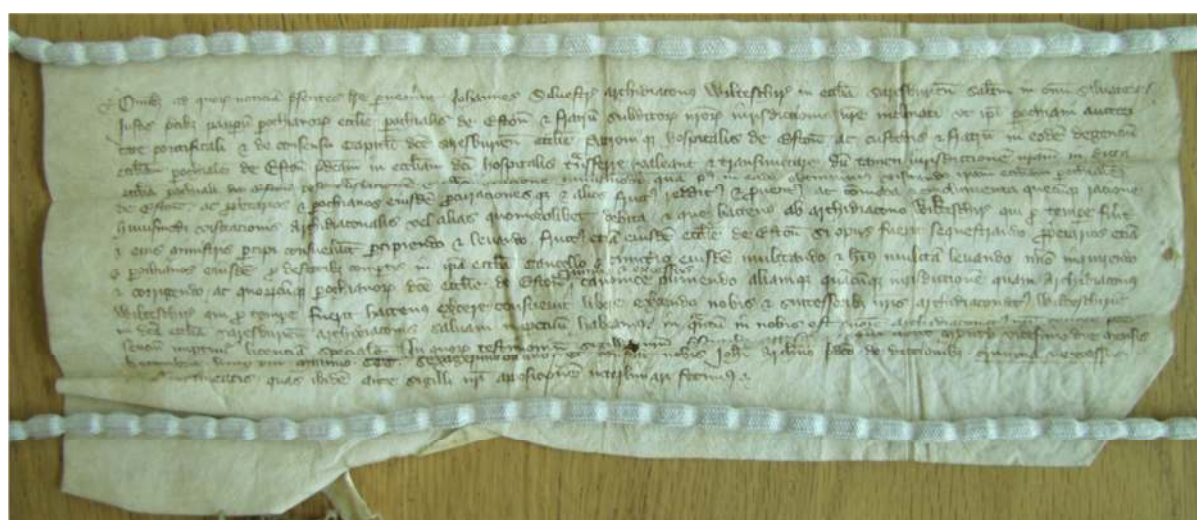
church of the hospital', appropriated to Salisbury diocese, they begged to transfer the parish church to the chapel or church at the hospital nearby. They sought licence from the Chapter of Salisbury and the Archdeacon of Wiltshire, to pull down and demolish the parish church to the ground, and to use the material to enlarge the priory church. They further asked for the brothers of the hospital to admit the parishioners to divine service and to administer the same holy sacraments and cure of souls, which the brethren previously administered to the parishioners in their own parish church, in perpetuity, and with the consent of the patron of the hospital (WSA 9-15-43).

The parishioners guaranteed that they would repair the roof and the nave of the brothers' church. They also said that they would maintain the churchyard enclosure at their own expense for all time. They agreed to attend the visitation of the Archdeacon in the church of the hospital yearly as they had been accustomed to do before in their own church.

On December 15 1368 the Bishop appointed an official to investigate the matter thoroughly, to report on the proposed transfer of the church, demolition of the old buildings, and to obtain assurances from the parishioners, prior, patron, to observe the promises in perpetuity, under ecclesiastical censure and fulminating against any transgressor (WSA 9-15-43)

On 20 December 1368, John Silvester, Archdeacon of Salisbury, said that he had listened to the prayers of the poor parishioners of the parish church of Easton, and of the brethren [of the Holy Trinity there]. He concluded that the parishioners should, with pontifical authority, and the consent of the chapter of Salisbury, the patron of the hospital of Easton, and of the prior and brethren there, be allowed to transfer the parish church of Easton to the church of the hospital. He granted his special license for this, subject to his jurisdiction, receiving and levying the fruits of the church if the need for sequestration arose. The proprietors and parishioners to be responsible for repairs to the church, the chancel and the churchyard, and he could impose fines for defects, and punish the crimes and excesses of the parishioners (WSA 9-15-42).

**Figure 50. The Archdeacon of Wiltshire's licence for Easton parish church to be demolished and for worship henceforth to be undertaken in the Priory Church, subject to the parishioners maintaining the nave and churchyard**



The official summoned representatives of the religious order and parishioners to be judged and questioned so that a judgement could be made. On 27 February 1369 (new style) he reported that they were found to be fully competent and proved to be speaking the truth. They wished to follow the

arrangement and bind their successors to follow in perpetuity. All the contents of the petition were found to be true. With the consent of the Dean and Chapter of Salisbury, and the Lord Archdeacon of Wiltshire who was present, it was ordained that Easton parish church should be demolished to its foundations and levelled by the religious order themselves. And the order was allowed to transfer the work of the parish church into the church of their hospital.

All the work was to be carried out on behalf of and in the name of the Prior and those present, with obligations upon the parish and the Archdeaconry in perpetuity. The prior promised that the brethren would support the parish fulfil the obligations within 15 days (WSA 9-15-43). Henry Esturmy, as patron of the hospital, provided his seal his authority.

On 10 March 1369(ns) the Prior reported that Easton parish church had been demolished, and the material transferred for rebuilding or enlarging the priory church.

The Bishop thereafter confirmed the process, ‘with all our pontifical authority’, at his manor of Pottern, on 12 August 1369, and in the 40<sup>th</sup> year of his consecration. The Dean and Chapter of Salisbury added their endorsement and seal six days later (WSA 9-15-43).

**Figure 51. Ratification of the Bishop of Salisbury, the Dean and Chapter, Priory of the Holy Trinity, and Henry Esturmy the patron, for Easton parish church to be demolished, and for surviving parishioners (after the Black Death) to worship in the church of Easton Hospital, with a statement that the work has been concluded (WSA 9-15-43).**





**Figure 52. The two surviving seals (of four) on the ratification for Easton parishioners to demolish their church and worship at the Priory. On the left is the seal of the Dean and Chapter of Salisbury. On the right is Henry Esturmy's seal, patron of the Hospital, and warden of Savernake Forest. His central shield bears the characteristic three Esturmy demi-lions, whilst the edge shows stags pursued by hunting hounds (WSA 9-15-43).**



The transfer of worship to the priory is revealing in several ways. It suggests that Easton parish had been devastated by the plague. This would have had a major impact also on the Hospital and on travellers on the road, and perhaps also on the readiness with which any surviving travellers would have been entertained and welcomed. The reduction in population would have meant that there were fewer tenants of the Priory, it would have been difficult to find new people willing to rent land or capable of working, with labour shortfalls generally, widespread poverty amongst the populace, considerably reduced tithes, and a very reduced income for the Priory. It is perhaps significant that the demolition of the parish church, due to poverty, comes at a time when there is apparent dissent at the Priory, with worship apparently having been suspended there a few years earlier.

The Black Death is likely also to have contributed to the decision by the patron, Henry Esturmy, to leave substantial endowments to the Priory. The inability to put things right (in a religious sense) and make peace with people before their death, could generate fear that the ordeal of purgatory would be extended. It therefore affected prospects for the afterlife, as well as shortening or disrupting earthly existence. Despite the extra-ordinarily generous endowment of Henry Esturmy, the Priory was in dire poverty again later in the 14<sup>th</sup> century, again indicating how the plague continued to impact severely for decades.

### **3.2.21 The destructive fire of 1493**

At the end of the 15<sup>th</sup> century the whole of the Priory, including the church, hospital, chapter house, and living quarters, and presumably many barns and out-buildings, with all the convent's possessions, were totally destroyed by fire. Knowledge of this comes from copies (but not the originals) of two documents which had been received by the Prior and Convent (WSA 9-15-54).

Copies of these letters were ordered by Dr Laurence Cokke, an official of the cathedral (at a time when the position of bishop was vacant). They were needed because the brethren wanted to use these letters 'in diverse parts of the world widely separated one from another' which would expose them to the hazards of roads, adverse conditions, accidents, and other dangers, to their probable destruction. The Prior therefore begged Dr Cokke to assure himself of the authenticity of the letters and have them copied by the notary public with the intent that the transcripts would have the same validity as the originals.

### **3.2.22 The Archbishop of Canterbury's Letter**

This letter from Lambeth Palace reads: John, Archbishop of Canterbury, Primate of England and Legate of the Apostolic See, is of the opinion that he engages in a pious service and one well pleasing to God whenever he prompts the minds of the faithful to acts of charity or other forms of pious devotion by the inducements of indulgences. The church, vestments, chalices, and other ornaments of Easton Priory, the houses, buildings and all the fraternity's possessions have lately been consumed by the devouring flames of a fire and reduced to ashes. The community has no means of sustaining themselves and their descendants or of rebuilding their church and other buildings without the alms of the faithful.

To all contrite and confessed penitents who contribute, bequeath or otherwise assign to the bearer of this letter, alms or property for the relief of the Hospital of the Holy Trinity, the Archbishop grants 40 days of indulgence (ie remission from prescribed religious punishment). This holds good for one year only. It was dated 20 November 1493.

### **3.2.23 The King's Letter**

This letter from Henry VII, King of England and France and Lord of Ireland, at Westminster, also dated 20 November, is addressed to all ecclesiastics temporal, officers and lieges generally.

It states that the king has heard from the unhappy report of William, Prior of Easton, that the priory, church, dwellings and other buildings, with all goods, books, and ornaments and reliquaries given and collected of old, have been consumed and devastated by the sudden mischance of fire, and totally reduced to cinders. The brethren are thus thrown into the abyss of extreme poverty.

The Priory is so poorly endowed with means and possessions that the Prior and Convent cannot rebuild it, provide their own relief in any way or maintain the divine services in accordance with their original foundation. They will be forced to abandon it unless they receive assistance from the faithful.

They therefore entreat most humbly that we turn our eyes of pity and piety upon them and of our royal munificence grant them our licence to send their representatives through our realm of England to

collect alms and charitable gifts from the faithful. And because it is pious and meritorious and the duty of a new and kindly founder to restore such holy places from their desolation to their pristine state or lend at least a helping hand, we, with compassion for their condition and inclining favourably to their prayers, have thought it right to grant that licence, and that our lieges may the more willingly receive them when they come among them and bestow their alms upon them, we have taken the Prior and brethren, their representatives engaged upon the guest, their servants and all their property into our special protection.

We therefore desire all ecclesiastics to receive them in their churches and elsewhere and permit them to collect and carry away alms for their purpose, and we command all sheriffs, mayors and other lay authorities to protect them when so engaged and indemnify them should they suffer loss or violence without delay. By the King's own witness at Westminster, November 20 in the ninth year of his reign [1493].

Laurence Cokke, the official at Salisbury, confirmed that he had examined the letters and assured himself of their authenticity and, in compliance with the request of the Prior and convent, caused them to be copied by the Notary Public for the purpose mentioned, and sealed them using the seal of the Vicar General of the Bishopric of Sarum December 1493. A Certificate of the Notary Public vouches that these are faithful copies of the original letters.

### **3.2.24 Implications**

Our whole knowledge of the total destruction of the Priory comes from the fortuitous survival of this single document. From this it seems clear that all the priory buildings were in close proximity, so that a fire in one part ignited all others. Further, the documentation makes clear that the destruction was absolute, involving all possessions, religious or otherwise. It would not be expected that any books or legal documents would survive. The fairly copious documentary sources for Easton Priory are therefore likely to derive from copies held by the patrons and benefactors, especially the Esturmy and Druce families, indentures held by lessees, copies linked to Salisbury Cathedral or other ecclesiastical institutions, and royal letters. The absence of any documentation which had been housed at the priory itself from 1234 to 1493, without chance survival of copies from elsewhere, opens up the virtual certainty that many minor and potentially equally momentous episodes in the history of the Priory are hidden from us.

It is quite probable that the many Esturmy, Seymour and Druce tombs of the church would have been seriously damaged, and perhaps their above-ground components wholly destroyed at that time.

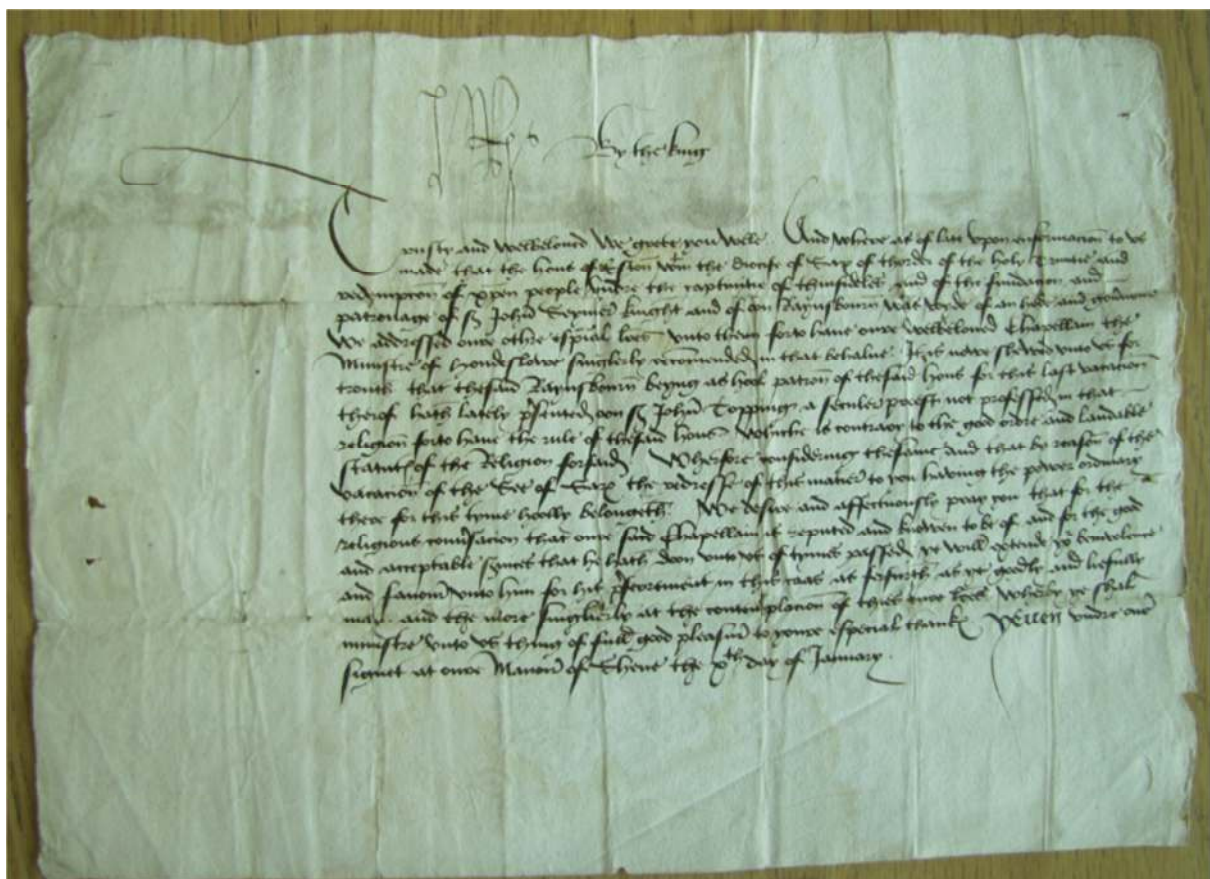
### **3.2.25 Evidence of rebuilding**

It is clear that the priory was rebuilt, from discussions about appointing a new minister at the end of the 15<sup>th</sup> century. We cannot be certain that it was repaired or rebuilt to the same design, or even wholly in the same location. The fact that the priory church served as a parish church would have raised the possible advantages of removing it further from the rest of the priory, even though the obligation to pray on behalf of the souls of the departed would remain. Consideration is also likely to have been given to the desirability of changing the layout or roof covering to make it all less vulnerable to fire.

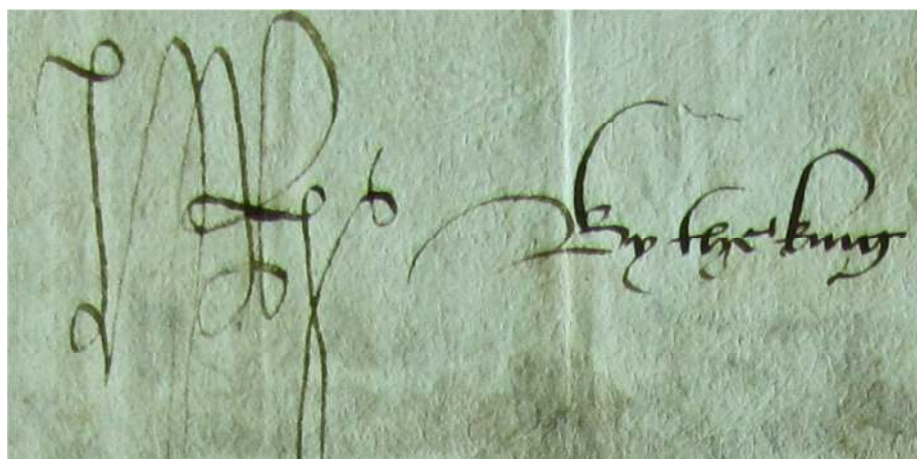


An undated document of about 1499 reveals that the Priory must have been rebuilt (WSA 9-15-55). Doctor Cox was still the vicar general of the cathedral at that time, in the absence of a Bishop. The king, writing from the palace of Sheen, asked him to intervene in promoting the king's choice for a new minister. The patrons, Sir John Seymour and 'Rangebourne' (a kinsman of Sir John, whose mother had been Matilda Rangebourne) had presented John Topping, contrary to the king's wishes. In a letter in English the king stated that whereas the house of Easton within the diocese of Sarum of the Order of Holy Trinity and Redemption of Christian people under the captivity of the infidels had been without a governor, he had written recommending his well-beloved chaplain, the Minister of Hounslow, who was well reputed and had provided good service. He had now heard that Rangebourne, being sole patron for the current appointment, had presented Sir John Topping 'a secular priest not professed in that religion, contrary to good order and laudable status'. In the absence of a bishop the king asked Dr Cox to redress the matter, and to extend his benevolence and preferment for the king's choice. The king's own monogram is appended.

**Figure 53. King Henry VII's letter of about 1499, written in English, seeking the cathedral's support in appointing the king's choice of a minister at the rebuilt Easton Priory (WSA 9-15-55).**



**Figure 54. Monogram of King Henry VII on the letter concerning appointment of the new minister at Easton (WSA 9-15-55).**



The king was unsuccessful in opposing John Topping as minister. In 1513, in a lease involving land at Stibb in Burbage, he is recorded as being Prior of the house of the Order of the Holy Trinity of Easton, and the convent of the same place. The lease was made in the chapter house of Easton, showing that this also had also been rebuilt (WSA 9-6-49).

**Figure 55. This lease of land in Burbage, written in the rebuilt Chapter House in 1513, is the last document from Easton Priory surviving (WSA 9-6-49).**



### 3.2.26 The site of the Priory after the Dissolution

#### *The value of Easton Priory at its close in 1536*

Prior to the dissolution, a survey of monastic and other church wealth was undertaken under the orders of Henry VIII in 1535, and produced as the Valor Ecclesiasticus ('church valuation'). Easton Priory was valued as below (the calculations are not always obvious, but are reproduced as given in the Valor).

It held the rectories specified, raising the following sums per year:

Easton £7.10.10  
Stapleford £13.6.8  
Tidcombe £6.13.4  
Froxfield £5.6.8  
TOTAL £32.17.6

It also held the Manor of Easton (Easton Priors or Easton Druce) raising each year:

Farm & Rents £6.10.0  
Demesne £3.6.2  
Other £0.6.8  
TOTAL £10.2.10

It also held the following:

Manor of Froxfield, farm and rents: £10.16.8  
Farm and rents in Grafton: £1.13.4  
Farmland in Milton: £0.4.0  
TOTAL £22.16.10.

The total income was £55.14.4 per annum

Several annual deductions were payable, some of them of ancient origin.

These included:

Pensions to the Bishop of Hereford 10s  
Pensions to the church of St Thomas in Salisbury 13s4d  
Payments to the Bishop and Archdeacon of Salisbury linked to the Priory holdings of Easton, Stapleford, Tidcombe and Froxfield £2,18.0  
Payment to Elizabeth Seymour in association with the manor of Wootton Rivers 11s  
To the Abbess of Amesbury 2s  
To the Priory of Bradenstoke 3s4d  
To Edward Baynton 8s  
TOTAL £1.4.2d

Fees

Jacob Hales £1.6.8  
William Seymour ranger of the Forest of Savernake 3s4d  
John Stockdale for Hundred of Kynwardstone 1s  
One other £2  
TOTAL £3.11

The total payments each year were £13.2.4 per annum

HENCE REMAINING EACH YEAR: £42.12.0

The Priory was dissolved along with all other lesser monasteries worth under £200 per year in 1536.



### ***The transfer of the former priory to Edward Seymour in 1536***

In the year that the lesser monasteries were dissolved King Henry VIII granted to Sir Edward Seymour, Viscount Beauchamp (later the Earl of Hertford, Duke of Somerset and Lord Protector) the whole site of late Priory of Holy Trinity, Easton, with its buildings and lands including the manors of Easton, Froxfield and Grafton, with the rectories of Easton Froxfield, Stapleford and Tidcombe. He also acquired properties in Milton, Wick, and Puthall (all previously held as part of the priory's manor of Easton) and Tidworth, for himself and heirs by Anne (Stanhope, later Duchess of Somerset) his wife, or if there were no surviving heirs from Anne, to heirs by any later wife of Edward. Hence Edward Seymour obtained the site of the priory in fee tail (WSA 1300-167). Seymour also obtained Priory Wood in Savernake (Longleat House Seymour Papers 12). Seymour's estate manager, John Berwick, estimated that the priory was worth £32.6.10 per year, with a payment of £3.11.10 reserved for the king each year, and 3s4d to the queen (Longleat House Seymour Papers 9: fos. 6-18d, 190-195). Seymour had also bargained with Henry VIII's clerk of the Court of Augmentations to obtain all the Priory's stock and stores, and their sheep (Longleat House Seymour Papers 9: fos. 3-7d).

In 1540 the priory was described in Hertford's rent roll as follows:

‘The site of the manor [house] of Easton, late the Priory, now belonging to the Lord Viscount Beauchamp. The said site is very much in ruin and decay, not only in the houses covered with tile and slate but also in all the other houses covered with straw’.

The dilapidations described above are striking when they occurred just forty years after the whole site had been consumed to ashes by fire and rebuilt.

The rent roll continues:

And belonging to the site are 121 acres of land, comprising:

7 acres of pasture worth 2s a year in little closes called Drewes Lands, Pyl the Shepherd's Close, Bynstyn Mead and Hatts Field,

6 acres of mead worth 6s 8d a year in the East and West Fields,

108 acres of arable worth 12d a year, in the East Field, Sands Furlong, Clay Furlong, West Field that is to say in Sands Furlong called Old Lands, Sands Furlong called West Lands, Clay Furlong, Down Furlong,

And pasture for 200 sheep, half on the down, with pasture for a further 40 sheep and one ram belonging to the parsonage of Easton, and also pasture for 200 ewes in the common fields under the hill between the tenements of the Sands (Longleat House Seymour Papers volume 12).

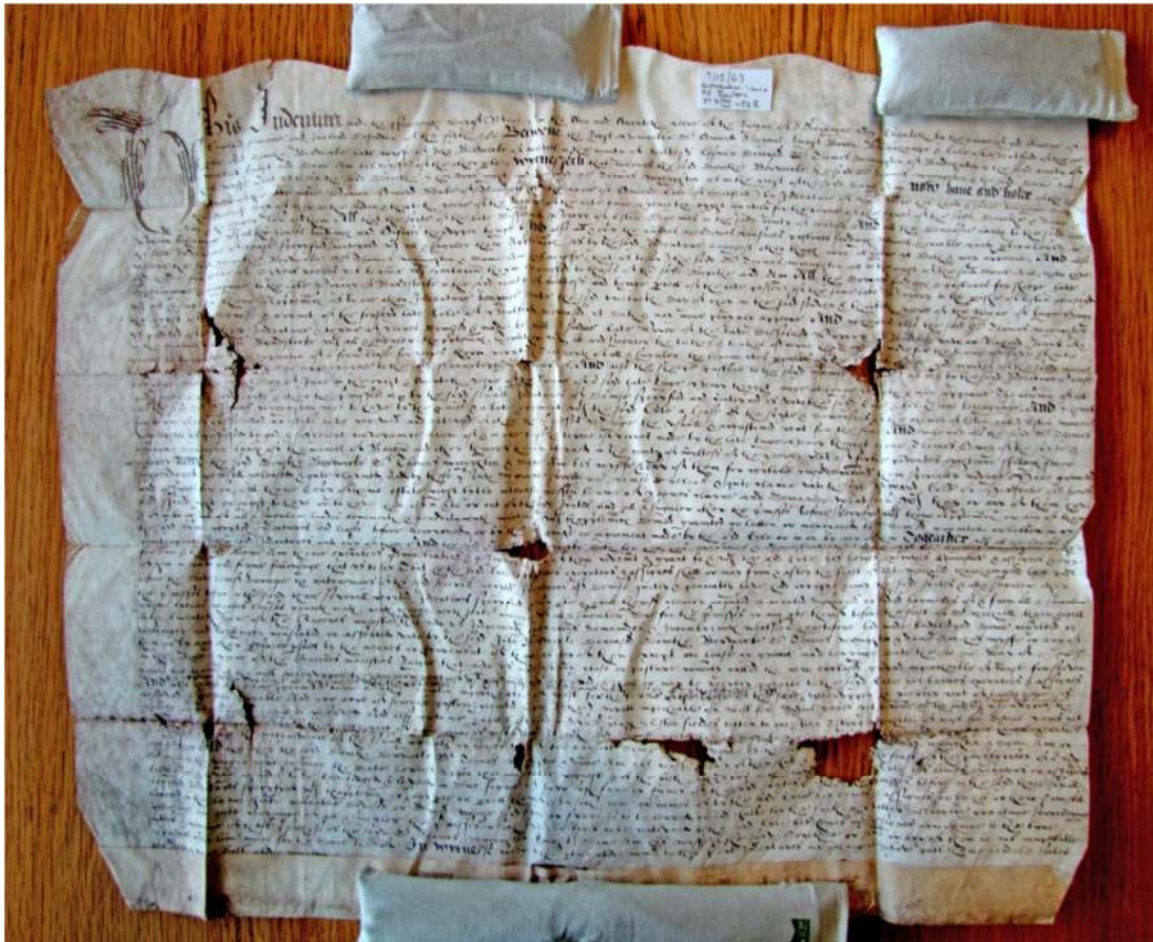
### ***The Priory becomes a Mansion House***

On balance it seems unlikely that the priory was totally demolished and rebuilt in the early 1540s (when all buildings were described as ‘very much in ruin and decay’), although clearly radical repairs and re-roofing was needed. In the latter 16<sup>th</sup> century the building itself was still described as the priory house, which suggests that it was not radically altered.

The priory was probably initially used by Seymour's agent John Berwick (WSA 9-15-63). John Berwick was receiver general for Seymour's Wiltshire estates, his special receiver associated with his national role as great chamberlain, the ranger of Savernake Forest, a Justice of the Peace, collector of customs for Bristol, and at various times MP for Marlborough or Bedwyn (Bindoff, 2006). In a letter to Seymour of 1544 he is described as John Berwick of Easton, gentleman. In May 1545 he and his wife Dorothy leased for the term of their lives ‘the site of the late dissolved priory of Easton Drewes and all the demesne lands to the late priory belonging with all houses, buildings and structures upon it and all the lands, meadows, pastures, feeding downs and arable lands, and cottages erected on the

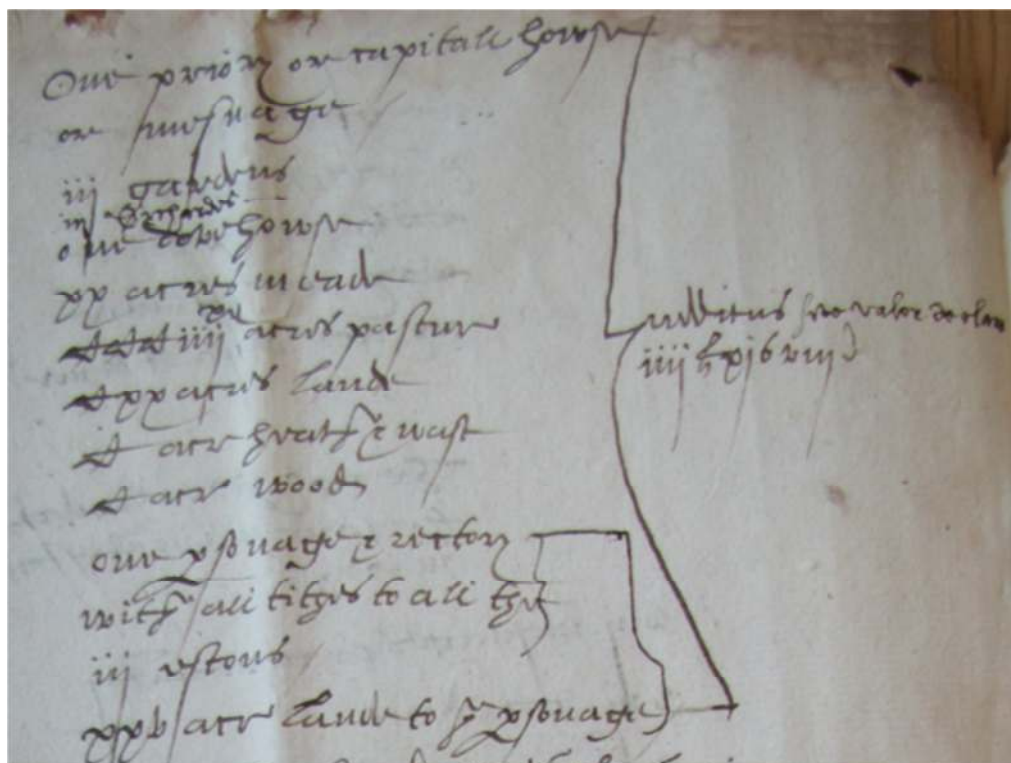
waste, [together with downs, feeding and pastures for sheep formerly belonging to the late Priory of Bradenstoke]. The lease was altered during its term to include their daughter Anne and her husband Sir Thomas Wroughton of Broad Hinton. This lease was surrendered 1580 (WSA 9-15-63).

**Figure 56. Surrender, referring to the lease of the former Priory and its lands to John Berwick, MP and Seymour's receiver of rents, in 1545 (WSA 9-15-63).**



An undated Elizabethan survey of c1580 of the whole of Easton manorial lands refers to the old priory as a manor house. (WSA 1300-90).

**Figure 57. Survey in English of Easton in c1580. It reads one priory or capital house or messuage, 3 gardens, 3 orchards, one dovehouse, 20 acres mead, 380 acres pasture, 120 acres [arable] land, 100 acres heath and waste, 100 acres wood, one parsonage or rectory with all tithes to the 3 Eastons [manors], 25 acres of land [belonging] to the parsonage. The total value on the right is given as £4.11.6d (WSA 1300-90).**



### ***The Mansion House in the 18<sup>th</sup> century***

Again it is unclear whether the former priory house was rebuilt. A survey of 1738 annotated and updated to 1792, gives the capital or mansion house and gardens as 2 acres 1 rod. A separate dwelling was the farmhouse, garden and kennel of 3 acres 2 rods. The farm comprised Drewers Mead 14a, Laundry Mead 5a, Williams Close meadow 4a, Williams Close arable 6a, West Mead 5a, Middle Moor 3a, Lower Moor 2a, and five parcels in The Oatlays arable totalling 53a. The whole parcel appears to have been let to Sir Edward Seymour in 1738, and Henry Seymour in 1773. Farmer Goodman's name has also been appended to the survey, confirming the likelihood that this parcel, and the one below, both relate to the priory (WSA 9-15-331).

### ***Demolition of the Priory***

The last mention of the priory comes in 1767, when we learn that the old mansion house has been demolished, and the farmer refused to pay his rent until the large heap of rubble was removed. The agent Charles Bill, wrote to the owner, Lord Ailesbury, irritated with farmer Goodman and describing the land with the suggestion that Lord Ailesbury could take it 'in hand' (ie manage it as estate land without a tenant) (WSA 1300-2009). The letter reads:



*Durley, 13 February 1767*

*A little tension in my dealings with Goodman of Easton concerning the Mead belonging to the former Mansion House there has led me to consider turning it to your Lordships profit . He was supposed to pay 26s a year rent when the house was taken out of the way. He has excused himself these 3 or 4 years rent on account of the great quantity of materials remaining upon the premises. They were removed last Christmas. Last audit I expected the advanced rent, which he again excused himself from paying under pretence the rubbish was to be clear, the ground levelled and a fence made against the street before he was to pay the advance. I did not think it worthwhile to quarrel with him about 26s. But told him I should insist upon the advanced rent commencing at Michaelmas last to be paid next audit without any further excuses. Upon finishing the pales round George's Clump [a commemorative clump of trees planted on Easton Hill to mark the birth of George Brudenell-Bruce, heir to Lord Ailesbury] there is some surplus material which I offered to Goodman to make a pale against the Street, he doing the workmanship. Upon which he said that he expected the fencing and the levelling of the ground would be undertaken at your Lordship's expense. I answered him that, if your Lordship paid for it, it would undertaken for your own use. He was a little alarmed at that and began to talk a little smoother. He said that he would enquire what it would come to and let me know.*

*It strikes me that this piece of ground would answer extremely well in your own hands either for hay or pasture for your horses or brood mares. It is upwards of 10 acres, and I think must produce 15 ton of hay which quantity last year stood your Lordship in 50 guineas, and may do again, but can never be well less than 30 or 35 pounds. It also has the aftermath of winter feed. Or it would be an excellent pasture for your brood mares in the spring and summer being a fine dry mead in a warm bottom and as good a stable as can be built, and if there is no pond water, there is a well in the yard, and it lies so near several farmers besides Mr Francis and Mr Goodman that there could be no want of assistance upon very reasonable terms. In short it cannot fail being double the advantage to you [without a tenant]. And if your lordship is of the same opinion with me I will have the paling done against the street for your own use, and give Mr Goodman notice to quit at Michaelmas next.*

*Your Lordship's most obedient servant, Charles Bill*

*PS: There is a pond in Goodmans Mead, but it is said it does not hold water in the summer - it is probable that it is capable of some improvement at a little expense.*

From this it is possible to tell:

- a) The house had been taken down c1763-4, leading to a huge quantity of rubble.
- b) The land was let to farmer Goodman, who refused to pay his rent until the rubble was cleared, and ground levelled.
- c) The ground was upwards of 10 acres.
- d) It was sometimes called Goodman's Mead.
- e) The rubble was all cleared Christmas 1766.
- f) The rubble was on land was immediately adjoining the street and was to be fenced.
- g) It had a stable and a well on site.
- h) It had a pond in it, but this was not good enough to hold water in summer.

### ***The rebuilding of Easton church in 1591***

Part of our knowledge of the priory church at Easton comes from the chancel of Great Bedwyn church, where a fine 16<sup>th</sup> century monument shows the recumbent figure of a knight in armour, sword at side, feet on a lion and head on a helmet. A series of eight shields around the tomb depict ancestral arms, including the Seymour wings and Esturmy half lions. A plaque accompanying the monument reads:

*Here lyeth intombed the worthie Sir John Seymour of Wolphall, Knight...This knight departed this life at 60 years of age, 1536, and was first buried at Eston Priorie Church among divers of his ancestors, both Seymours and Sturmys. Howbeit, that church being ruined and thereby all their monuments either wholly spoiled or verry defaced during the minority of Edward Earl of Hertford he as well for the dutiful love he beareth his grandfather as for the better continuance of his memory, did cause his body to be removed the last day of September 1590.*

Sir John Seymour fought in France and Flanders for Henry VIII and was Sheriff of Dorset, Wiltshire and Somerset, attending the visits to the King of France in 1520 and 1532. His wife Margery Wentworth was a descendent of Edward III. He was hereditary wardens of Savernake Forest. He lived at Wolfhall, where three of his children were some of the most powerful people of the Tudor era. These were: Jane Seymour, wife of Henry VIII and mother of Edward VI; Edward Seymour Duke of Somerset and Lord Protector; and Thomas Seymour, Lord Admiral who married the widowed Queen Catherine Parr. The plaque tells us that Sir John had previously been buried at Easton. The Seymours were patrons of the priory, and buried their dead in the priory church, where the brethren were obliged to pray for them.

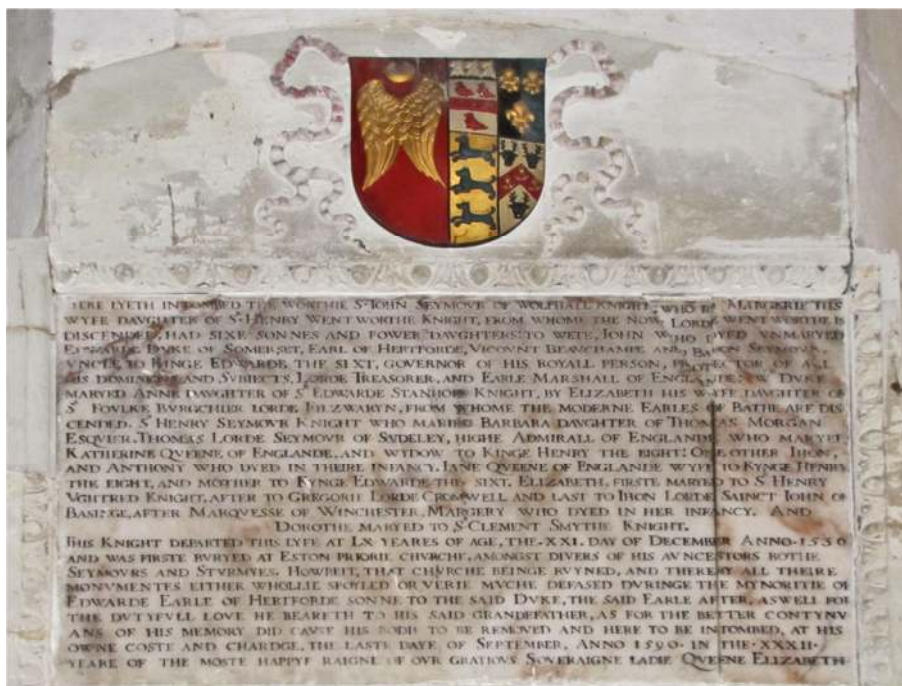
The plaque tells us:

- The church was still regarded as a priory church, despite being used by the parish and its apparent re-build after the fire of 1493.
- The church where John Seymour was buried in 1536 held many monuments of the Seymours and their Esturmy ancestors. It seems likely therefore to have been on the original priory church site, and the monuments themselves could not have been destroyed in the fire of 1536. If the church had been rebuilt in another location after the fire, the monuments must have been transferred, which seems unlikely.
- Hertford claims that ‘the church became ruined and all their monuments spoiled when he was a minor’. This would be in the period from his father’s execution in 1552, when he was 13, until he came of age in 1560. However, within a year he was thrown in The Tower, for getting Lady Catherine Grey, a lady of royal blood, with child. He was not released until 1571, at which time he was struggling under crippling fines, and pre-occupied by the rebuilding of Wolfhall, which had been described as being ‘in utter ruin’ in 1568 (Longleat House, Thynne Papers volume 1, f41).

**Figure 58. The tomb in Great Bedwyn to Sir John Seymour, who had first been buried at Easton Priory church in 1536, the year of the dissolution of the lesser monasteries, and whose body was moved to Bedwyn in 1590 when Easton church was rebuilt.**



**Figure 59. Inscription at Bedwyn stating that Sir John Seymour's body was removed from Easton church, after the priory church was ruined, during the minority of Edward Seymour (in the 1550s).**



In addition to removing his grandfather's tomb to Bedwyn in 1590, nearer to his family residence at Tottenham House, Hertford built a new church at Easton the following year. The church formerly



bore his crest and the date 1591 (DZSWS-1982-7292). It is probably not on the site of the former priory church. Many aspects of the four churches of Easton, including their scale, location and their cemeteries, remain imperfectly understood. These churches are:

St Mary's parish church, demolished 1368.

Easton Priory church, described as 60 paces away from the parish church in 1368.

Easton Priory church as rebuilt after the fire of 1493.

Easton Royal, Holy Trinity parish church, built 1591 (later modified)

**Figure 60. Easton parish church by John Buckler (1770-1851). This was painted prior to the loss of the bell tower, construction of a new tower at the south eastern corner, extension of nave to the west, and insertion of a new arched window. Above the old squared window was an escutcheon of the Seymour family and the date Anno Domini 1591. Buckler erroneously drew shadows as if the sun was shining from the north.**



**Figure 61. Holy Trinity, Easton Royal parish church today. Note the revised window at the eastern end, loss of family crest and date, replaced tower and construction of retaining wall.**



### 3.2.27 Acknowledgements

This work was prepared as part of the Easton Royal Heritage Lottery Project. With thanks to James Bond and Tim Pestell for expert advice on matters relating to monastic history and the Trinitarian Order in particular, the Archaeological and Historical Landscape Research Group, Liz Johnson and the Easton Royal Heritage Group, Steve Hobbs and Claire Skinner Wiltshire County Archivists, Robin Holley, Lynn Amadio, Stella Maddock, Jo Ramsay, Steve Guy-Gibbens, Joan Davies, and Mat and Rachael Charlton.

### 3.2.28 References

#### Original Sources

##### *Wiltshire and Swindon Archives (WSA)*

9/15/1 Grant and confirmation (1) William Marshal, Earl of Pembroke (2) Adam de Eaton and his heirs. c.1189 – 94.

9/15/2 Gift (1) William de Ver, 'minister' of the church of Hereford, with the assent of the chapter, (2) Adam de Estona. (1197 or 1198).

9/15/3 Gift (1) Peter Fulcher (2) Adam de Estunia, a virgate of land in Middeltuna which Walter Fulcher held, and half a virgate of land in the same town which John Cochel held. (c.1197 - 8).

9/15/4 Grant and confirmation (1) Giles, Bishop of Hereford, with the assent of the chapter of Hereford, (2) Adam de Estona. All the land at Eston which William de Ver, Giles's predecessor as Bishop, gave to Adam. (1200 - 1215).

9/15/5 Institution by William of the church of St. Mary, Archdeacon of Wiltshire, at the presentation of the abbot and convent of the Holy Trinity 'de Monte Roth' '(Mont-Ste.-Catherine at Rouen), of Stephen the clerk to the church of Estona. (c.1210).

9/15/6 Confirmation by William Marshall, Earl of Pembroke of the charter of his father William Marshall, Earl of Pembroke, in which he gave to the church of St. Mary of Bradenstoke and the canons there the church of Estun, in free alms. (1219 - 1231).

9/15/7 A letter from Richard, Bishop of Salisbury, William, the Dean and William, the Precentor of Salisbury, in which they recite a letter from Pope Honorius III. (1220 - 1222).

9/15/8 Grant and confirmation (1) S(imon) the Deacon, Prior of Bradenestoke and the convent there, (2) Stephen de Eston, Archdeacon of Wiltshire and his heirs and assigns, concerning all the right which they ever had in the church of Easton. 1237.

9/15/9 Robert, Bishop of Sarum, and the Chapter there make known to all sons of Holy Church concerning the controversy over the right of patronage to the church of Easton. (1245 or earlier).

9/15/10 Gift in francalmoign, by Stephen, Archdeacon of Wiltshire, to the brothers of the Order of the Holy Trinity and of Captives of his house which he had built in the town of Eston, and the church there. (1245 or earlier).

9/15/12 Feoffment, (1) John de Bacham, (2) Brother John de Tycchefeld, Minister of the house of the Holy Trinity of Eston', and the brethren of the same house. c. 1308.

9/15/13 Bond in £40, (1) John de Bacham of the county of Wilts (2) Brother John, Minister of the Order of the Holy Trinity of the house at Eston' and to the brethren of the said house. 1308.

9/15/14 Letters patent of Edward II authorising John de Bakham to give to the Minister and brethren of the house of the Holy Trinity at Eston', a messuage and 2 virgates of land in Eston. 15 June 1309.

9/15/15 Confirmation by Robert, Bishop of Salisbury of Charters relating to the foundation of a hospital of the Trinitarian Order at Eston, by Stephen de Tyssebyn. 9 May 1246.

9/15/16 Confirmation (1) Geoffrey le Droys (2) the brothers of the Order of the Holy Trinity in the hospital at Estone serving God and St. Edmund the Confessor. (1245 - 1265).

9/15/17 Quit-claim (1) Geoffrey le Droys (2) the brothers of the Order of the Holy Trinity in the hospital of Eston. (1245 - 1265).

9/15/18 Grant and confirmation (1) Stephen le Drueis, son of William le Drueis, (2) the brothers of the Order of the Holy Trinity, for the salvation of his soul and of the soul of his father, mother, ancestors and heirs. (after 1254).

9/15/19 Quit-claim (1) Stephen le Drueis, son of William le Drueis, (2) the brothers of the Order of the Holy Trinity. (after 1254)

9/15/20 Grant and confirmation (1) Stephen Druhous, son of William le Druhous (2) the brothers of the Order of the Holy Trinity at the hospital at Eston,' for the salvation of his soul and of the souls of his father and mother and ancestors. (after 1245)

9/15/21 Gift in tail (1) William Drueys Ktd., with the consent of Felicia, his wife, (2) Geoffrey Drueys, his son. (after 1254).

9/15/23 Letters patent of Edward II, granting license to the Prior and Convent of the Holy Trinity at Estone, near Burbach to hold lands, tenements and rents up to the value of £10 per year. 29 July 1317.

9/15/24 Grant of rent and of lands in reversion (1) Robert Druweys of Eston' (2) Brother John, Minister of the house of the Order of the Holy Trinity of Eston', and his brethren of the same place and their successors. (9 May 1322).

9/15/27 Quit-claim (1) John de Hulle (2) Brother John, Minister of the house of the Holy Trinity at Eston, and the brethren of the said house. 2 October 1328.

9/15/28 Quit-claim (1) Walter de Kyngessettle and Leticia, his wife (2) Brother Edmund, Minister of the Order of the Holy Trinity of the house of Eston and his brethren. 18 February 1344.

9/15/35 Letters Patent, granting to Henry Sturmy, Robert de Burbach', parson of the church of Compton Chamberleyn, and to Adam and John, brothers of said Robert, license to give and assign to the Prior and Convent of the Holy Trinity of Estone next Burbach' a messuage and carucate of land in Middelton and Eston. 12 June 1349.

9/15/37 Rescript of Berengarius de Ampiacco, canon of 'Ruthen', vicar general of Angelieus, Bishop of Avignon, reciting bulls and letters of many popes and others recording grievances of the Trinitarian Order and granting indulgences and privileges to it. 26 June 1363.

9/15/38 Letter of William Byde, canon of Sarum to the rural dean of Marlborough, special



commissary of Robert, Bishop of Sarum, in the cause between Henry Estormy, patron of the hospital at Estone of the order of the Holy Trinity, representing the said Bishop. 8 June 1364.

9/15/39 Letter of Brother Edmund de Pollesden, re-appointed Minister of the house of Estone, to the brethren of the said house. 1364.

9/15/40 Letter of Thomas, rector of the church of Newbury, to Master John Pykerel, rector of the church of Waybaions. 19 July 1366.

9/15/41 Grant of authority by Robert, Bishop of Salisbury, to his Official for carrying out the provisions contained in a petition made to the Bishop by the parishioners of Eston. 15 December 1368.

9/15/42 Letters of John Silvestr', Archdeacon of Wiltshire concerning the petition of parishioners from Easton. 20 December 1368.

9/15/43 Letters of Robert, Bishop of Salisbury, to the warden and brethren of the Hospital of the Holy Trinity in Eston. 12 August 1369.

9/15/45 Confirmation by Robert, Bishop of Salisbury, of the foundation documents of the Hospital of Estoun. 7 February 1374.

9/15/46 Another confirmation by Robert, Bishop of Salisbury, of the foundation documents of the Hospital of Eston. 8 August 1374.

9/15/48 Letters of John, Bishop of Salisbury, granting to the Prior and Convent of the house of Trinitarians of Easton permission to appropriate the church of Tidcombe. 2 January 1392.

9/15/49 Notarial instrument witnessing a decision made by the President of the Council of Sarum in a dispute between the Prior and Convent of Easton and the clerk of the Rural Deanery of Marlborough: (Decanatus exterioris Marlebergh). 16 March 1392.

9/15/54 Rescript of Laurence Cokke, Doctor of Decrees, Official of the spirituality of the bishopric of Sarum, the episcopal see being vacant, giving authenticated copies of two documents received by the Prior and Convent of Easton. 2 December 1493.

9/15/55 Letter of Henry VII addressed to Doctor Cokkes, vicar general of the spiritual jurisdiction within the Diocese of Sarum, desiring him to support the King's chaplain, the minister of Houndeslowe, as head of the Trinitarian house of Easton. 10 January ? 1499.

9/15/63 Surrender (1) Dorothy Berwicke, widow of John Berwicke of Wilcot, esq., Sir Thomas Wroughton of Broad Hinton, Kt., and Ann, his wife, (2) Edward, Earl of Hertford. 14 May 1580.

9/15/243 Envelope of transcriptions and translations of medieval deeds of Easton Priory made by H.C Brentnall of Marlborough. c.1940s.

9/15/331 Survey of the manor of Easton, by John Reynolds. Very detailed survey giving field names, land-use, acreage and value 1738-c.1792.

1300/1 Grant in frankalmoin, G[eoffrey] Esturmy to Hospital of Estone and "brothers serving God there, of 50 ac. of his wood in Savernac, viz. in Halegodesfolegdene mid 13th cent.

1300/2 Copy, late 15th cent., of grant and confirmation by Henry Esturmy, son of Geoffrey Esturmy, to Brothers of the Order of the Holy Trinity, of Hospital of Estone of a Messuage with a virgate and a half of land with appurtenances in Eston and 50 ac. wood in Savernake which they have by gift of Stephen [? Uncle] of Grantor's father. [late 13th cent.].

1300/17 Incomplete deed of exchange, William Esturmy, and Robert Newyntone, prior of Easton c.1388.

1300/18 Grant, Henry Esturmy to Robert Newyntone, prior of Eastone and Maurice Hamond, parson of S.Tidworth of all his goods and chattels, movable and immovable, live and dead 1381.

1300/30 Indenture tripartite Sir William Esturmy, and Robert Newyntone, prior of Easton. 1389.

1300/31 Letters Patent quoting grant by Edward III to Priory of Estone by Forest of Savernak, of leave to acquire property value £10 yearly notwithstanding Statute of Mortmain. 1390.

1300/90 Survey of properties of Edward Earl of Hertford in Easton, Wolfhall, Tottenham Park, Crofton, Sudden, Crofton in Great Bedwyn, Bowden and Westcourt in Burbage, Brimslade in Savernake, Wootton Rivers. Late 16<sup>th</sup> century.

1300/167 Inquest indented, held at Trowbridge, Monday. 10th October, 5 & 6 Philip and Mary [1558], on death of Edward, Duke of Somerset. 1558.

1300/360 Map of Savernake Forest and Tottenham Park, with drawings of Tottenham House, the Column built in 1781, and the Green House. Colour, on parchment. 1786.

1300/2006-2058 Correspondence, Charles Bill, his nephew John Ward and Lord Ailesbury; family and estate business; new creation; Lord Ailesbury's will, 1793; alterations at Bagden; enclosure and sheep commons; local government at Marlborough; canal, etc. 1763-1795.

1300/6574 Two files of notes, abstracts and copies of material relating to the families of the earls of Ailesbury compiled from the family and public records; including photographs of the estate accounts of the earl of Hertford with his receiver 1617-1618, and an impression of the seal of Great Bedwyn borough. 20th cent.

### ***Wiltshire Archaeological and Natural History Society Museum (Devizes)***

DZSWS-MSS-1325 Notes on Easton Priory

DZSWS-MSS-1184 Notes by Carrington on Easton Priory

DZSWS-1982-7292 1834: Notes Easton church John Ward

### ***Longleat House***

Seymour Papers: Volume 9: Accounts concerning the house at Wulfhall.

Seymour Papers: Volume 12: Rent Roll of Edward Seymour, Viscount Beauchamp, 1540.

### ***The National Archive (NA)***

E146-2-23 Inquisition into wastes and assarts in Savernake 1216-1244

### ***Printed Calendars and Transcriptions of Original Sources***

Calendar of Close Rolls Henry III, 1231-4, 374

Calendar of Patent Rolls 1368

Valor Ecclesiasticus Tempus Henry VIII Auctoritate Regia Institutus. Ontario: Tanner Ritchie.

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