Papers read before the Society on the occasion of the Excursion to Hagbourne, Cholsey, North Moreton, and Wittenham.

HAGBOURNE CHURCH.

By Mr. James Parker.

Hagbourne is one of those places which, by referring to a few charters, we are not only certain of its origin, but we have a general notion of what the name means. The last syllable—bourne—is one which constantly occurs. There is, however, only one place, Pangbourne, on the other side of the hills, ending with that syllable, but there are a good many on the Hagbourne side,—Lambourne, &c. A burne is essentially a stream which is more or less intermittent, and the reason why there are not so many on the northern as on the southern side of the chalk hills, is because the water takes its rise in the greensands which lie at the base of the hills. "Hag" is probably a corruption of some word. I cannot find anything earlier than the 9th and 10th century relating to Hagbourne. In the *Codex Wintoniensis* there are some charters which have been more or less pronounced spurious, that is to say for the purpose for which they were written. They gave lands to the church at Winchester, to which they had no rights. The book was compiled in the 12th century, and it is a copy of older charters, and therefore to archæologists is equally valuable. One of the charters attributes a gift of land by King Alfred to the Bishop of Winchester—land at Ceseldune and at Nether Hurstburne, and also in the place which the inhabitants called Ceolsig (Cholsey), together with two other villulæ or townships belonging to them, and then named Hacca-burna (Hagbourne) and Bœstlesford (the latter retained in Basildon.) That represented that Hagbourne and Basildon were members of the great parish of Cholsey. In the *Codex Wintoniensis* are the boundaries of that piece of land which went by the name of Hacca-burna. The boundaries, however spurious the charter, no doubt represented the names of the places of the 9th century. But they did not depend alone on that particular charter There were two or three others in the Abingdon series, nearly all of which were genuine. The Abingdon Chronicle stated that one hundred hides of land at Bleobyrig (Blewbury) were granted to it by King Edmund in 944, and it described the boundaries to Hacceburn, Haccheborne or Hacce-broc, burn and broc being the same. As to Hacca, I do not attach much importance to it. It was most likely a man's name.

So also, later on, ten manses were granted, and twenty years later the boundaries began and ended with Hacce-broc. Then there is another charter in the Cottonian collection, an original one. Ælfric granted to Wynfled, in Ethelred's time, land at Hœcceburn and at Bradfield. In Domesday Book "burn" is changed into "bourne," and so it was in nearly all cases, which was very natural. Domesday was written in French, "burn" not being familiar to Frenchmen, but "bourne" was. That is how all the "burnes" were changed into "bournes." In Domesday the name is Hacchebourne. It consisted of two manors. We have to deal with the one in which the church was, and it was very easy to see which the manor was. One was held by Walter Fitz Otho, one of the Conqueror's companions, and consisted of ten hides, returned as six and a half; and the other manor, which consisted of fifteen hides, returned as twelve, was held by a certain Rainbald, of Cirencester. Both manors were in the hundred of Blewbury. This Rainbald, of Cirencester, led up to the old story of the church. He held the manor previous to the Conquest. The Survey said, "Rainbald holds it and held it in the time of Edward the Confessor, so that it was not confiscated. We know he was Chancellor to Edward the Confessor, and dean of a rich college of prebendaries at Cirencester. He died in 1117. In 1117 there was a charter showing that Henry founded a monastery at Cirencester. This is what happened. The college consisted of secular canons, and during the 11th or 12th century, as happened in nearly all cases where there were secular canons, regulars were put in their places. It was probably after Rainbald's death that the seculars went out, and it was probably not a new gift, but a charter handing over all the property which Rainbald held as dean to the monks of Cirencester. With regard to the church, I cannot see a single vestige of the 12th century church. It was most likely a small church, and probably exactly the size of the nave, which was rebuilt in the 13th and the aisles in the 15th century. There was generally a door or a window preserved, but in this case the whole seems to have been rebuilt. I cannot tell the exact date of the nave and the arches to the chancel, but I think within ten or twelve years of 1200. There is a good deal of difficulty, because the arches are exceedingly plain. One arch under another was not generally continued after the 12th century. I think we may put them in Richard I.'s time, say 1210. I have a reason for that. The last time I met the society was at St. Alban's. Alexander Necham, of St. Alban's, after his return from France, went to Cirencester, and was Abbot from 1200 to 1215, and this part of the church might be attributed to him. He was just the sort of man who would look after the property of the Abbey, and see that it was rebuilt properly. At any rate, taking one thing with another, some of the features were rather too late for the reign of Richard I., and some too early for that of Henry III; and I think that if we put the time at 1210 we get a fair date. What happened afterwards was an old story. The church was not large enough, and small aisles had been built out without any beauty. In Edward II.'s reign the walls had been broken through and pillars put in, and the

chapels built out. I have not mentioned anything with regard to the second manor. It was given to the Windsors. It was given to Edmund Earl of Cornwall in 1131, but in Edward I.'s reign it was granted to the Windsors, who were connected with the Yorks. There used to be a brass in the north aisle—Joanna York, died 14th of July, 1413, a date which exactly fitted the south aisle, but which was a hundred years too late for the north aisle. The brass has no doubt been removed from the south aisle. There are two or three brasses of the Windsors—Claricia Wyndesore, wife of John Yorke, founder of the chapel in 1403, and Joanna Yorke, founder of the south aisle in 1413. I have no doubt that the eastern part of the south aisle was founded in 1403, and the western part in 1413. Between the two is the tower, the arch of which has probably been re-set, the old stones being used up again. My own impression is that they rebuilt the west aisle of the church, carrying it out a little further, and using up old material. The mouldings are more like the decorated style. The roof (which is of oak) was probably raised about the same time as the tower, and then the clerestory windows were put in.