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THE FOUNDER'S TOMB IN NORWICH CATHEDRAL

By CANON NOEL BOSTON, M.A., F.S.A., R.D.

In the midst of the presbytery of Norwich Cathedral is a black marble leger stone bearing this inscription :

Memoriae Sacrum

*Herberti de Lozinga hujus Ecclesiae
Episcopi & Fundatoris, qui Oximi in
Normania Natus, in Fiscanensi Monasterio
Se pietati & bonis literis devovit,
Quarum merito ejusdem Prior evasit. Deinde
A Guilielmo Rufo in Consiliarum assumptus,
Cum eo A° Dⁿⁱ MLXXXVII. (defuncto
Guilielmo Conquestore) in Angliam trajecit
Eique in capessendo Regno consiliis valde adfuit.
Eodem Anno fit Ramesiae Abbas, et triennio post
Hujus Diaeceseos Episcopus. Sub Henrico primo summi
Cancellarii officio, & duabus ad Papam Legationibus
optime fungebatur ; sub utroque Rege sapientissimi
Consilarii in Republica Munus exequabatur, necnon
Sanctissimi Episcopi in Ecclesia Praecipue in Diaecesi sua,
Cui semper intentus, quas favore Regum obtinuit opes,
Hic inter proprium Gregem in Promovenda Pietate expendit.
Ptochodochia enim & Caenobia in multis
Locis per Norfolciam et Suffolciam Fundavit.
Ecclesias item Linnae, Jaremuthae, Elmhamiae
Aliasque plures extruxit. Sed maximum Laudis
Monumentum est haec Cathedralis Nostra ; Cujus prima
Fundamenta posuit A° Dⁿⁱ MXCVI. Deinde
Auctoritate Regia & Papali instructus, in eam Cathedram
Suam Episcopalem Theodfordo transtulit. Caenobium
Etiam adjecit, & cum amplis reditibus
Ditasset, Sexaginta Monachis Benedictinis ad divina
In Ecclesia sua celebrandi replevit. Quos postea
Henricus VIII Anno Regni XXX in Decanum &
Capitulum transmutavit. Tandem cum hunc
Episcopatum XXIX annos tenuisset,
XI. Kal. Aug. A. Dni. MCXIX. vita quam optime Egerat
Defunctus exuvias carnis suae in spem Felicis Resurrectionis Hic Reposuit
Hoc Monumentum nuperae Rebellionis rabie
Dirutum, Restituerunt Decanus & Capitulum hujus
Ecclesiae A. Dni MDCLXXXII.*

I am indebted to my friend The Rev. J. F. Williams, F.S.A., Vice-President of the society for the following translation :

" Sacred to the memory of
HERBERT DE LOZINGA
Bishop and founder of this church

who was born at Oximin in Normandy, then in the Monastery of Fécamp he devoted himself to piety and learning of which priory through his own merits he became Prior. In A.D. 1087 on the death of William the Conqueror, he was brought to England by William Rufus and taken into the Council.

In the same year he was made abbot of Ramsey, and three years later bishop of this diocese.

Under Henry I he became Chancellor, and carried through two legations to the Pope in the best possible manner.

Under both kings he exercised the wisest counsel in the state, and in the church was the wisest of bishops, especially in his diocese, of which he was always mindful, and the help that he obtained through the favour of the kings he spent among his own flock in furthering goodness.

He founded hospitals and convents in many parts of Norfolk and Suffolk, and built churches at Lynn, Yarmouth, Elmham and many other places.

But his most praiseworthy monument is this our cathedral, of which he laid the first foundation stone in A.D. 1096.

Then, invested with Royal and Papal authority, he transferred the bishopric from Thetford to that Cathedral, and attached a convent to it, which he enriched with ample rents and furnished it with 60 Benedictine monks to celebrate divine service, who afterwards in the 30th year of Henry VIII were transformed into a Dean and Chapter.

At length, when he had held the bishopric for 29 years, he departed this life 11 Kal. August A.D. 1119, in hope of a happy resurrection.

The Dean and Chapter in A.D. 1682 restored this monument destroyed by the fury of the late rebellion."

This ledger once formed the top of a table tomb which was erected by Humphrey Prideaux, Canon and later Dean of Norwich, in 1682. Of this tomb we know a good deal and it is still with us, though its component parts are in different places.

Yet the founder of the Cathedral, Bishop Herbert de Losinga, died on 11 August 1119, and we know that an impressive tomb was erected. The presumption is that it was built over the grave soon after his death though the first actual evidence is that of the "Registrum Primum." This fascinating chronicle, which has been edited and transcribed by Dr. Saunders and published by the Norfolk Record Society in 1939, is now generally believed to have been written by Bartholomew de Cotton about the year 1290, that is some 171 years after Bishop Herbert's death. Nevertheless, it is our earliest written evidence of the tomb and the reference is as follows :

" The aforesaid Bishop Herbert died, a man through all things Catholic leaving behind him in his works an eternal memory of his name and to the grief of all his colleagues. He was buried in that episcopal Church, which he had placed on a firm footing and had enriched with possessions, books and ornaments

of different kinds, before the high altar in a sarcophagus (sarcophago) worthy of the burial of such a man. He passed in the year of our Lord 1119 in the 29th year of his pontificate, on the 11th of the Kalends of August."

Our first task is to see if we can find anything about this sarcophagus. When was it erected and when destroyed? To these questions we may add a third: where is this original tomb now?

The one event in the history of the successive tombs which have marked our Founder's grave about which we have abundant information is the erection of the 1682 tomb by Prideaux. What marked the spot prior to 1682 and why was it thought necessary to build a fresh monument? As to this necessity a letter published by the Camden Society in 1876 (Proceedings, pp. 121, 122) and addressed to John Ellis by Prideaux on 26 December 1681, gives us the reason. It reads:

"Ye defect of bookes in this place makes me trouble you, for I have occasion to be informed herein, for ye truth is, our founder's monument being defaced in the late wars I am again restoring it and would gladly be informed in those particulars in order to the contriving of a new inscription."

Sir Thomas Browne on pages 10 and 11 of his "Repertorium" (1712) tells us a little more.

"In the Choir towards the high Altar, and below the Ascents, there is an old Tomb, which hath been generally said to have been the Monument of Bishop William Herbert, Founder of the Church, and commonly known by the Name of the Founder's Tomb. This was above an Ell high; but when the Pulpit, in the late Confusion, was placed at the Pillar, where Bishop Overall's Monument now is, and the Aldermen's Seats were at the East End, and the Mayor's Seat in the middle at the high Altar, the height of the Tomb being a Hindrance unto the People, it was taken down to such a Lowness as it now remains in."

Although the "Repertorium" was not published till 1712, it is distinctly stated on the title page that it was "countinued from the year 1680." Browne, therefore, is writing of the tomb as he knew it, the remnants of the once splendid tomb "an Ell high" destroyed by the Puritans, or, to be more exact, during the Commonwealth. Happily for us, John Weever in his *Antient Funeral Monuments* (1631) quotes the inscription on the Founder's Tomb as he saw it. I quote from page 517 of the 1767 edition of Weever:

*"Inclytus Herbertus iacet hic ut pista nardus
Virtutem redolens floribus et meritis
A quo fundatus locus est hic, edificatus
Ingenti studio, nec modico precio.
Vir fuit hic magnus probitate suavis ut agnus
Vita conspicuus, dogmate precipuus.
Sobrius et castus prudens et episcopus almus,
Pollens concilio, clarus in officio.
Quem . . . undecimas Iulio promente kalendas
Abstulit ultima fors, et rapuit cita mors.
Pro quo qui transit supplex orate memor sis
Ut sit et saties, alma Dei facies."*

Was this inscription on the original tomb erected (presumably) soon after the Bishop's death in 1119 and mentioned in the "Registrum"? Surely not! Inscriptions on such tombs are hardly to be found prior to the fifteenth century, nor does the wording read like an early inscription. It seems hard to believe that this can possibly have been the "sarcophagus worthy" of the "Registrum."

The *Consuetudinis Ecclesie Norwicensis* (c. 1257-65) in the library of Corpus Christi College, Cambridge, an edition of which has been edited by Mr. J. B. L. Tolhurst for the Henry Bradshaw Society and parts of which are quoted by Blomfield, refers to the Founder's Tomb:

"On the vigil of St. Mary Magdalen, immediately after service, a pall was laid over the founder's tomb and a wax taper lighted up at the head, and another at the feet of the tomb, which were kept burning that day and night; and then four wax tapers were lighted up and kept burning the next day and night, and the day following, till after high mass, which was then celebrated for his soul, and those of his family: and then the four tapers were to be put out, and the other two to burn there till after compline was said, and then they were put out and the tomb uncovered."

All this reads as if it refers to a sarcophagus worthy of the Founder rather than the tomb mentioned by Weever.

In fact it seems almost certain that, at some time between 1290 and 1631, the original tomb had been supplanted by a second and, since this second contained a long inscription, we may presume that it was not older than the fifteenth century. My friend Mr. Arthur Whittingham, formerly surveyor of the cathedral, suggests that we may presume that the tomb with the inscription was erected after the fire of 1461 had destroyed a former tomb. But when this was done what happened to the original sarcophagus?

It was my old friend Sir Alfred Clapham, then President of the Society of Antiquaries, who suggested that the effigy of the Norman Bishop now built into the window above what is called the "Bishop's Door" in the north wall of the north transept might be nothing more or less than the lid of the stone coffin in which the remains of Bishop Herbert de Losinga were buried. He believed this effigy might be, in fact, the "sarcophagus worthy of the burial of such a man." With the aid of a ladder we examined the effigy very carefully and, eventually, Sir Alfred gave it as his opinion that it was, indeed, the lid or top of the original tomb. It is certain that the effigy is of the early twelfth century. The ornamental columns proclaim as much. Moreover, the fact of the left hand holding a crozier whilst the right is raised in blessing proclaims the Bishop. Moreover, it will be seen that the whole stone is slightly tapered towards the base exactly as we should expect in a stone coffin lid of the period. But how did it get to its present position? In an age which showed scant respect to the architecture of its forebears how did this figure escape being broken up when the more elaborate tomb replaced it? We do not know. Mr. Arthur Whittingham points out that Bishop Wakering, who died in 1425, built a covered way from the north transept to the palace and the roof line of this may still be traced crossing the niche. However, we may presume that the effigy was in its present position prior to 1425. It was rediscovered during repair work carried out in the

seventeenth century, for Sir Thomas Browne, on page 25 of the *Repertorium* writes :

" Upon the outside of the End of the North Cross Isle, there is a Statue of an old Person ; which, being formerly covered and obscured by Plaister and Mortar over it, was discovered upon the late Reparation, or whitening of that End of the Isle. This may probably be the Statue of Bishop Richard Nicks, or the blind Bishop ; for he built the Isle or that Part thereof ; and also the Roof, where his Arms are to be seen. A Chevron between three Leopards Heads Gules."

Now with all due respect to the finest prose stylist our country has ever produced, that effigy cannot possibly be that of a Bishop who died in 1535 and who, in any case, is buried in the magnificent chapel which bears his name in the south of the Nave. Nor, needless to say, did Nykke build the north transept or any part of it save the vault which, as Browne says, does feature his coat of arms.

But, if Sir Alfred is right, and few would question his prodigious knowledge of the architecture of this period, then not only does Norwich still possess the original effigy of its founder's tomb but it possesses the earliest tomb effigy of a Bishop in England and the second oldest tomb effigy in the country ; possibly even the oldest. And this is no little boast for a cathedral which, as cathedrals go, is not very rich in monuments.

Most tombs of this early period, if they had stone coffins, were covered with a massive stone lid on which was carved a long cross, sometimes with a certain amount of elaboration. Good examples exist in the stone coffins preserved in the north walk of the ambulatory of the cathedral. According to Mrs. A. Esdaile in *Monuments in English Churches* (S.P.C.K.) " It is not until the twelfth century that we find the beginnings of commemorative sculpture. Once introduced and the dim effigies of early abbots in Westminster cloisters carved on the actual grave-slab are perhaps the earliest in England." Here, then, was a possible parallel to our effigy and, a possible rival I got into touch with my friend, Mr. Lawrence Tanner, V.P.S.A., keeper of the Archives of Westminster Abbey. He informed me that the names carved in the last century on the effigies were wrong and that they were in fact Abbot Laurence 1173, Abbot Gilbert Crispin 1117, and Abbot Humez 1222. Of these it is Abbot Gilbert that interests us, for his date, 1117, is within two years of the death of Bishop de Losinga.

These three tombs may be seen on the floor of the South Walk of the Westminster Abbey Cloisters and adjoining the south wall. Other tombs of Abbots are there but only these three have effigies or " images." Fleet says of Abbot Gilbert Crispin or " Gislebert " : " He is buried in the southern portion of the cloister at the feet of Abbot Vitalis, in a marble tomb with an image of him above." "*Sepultusque est in australi parte claustrum ad pedes abbatis Vitalis praedicti, in tumba marmorea cum imagine ipsius supercomposita.*" (Fleet's *History of Westminster Abbey*, 1420-65, Ed. Dean Armitage Robinson, 1909).

The photograph, which is reproduced by kind permission of the National Buildings Record, shows Abbot Gilbert with a crozier in his right hand. The date of this tomb must surely be of considerable interest to us at Norwich, for it

lies between this and the effigy of Losinga as to which can fairly lay claim to be the earliest effigy tomb in England. Mr. Tanner states that Pearce, in his *Monks of Westminster*, checked the dates of the Abbots very carefully and states that Gilbert died in 1117. On the other hand the Royal Commission on Historical Monuments in their Inventory Volume on Westminster Abbey gives the date as 1121. If this is true it would seem that we, at Norwich, possess the oldest effigy tomb in the country. On the other hand, Mr. Tanner writes: "I think that this is a mistake. Pearce in his *Monks of Westminster*, who checked all these dates very carefully, gives 1117. I have always understood that this is the earliest effigy in England, but it is exceedingly interesting to hear that it is run so close by the effigy of Losinga."

We must now turn to a detailed examination of the Norwich effigy. The semi-circular arch which forms the top of the effigy is, obviously, of later date and was presumably added to make the effigy fit the blocked Norman window. No doubt the original top was square. On the other hand the twisted Norman columns at each side have their capitals level with the shoulders of the figure. But why is there no mitre? This is, indeed, an interesting point.

An eleventh-century MS. in the British Museum depicts St. Dunstan fully vested but wearing a low cap with ribbons or infulae falling behind it. On the other hand, the mitre of St. Thomas of Canterbury (1170), which still exists, is very much in the modern style. That Abbot Gilbert wears no mitre is not surprising for, though the Abbot of St. Augustine's Canterbury was granted the right to wear the mitre in 1061, Flete states that Abbot Laurence, 1176, the very next effigy to Gilbert, was the first Abbot of Westminster to obtain from the Pope "the privilege of mitre and ring." Thus, the fact that Losinga wears no mitre is not a matter that need trouble us. He is vested in full Eucharistic vestments, an elaborate amice, somewhat mutilated on the left, and a very full chasuble. At the bottom of this may be seen the dalmatic which was worn, with the tunicle, by Bishops when celebrating. The dalmatic is, of course, the peculiar vestment of the deacon and the tunicle that of the sub-deacon. The Lincoln Pontifical explains that these vestments were worn by the Bishop to intimate that the lower orders were all included in the episcopate. The magnificent effigy of Bishop Goldwell to the south of the presbytery is one of the finest instances of the full vestments of a Bishop and that of Losinga is the earliest instance of the full vestments being shown on an effigy. The stole is very plainly shown extending down right below the chasuble, an instance of the fullness of the vestments of this period. It is a little difficult to make out the maniple on the hand grasping the crozier, for the hand itself is sadly mutilated. Below the chasuble can be seen the ends of the long narrow stole hanging over the albe. This is a good deal shorter than is customary to-day, but then the medieval cassock was also much shorter than the modern, just as the surplice was longer. Finally, two very large feet in great clumsy boots complete the effigy with the exception of the pastoral staff. The top portion of the shaft and much of the actual crook is missing, though the curved end of the crook can be seen in the right corner. It is interesting to note that Abbot Gilbert also holds a staff: the staff is a much more ancient sign of dignity than the mitre. Isodore of Seville,

writing as early as 610, says that "a staff is given to a Bishop when he is consecrated." In England, the Pontifical of Egbert, Archbishop of York in 732, contains the words:

"Receive this Staff of the Pastoral Office, and be thou raging in the correction of vices, in wrath keeping judgment without wrath; in wrath remember mercy."

Thus the "Old Person" "upon the end of the North cross Isle" noticed by Sir Thomas Browne turns out to be a very interesting Old Person indeed.

We have already seen that there is reason to believe that when the original tomb effigy was moved, it was superseded by something more elaborate, something around which the rites described in *Consuetudinis Ecclesie Norwicensis* were enacted. It is all but certain that the tomb bearing the inscription quoted by Weever cannot have been older than the fifteenth century; I believe that it was the third to mark the Founder's grave. Be that as it may, as we have already seen, we have certain evidence that it was destroyed during the great rebellion. We must now turn to the tomb erected by Humphrey Prideaux. And here we leave conjecture and deduction, however well-founded, and come to recorded facts. We have already quoted Prideaux's letter to John Ellis of 26 December 1681, asking for information which would guide him in the composition of the present inscription.

Norfolk historians are indebted to my friend and our past president, Mr. R. W. Ketton-Cremer, for his excellent little work on Humphrey Prideaux. He was installed as a Residentiary Canon in 1681. It is greatly to the credit of this contentious man that, almost at once, he seems to have devoted himself to the proper commemoration of the Founder. The new tomb was finished in 1682 and I am indebted to the Sacrist, Canon E. A. Parr, for his discovery in the "Extraordinaria" of the Audit of 1683, of this entry:

"To Mr. Brigstock his bill for the Founder's new tomb £30."

Now although the Chapter of 1681 did not go quite as far as Mr. Sapsea in *Edwin Drood* they were, after all, paying "To Mr. Brigstock his bill for the Founder's new tomb £30" and they did not see why their munificence should go unrecorded. They arranged, therefore, for all their coats of arms to be carved on the sides of the tomb. In the library of the Society of Antiquaries at Burlington House is preserved an interesting sepia drawing of this tomb dated 18 June 1708 (see plate 6).

At the west end are the arms of the diocese. Here the shield is surmounted by a mitre which, as the drawing of the full tomb shows, was a separate piece of carving and projected some inches from the shield. At the other, the east end, are the arms of John Sharpe, the Dean, whilst, on the north side of the table tomb are, from east to west, the arms of Joseph Loveland, Nathaniel Hodges and Humphrey Prideaux. On the south side of the tomb are the arms of William Smith, William Hawkins and Richard Kidder.

These arms, which are carefully noted in the third volume of the 1806 edition of *Blomefield*, page 626, give us a fascinating little glimpse of the sort of people who constituted the Chapter of an English Cathedral after the Restoration and we will now examine them in detail, bearing in mind the Society of Antiquaries' drawing.

Of the diocesan arms little need be said here.

Dean Sharpe's arms are a pheon in a bordure torteauxy impaling, as is always the custom with a Dean, the Cathedral arms : argent a cross sable. John Sharpe was born at Bradford in 1644 and was the son of a tradesman who, through the influence of Sir Heneage Finch, became Archdeacon of Berkshire and, in 1676, Canon of Norwich. The same year that Prideaux became a Canon he became Dean. He was a Chaplain to Charles II and continued in office under James II. A sermon of his attacking Popery led to the King's demanding of the Bishop of London that Sharpe should be inhibited in that diocese. Sharpe tried to remonstrate with the monarch who refused to listen to him, with the result that he retired from court-life to his Deanery at Norwich. He was back in London in 1687, however, and, in August 1688, caused a stir by drawing up a number of reasons for refusing to read the King's declaration for liberty of conscience. On 5 November of that year William of Orange landed at Torbay and, in December, James abdicated. In spite, however, of his treatment by James II Sharpe showed distinct signs of loyalty to his sovereign for, when preaching before William of Orange on 27 January 1689, and before the convention on 30 January, he boldly prayed for King James. I suggest that that was the act of a brave and resolute man. It is the more surprising that he not only retained his Deanery but, later in the same year, did not scruple to accept William's offer of the Deanery of Canterbury. Here he remained till, on 5 July 1691, he was consecrated Archbishop of York. He died, as was suitable to a prelate who had lived into the eighteenth century, at Bath in 1714.

The three boars' heads coupé are the arms of Joseph Loveland, M.A. He occupied the first Canonry or prebend and the now defunct chancellorship. It may be mentioned here that the modern distinction between canons in Cathedrals of the New Foundation and Prebendaries in the Old was quite unknown until the nineteenth century, both titles being interchangeable, as an examination of the ledger stones in the Cathedral will show. Canon Loveland, then, occupied the first prebend. He was installed 7 August 1660, and was in fact one of the original members of the restored foundation after its long abeyance during the Great Rebellion. He was also rector of Wimpole in Cambridgeshire and a prebendary of York. He died on 20 May 1695, in the 92nd year of his age and you may see his grave between the second and third pillars in the north aisle of the Nave.

The next arms, on a chevron between three cross crosslets, three mullets, are those of Canon Nathaniel Hodges, M.A. He occupied the second prebend and was the treasurer. He was installed on 2 May 1673. He had, as well, a stall in Gloucester Cathedral and was chaplain to the Earl of Shaftesbury when Lord High Chancellor. He was a member of Christ Church, Oxford, serving as University Proctor in 1666. He died on 28 August 1700, aged 66, and is buried between the ninth and tenth pillars of the north aisle of the Nave. The stone has now been removed.

The final arms on the north side of the tomb are those of Humphrey Prideaux himself. On a chevron, a mullet, in chief a label of three. I will not presume

to do more than to give the bare facts about the life of this interesting but irascible dignitary for our chairman has written an excellent account of him. For the sake of completeness, however, it should be stated that he was born at Padstow in Cornwall on 3 May 1648, educated at Westminster and Christ Church, Oxford, B.A. 1672, M.A. 1675. In 1681, he was installed at Norwich in the third Canonry or "Precentor's prebend"; on 15 August, took his B.D. On 15 November of the same year he became Vicar of Trowse. He became D.D. in 1686 and also rector of Saham Toney and, two years later, Archdeacon of Suffolk. On 8 June 1702, he became Dean and died twenty-two years later on 1 November 1724. He is buried in the north aisle of the Nave between the sixth and seventh pillars.

We turn now to the coats of arms on the south side of the tomb. The first is the simple device of a cross saltire embattled. This is the coat of William Smith, S.T.P. (as the D.D. degree of Cambridge was then abridged). He was a Norfolk man, born at Paston and educated at Corpus Christi College, Cambridge. He was installed into the fourth canon or prebend on 18 October 1670. Blomefield reminds us of the interesting and forgotten fact that this fourth canonry also carried with it the office of Archdeacon of the Cathedral Church. Such a position has a still existing parallel at Westminster where one of the Canons is also Archdeacon of Westminster Abbey. William Smith was also vicar of Mendlesham and rector of Cotton and Harleston.

Next comes the arms of Richard Kidder, S.T.P., a fesse between three crescents. After Sharpe, Kidder is, perhaps, the most interesting member of the Chapter. He was born in Suffolk about 1630, entered Emmanuel College, Cambridge in 1649, B.A. 1652, M.A. 1656. The following year he was elected to a fellowship and later given the college living of Stanground, Hunts. Having regard to the date we shall see that he was a Puritan and, indeed, refused for a time to conform to the Act of Uniformity of 1662. Eventually he overcame his scruples, was received into the church and accepted from the Earl of Essex the living of Raine in 1664. For ten years he remained in this Essex living devoting himself to Biblical studies and especially to Hebrew. In 1674 he became rector of St. Martin's, Outwich, London, and was installed in the sixth, or Yarmouth, prebend of Norwich on 16 September 1681. His Puritan principles led him to favour the Revolution of 1688 and he quickly gained favour with the new government. He left Norwich, in 1689, for the Deanery of Peterborough and two years later was consecrated Bishop of Bath and Wells, being promoted into the place of the saintly Bishop Ken who refused to take the oath of allegiance to William and Mary, becoming, as so many of the cream of the church did at that time, a nonjuror. Kidder was Boyle lecturer in 1693 and published the text of the lectures in three parts between 1694 and 1700 and the title: *Demonstration of the Messiah.* In 1694, he published *A Commentary on the Five Books of Moses* and seems to have divided his energies between attacking the Jews on the one hand and the Papists on the other. On the night of 27 November 1703, a violent storm raged around the Palace at Wells and a large chimney stack came crashing down right through the ceiling of the Bishop's bedroom, killing him as he lay asleep in bed.

The last of the arms on the tomb are those of William Hawkings, S.T.P. In base wavy, a lion passant in chief three bezants. Hawkings, who had been chaplain to Bishop Reynolds, was installed in the fifth, or Lynn, Prebend on 1 November 1668. He had taken his degree at Oxford, being a Magdalen man. He was also rector of Drayton and Great Cressingham, and according to Blomefield was "some time minister of St. Peter of Mancroft," though his name does not appear in the list of incumbents, Gabriel Wright being the Vicar at this time.

Thus the Founder's Tomb must surely be unique in that it commemorates not only the Founder who died in 1119 but also the Chapter of 1682.

In 1782, J. Sanders of Great Ormond Street published a "View of the Choir of the Cathedral Church of Norwich." In the print (see plate IV) we can see the Founder's table tomb surrounded by iron railings. These railings are mentioned by Blomefield who describes the tomb as "inclosed in an iron pallsade." The print is of interest as illustrating this phase of the monument.

But the print by Le Keux published in Britton's *History and Antiquities of the See and Cathedral Church of Norwich*, 1816, gives a clearer view and the Diocesan arms on the west end are distinctly visible.

A plate of the same view published in Winkle's *Cathedral Churches of England and Wales*, 1838, is remarkable for the fact that the tomb just does not appear at all in any form. A frock-coated gentleman stands where it ought to be and we can only assume that the omission was accidental.

The final chapter of the story begins in 1862, when Dean Pellew determined on a good deal of restoration. He might have done much more harm. What concerns us is that he raised the floor of the presbytery one and a half feet and he demolished the founder's tomb, or to be exact he turned it from a table tomb into a ledger stone. The tomb was pulled down and the ledger slab that surmounted it was set flat in the new floor. Whether or not he had buried the coats-of-arms or what had happened to them was a mystery until, in the summer of 1956, Mr. R. W. Ketton-Cremer called my attention to a passage in Goulburn and Symonds' *The Life and Letters and Sermons of Herbert de Losinga*, 1878. This passage runs: "The arms of Dean Sharpe and the six prebendaries were removed when the tomb was taken down and some of them may still be seen in the gate posts of a canonical house built in 1862."

Only one "canonical house" was built in 1862. When the Rev. James William Lucas Heaviside left his fellowship at Sidney Sussex College to become Canon of Norwich in 1860, he wanted a house with rather more land and gardens than any of the existing canonry houses possessed. Being a man of very considerable means he obtained permission to clear a site east of the Cathedral on which he erected, at prodigious cost, a house which must delight the heart of Mr. Betjeman. No. 57 is, in fact, the "canonical house built in 1862." The contractor went bankrupt but the house went up; so did the gate posts and incorporated in them you may see the coats-of-arms Prideaux placed around the Founder's Tomb. On the west side of the north post are the arms of the Diocese: on the east side those of Joseph Loveland.

On the west side of the south post are the arms of Nathaniel Hodges and on the east side those of William Hawkings.

Plate I.



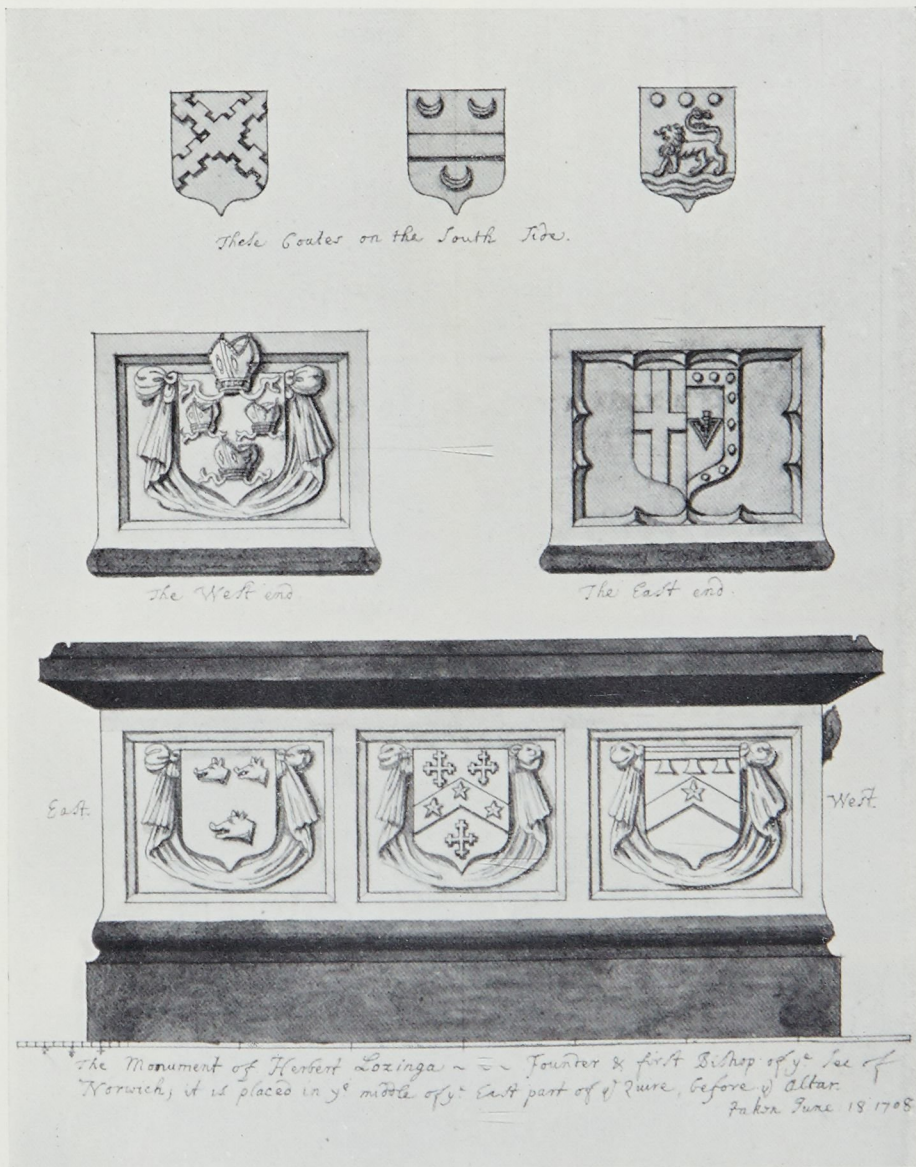
Effigy of Norman Bishop over 'The Bishop's Door.'

Reproduced from People of Medieval Norwich, by C. B. Jewson, by kind permission of the Author.

Plate II.

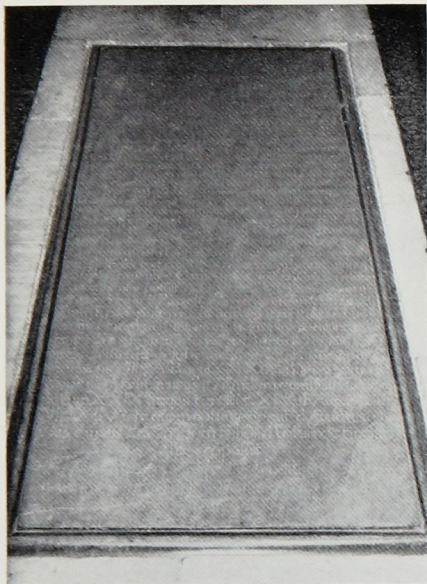


Effigy Tomb of Abbot Gilbert Crispin of Westminster. 1117?

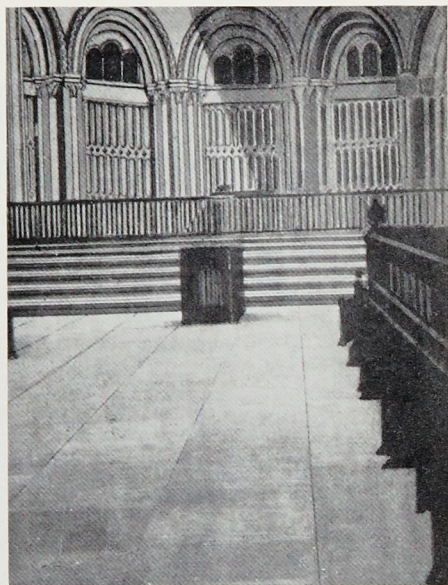


The Founder's Tomb as Prideaux built it in 1682, from a Sepia drawing at the Society of Antiquaries, dated 1708.

Plate IV.



The Tomb today.



The Founder's Tomb as shown in J. Sanders' engraving 1782.

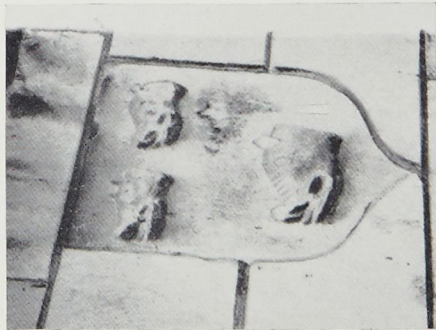


No 57 The Close, showing the gate posts into which the shields from the tomb are built.

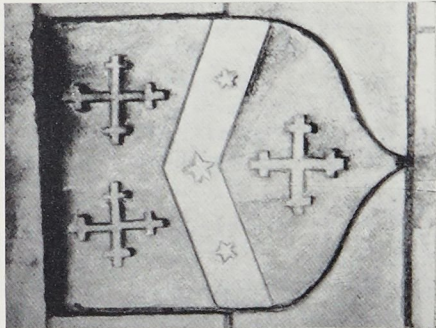
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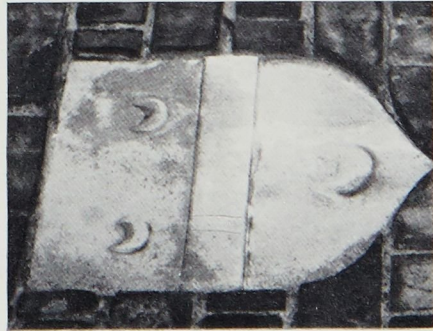
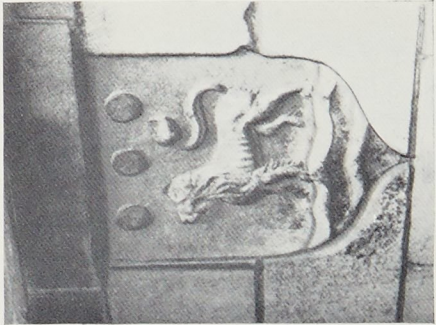
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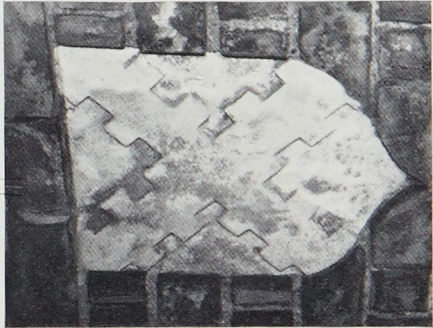
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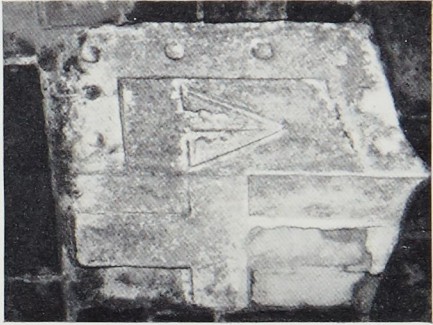
5



6



7



8

Shields now in the gate posts of Number 57 the Close.

1. The Diocese of Norwich. 2. Joseph Loveland. 3. Nathaniel Hodges. 4. William Hawkins.
5. Richard Kidder. 6. Humphrey Prideaux. 7. William Smith. 8. Dean Sharpe impaling the Cathedral.

A little further along the wall to the north is a second small gate. On the north post are, facing west, the arms of Richard Kidder, and facing east those of Humphrey Prideaux.

On the south post are those of William Smith, facing west, and Dean Sharpe, facing East.

In fact, all the coats from Prideaux's Founder's Tomb still exist. The Society of Antiquaries painting shows that they are probably all with mantling except for that of Dean Sharpe. They have now been shorn of this but they are still plainly decipherable.

Thus we bring to an end the story of our Founder's Tomb. In three ways this tomb is unique, that is if the contentions put forward are correct. First, it is the oldest effigy tomb of a Bishop in the country and perhaps the oldest effigy tomb of any kind. Secondly, the 1682 idea of commemorating a Bishop who died in 1119 provides us with a "cameo" of a Chapter in 1682 and, finally, of the five forms this tomb has, at different times, assumed three, its first effigy form, the material of the 1682 form and the present ledger form, are all still extant.