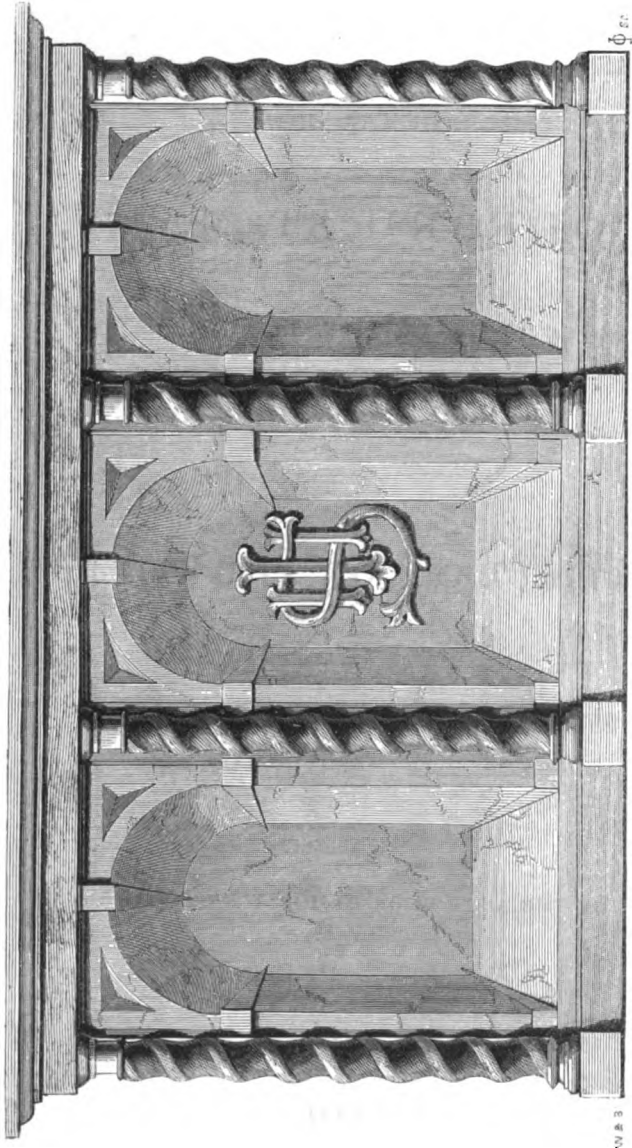






COMMUNION TABLE OF SAINT MARY'S CHURCH, CODFORD WILTS



Length of the Table from North to South six feet. . . . Height and breadth, three feet four inches.

MEMORIALS  
OF  
THE PARISH OF  
CODFORD ST. MARY,  
IN THE COUNTY OF WILTS;  
CONTAINING  
PARTICULARS OF THE CHURCH.



WITH SIX PLATES OF ILLUSTRATION,  
AND SEVERAL ENGRAVINGS ON WOOD.

BY THE AUTHOR OF MEMORIALS OF OXFORD.

OXFORD,

PRINTED BY T. COMBE, FOR THE AUTHOR.

SOLD BY JOHN HENRY PARKER.

MDCCLXIV.

*Gough Adds Pells*





## P R E F A C E.

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**A** NECESSITY having arisen, from an unavoidable accident, of rebuilding the church of my native parish, and the opportunity of enlarging it having consequently presented itself to those who take an interest in the prosperity and extension of our ecclesiastical system, I have been persuaded to undertake the humble task of attempting to collect some few Memorials to accompany the graphic Illustrations here offered to the public. As I advanced, I found the subject growing on my hands, from a natural and perhaps pardonable partiality, and materials began to accumulate respecting the general history of the parish, which I did not in the first instance anticipate. By means of the facilities now afforded to the investigator of documentary evidence, I have procured office copies of several interesting charters preserved among the Tower Records; such as inquisitions post mortem, charters of free warren, licenses of mortmain, and, though last not least, a Gascon patent and charter-roll of 37 and 38th years of Henry the Third, granting a WEEKLY MARKET here on Tuesdays to the then existing lady of the manor. I have also been enabled, by the kind assistance of one high in office in the university, to print an extract from the correspondence of archbishop Laud, respecting the grant of the advowson to

St. John's College in Oxford. Although the more popularly interesting portion of this publication, perhaps, is that which contains illustrations of the CHURCH and its furniture, yet I have interwoven into the work some extraneous matter, not immediately connected with the elucidation of the architectural antiquities of the parish. The latter portion of the work, therefore, will be found to embrace miscellaneous matters of information; but arising in some degree from the nature of the subject. Thus the history of the HERMITAGE, which is mentioned in connection with the church, required some additional explanation. The royal license of mortmain for the foundation of it had indeed appeared already in the original Latin, at the end of the hundred of Heytesbury, in sir R. C. Hoare's work; but the mere English reader will not be the less gratified by an English translation. This is a favorable specimen of the legal forms in use before the expensive and dilatory substitution of local acts of parliament. It will also serve to show, that HERMITS had public duties to perform; and that they were not permitted to retire from the world, and avoid its burthens, at their own will and pleasure, under the pretence of spiritual abstraction.

J. I.

Trinity College,  
1844.

## PAROCHIAL MEMORIALS.

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**I**N that invaluable record, emphatically called Domesday Book, because from its authority in matters relating to real property there lies no appeal, **THREE** places of the name of **COTEFORD** are mentioned; and though sir Richard Colt Hoare, with needless modesty, confesses himself unable to distinguish between **TWO** of them, the evidence which he adduces is quite sufficient to identify each of them. The portion of Osbern Giffard is satisfactorily explained by the continuance of the name of Ashton Giffard, long after his family ceased to have any property in that hamlet; and the discontinuance of its original appellation arises from its annexation to Codford St. Peter, as soon as the church there was built. Hence the importance of the ecclesiastical system;—for **PARISHES**, generally speaking, grew out of **CHURCHES**. Sir Richard himself found no difficulty in identifying each of the existing parishes; which are so contiguous, in the direction of East and West, that the one now appears almost a continuation of the other. Our present Memorial, however, relates more particularly to the church and parish of Codford St. Mary.

This parish, which is in the hundred of Heytesbury, is bounded on the north side by the Chitterns, or Chilterns; on the east by the hundred of Branch and Dole; on the south by the river Wiley; on the west, chiefly, by a brook which separates it from Codford St. Peter. The proprietor of Stockton House has now the lordship of both these manors, together with that of the adjoining parish of Stockton. But as our object at present is, principally, to illustrate the history of the village church, in order to introduce to public notice, and to render more intelligible, the various specimens of its architecture and sculpture, which have been recently discovered, we must content ourselves with a reference to the valuable work of the late sir Richard Colt Hoare, bart., for minute particulars respecting the descent of property; briefly recounting such only as may seem in some way or other, either directly or indirectly, connected with the principal object in view.

It may be worth while to notice, that the resistance of Erlebold, the Saxon thane, who possessed this manor in the reign of Edward the Confessor, if he made any resistance at all, was not such as to occasion the entire oblivion of his name, as stated by sir Richard Hoare, for it is preserved in the Norman Survey. The name appears to be Dano-Saxon or Anglo-Danish in its origin; and is equivalent to the Bold Earl, or Errol the Bold. The Danes being the sworn brothers of the Normans, as they have been also emphatically called the brothers of Englishmen, must naturally have been disposed to make easy and peaceable terms with their new visitors. Hence the

facility, with which duke William of Normandy, after one decisive battle on the coast of Sussex, made himself complete master of the whole country; and triumphing over the descendants of the Alfreds, the Edwards, and the Athelstans, became the principal founder of one of the most powerful dynasties the world ever saw.

After the conquest, the neighbouring downs seem to have attracted the eye of Waleran, the Conqueror's huntsman, who easily procured a grant of the manor; and Albreda, one of the last heiresses of his family, obtained a charter, 37 Henry III., for a weekly MARKET here<sup>a</sup>. In this charter it is denominated Codford Magna, or Great Codford; a distinction which sir Richard C. Hoare considers it to have justly deserved, from comparison with the other places of the same name, as rated in the Domesday Survey. There was also a license of Free Warren granted on the same occasion.

This lady, called Albreda de Boterels, or Botereus, from her second marriage with William de Boterels, carried the manor by her first marriage with sir Oliver de Ing'ham, into his family; from which it passed in a similar manner through a subsequent heiress to the family of Stapleton, or Stapledon; one of whom, Walter de Stapledon, was the celebrated Founder of

<sup>a</sup> "Pro mercatu et feria" is the title by which the charter has been designated; but having obtained a copy of it from the Tower of London, we shall reserve it for the Appendix, or second part of this work: in which also it is intended to insert many other interesting documents.

Exeter College, Oxford; called at first from him Stapledon Hall. He and his brother Richard, so barbarously murdered by a London mob in Cheapside for their defence of the city against the rebellious faction of queen Isabella, are mentioned in the records relating to the parish as having paid a fine of 40*s.* to the crown, 17 Edw. II., for a license to enable them to receive this manor and other property from the Ing'ham family, according to the usual forms of conveyance and settlement.

So early as the 10th year of Edward the First, and often afterwards, particularly in the reign of Edward the Third, the advowson of the CHURCH is mentioned. It passed at the latter period by livery of seisin with two thirds of the manor to Joan, the wife of Roger Le Strange, daughter and heiress of the last Oliver de Ing'ham; a partition of the lands having been made at his death, 18 Edw. III. This lady married, secondly, sir Miles Stapleton of Bedale, in the North Riding of the county of York, and dying a widow, 1 Ric. II., left another sir Miles Stapleton her son and heir, who presented to the church in 1403.

The manor and advowson afterwards belonged to the Harcourts of Stanton-Harcourt in Oxfordshire, till sir Richard Mompesson and sir Francis Dowse in 1612 presented John Mompesson, clerk, to the rectory of the said parish. His initials, with the date of 1622, on the eastern gable of the chancel, were noticed by sir R. C. Hoare; and it is generally considered, that the monument within, inserted originally into the south wall of the chancel, as the

practice frequently was after the Reformation, is of that date or thereabout, and intended for sir Richard Mompesson, knight. After his death, from the confusion of the times, the manor passed into other hands; and the advowson of the rectory was separated from the manor by a grant of it to the Society of St. John's College, in Oxford. They in 1645 presented the celebrated William Creed, afterwards the King's Professor of Divinity there, archdeacon of Wilts, &c. Till this grant took place, which was effected by the assistance of their great benefactor, archbishop Laud, the church was always appendent to the manor. There is a regular mention of it in the Valor of Pope Nicholas, c. 1291, and several portions of the structure prove it to have been in existence at least two hundred years before<sup>b</sup>.

Sir Richard C. Hoare ascribes the monument above mentioned to John Mompesson, the rector; but it appears too elaborate for an ecclesiastic at that period: and, as the advowson passed into the possession of St. John's College on his death in 1645, and the manor into another family, it is much more probable, that he had erected this monument to his relative and patron before the commencement of the civil wars: for such a work is not likely to have been executed after the year 1645. He enjoyed the rectory about 33 years.

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Part of the south wall of the church having fallen down from decay in June 1843, whilst a labourer was

<sup>b</sup> See the accompanying Plates.

employed in removing the rubbish which had accumulated for ages, a liberal subscription was commenced to enable the parishioners to embrace this opportunity of enlarging it by an additional aisle, to meet the demands of an increasing population.

In carrying this plan into execution, under the able superintendence of Mr. Wyatt, the diocesan architect, it was deemed necessary to take down the greater portion of the old structure to the foundation, with the exception of the tower, and a part of the chancel.

During the progress of the work, a considerable quantity of the earliest and most interesting Norman sculpture has been discovered; hitherto rendered invisible, either by being overwhelmed with successive coats of thick plaster and whitewash, or by being imbedded in the walls in an inverted position amidst other materials, in the ordinary repairs and alterations which had been made at various intervals in the several parts of the edifice.

The arch which divided the nave from the chancel exhibited, on examination, one extraordinary feature among others:—it was originally circular, but had been converted into a pointed one; about the time, perhaps, when the circular arch began to be universally exploded, and the pointed one to be systematically adopted<sup>c</sup>. Accordingly, even the demi-

<sup>c</sup> Since this paragraph was printed, I have observed a note in Mr. Cotman's Normandy, in which a similar process is suspected to have taken place in the arches which support the tower, and divide the nave, in the church of the Holy Trinity at Caen. Some of the capitals of the columns there also have rams sculptured on them, like those found in Codford church. In both cases these rams appear in bold relief on the *angles* of the capitals; which



columns, which were attached to the old piers, instead of assuming decidedly demi-cylindrical forms, were brought forward to a point in front; like several other examples of that period; the astragals also being made to correspond. In other respects these additions partook more of the classical and revived Roman manner than the original semi-Saxon or debased Roman work. The former exhibited bold capitals, with volutes, broad, but not deep; accompanied with astragal, torus, and plinth, of a more scientific appearance. The latter seemed to be constructed after no precise model: the capitals and bases being long and narrow; the mouldings more few and simple; but the sculptured devices on the capitals and architraves more fanciful, more grotesque, more symbolical, more typical. Thus we find the Eshcol, or cluster of grapes, the emblem of the fertility of the promised land, the heavenly Canaan; the type of Him who is compared to a fruitful vine, and whose kingdom is described as the vineyard of the Lord of Hosts. The Lion couchant on a broken capital reminds us of the typical kingdom of Judah, according to the declaration of the dying patriarch, "Judah is a lion's whelp—he *couched* as a lion, and as an old lion, who shall rouse him up," &c. Hence Christ is called the "Lion of Judah." In allusion to the sacrifices of young rams upon the altar, rams of Nebaioth, &c. so frequently mentioned, and the

might lead a herald to suspect, that they were not intended for sacred symbols, but that they were allusive to the name of the architect, one of the INGELRAMS of Normandy. See Whittington's Essay, and Felibien's Lives of Architects, &c. The works of Sauros, a Greek sculptor, in the same manner, are known by a *lizard* carved on the marble, in allusion to his name. But the allusions in modern heraldry are frequently fanciful in the extreme.

typical ram caught in a thicket by his horns, the resemblance of this animal's horn seems to have been introduced as a significant emblem of the great Christian system of redemption by means of a vicarious sacrifice—"Agnus Dei qui tollit peccata mundi <sup>d</sup>."

The method adopted in the conversion of the circular arch into a pointed one was the most simple and obvious imaginable; and is worthy of observation.

Three demi-columns, or half cylinders, were prepared, with their capitals and bases; one larger in the centre, and the other two smaller at the sides; embellished with three corresponding annulets about the middle of each; serving at the same time by their additional weight and pressure to resist more effectually the thrust of the pier behind:—and, as if this were not enough, these demi-columns were not bonded in, but appeared leaning against the pier a little inward at the base, and outward at the spring of the arch:—they therefore supported the archivolt of the pointed arch without interfering with the construction of the original circular one, till the sweep of the former approached toward the crown of the latter, when it became necessary to cut it and remould it to an elevated angle. The lower parts of the circular arch were visible at some distance, behind the pointed one, on removing the rubble and mortar between them. Upon the whole it was clear, that

<sup>d</sup> Since this account was written, several heads of young rams, &c. have been found on fragments of capitals or corbels, beautifully sculptured on the angles. But as a few specimens of imperfect fragments had been previously selected for the lithographer, these have been omitted. See the preceding note. One of the devices appears to have been a young bullock, or winged ox, probably intended for the usual symbol of St. Luke.

breadth had been more contemplated than height by the first architect, and by the second the reverse.

These various operations were so skilfully conducted as to occasion very little disturbance to the original work; and to the surprise of all, when a load of plaster and whitewash was removed, in the late alterations, the finely sculptured architrave of the present Norman arch was found almost entire.

On the removal of the whitewash it was also found, that the flat surfaces of the archivolt had been sprinkled in fresco with a darkish red colour, and partially enriched with a kind of running scrollwork of the same or similar material<sup>e</sup>. It is much to be regretted that of the several grotesquely carved masques, or corbels, heads of dragons, the *ιερά ζώα*, or winged symbols of the evangelists, and other fragments of ancient sculpture, discovered in taking down the old walls for the purpose of rebuilding and enlarging the church, the greater part were too much mutilated to be accurately defined<sup>f</sup>.

Evidences of the prevalent taste of succeeding periods were observable in different parts of the edifice: the hagioscope, the confessional, the roodloft, the ambry, and more than one piscina. There is also reason to suspect that the chancel was not without its appropriate sedilia; as at West Codford, and in several other churches in the neighbourhood; but they were probably removed early in the 17th century to make room for the Mompesson monument.

<sup>e</sup> There seems little reason to doubt, that this *sprinkling* was coeval with the arch itself. See the scriptural references in Cruden's Concordance under the word SPRINKLING, SPRINKLE, &c.

<sup>f</sup> See a few specimens in the accompanying Plates.

HAVING procured some drawings by an ingenious artist to illustrate the state and condition of the old church, soon after the late accident happened to it, it may be convenient to add here some explanatory particulars respecting it.

The ground plan, as will be seen by a reference to the Plates N<sup>o</sup>. I. and N<sup>o</sup>. II., consisted of a nave and chancel, both without aisles; a pronaos, or porch; and a tower at the western extremity. The structure will not be considered the less interesting, it is presumed, because it presents to the view a variety of styles. Thus, on the south side are the remains of three Decorated or transition windows, of two lights each, with a doorway walled up in the chancel, whilst the east window affords a fair specimen of what is called, in contradistinction to the former, the Perpendicular style. This window, as we generally find in small churches of the period, has three lights, divided by two plain mullions, and without transoms. Three smaller compartments of corresponding character, finished with bold trefoil work, terminate the upper part of the window; the arch of which is more obtusely pointed than those of the nave. All these windows appeared to have been inserted in the old walls long after their original construction; and it is remarkable, that one very long and narrow lancet window, with plain chamfered jambs, was found quite perfect on the north side of the chancel. This has been again inserted in the new wall, and a corresponding one has been judiciously added to it by the architect, instead of the modern square window which was there before.

The porch and the tower were the latest portions of

the fabric; if we except a sort of dormer window, seen in the etching, introduced as usual in modern days to give additional light to the singing gallery. The tower has been deemed strong and substantial enough to be safely left untouched; except at its north-east angle, where it meets the wall of the nave. Here a firmer buttress has been properly constructed, in order to resist the thrust of the arch in the interior, and to balance the new work on the south side. The tower consists of three stories, rising from a base about twelve feet square. Its height, exclusive of the battlements, is equivalent to about three diameters of the base. The belfry windows are of very plain masonry; and the mullions and tracery of the large west window over the doorway, whatever they were, had been long since destroyed; a perpendicular post of oak, and a cross-beam or transom of the same material, being substituted for the stone mullions. As the dimensions and form of this window, however, seemed to correspond sufficiently with that at the east end of the chancel, the mullions and tracery have been restored in general accordance with the design of the latter window.

The nave, the chancel, and the porch, seem to have shared together the same spoliation; having been equally dismantled of their characteristic crosses at the termination of the gables.

The belfry now contains only THREE bells; though it appears from the return made to the Commissioners of Edward the Sixth, respecting church goods, that at that time there were FOUR. The cup or chalice of eight ounces, there mentioned, has been preserved to this day; though much worn, and in bad condition.

It appears to be as old as the reign of Henry the Sixth. The stem is elegantly formed, as well as the cup itself, and appears to have been partly gilt.

The buttresses at the east end of the chancel, as well as those at the west end of the tower, are placed diagonally at the several angles, and consist of two stages only. The lateral buttresses, few in number, placed at right angles to the wall, have been strengthened and enlarged, and some new ones added, in strict accordance with the old work.

“On entering a church through the porch,” says Mr. Bloxam, “on the north or south side, we sometimes perceive on the right of the door, at a convenient height from the ground, often beneath a niche, and partly projecting from the wall, a stone basin: this was the stoup, or receptacle for holy water, called also the *aspersorium*, into which each Catholic dipped his finger and crossed himself, when passing the threshold of the sacred edifice.” The south porch of the old church at East Codford, as we have seen, was found on examination to have such an *aspersorium* as is here described, under a plain niche and chamfered canopy; which had been studiously walled up, and concealed by plaster and white-wash, lest it should haply minister to superstition. “The custom of aspersion at the church door,” continues Mr. Bloxam, “appears to have been derived from an ancient usage of the heathen Romans; amongst whom, according to Sozomen, the priest was accustomed to sprinkle such as entered into a temple with moist branches of olive.” This stone appendage is admitted to have been by no means general; a moveable vessel of metal being sometimes provided

for the purpose, and “a *stope of lede* for the holy water at the church door” occurs in ancient inventories of church goods<sup>b</sup>.

The porch itself was anciently used for a variety of religious rites; for before the Reformation considerable portions of the matrimonial and baptismal services, and also of that relating to the churching of women, were here performed; and these are shewn in the rubric of the manual or service book, according to the use of Sarum; containing those and other occasional offices<sup>i</sup>. That marriages were solemnized in the porch, or at the church door, in the 14th century, that is, about 500 years since, we have the contemporary authority of Chaucer for believing; who introduces the wife of Bath saying:—

“Husbondes at the chirche dore have I had five.”

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Having entered the church, the FONT is the first thing that usually attracts our attention. It is sometimes the only remnant of antiquity to be found, and in primitive times was an object of the highest importance; fountains, wells, and baptisteries being occasionally consecrated and used for the conversion of heathens where no churches existed. The FONT at Codford stood nearly opposite to the south porch, toward the west end of the nave. Though stripped of its lead, and of plain design, it is probably coeval at least with the second Norman arch; having the astragal and torus, &c. The diameter of the cup is nearly three feet. Its stem is a short column.

<sup>b</sup> See “The Principles of Gothic Ecclesiastical Architecture elucidated, &c. by Matthew Holbeche Bloxam, London, p. 100.

<sup>i</sup> Ibidem, p. 101.

The other furniture within is of various periods. The Font alone is ancient; and occupies, under the new arrangement, as nearly as possible, its original position.

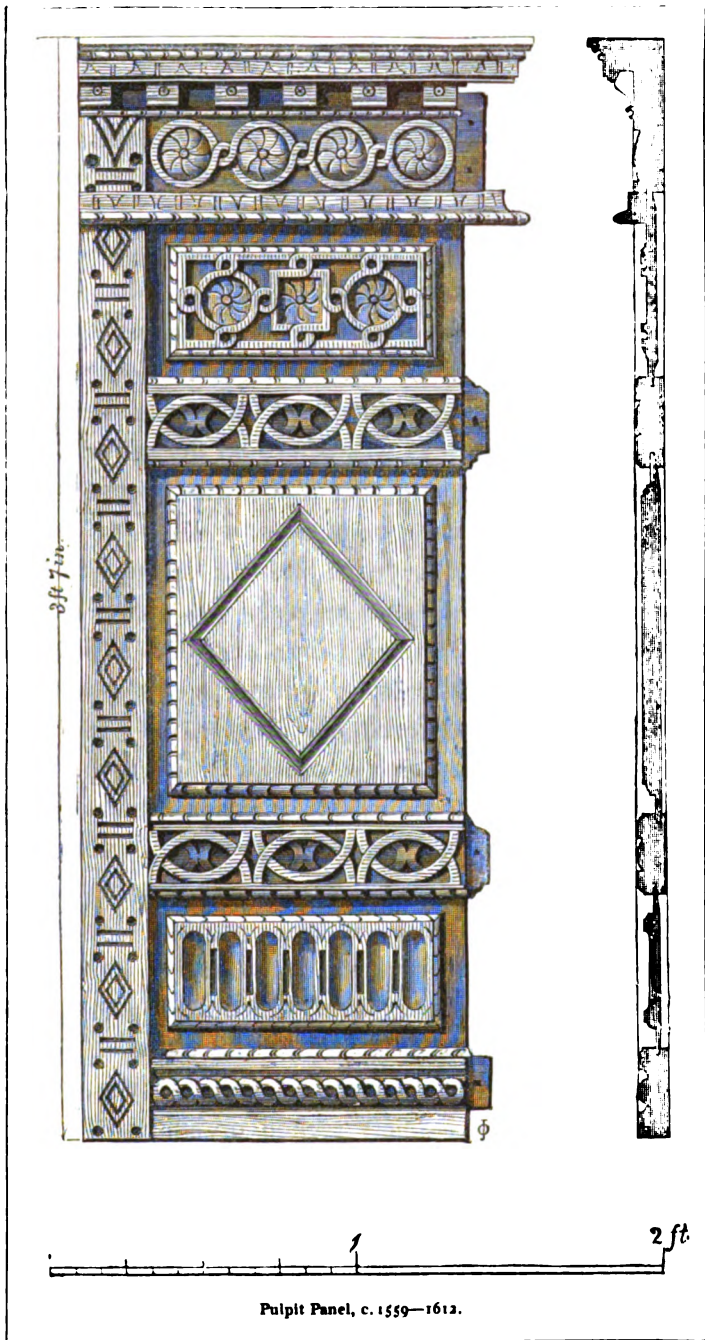
The PULPIT is of one age, and the Communion-table of another;—both modern; but they are the genuine productions of the most ingenious and eminent artists of their respective times—for it should be remembered, that art is of every age and every clime.

The panels of the PULPIT are richly carved in oak, and in high preservation. Of one of these, which is fresher than the rest, from being let into the wall, we have given an engraving on wood by Mr. Jewitt. It is probably of the age of James I.

The history of the COMMUNION-TABLE is rather curious and interesting.

The interior of St. Mary's church in Oxford being found in a disgraceful state after the termination of the reign of the puritans, Dr. Ralph Bathurst, President of Trinity college, and Dean of Wells, who was Vice-Chancellor soon after the Restoration, gave 300*l.* towards fitting it up in a decent manner for the University sermons. Sir Christopher Wren superintended the work. Among other articles of oak carving was a pulpit, which, in consequence of the alterations lately made in the interior of that church, by the kindness of a Fellow of Merton College came into the possession of the Author, who has availed himself of a suggestion of the Rev. T. Miles of Stockton, by converting it into a communion-table. The old pulpit of St. Mary's was a hexagon; and the five panels, exclusive of the door, have been here used. The body was supported by six twisted columns, according to





the manner then in use. The best portions of these have been therefore preserved to adorn our TABLE. For, though such twisted columns have been often made the subjects of fastidious and perhaps superficial criticism, they have a sort of conventional authority in sacred edifices from the time of Solomon; for which reasons may be given of a reconдите nature.

The place selected for the Pulpit is now on the north side of the nave, near the Norman arch, which has been judged most convenient in consequence of the enlargement of the church on the opposite side by an additional aisle. It was before on the south side.

Whether in our churches there was ever any one uniform place for the pulpit, may be doubted. From a passage of Godwin, de Præsulibus, it appears that the pulpit of the cathedral at Wells was in the middle of the nave in his time<sup>k</sup>. The situation of the old stone pulpit of St. Mary's, in Oxford, is supposed to be indicated by a sculptured bust still visible, and projecting from the pier against which it was placed. This elevation was anciently called by various names; such as Ambo, Pulpitum, Suggestum, Tribunal, Analogium, Lectorium, Bema, Pyrgus, &c. There is no authority for the modern innovation of two elevations on opposite sides: but in the upper part in primitive times were two steps; one higher, from which the Gospel was read, another lower, from which the Epistle. From the latter also sermons were addressed to the people, and many things publicly recited or exhibited; such as the absolutions by bishops of notorious offenders, royal proclamations, diplomatic ordinances, and coro-

<sup>k</sup> P. 381. Ed. Richardson, folio, Cambridge, 1743.

nations<sup>1</sup>. There is a remarkably curious specimen of a stone pulpit remaining at Berwick St. James in this county and neighbourhood. This also is placed in the middle of the nave, and on the north side. It is, however, inconveniently small, and not now used. There is a neat engraving of it in sir R. C. Hoare's Wiltshire, in a miscellaneous plate.

<sup>1</sup> See the *Lexicon Ecclesiasticum* of J. A. Schmidt, Helmstadt, 4to, 1712, and the authorities in the margin: a very useful work; from which, in these days of ecclesiastical research and controversy, it may not be altogether unprofitable to extract the following summary of the history of sermons, or homilies, addressed to the people:—

The definition of a sermon (*concio*) is: A sacred oration which an ecclesiastical orator delivers in a sacred edifice (temple) to the edification of a Christian assembly. According to St. Ambrose, as we collect from his 14th Epistle to Marcellinus, it was called a Tract, (*tractatus*<sup>a</sup>), sometimes a Disputation<sup>b</sup>, because the preachers were obliged to discuss points of controversy against heretics. It was also termed Doctrine; because the true doctrine of faith and manners was to be conspicuous therein. Then came the more common and popular appellations of Homily, Sermon, Lecture, Discourse, Address. *Locutio* and *Adlocutio* were used by Latin writers: the latter being a classical allusion to the *Adlocutio* of the Roman emperors addressed to their armies, as represented often on the reverses of their coins. Homilies are of the highest authority<sup>c</sup>. In the infancy of the church, and during times of persecution, the faithful were assembled by a formal admonition from the bishops or deacons; but in the succeeding ages of peace and prosperity they were collected together at the appointed times and seasons by the use of bells and other methods of public notification. Before the sermon some portion of holy scripture was always read; from which the argument of the sermon was developed. This was generally indicated to the audience by the preacher himself at the very commencement of his discourse.

<sup>a</sup> So Hieron. Ep. 65.

<sup>b</sup> August. Tractat. 89 in *Evang. Johann.*

<sup>c</sup> The homilies of St. Chrysostom are the most celebrated. Alcuin collected homilies on the gospels by command of Charlemagne; and many Anglo-Saxon homilies are still extant.

Occasionally, notice was given for several days, or for a considerable time before, of the passages of scripture to be discussed <sup>d</sup>. Sometimes, in the case of an extemporaneous oration on some pressing emergency, the subject was such as occurred to the preacher on his first opening of the sacred volume <sup>e</sup>. At the commencement there was a general form of words adopted; such as, "Blessed be God," &c.; and at the end an invocation of the Holy Trinity; a deprecation of the wrath of God, a petition for mercy, for glory and happiness world without end, &c. Sometimes the compositions were prepared by one person and delivered by another. Sometimes a notary public, like a modern reporter, committed the discourse to writing.

The place, whence sermons were delivered, was always an elevated one, for many reasons; but the locality varied. In the 4th century we find Gregory Nazianzen preaching before 150 bishops from the choir of his church at Constantinople. At that early period sermons were generally delivered by bishops, either from their episcopal thrones, or from the steps of the altar; but it is clear from Sozomen, who wrote in the 5th century, that sermons were preached from an ambo, or pulpit, to which there was an ascent by steps, *extra chorum*, on the outside of the chancel or choir. In the early ages of the church sermons were chiefly delivered on Sundays and festivals, episcopal natiivities, anniversaries, dedications of churches and altars, the eves of great festivals, at particular times and seasons, such as Lent, and the Easter week. At length many sermons were preached on the same day, in the same church, sometimes by different preachers, sometimes by the same, sitting or standing, according to the custom of the church. For additional information, if wanted, the reader is referred to Bernardinus Ferrarius, *De Ritu sacrarum Ecclesiæ veteris sive Catholicæ Concionum*. Ultraject. 1692. 8°. See also authorities in marg. *Lex. Ecclesiast.* too numerous to be repeated here.

<sup>d</sup> Chrysost. Hom. 3. de Lazar. Id. Hom. 10. in cap. 1. Evang. Johann.

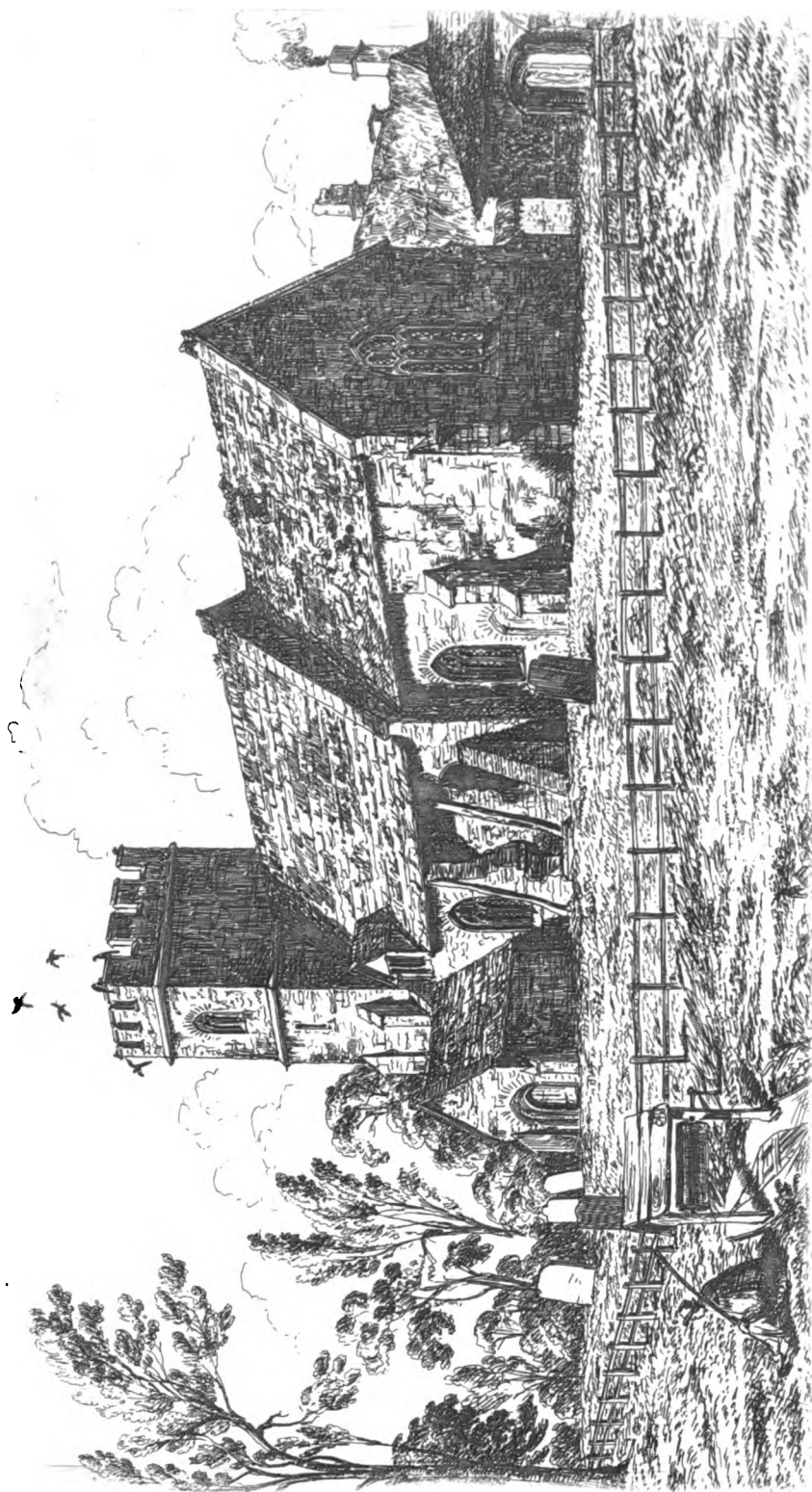
<sup>e</sup> August. Serm. 63. de verbis Dom. in Evang. Johann.

**EXPLANATION OF THE  
PLATES.**

## EXPLANATION OF THE PLATES.

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N<sup>o</sup>. I. The etching here given shows the exterior of the church, from the south east, as it appeared soon after the fall of a part of the south wall of the nave. The chasm occasioned by this catastrophe is seen between the two pieces of timber which prop the wall-plate of the roof. A little beyond is a modern splay buttress of brick, forming a scalene triangle reaching almost to the roof; supposed to have been added a long time since as a temporary contrivance to prevent the fall of the wall, in consequence of its being hollowed out in the inside, first to receive the staircase of the roodloft, and then the pulpit. Two very good windows on the right and left, of decorated or transition character, have been preserved. So also has the east window of three lights. The humble structure in the background is the school-room; beyond which is an old part of the farm house belonging to the lord of the manor. As there is no tradition or document to lead to the conclusion that this was ever much used as a manorial residence, it is strongly suspected to have been the site of



Sketch of Goodford St. Mary's Church, White, previous to the Alterations





the HERMITAGE; to which two acres of land were attached in what was then called Crouchland. The boundaries are still discernible from some aged yew trees eastward of the church, and a deep and hollow trench above, on the brow of the declivity called Grove Hill, now filled with underwood<sup>a</sup>. CROUCH is known to be synonymous in some cases with crux, or cross. Thus Crouch Street is Cross-street; Crouch Hill is Cross-hill; where a cross perhaps formerly stood. The Crutched Friars were so called because they wore a cross embroidered on their upper garments, &c. Crouchland, therefore, may have a similar derivation; though the family name of Crouch is also common in the old registers. These observations, combined with the circumstances stated above, may serve to decide the locality of the hermitage, and its endowment of two acres of land for the support of the renewed or newly constructed chapel of the Holy Cross, and the habitable buildings thereunto attached, according to the charter of Edward the Second. Of this a translation is given in the Appendix.

The new aisle is on the south side of the church, as shewn in the next etching, N<sup>o</sup>. II.

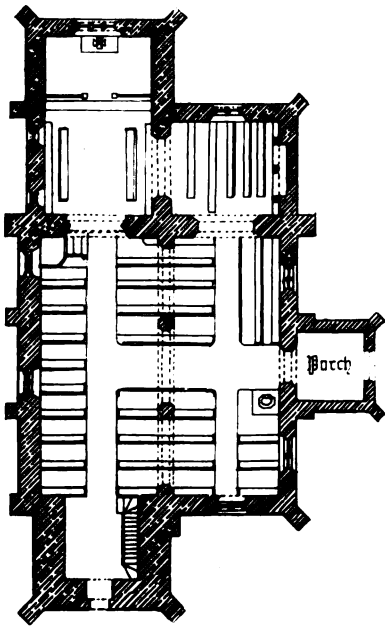
<sup>a</sup> In an Inquisition, P. M. 10. Ed. I. (1282), mention is made of a piece of land called "Court close;" the courts being still held at the manor farm adjoining. Another close, called Whitclose, or the sacred enclosure, because it led to the church, was divided from the other in the memory of persons now living; though the two together now make a park-like appearance. In the same Inquisition the advowson of the church is said to have belonged to Oliver de Ingham, the first of that name, which was then valued at *twenty shillings per annum*, the arable land at *6d per acre*.

N<sup>o</sup>. II. This etching exhibits the church in its altered and enlarged state, as viewed from the south east. The tower is the only part which remains nearly as it was. The upper part of the gable of the chancel, with its side walls, has been taken down and rebuilt with better materials; and a new aisle has been added on the south side of the nave extending from the south-east angle of the tower to the middle of the chancel wall. The new porch, which retains for the most part the style and character of the old one, with some of the identical materials, is brought forward almost to the centre of the new aisle, and flanked with diagonal buttresses to correspond with those at the east and west ends of the church.

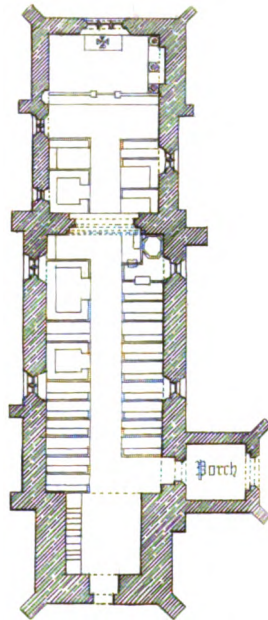
To this view are annexed two ground plans: one of the old church, with the pewing, as it stood before the late accident which led to the alterations now made; the other, exhibiting the new arrangement of the seats, with the position of the porch as attached to the new aisle: the latter being divided from the nave by two octangular columns, and two demi-columns attached to the piers at each end, which support three handsome and lofty pointed arches, nearly corresponding in height with that which separates the nave from the chancel. In this plan the Mompesson monument is represented in a recess near the extremity of the south aisle, to which place it has been deemed desirable to remove it from the south side of the chancel, where it formerly stood. This arrangement has not only restored the chancel to its original size and proportions, but afforded room for a Communion table of no common dimensions; the history of which, being connected with associations rendering it a very interesting as well as unique and novel specimen of church furniture, has already been given in a preceding part of these Memorials.



Church of St. Mary's Church Cadford showing the Alterations



Ground Plan showing the Alterations.



Ground Plan previous to Alterations

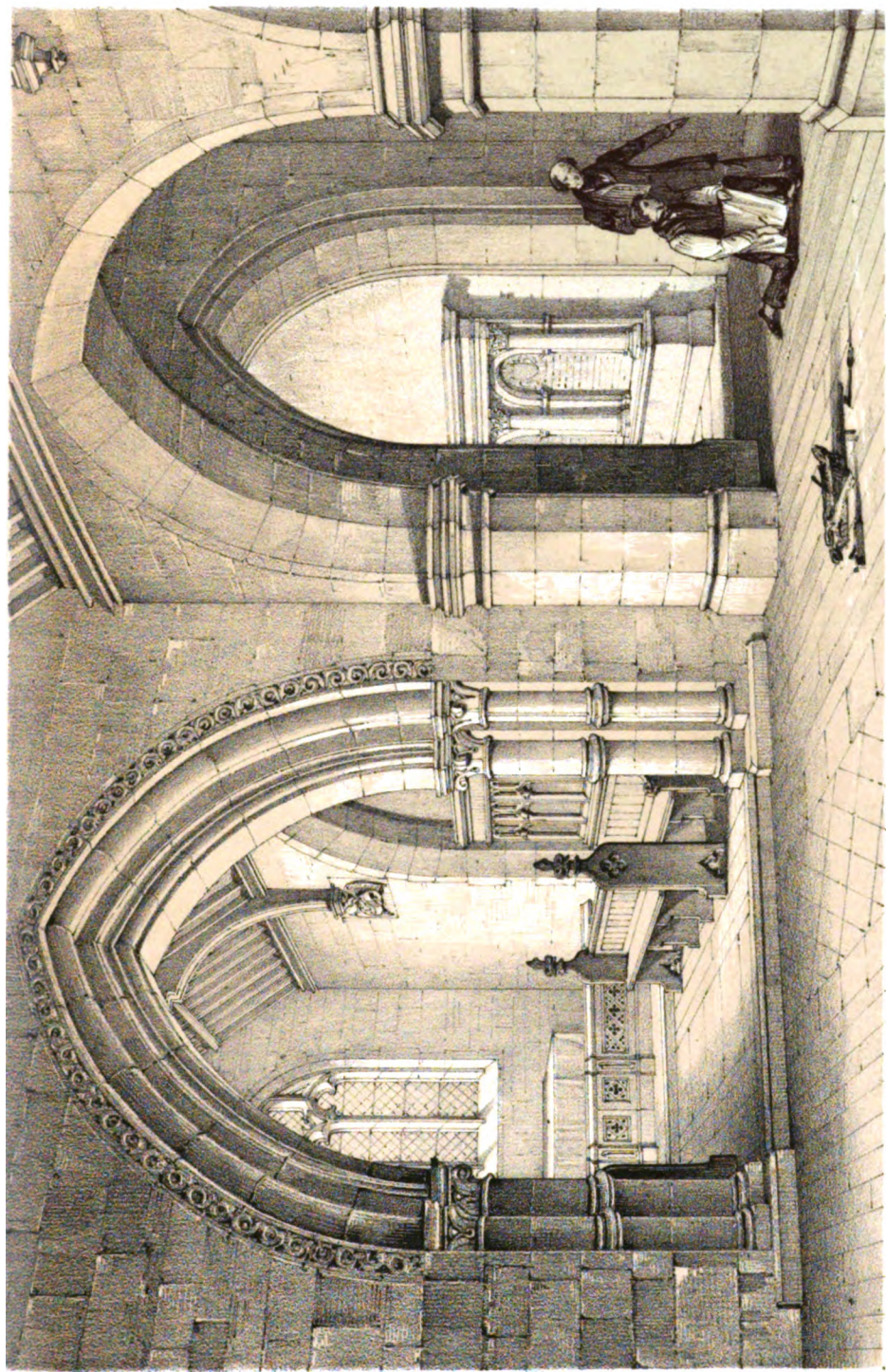
Scale. x 0 x xx xxx ft





N<sup>o</sup>. III. This perspective view of the interior of the church, looking eastward, displays to advantage the second Norman arch, as now restored, which divides the nave from the chancel. This arch was for centuries so covered with plaster and whitewash, and otherwise disfigured, that its beauty was unheeded, and its existence almost unknown. The peculiarly interesting and elaborate ornament constituting the enrichment of the architrave, which cannot be surpassed, was completely covered by the trowel and brush of the village plasterer, till recently developed.

That part of the arch which faces the chancel, to which the more finished part at the junction of the nave was attached, is of plainer and ruder work, but contains specimens of sculpture belonging to an earlier period, and not less interesting to the architectural student; as will appear on a comparison of the details in a succeeding N<sup>o</sup>. In the mean time the spectator is requested to notice the triple annulets, the capitals, and the bases of these columns, the first and second gradatorium of the chancel, the benches, the side screen, the roof, and the east window, with the altar and communion rails below, all in elegant simplicity. In an adjoining recess, on the south side, serving as a sacristy, at the end of the new aisle, is seen the Mompesson monument; to which we have already alluded, and of which more hereafter may perhaps be stated. The whole has a pleasing effect.



Architect & Mason, West - G. G. Burg, 1874

Architect & Mason, West - G. G. Burg, 1874

Sketch of the interior, showing Altarion.

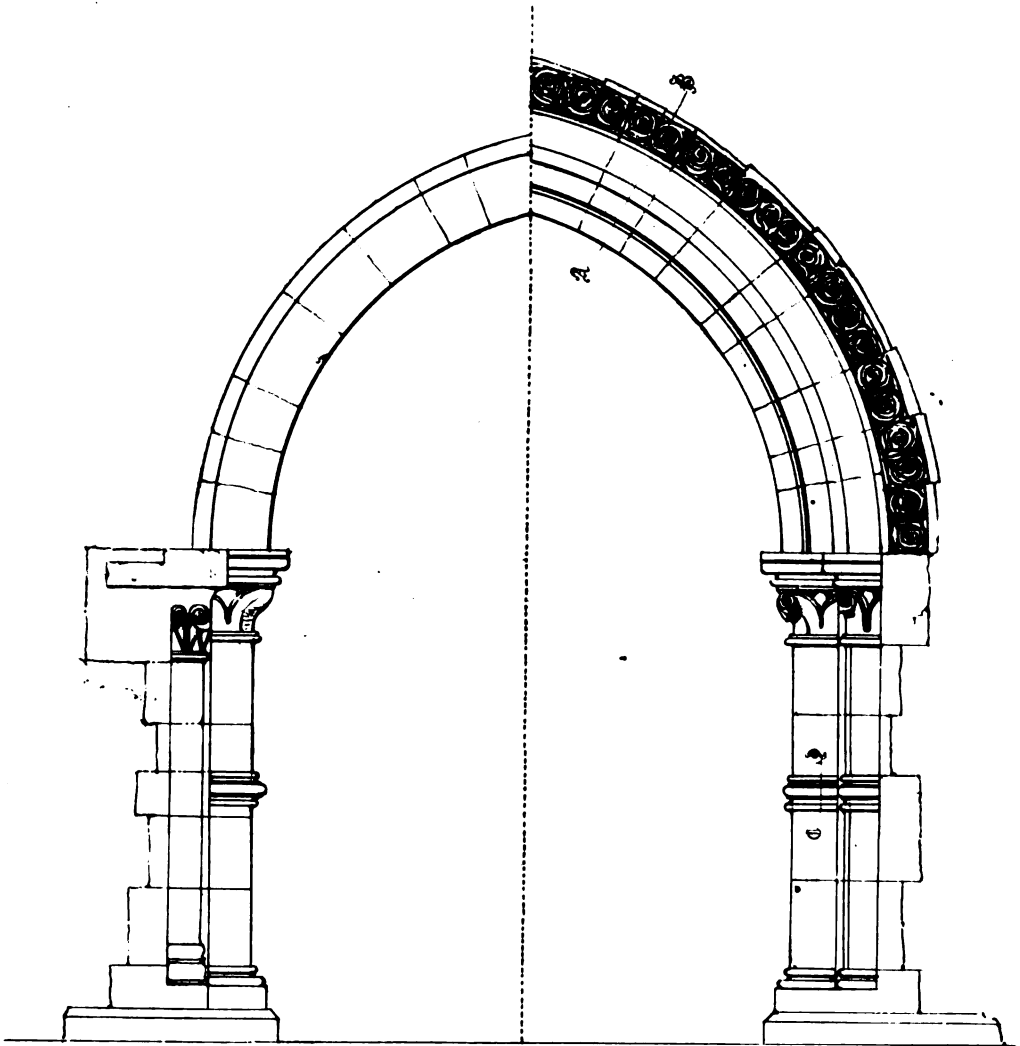






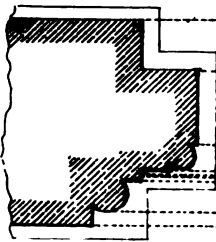
N<sup>o</sup>. IV. This plate exhibits a double elevation of the chancel arch, with corresponding plans below; one half representing the more ancient part of the south pier facing the chancel, and the other that part of the same pier which is viewed from the nave, as described in a preceding number. In the second plan the pointed fronts of the demi-columns, to which allusion has been made in the letter-press description of them, are clearly defined. In the older specimens of columns facing the chancel, as seen in each plan, there is no appearance of this point; the form being perfectly cylindrical. The difference also observable in the impost, capital, and base, is very striking. Below is given a geometrical scale of proportion.

Plans and Elevations of Chancel Arch.

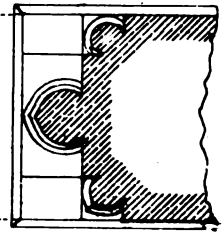


Elevation of South Pier  
Viewed from the Chancel.

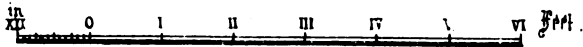
Elevation of South Pier.  
Viewed from the Nave.



Plan of Arch Buildings and  
projection of Coping on Pier.



Plan of Jamb on So. Pier.

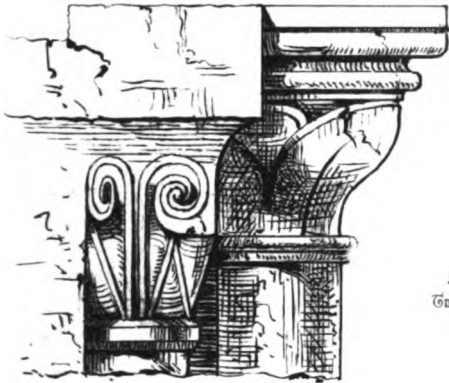






N<sup>o</sup>. V. This plate exhibits a satisfactory arrangement of the details of the chancel arch drawn to a considerable scale, which is given below. Here the mouldings, capitals, and bases of the north pier, as well as those of the south, are given at large, with their sections and elevations. This plate serves also to explain more fully some portions of the preceding one, with the letters of reference. The difference in the two styles of workmanship in these details is very remarkable and obvious; though only observable on the side facing the chancel.

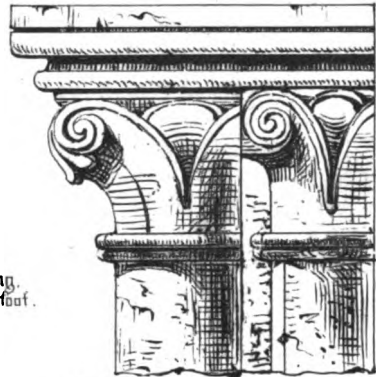
In order to form a correct idea of the new work introduced into the nave and chancel, as well as of the construction of the additional aisle on the south side, the reader is referred to the Plate, N<sup>o</sup>. III. One of the three arches separating the nave from the side aisle is there seen to advantage; and, though the new work is not in strict accordance with the earlier part of the fabric, yet the general effect is pleasing. The limited nature of the funds suggested the necessity of economy; and therefore a plain and substantial style was adopted by the architect, rather than an elaborate and ornamental one.



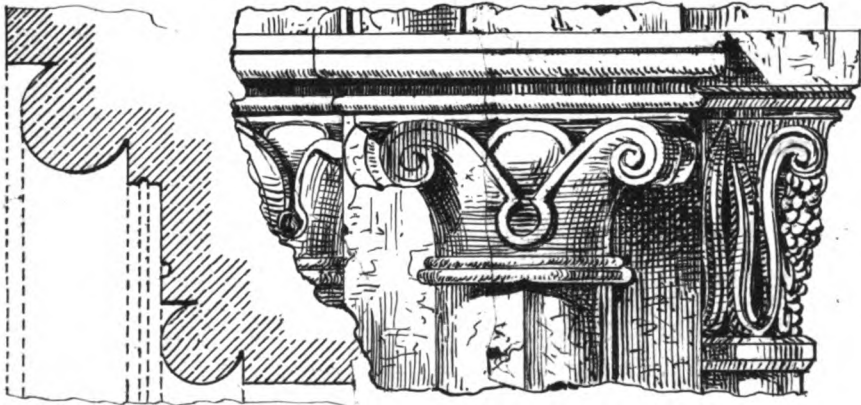
Caps of Supporting Piers facing Chancel.



Astragal Molding.  
On the Scale of 24 into a foot.

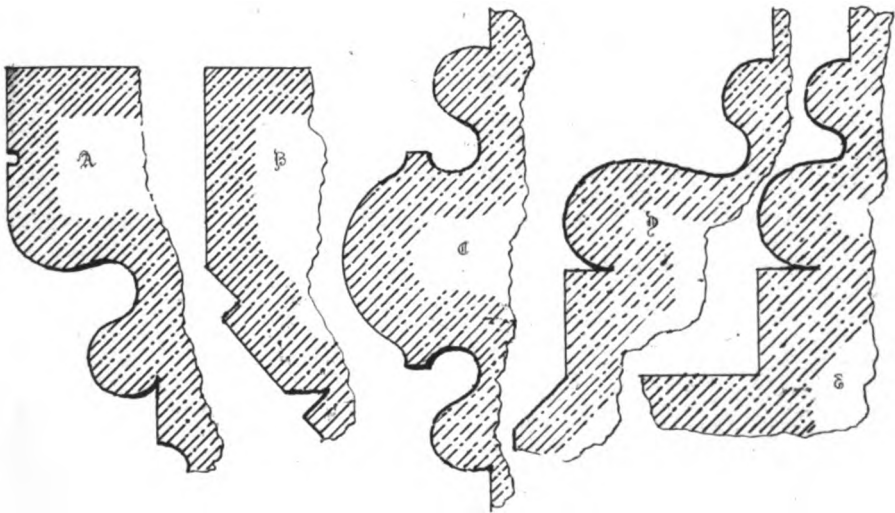


Caps of Supporting Piers facing Nave.



Section of Arch Moldings.  
on line A & Pl. IV.

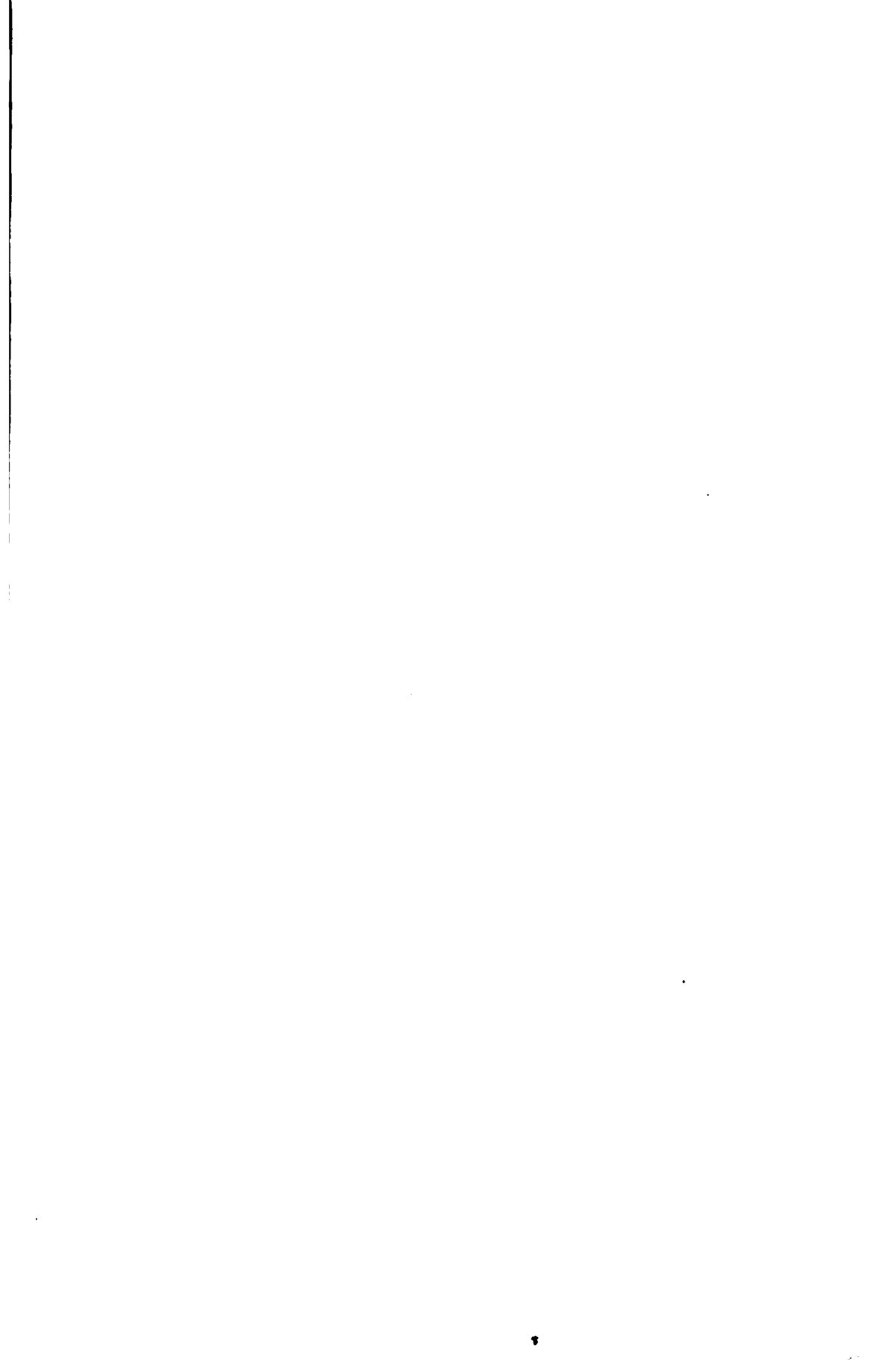
Elevation of Caps of Supporting Piers.  
Looking Chancel.



Scale applying to the III Elevations and Sections of Arch Moldings. in feet.







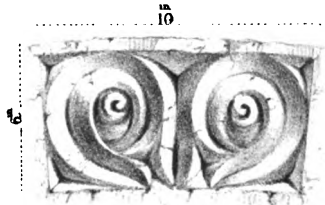
N<sup>o</sup>. VI. This plate contains sketches of some curious fragments of sculpture, found imbedded in the walls. There were many other specimens equally curious and extraordinary, but too much injured and mutilated to admit of being accurately copied. The two grotesque heads, or masques, seem intended by the Norman sculptor as caricatures of the Saxon adherents of king Stephen; if not of king Stephen himself; the population of this southern district, headed by the bishops and barons, having chiefly espoused the cause of the empress against Stephen. The other head, accordingly, placed in strong contrast, may be supposed to represent the young prince Henry, her son; who by an arrangement made between the contending parties, about A. D. 1140, was to succeed to the throne on the death of Stephen, which happened in the year 1154. The lion couchant, on this supposition, instead of having a sacred and scriptural meaning, such as was before intimated, may be significant of royalty reclining in peace, after the fatigues of war<sup>a</sup>; an interpretation fortified by the fleur de lis of France and the star of Anjou represented below; to both which Henry had pretensions from matrimonial unions, as suggested by sceptres and batons interlaced in saltier by an annulet, or ring, immediately beneath the sleeping lion. It should be remembered, that the most ingenious portion, if not the whole science of heraldry, and the *termes de blazon*, came originally from France; and this perhaps is one of the earliest instances.

The ornament sketched in the centre of this plate, which is repeated with so good an effect round the outer architrave of the chancel arch, as now restored, probably had the same reconдите meaning as the rest.

<sup>a</sup> This position of the royal animal is less common in heraldry and sculpture than any other. A lion couchant has been noticed in the church of St. Sampson at Cricklade, and there is one on a seal engraved in the new History of Salisbury. The latter is under the crowned head of Edward the First, between two rude representations of the cathedral; which are so far important and interesting, as proving that the spire was then in existence, or at least a part of the original design, and not a later addition, as some modern theorists have advanced; though it may have been repaired or nearly rebuilt since.

No<sup>s</sup> I II III & IV. Fragments, found built up in the Walls.

PLATE VI.



Ornament, round the Chancel Arch.





## A P P E N D I X.

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Nº. I. The HAGIOSCOPE.—The term “hagioscope” has been frequently used of late to denote a certain aperture occasionally seen in our old churches, unless where it has been walled up, either on one or both sides of the wall dividing the nave from the chancel. The name is legitimately derived “Græco fonte,” and aptly enough indicates the use to which it seems to have been applied. For, when the laity were excluded from the chancel by two solid piers and a chancel door, it was natural that there should be a desire of contriving some method of seeing the process of the sacred rites and ceremonies which were performed in the sanctuary. Both the word and the thing signified, nevertheless, may be decidedly pronounced to be of little authority. Nothing can produce a worse effect than such an open slope in a wall. The plain and rude manner also in which the work has generally been executed, is a presumptive proof of its modern growth. At Codford it had been square, but was filled up with some random masonry of flints and mortar. At Stockton are two satisfactory examples of the hagioscope. How long they may remain is uncertain. At Marcham, in Berkshire, were several; but they have lately disappeared in consequence of the enlargement of the church. So also has the roodloft, which consisted of a large and ugly gallery.

As there are some persons, who will have this kind of aperture in the walls of our old churches to have been a Confessional; supposing that no early church could have been complete without one; it may be worth while to examine the subject in this point of view. It is possible, indeed, that the same aperture might be used by the priest in the chancel for the purpose of hearing confessions, which was found so convenient to the congregation in the side chapels or side aisles and pews to hear and see what was going on during the celebration of high mass, or other great solemnities, which were conducted by the priesthood alone. But all such apertures, we suspect, for whatever purpose intended, are comparatively modern; as this in Codford church assuredly was.

Though the subject of auricular confession may be a painful one to discuss, it appears to have been an ecclesiastical abuse naturally arising in process of time from the doctrine of public penance, as it was considered a previous and necessary step before the sinner could be admitted to the sacrament of the holy communion. The abuse consisted in making that private, or auricular, between the priest and the communicant, which was intended in primitive times to be a public profession or confession of faith, before many witnesses: and the word "scrift" in Saxon for confession, seems to imply that there was originally some *written* testimony given on the occasion—as in the case of the lepers cleansed under the Jewish Theocracy. But the corruption may be traced to a very remote period. It appears from a Dano-Saxon Book of Devotion of the time of king Canute, belonging to Ch. Ch. Canterbury, that CONFESSION of sins was then made

to GOD, and not to MAN ; for the following is a literal version of such a confession : “ O almighty God, and righteous, and of souls the physician mildheartiest, guilty I confess to THEE all my sins that I have wrought.” Wanley’s Cat. 294. See, on the same subject, pp. 111, 145, 182, 195, 197, 221, 243, 246, 269 ; where the forms are occasionally given, and instructions also for confession of sins. In the Cott. MS. TIB. A. 3.—of the time of king Edgar, probably, as his figure appears there among the embellishments of the volume,—the order of confession is said to be that of St. Jerome, “ *Coram Deo et coram sacerdote*”—before God and the priest. The form of prayer commences thus : “ *Præveniat hunc famulum tuum quæsumus, Domine, misericordia tua, ut omnes iniquitates eius celeri indulgentia deleantur per,*” &c. After this—says the rubric in Saxon—let him arise in humble mood to his confession (SCRIFTE) and then first say—“ I believe in the Lord, High Father, of all things the Governor, and in the Son, and in the Holy Ghost ; and I believe in life after death ; and I believe in the resurrection in the day of doom.” And in the conclusion, though the priest is besought to bear WITNESS to the sinner in the day of doom, that the Devil may have no power over him, &c. the form thus terminates : “ So may the LORD help me, who liveth and reigneth ever without end. Amen.” V. Wanl. Catal. p. 195, 6. The whole resolves itself into a public confession of faith in the penitent, according to some *written* or prescribed form, and a general reliance on the mercy of God, which the priests were to attest by their presence :—all derived from the Jewish Theocracy.

N<sup>o</sup>. II. The **ROODLOFT**.—Though there were traces of a roodloft in the old church at Codford, it formed no part of the original design ; the Norman pillars being ruthlessly half cut through to receive the timber framework which supported it, whilst the south wall of the nave was unscrupulously endangered by hollowing out a great portion of it to receive the staircase necessary to form an ascent to it. When the roodloft was removed, after the Reformation, as ministering to superstition, the pulpit was partly fixed in this cavity, the wall badly repaired and filled up with rubble ; and, to make things worse, the tracery of the adjoining window, being considered as old-fashioned, was almost entirely removed to introduce more light. It may serve as a caution to posterity to remark, that it was the fall of that portion of the nave of the church, successively weakened by these alterations, which occasioned the necessity of the late determination to rebuild almost the whole church ; many other parts being found, on examination, injured irreparably by similar alterations according to the taste of the age : to which it may be added, that such parts of the fabric were invariably found to be composed of the worst materials.

Before we dismiss the subject of Roodlofts, it may be worth while to notice, that among the articles of inquiry set forth by cardinal Pole in the year 1557, preparatory to his ordinary visitation within his diocese of Canterbury, we find the following : “ X. Item, Whether the churches be sufficiently garnished and adorned with all ornaments and books necessary ; and whether they have a **ROOD** in their church, of a decent stature, with Mary and John,



and an image of the patron [saint] of the same church?" Wilkins, Conc. Brit. IV. 170. The erection of a standing loft or gallery for the more striking display of the Crucifix, or Holy Rood, with the figures of Mary and John, &c., and the consequent apparatus of a staircase leading thereto, was the growth of an age very little antecedent to the Reformation; but the ceremony of lifting up the Crucifix, or Holy Rood, at Easter, as a visible token of our Lord's resurrection, may be traced to the Anglo-Saxon period of our church; for there is a rubric extant directing a certain lesson to be read *oper Eastron be þære rode*,—that is, "after Easter by the rood;" and the lesson contains that passage in the third chapter of St. John's gospel, in which it is declared, that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." There are also Anglo-Saxon homilies extant for the two ancient festivals called the Invention and the Exaltation of the Holy Cross; one in May and the other in September.

N<sup>o</sup>. III. PULPITS.—In the year 1559 we find the following Injunction: "The churchwardens, at the common charge of the parishioners, in every church shall provide a comely and honest pulpit, to be set in a convenient place within the same, and to be there seemly kept for the preaching of God's word." Queen Elizabeth's Injunctions, Art. XXIV. A. D. 1559. Though we have, therefore, ascribed the probable date of our pulpit to the age of James I, it may have been erected in the reign of Elizabeth, as perhaps many others were, in compliance with this royal injunction. But it is worthy of remark, that these Injunctions of queen

Elizabeth were published during a singular conjuncture of circumstances. Parliament had been dissolved: the convocation of the clergy, consequently, was dissolved also: and not only was the see of Canterbury then vacant, but those of Salisbury, Norwich, Chichester, Hereford, Gloucester, Oxford, Bangor, Bristol, and Rochester. The Injunction, however, with regard to PULPITS, we find repeated nearly in the same words in the eighty-third Canon of James I, 1604-5; but with a reference to the "discretion of the Ordinary of the place,"—a very material addition,—“if any question do arise.”

## DOCUMENTS.

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“ It seems, from various public records,” says sir R. C. Hoare, “ that sir Oliver de Ingham, about the 14th of Edward II, made a temporary feoffment of the manor of East Codford, for some purpose not explained ; it returned, however, to his heir ; and, 24 Edward III, a writ was addressed to the escheator, commanding him, having first received security for the performance of service, to deliver to Joan, who had been the wife of Roger le Straunge, daughter and heir of Oliver de Ingham, full seisin of two parts of the manor of East Codford, with the advowson of the church there ; and the same year Elizabeth, the widow of sir Oliver, died seised of the remaining third part of this manor, which she held in dower ; on which the whole was again united, and in the following year a fine was levied, by which the manor of Codford and other lands were acknowledged to be the right of Milo de Stapleton and Joan his wife, with remainder to John de Stapleton, son of Milo and Isolda his wife ; remainder to the right heirs of Joan. This arrangement, however, did not take effect ; for by an inquisition taken 1 Richard II, it appears that the above Joan, then widow of sir Miles Stapleton, died seised of the manor of Codeford, leaving another sir Miles Stapleton her son and heir. She was buried with her husband in the church of Ingham in Norfolk ; and a brass on the tomb, which is now lost, represented her as rather a tall and interesting figure, by no means advanced in years. The following inscription is recorded in the Norfolk Sepulchral Brasses, by Cotman.

*Prtez pour les almes monseur Miles de Stapleton et dame  
Johane sa femme, fille de monseur Olber de Ingham . . . .  
foundours de ceste maison, q'e Dieu de lour almes ait pittee.*

“ Sir Miles Stapleton, the second of that name, presented to the church of Codford in 1403, 4 Henry IV, and died 5 Henry V, leaving sir Brian Stapleton his son and heir. This sir Brian also will be found among the patrons of the church. He died in 1438, leaving a third sir Miles his son and heir. He also died seised of the lordship of Codford in 1466, and leaving two daughters his coheirs; namely, 1. Elizabeth, married to sir William Calthorp; and 2. Joan, who was married, 1. to Christopher Harcourt, esq.; and 2. to sir John Huddleston, of Millum Castle in Cumberland. Catharine, the second wife of sir Miles Stapleton, was, by fine levied 34 Henry VI, jointly enfeoffed in this manor. She survived him, and married, secondly, sir Richard Harcourt, of Ellenhale in Staffordshire, father of Christopher, who married the younger daughter and coheir. Between these two coheirs the manors and lands of their father were divided. Accordingly, in 7 Edw. IV, A.D. 1468, sir William Calthorp, Knt. and Elizabeth his wife, and Christopher Harcourt, Esq. and Joan his wife, are returned as holding the manor of Codford St. Mary and the advowson of the church. Sir William Calthorpe presented to this living in 1487; but afterwards we find the whole manor and patronage descending in the line of Harcourt. Sir Simon Harcourt, eldest surviving son of Christopher, having distinguished himself at the Battle of the Spurs in 1513, received the honour of knighthood for his bravery. In 30 Henry VIII, A.D. 1539, he was summoned to shew by what right he held the manor of Codeford in Wilts; and dying 1547, left sir John Harcourt his son and heir, whom we have in our *Institutiones* as patron of Codford, and who died in 1565, leaving sir Simon his son and heir. This sir Simon Harcourt, of Stanton Harcourt, in the county of Oxon, was patron of the church in 1572, and died July 27, 1577, leaving sir Walter his eldest son and heir.

“ Of the under-tenants, or possessors of land within this manor, we find several at an early period. In 17 Edward II, we find Robert Russell and Elena his wife holding lands here; also John Serich is mentioned at the same time; and above all, our inexplicable knight sir Robert le Bor had then obtained certain possessions in this place. In that and the following year he founded his chantry for four priests in the church of

Hill Deverill, the care and patronage of which he gave to the priory of St. Radegund at Longlete, and endowed it, among other lands, with pasture in East Codford for two horses, eight oxen, twelve pigs, and two hundred and sixty sheep, *in auxilium sustentationis quatuor capellanorum*; and for which the prior, 17 Edward II, paid a fine of twenty shillings for himself and convent. I suspect this sir Robert le Bor to be an *extraneus* in our county, perhaps brought in by the Inghams, as the only other person of the name which I have been able to find is John le Bor, who in 1322 was presented by sir Oliver de Ingham to the rectory of this parish. I am inclined to think, from the number of feoffments and other transactions in which Robert was engaged, that he was by profession a lawyer; and in a deed among the Longleat papers, 19 Edw. II, he signs himself '*Robertus le Boor, Seneschallus D'ni Hugonis Dispenser, Comitis Wynton.*'

"In later times," continues sir R. C. Hoare, "viz. 43 Elizabeth, Robert Bingham, esq. died seised in fee of one messuage, eighty-seven acres of land, &c. in East Codford; and one messuage, eighty acres of land, &c. in West Codford and Ashton Giffard, held of sir Giles Mompesson<sup>a</sup>, then a minor; and leaving a son Robert his heir."

SIR R. C. HOARE'S ACCOUNT OF THE HERMITAGE.

"East of this village is an elevated and projecting point of the down, which is clothed with wood on the side towards Codford, round the outsides of which are eight venerable yew trees. These, from the situation which they occupy, would appear to have been planted by hand, and, by their age and size, to have long survived all their brethren of the forest. This projection is called, in old maps of Wilts, Hermitage Hill, and the view from above the wood is fine, taking in the vale of Wily from Codford to Warminster, with Cley Hill in the back-ground. Favourable as these circumstances are, we should not, perhaps, have supposed that this spot had ever been devoted to religious seclusion, had not the registers of

<sup>a</sup> This was the same sir Giles Mompesson, who in the year 1639, from his great regard to archbishop Laud, and his affection to the church and the universities, gave the perpetual advowson of the rectory to St. John's College in Oxford. See the letter of archbishop Laud, p. 40.

the see of Sarum afforded us undoubted evidence of the fact, as the name of the hermit is there mentioned <sup>b</sup>.”

DIMENSIONS OF THE CHURCH AS STATED BY SIR R. C. HOARE.

	feet.	inches.	feet.	inches.
Chancel . . . . .	21	9 long;	13	1 wide.
Nave . . . . .	36	0 long;	14	2 wide.

SIR R. C. HOARE'S ACCOUNT OF THE CHURCH IN 1824.

“The church, as its name implies, is dedicated to St. Mary. It is a rectory in the deanery of Wily, valued in the king's books at 18*l*. The patronage is in St. John's College, Oxford, *by purchase* about the year 1640.” The following extract of a letter preserved in St. John's College ascertains the exact date of the transfer of the patronage to St. John's College, and proves that it was not a *purchase*, but a free gift to the College.

By the kindness of the president of St. John's College, the Rev. Dr. Wynter, the present vice-chancellor of the university, I am enabled to insert here an interesting extract from a letter written to the college by archbishop Laud, which records the donation of the perpetual advowson of the rectory by sir Giles Mompesson. The letter is dated June 20, 1639; just before the melancholy events which clouded the latter days of this illustrious prelate. The college first presented to the rectory about six years after. See the Institutiones in Reg'. Sar'. already printed by sir R. C. Hoare.

EXTRACT OF A LETTER FROM ARCHBISHOP LAUD IN THE REGISTER OF ST. JOHN'S COLLEGE, OXFORD.

“To my very loving friends y<sup>c</sup> president and schollers of St. John Bapt. Coll. in Oxon.

\* \* \* With these books I send you y<sup>c</sup> perpetual inheritance and donac'on of a benefice called East Codford

<sup>b</sup> Mr. Offer told me he had ascertained the name of the hermit, but on searching his numerous MS. papers, I have not as yet been able to discover it. R. C. H. This was afterwards discovered among the records of the Tower of London; and a translation of the patent is now given in another place. The Latin original is printed at the end of sir R. C. Hoare's history of the hundred of Heytesbury. J. I.

worth neere 300*l.* p<sup>r</sup> ann' and stands very finely in Wiltshire. And doe hereby pray and require you and yo<sup>r</sup> successors so often as this parsonage shall become voyd to dispose of it according to y<sup>e</sup> condic'ons and limitac'ons exprest in y<sup>e</sup> deed and to register these my letters and y<sup>e</sup> deed itself and y<sup>n</sup> putt the deed into y<sup>e</sup> Tower. And if sir Giles Mumpesson who gives this rectory have any evidences w<sup>h</sup> belong solely to y<sup>e</sup> same you shall have y<sup>m</sup> lookt up and sent. So wishing you all health and happines I leave you all to God's blessed protection and rest

Your very loveing friend,

Lambeth,  
June 20th, 1639.

W. CANT.

This rectory was always, before this, as sir R. C. Hoare observes, in the patronage of the ancient lords of the manor, who, as we have already seen, succeeded in uninterrupted descent from the conquest to the year 1577, between which and 1645 it came into the possession of St. John's College, the present patrons, as stated above, not by purchase but by gift.

"It was valued in 1291 at 6*l.* 13*s.* 4*d.* per annum; in 15 Edward III. at 6*l.* 18*s.*; and in the king's books, according to Ecton and Bacon, at 18*l.* But I must here, says sir R. C. Hoare, notice another disagreement between them and the *Valor Ecclesiasticus*, in which it is returned at only 14*l.* 11*s.* 3*d.* This difference is so great, that I cannot account for it by any ordinary supposition; and must therefore leave it as I find it." To which we may add, that the valuation in the time of archbishop Laud is higher than might be expected.

Sir Richard thus continues his description:—"The church is ancient and built of stone, with a low embattled tower, without aisles or chantry. The chancel is separated from the nave by a pointed arch springing from low circular columns with rudely ornamented capitals; the pulpit of wood, old, and neatly carved; and the font entirely plain. Over the east window, without, is the date 1622, and the letters I. M. These, most probably, are the initials of John Mompesson, who was then rector, and who either repaired or rebuilt the chancel.

"South of the altar, within the rails, is a tomb with a canopy over it, supported by two arches and three columns in front,

in what may be called the Italian style, and of course not very ancient. On the tomb once lay two recumbent figures, now broken and gone; nor could I find any inscription; but from the time of its erection, and the shields sculptured on the tomb, I think it must be attributed to the above John Mompesson, who died in 1645. The arms are, *Mompesson*, a lion rampant, charged on the shoulder with a martlet or pinzon, impaling the following coat: 1. a fesse between three . . . . heads erased; 2. five lozenges in fesse; 3. three lions passant in pale; 4. as the first. The colours not known.

“There are only two tablets in this church.

1. On the south wall:

‘To the memory of JOHN, son of Christopher and Elizabeth Ingram, who was for 27 years churchwarden, and died July 3, 1785, aged 71 years.’

‘Also of ELIZABETH, his wife, who died December 20, 1814, aged 79 years.’

2. Of white marble, on the north wall of the chancel:

Juxta deponuntur exuviæ  
 JOSHUÆ WINTER, S. T. B.  
 Collegii Divi Johannis Bapt. Oxon. olim Socii,  
 hujus Ecclesiæ Rectoris;  
 Qui per annos xxv Verbi Divini fidus interpret,  
 hujusce pagi incolis pie sancteque versatus,  
 Die XIII Febr. A. D. MDCCCXVI obiit,  
 ætatis suæ LXXII  
 Elizabetha, vidua superstes, mœrens posuit.

“Of grave-stones only two are legible:

1. ‘To the memory of SAMUEL BLUNDELL, late Rector, who died . . . . 1741.’

2. Arms: Erm. on a chev. engrailed, three leopards’ heads, impaling a demi-lion rampant.

H. S. E.

MARIA CREED, Vidua Guil. Creed, S. T. P.  
 Hujus parochiæ Rectoris, Wiltoniæ Archidiaconi,  
 Eccl. Cath. Sarum Residentiarii,  
 in Academia Oxoniensi Theologiæ Professoris Regii,

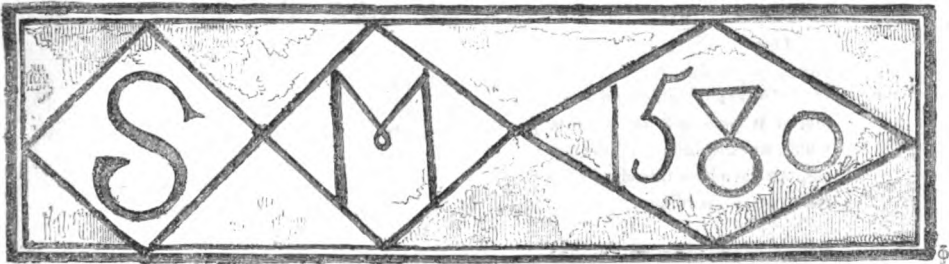


et Ædis Chr. Canonici; atque ibidem sepulti.  
 Illa vero hic inter Liberos cineres suos recondi voluit,  
 duas scilicet Marias infantes denatas:  
 Johannem primogenitum C. C. C. Ox. Discip. et A. Bac.  
 immatura nimis morte præreptum,  
 ab amicis merito defletum, omnibus desideratum:  
 Carolum, egregiæ indolis juvenem:  
 et Eliz. Joh'is Powell, Gen. viduam.  
 Gulielmus Creed, Med. D. et C. C. C. Oxon. Socius,  
 Saxum hoc consecravit memoriæ Matris optimæ;  
 quæ post vitam ad An. LXXVII productam  
 animam Cælo reddidit  
 Mar. XXIX. An. Dom. MCCCII.'

The Parish Register begins in 1660<sup>1</sup>, and contains nothing remarkable.

The Charities are 12*s.* per annum to the poor, by the gift of Mrs. Mary Wort about the year 1706, and payable out of certain tenements in the village. This parish has also an equal right to the advantages of Stockton Alms House, founded by John Topp, esq."

A lady of the family of Mompesson should here be recorded as a benefactress to the parish of Langford in the year 1580. The manors of Langford and some others in this county were in the same hands as that of East Codford from the time of the conquest. The initials S. M. supposed to be those of Sarah Mompesson, we have preserved in a wood-cut.



<sup>1</sup> Rather in 1653; the year in which the superintendence of the parochial registers was taken out of the hands of the clergy by an ordinance of the Cromwellian parliament. The first burial recorded is that of John Ingram.

## PATRONAGE OF THE CHURCH, FROM SIR R. C. HOARE'S WORK.

## PATRONS.

A. D.

1297. Dom. Johannes de Ingham,  
Miles.
1321. Oliver de Yngham, Miles.
1322. Oliver de Yngham, Miles.
1361. Milo de Stapleton de Bedale,  
Miles.
1403. Milo de Stapleton, Miles.
1428. Brianus de Stapleton, Mil.
1437. Brianus Stapleton de Ingham,  
Miles.
1487. Willielmus Calthorp, Mil.
1495. Joh'es Huddelston, Mil. et  
Joh'a uxor.
1507. Joh'es Huddilston, Mil. et  
Joh'a uxor.
1512. Johanna Huddelston, vidua <sup>c</sup>.
1554. Johannes Harecourte, Miles.
1556. Johannes Harecourte, Miles.
1563. Joh'es Harecorte, Miles de  
Stanton-Harecorte.
1572. Simon Harcourt de Stanton-  
Harcourt, Arm.
1612. Ricardus Mompesson, et  
Francis Dowse, Milites.
1645. Colleg. S<sup>ti</sup> Joh'is, Oxon.



<sup>c</sup> One of the Huddleston family is buried in the church of Great Hasely in Oxfordshire; of which an elegant memorial is preserved on a brass plate; which for the beauty of the workmanship we have here introduced in a woodcut as an extraordinary specimen of the art at so late a period as 1581.

## RECTORS.

A. D.

1297. Robertus de Warrena; descended from Waleran Venator.  
 1321. Nich. de Wynton, p. res. Warrena.  
 1322. Johannes le Bor<sup>b</sup>.  
 1361. Edmund de Eggesworth.  
 1403. Thomas Day.  
 1428. Robertus Ayscough, a relative of the bishop of Sarum.  
 1437. Willielmus Man.  
 1437. Ricardus Benet; of the family of Benett of Norton Bavant.  
 1387. Ricardus Smythe, p. m. Benet.  
 1487. Willielmus Thornburgh.  
 1495. Reginaldus Swale, p. res. Thornburgh.  
 1495. Willielmus Lamplewe. Several of this name distinguished at Oxford.  
 1507. Thomas Saunderson, p. m. Lamplewe.  
 1512. Willielmus Stephyne, p. m. Saunderson.  
 1512. Willielmus Warde.  
 1554. Walterus Harecourte, p. m. Warde.  
 1556. Thomas Lees, p. res. Harecourte. Hence Harcourt Lees.  
 1556. Jacobus Coode.  
 1563. Thomas Scotte, p. m. Coode.  
 1572. Gilbertus Huet.  
 1612. Johannes Mompesson; ob. 1645, the last Manorial rector.  
 1645. Willielmus Creed<sup>c</sup>, p. m. Mompesson, the first College rector.  
 1663. Thomas Edwards, p. m. Creed.  
 1698. Francis Bernard, p. m. Edwards.  
 1703. Ricardus Blechynden, per cess. Bernard.  
 1703. Samuel Blundell, per cess. Blechynden, buried at Codford.  
 1741. Thomas Smith, p. m. Blundell, buried at Swindon.  
 1790. Joshua Winter, p. m. Smith, buried at Codford.  
 1816. George Mountjoy Webster, p. m. Winter.

<sup>b</sup> Probably of the same family as sir Robert le Bor, who gave lands here and elsewhere to endow a chantry; whence the name of Chantry Close.

<sup>c</sup> This William Creed was a man of considerable eminence; he was a native of Reading, and in 1631, being then about 16 years of age, was elected scholar of St. John's College, Oxon. He is represented as an eloquent preacher, a good schoolman, divine, and disputant, and a faithful adherent to the royal cause. In 1645 he obtained the rectory of Codford St. Mary, on the presentation of his college, and in 1646 was created bachelor of divinity for his sermons at Oxford before the king and parliament. Notwithstanding his loyalty, he was permitted to retain this rectory during the whole of the usurpation; and on the restoration (in June 1660,) was made king's professor of divinity in the university; in the beginning of July following archdeacon of Wilts; and on the 18th of September, prebendary of Lyme and Halstock, in the church of Salisbury. He was sometime also rector of Stockton, in this county. He died at his lodgings in Christ Church, in Oxon, July 19, 1663, and was buried in that cathedral, being accompanied to his

grave by all the degrees of the university. His principal publication, besides several sermons, is "The Refuter Refuted, or Dr. Hammond's 'Εκτενέστερον defended against the impertinent cavils of Mr. Henry Jeanes," Lond. 1659—60. 4to. (Vide Athen. Oxoniens. &c. See also Coates's History of Reading, p. 435.)

In the north aisle of the cathedral at Christ Church, adjoining the choir, is the following inscription to his memory :

Hic  
 subtus jacent  
 Tantillæ viri magni reliquiæ  
 GULIELMI CREEDE,  
 qui Coll. D. Johannis Baptistæ  
 Alumnus olim, et socius,  
 Academiæ  
 dein Procurator, S. S. Theol. doctor,  
 et (non ambitu, sed suo merito)  
 Professor Regius ;  
 hujus Ecclesiæ Canonicus,  
 Archidiaconus Wiltoniæ,  
 et Ecclesiæ Sarum Residentarius.  
 Honores non quæsitos, sed oblatos ultra,  
 modeste tulit,  
 prudenter gessit.  
 Vivus Academiæ et Ecclesiæ  
 Ornamentum,  
 mortuus utriusque triste  
 Desiderium.  
 Fatis cessit anno ætatis XLVII  
 XIII cal. Augusti Anno MDCLXIII.

Abi Viator, cætera memorabunt posteri.

ARMS: *Ermine*, on a chevron engrailed *Sable*, three leopards' faces *Or*.

CREST: A demi male griffin rampant *Or*, holding a mullet *Gules*.

MOTTO: *Vigilantia*.

[He served the office of proctor in the year 1644. There is preserved a brief epitaph on a mural tablet in the antechapel of C. C. C. to the memory of his son William, a physician, and fellow of the college, who died in 1711, at the age of fifty-seven. The arms are nearly the same, but the crest is a demi-wolf *Or*. John, the eldest son, died a scholar of C. C. C. after he had taken his degree of B. A., and was buried in the chancel of Codford church, where the widowed mother also reposes with her children, according to her own desire. J. I.]

## THE ROYAL CHARTER OF THE HERMITAGE.

Rot. Pat. 10 Ed. II. p. 2. m. 8. in TURR. LOND.

Pro fratre Henrico de Mareys<sup>b</sup> heremita.

FOR OUR BROTHER HENRY MARSH THE HERMIT.

Rex omnibus ad quos, &c. salutem.—Sciatis quod de gratia nostra speciali concessimus et licentiam dedimus, &c.

In English thus :

“ Know ye, that we of our special grace have granted and given license, for ourselves and our heirs, as far as lieth in us, to our beloved and faithful Oliver de Ingham, that he may give and assign two acres of land with the appurtenances in East Codford, in the county of Wilts, in a place called Crouchland, which he holds of us in capite, to our beloved brother in Christ Henry de Mareys, chaplain and hermit, to construct anew in that place a chapel in honour of the Holy Cross, and houses fit for habitation, in order to celebrate therein divine service, *singulis diebus*, for the souls of our predecessors, and the souls of the predecessors of the said Oliver, to have and to hold to the said brother Henry and to his successors, chaplains and hermits, who shall there celebrate divine service, *singulis diebus*, for the said souls for ever: And to the same brother Henry, that he may receive the two acres aforesaid, with the appurtenances, from the said Oliver, and there construct the said chapel and houses, and the same hold for himself and his said successors for ever, as is aforesaid, by the tenor of these presents we have in like manner given our special license; the statute for not placing lands and tenements in mortmain notwithstanding; being unwilling that the said Oliver or his heirs, or the said Henry or his successors aforesaid, by virtue of the premises, should be obstructed, molested, or aggrieved, by us or our heirs, justices, escheators, sheriffs, or others our bailiffs or ministers whomsoever. In testimony whereof &c.—Witness the king himself at Westminster this 6th day of June (1317).

By brief under the privy seal.”

<sup>b</sup> This is the French spelling of the name; in many Latin documents we find *De Marisco*, in English, MARSH; a common name to this day.

N. B. A copy of the original patent being just sent in time to sir R. C.

In the Register of bishop Chandler at Sarum, of the date of 1418, sir R. C. Hoare found a curious record respecting a hermit at Fisherton near Salisbury. This was a commission of inquiry previous to a license being granted to the said hermit.

In 1423 there was a similar commission from bishop Chandler to examine respecting Richard Ludlow, who prays to be admitted hermit, in the hermitage—*ad finem pontis villæ de Maydenhith*—at the end of the bridge of the town of Maydenhithe, now Maidenhead, in Berkshire, in nearly the same words as the hermit of Fisherton; and then follows a license confirming him, on condition of his building the said hermitage, and attesting his good life, &c. on examination. The Profession of the hermit, which is in English, illustrates the manners of the age, and affords at the same time a singular specimen of our language at that period.

#### PROFESSION OF THE SAID HERMIT.

“In the name of God, Amen. I, Richard Ludlow, byfore God and you comissary of my reuerend lord and fadir Johan,

Hoare, in 1824, to be printed in his History of the Hundred of Heytesbury, it there appears among the “Public Records” towards the end. To that valuable work the reader is referred for notices of many other documentary evidences of the parish, still extant, which are replete with miscellaneous information not limited to the local boundaries of the parish, or hundred, or county. The description there given of the grand circle, called Oldborough, within the demesne of the manor farm, which has suffered considerably by the process of arable cultivation, carries us back to the remotest period of the aboriginal occupation of our island, and the Celto-Britannic worship of the SUN in high places. Sir Richard justly considers this great earth work, from its situation, character, preservation, and dimensions, as superior to all other specimens of the kind which he had seen, and most worthy of the antiquary’s notice. It forms, as he correctly states, nearly a complete circle, the area of which contains above nine acres, and the circumvallation amounts to three furlongs and 110 yards. It is surrounded by a neatly formed vallum and foss; which, together with the area, have been much defaced by the plough. The height and steepness of the vallum are gradually diminished by the same operation which fills up the foss; the turf being dug up by the unscrupulous industry of the tenant, and thrown into the foss below. But such is the unprofitable result of the labour, that centuries may yet elapse before these venerable pages of history are entirely obliterated from our downs.

by grace of God bysshop of Salisbury, and also in p'nce of alle these worschipful men here beying, I offere up my profession of heremite under this forme; that I, forsaid Richard, make protestacion and byhote fro' this day forward to be obedient to God and to holy chirche, hauyng y<sup>e</sup> mynstres y'rof in worschip and reu'rence. Also to lede my lyf to my lyves ende in trew continence and chastite, and to eschuwe alle open spetacles, comune scotales, and tauernys, which y<sup>t</sup> beth unleueful and forbodyn by holy chirche, and alle othir suspect placis of synne. Furthirmore, I graunte on my profession euery day to hire masse, and to sey euery day continually onys oure Lady Sauter, and on Sunday and othir holidays twyes oure Lady Sauter, and also xv pater noster and aues in y<sup>e</sup> worschip and mynde of the woundys that oure Lord suffrid for me and alle mankynde. Also, to faste euery Friday in y<sup>e</sup> yere and y<sup>e</sup> vigils of Pentecost and Alle Halweyn, and y<sup>e</sup> fyue vigils of oure Lady<sup>h</sup> to bred and water, and this forseid obseruance as of hiryng masse, praying and fastyng I shal kepe treuly, but yf it be so that eny gret sykenisse or travaile, or eny other lette or impediment the which may not be esshuwed by cause of my lettinge; and ouer that the godes that I may gete other by fre gift of cristen people, or by quest on testament, othir by eny othir resonable and trew way, reseruyng only necessities to my sustinaunce, as in mete, drinke, cloth and fuell, I shall trewly, without deceyte, [lay out] upon raparacion and amendyng of the brigg and of the comune weyes longging to the same town of Maydenhith."

This bridge continued in existence, being repaired under repeated charters of pontage, till the present bridge of seven arches was built from a design by sir Robert Taylor.

In 1352 bishop Wivill issued an episcopal mandate against some lay person who had assumed a clerical dress, not being in orders, and pretended to be a hermit at Fisherton, "tempting the people, as Jeroboam did Israel," *ut simplices decipiat*,

<sup>h</sup> These were the Purification, the Annunciation, the Assumption, the Nativity, and the Immaculate Conception. The first two were retained by the reformers. The other three were rejected as being not warranted by holy scripture. The last in fact was added by archbishop Anselm in the 12th century, in consequence of a vow which he made at sea in case he escaped from shipwreck. The story is in the Golden Legend.

*et aurum ac argentum subtili vel fallaci potius ingenio extorqueat*, contrary to the canons, &c. ; in consequence of which, the bishop lays the chapel in which he officiated under an interdict.

This, according to dates, as sir Richard C. Hoare observes, cannot refer to either of the two hermits before mentioned ; but it seems to prove that a hermit resided at Fisherton before the year 1418 ; and we find a dispensation granted in 1348 to a hermit of Fisherton, to celebrate divine worship in the chapel there. One Stephen le Criour founded a chantry in St. Clement's church, said to be the oldest in the diocese ; and the manor belonged to the barony of Chiltern. Very little however of the old church remains, and the barony of Chiltern has been long extinct. It is probable that the old road went a little to the south of the present road, from the old church at Fisherton through Bemerton to Wilton, and then along the south side of the Willy-bourne under Groveley wood,—the best line for a RAILWAY, to avoid the meadows. In continuation I cannot dismiss this portion of these parochial Memorials, without some notice of the great line of road, adopted at an early period of the Roman invasion for the politic purpose of connecting together the eastern, western, and southern parts of the island ; in other words, of uniting by an inland communication the mouth of the Thames with the mouth of the Severn. Between Canterbury or Richborough, and the terminus of the great London colony on the Colne river, near St. Alban's, or Verulamium, were various stations and communications, with divergent branches of road formed in succession after continued occupation. Thus a line from London to Silchester, Winchester, and Clausentum, now Southampton, led to the southern and western districts. The fine road from Winchester to Old Sarum by the camp of Constantius Chlorus, may still be traced in a manner the most satisfactory. But the line which most concerns us at present is that which passed about two miles south of Codford, leading from Old Sarum to the mouth of the Severn. It is usual in maps to mark one straight line from terminus to terminus, where there is a traditionary Roman road. This often misleads those, who from this preconceived notion overlook the divergent sweep which a road sometimes takes for a mile or two, or more, according to



stations, and localities of wood or water, &c., and then turns again in another direction, still keeping the main terminus in view. This observation may perhaps be useful to those who may have occasion to examine the fragments and detached portions of this or any other Roman road. The continuation of this line of road to its western terminus, with its connecting branches, is well worthy of the attention even of modern engineers.

THE ROYAL CHARTER OF THE MARKET.

AMONG the records in the custody of the master of the rolls, pursuant to Statute 1 and 2 VICT. c. 94, preserved in the Tower of London, is a Gascon patent and charter roll of 37th and 38th years of Henry III. p. 2. m. 4, granting the privilege of a weekly MARKET on Tuesdays, and a charter of free warren, at Great Codford in the county of Wilts; of which the following translation in English may perhaps be not uninteresting.

“ For Albreda de Botereus—The king to the archbishops, &c.—Know ye, that we at the instance of Oliver de Ingham have granted and by this our charter confirmed unto Albreda de Botereus, that she and her heirs for ever may have a weekly Market on Tuesday at Great Codeford in the county of Wilts—Provided the said market be not injurious to other markets in the vicinity. And that she may have free warren in all her demesne lands of Great Codford—Provided the said lands be not within the limits of our royal forest—So that no person may enter the said lands for the pursuit of game in them, or to take any thing therein which may belong to the said warren, without the license and consent of the said Albreda and her heirs, upon pain of forfeiting to us the sum of ten pounds—The following persons being witnesses hereof: Walter bishop of Worcester, and Peter bishop of Hereford: John Jefferson (or Fitz Geoffrey) justiciary of Ireland: Ralph Nicholson: Richard, John, and William de Grey, brothers<sup>a</sup>: Roger de Montalt: Nicholas Seymour (or St. Maur) and others.

<sup>a</sup> These are three of the five brothers of Walter de Grey, sometime archbishop of York, and lord high chancellor of all England; who gave

name to the parish of Rotherfield Greys in the county of Oxford, &c. The names of several others among the subscribing witnesses are highly interesting: such as that of Walter de Cantilupe, bishop of Worcester from 1236-7 to 1266-7, a most eventful period. They all held some of the highest and most responsible offices in the appointment of the sovereign. See Dugdale's Baronage, vol. I., Godwin de Præsul., &c.

The family of Boterels, Botreaux, or Botereus, was of high repute in former times; and the title of Baron Botreaux is still retained in the family of the marquess of Hastings. William lord Botreaux, the last of the name who possessed the honor of the castle of Botreaux in Cornwall, fell in the second battle of St. Alban's in 1462, leaving an only daughter, who carried the estates by marriage into the families of Hungerford and Hastings. At Ashby de la Zouch in 1561 was a tomb erected to the memory of Francis earl of Huntingdon, lord Hastings, Hungerford, Botreaux, Molins, and Moels, &c. See Dugdale's Baronage, I. 588.

Though the market above-mentioned has been disused for centuries, yet the name of Cheapside, which still remains, seems to indicate that it used to be held on that side of the parish: *cheap* signifying *market*.

By an inquisition post mortem, taken at Wilton in 1282, 10 Edw. I, on the death of the first Oliver de Ingham above mentioned, it appears that he left a son of the name of John his heir, then twenty-four years of age and upwards; that the manor of East Codford was then annually worth, in rents and services of free tenants and copy holders, 100 shillings; the pasture for sheep and other animals 20 shillings; 10 acres of meadow, at 16*d.* per acre = 13*s.* 4*d.*; Court Close, with a curtilage and every convenience of building, of the annual value of 13*s.* 4*d.*, with a small dovecot out of repair; that the arable land in demesne consisted of 300 acres, at per acre 6*d.* = 7*l.* 10*s.* The advowson of the church of the Blessed Mary, belonging to the said Oliver, was then estimated at 20 shillings per annum. The pleas and perquisites of the manor were worth 6*s.* 8*d.* All these things he held of the king in capite as a portion appurtenant to the barony of Deene on the eastern confines of the county, which he derived from his marriage with the aforesaid Albreda, or Aubrei, the heiress of the Walerans; one of whom in the preceding reign had the custody of the isle of Lundy, of the castles of Salisbury, Bristol, &c., and died about the commencement of the reign of Edward I.



