Banwell.

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THE physical structure of Banwell is very simple. The Church is situated in 51° 19′ 31″ north and 2° 51′ 40″ west, and Banwell Hill rises immediately to the south of it. This is a narrow ridge of mountain limestone rising to a height of 318 feet at its eastern extremity in Banwell Camp, and to 300 feet near the Caves at the west; with strata dipping to the north, sharply near the Caves at an angle of 73°, more gently at about 30° near the village. About two miles to the south lies the parallel ridge of Crook's Peak and Wavering Down, rising to 690 feet, with strata dipping about 25° to the south. The two ridges form all that is left of an anticlinal curve, the crown of which has been eroded right down to the old red sandstone which appears under Wavering Down. This erosion took place before the deposition of the new red sandstone, which must at one time have filled up the whole valley, for it occurs up to a height of 800 feet near Shipham and 300 feet near Christon plantation. The southern boundary of the parish is formed by the river Lox, which runs between Banwell Hill and Wavering Down; the western boundary runs under the west end of the hill to a stream known as Grumble-pill Rhine, which divides Banwell from Locking and Worle; the eastern boundary runs by the east end of the hill and along the Tower-head Brook till it joins the other stream at a point three-and-a-half miles from the Church. The whole parish contains 4,974

acres, fully two-thirds of which are rich marsh land lying to the north of the hill, and so level that though the sea is more than five miles from the Church the ground less than a quarter of a mile from the Church is not more than twenty feet above half-tide level, so that it would be covered at high tides if it were not protected by the sea-banks.

The spring which gives its name to the parish rises about one hundred yards west of the Church, and is dammed up so as to form Banwell Pond; it has an average flow of twelve tons a minute. It has long been known that this spring throws up particles of coal,[1] many of which are comparatively so large and possess such sharp edges that it is clear that they cannot have been carried from any great distance. This occurrence of coal at Banwell is a very interesting point, because the pond is six-and-a-half miles from the nearest point of the Nailsea coalfields on the north, and twelve miles from the outcrop of coal measures north of Sutton on the east; it also marks the westernmost point at which coal occurs in Somerset. What the actual value of this coal may be it is impossible to say; if it is of the same sort as the coal of the Nailsea coalfield, which lies close to the Wraxall ridge of limestone, it is not worth very much. It may be worth more if it should be connected with the Nettlebridge series. It is worth noticing that Mr. Anstie, more than thirty years ago, spoke of the probability of the discovery of coal in the neighbourhood of Banwell:—"It is probable that the basin or trough of Nailsea may extend southwards from Kenn Moor, passing over the subterranean ridge of the Broadfield anticlinal, and forming a southern trough between this and Banwell Hills. No attempt has ever been made to find coal here, and until the ground has been proved by trial borings it is impossible to say what might occur. The coal, if found here, might be continuous with that of the main southern basin towards Farrington and Bishop

1. The fact is noted by Mr. George Bennett in the "Gentleman's Magazine" for 1811, pt. ii, 107.

Sutton."[1] Mr. McMurtrie also, in a plan attached to a paper on "The Geographical Position of the Carboniferous Formation of Somersetshire," read before the Bath Field Club on January 15th, 1873, marked Banwell as standing on the lower coal measures. It certainly seems probable that coal of some sort occurs in the Yeo Valley, lying between Mendip and Broadfield Down.

The occurrence of coal at Banwell has also a very clear bearing on the question of its occurrence to the south of Mendip. For, as it occurs close to the north side of the Lox Valley anticlinal, there is every reason for supposing that it will occur close to the south side also. But with regard to this matter it must be remembered that the dip of the rocks in this district south of Mendip is not determined—as a glance at the map might suggest—by a single axis running along the centre of the range, but rather by a series of axes running nearly east and west. One of these axes runs through Broadfield Down; another along the Lox Valley; another north of Priddy over Stoke Warren; another north of Dinder, causing the beds in Lodge Hill to dip to the north. It would obviously be little use to try for coal along the top of one of these axes; and as the line of the Stoke Warren axis produced would run about half-a-mile south of Weare, it is likely that a boring put down near Lower Weare might find coal of some kind at no great depth. It would, however, probably lie in a comparatively shallow trough of limestone, and therefore in no great quantity.

To pass from the Natural History to the Archæological side of the work of the Society, the earliest mark of human occupation of the parish is found in the ancient way known as the *Roman Road*, though it is evidently much older than Roman times, and probably existed for at least as long a time before the Romans came as has elapsed since their departure. It

1. "The Coalfields of Gloucestershire and Somersetshire," by John Anstie, 1873.

runs from the mouth of the Axe at Uphill to Old Sarum, approaching Banwell along the north side of Bleadon Hill, by the farm known as Canada and along Bridewell Lane. About two hundred yards west of Canada Farm a stream has cut a small valley in the side of Bleadon Hill, and the road now follows the sides of the indentation, but the line of the ancient way may still be traced running straight across the depression formed by the stream. Between Canada and the west end of Bridewell Lane the old course of the road is lost, and the roads which now exist are quite modern, having been made when the land was enclosed. At the east end of Bridewell Lane the road turns to the left by Whitley Head, following for a short distance what is evidently a very ancient trackway known as *Summer Lane*, which runs from Westwick by Wolvershill Farm and Knightcott; it thus crosses the low ground between Bridewell Lane and Banwell Hill at its highest point. The conjectural trackway shewn on the ordnance maps at this point is plainly impossible, there is no sign of any road, and the gradient is much too steep. The old way still exists for more than a mile on the south of Banwell Hill, till the modern road, turning slightly towards the north, leaves it about one hundred yards west of Banwell Castle. Passing under the castle the old way lay on the line of the present road for some seven hundred yards till the latter turns sharply to the south, and the old way continued its course to the entrance of Shipham Lane, where it can still be traced to a point about a quarter-of-a-mile west of the Cheddar Valley Railway. The fields between this point and the Winscombe road have no doubt been under the plough, and for half-a-mile all trace of the old way seems to be lost; but it can still be clearly traced for the remaining two miles of its course through Banwell.

It is worth noticing that the name *Ad Axium* often applied to the station at the end of the road at the mouth of the Axe is a modern invention, which has no ancient authority at all;

and, in fact, as Mr. Thomas Codrington has pointed out,[1] it is most likely that Ptolemy's station *Ischalis* ought to be placed at the mouth of the Axe and not at Ilchester. The latitudes and longitudes given for Bath and Ischalis point clearly to this conclusion. These are for Bath, 53° 40′ N. and 17° 20′ E. of the Canaries, and for Ischalis, 53° 30′ N. and 16° 40′ E.; giving differences of 10′ in latitude and 40′ in longitude, the true differences being 4′ and 37′; while the differences between Bath and Ilchester would be much greater in latitude and less in longitude. Furthermore, *Ischalis* is much more likely to have been a place-name on the *Isca* or Axe than on the *Ivel*, which has no such hard *sc* sound in its place-names, as Ilminster, not Axminster or Exminster; Ilchester, not Exeter; Ilton, not Exton.

The earliest traces of human handiwork in Banwell are the worked flints found in Banwell Camp. This is a large oval camp about 500 yards long and 270 yards across, situated at the east end of Banwell Hill. The soil is saturated with flints, especially on the south side of the camp, to such an extent that a casual search on the surface, or in the earth thrown up from rabbit holes, is almost sure to be rewarded by a few specimens, most of which, however, will probably be rough waste chips, shewing, nevertheless, a well-marked bulb of percussion. Better specimens, however, can be found, and when the Society visited the Church a very beautiful little collection of worked flints of Neolithic age, found in the camp, was most kindly lent for exhibition by their discoverer, Mr. J. E. Pritchard, of Bristol. These included arrow-heads—triangular, barbed, and leaf-shaped, with two that were lozenge-shaped, which Sir John Evans considered to be of an unusual type; also a hammer stone, which had been used for shaping the flints, and some fragments of pottery, which were regarded as being probably of British workmanship. It is evident from the abundance of these worked flints that the camp must have

1. "Roman Roads in Britain," S.P.C.K., 1903, p. 266.

been inhabited for a very long period of time; it is also evident that the flints were brought to the camp in a rough state, and worked on the spot.

The nearest point at which flints can be found *in situ* is near Maiden Bradley in Wiltshire, on the line of the ancient way to Old Sarum, twenty-eight miles from the camp. We may take it as fairly certain then that this way existed in Neolithic times, and probably we may go further and say that along its eastern portion were carried the flint for the arrow-heads, and the chert from the green-sand for the sling-stones, which were found at Wookey among the bones of the mammoth, rhinoceros, and hyæna. In this case the old track must have been trodden by the feet of men who went in dread of the lion and the bear as they set out to hunt the reindeer or the elk.

About half-a-mile west of the great camp, just above the village, is a curious cruciform earthwork, which—whatever its purpose may have been—seems to be the only one of its kind in Somerset. It is mentioned by Sir R. Hoare[1] and by the Rev. S. Seyer,[2] in 1821, but it is best described by Mr. A. T. Martin.[3] It consists of a cross formed by mounds of earth, now about twelve feet broad and two feet high, the length of the arms from the point of intersection being: the northern arm, 61 feet; eastern, 56 feet; southern, 57 feet; western, 72 feet. Possibly, Mr. Martin thinks, the western arm was intentionally longer, and the other three were meant to be of equal length. The cross does not lie east and west, but the long arm points about 12° north of east, and the short arm about 6° west of north, so that the arms are not exactly at right angles to each other. The cross is surrounded by a mound about 80 yards long on the south side and rather less on the west, these two sides being at right angles to each other; the north-east angle is rounded off, the length of the

1. "Ancient Wilts, Roman Æra," p. 43.
2. "History of Bristol," p. 85.
3. *Proceedings* of the Clifton Antiquarian Club, 1898, p. 199.

mound from the north-west to the south-east angle of the enclosure being about 130 yards. There is a well-marked ditch on the east side, and a slight one on the west; the north and south sides follow the slope of the hill. The encircling mound seems to be too small to have possessed any military value. On the east side, nearly opposite to the end of the long arm of the cross, there is now an entrance, which existed in Seyer's time. In fact, the earthwork would seem to be now exactly as it was in his day, except that he describes an excavation at the intersection of the arms of the cross, which seemed to him to be the mouth of an old well; this is now filled up and a large Wellingtonia is growing on the spot. Also the north and west arms have been cut through, and a hole dug on the south arm, by persons who found nothing and who neglected to repair the damage they did.

With regard to the purpose and use of this work, Mr. Coote[1] was inclined to think that it was constructed by the Romans, and was connected with their system of land-surveying, and Mr. Martin, in his paper, seems inclined to agree with him; but Mr. Haverfield, who has visited the spot, is strongly of opinion that it is not a Roman work. It was suggested at our meeting that it may have been intended as an enclosure for flocks, and the suggestion found much favour. In this case the cross would have divided the enclosure into four compartments, and the well noted by Seyer at the intersection of its arms would have been conveniently situated for watering the flocks contained in each space, while the entrance now found on the east side would have been a part of the original structure. It may be noticed that the entrance lies on the side of the enclosure from which flocks could most easily approach; also on the side facing the great camp, with which it may, or may not, have been originally connected. Structures of this kind are not uncommon. Mr. Martin mentions one near Margam, described in *Archæologia Cambrensis*, 1852, p.

1. "Romans of Britain," p. 101.

316; another about thirteen miles south of Hereford, mentioned in the *Archæological Journal*, x, 358; while a very considerable number have been found in Yorkshire.

A very good account of these Yorkshire cruciform earthworks has been given in a book recently published, which Mr. St. George Gray has kindly permitted me to consult;[2] and it will be best to use the actual words of Mr. Mortimer.

Page lxxxvi:—"Besides the buried crosses I have named there still remain exposed a few large horizontal embankment crosses formed by two ridges of earth crossing each other at right angles, and also, like the excavated crosses directed to the cardinal points of the compass. They vary in size, the arms varying from 21 to 250 feet in length. They are mostly found near the sites of old settlements, and where no moot-hills existed they possibly served a similar purpose to that for which the cross-trench was cut into the moot-hills."

Page lxxxvi:—"These cruciform excavations in the moot-hills seem to mark the dawn of Anglo-Saxon Christianity in England."

Page 390:—"Besides the crosses excavated in some of the circular moot-hills . . . . . there are others consisting of two ridges of earth and stones, crossing each other generally near their centres at right angles. It seems to be not improbable that these embankment crosses were used by the Early Christian converts for a purpose similar to that which the circular moot-hills served their Pagan forefathers. . . . . There are eleven of these structures, as shewn on Plate D. The first two are near some traces of old settlements on small plots of dry ground, which stand from two to four feet above the swampy ground in Kelleythorpe Hogwalk."

Page 394:—"For what purpose these embankment crosses have been constructed history is silent, but they are traditionally called *Bields* by the country people, who believe they

2. "Forty Years' Researches in British and Saxon Burial Mounds in East Yorkshire," by J. R. Mortimer. 4to. Burns & Co., London. 1905.

were made to give shelter to the cattle grazing in the open country. This is the only opinion I have heard expressed as to their purpose, except Canon Atkinson's suggestion that they may have been boundary marks before the parishes were enclosed. There is little evidence, however, to support either of these views, except that, at one time, cattle would be observed to occupy, during stormy weather, the side of the cross where there was the most shelter, just as they would make use of a clump of trees or a stone wall—hence, probably, the origin of their country name Bield, a shelter.[1] I feel fully convinced that none of the examples under review were originally constructed for shelter for cattle."

Page 395 :—"These raised cross-shaped mounds are nearly always found near the sites of old settlements, to which they undoubtedly served some useful purpose. The fact that their ground plan and orientation are similar to those of the excavated crosses, found under some of the moot-hills, strongly suggests the idea that they may have been raised for open-air meeting-places, either for conducting and settling parish and other matters, or for religious gatherings. This view appears to be strongly supported by the enclosed cross (fig. B) from Wiltshire.[2] This structure seems as if it may have been a very fine example of one of these primitive law-courts, but little adapted for the shelter of cattle."

Thus we have several possible uses suggested for our earthwork. That it was a Roman or Saxon landmark ; that the cross was of Christian origin and significance ; that the structure was intended to be a place of assembly ; and, finally, that

1. *Bield.* Halliwell's Dictionary of Archaic and Provincial Words gives *Biel*, shelter, *north;* also Bielde, to dwell ; to inhabit. No doubt from the Old English *Bielde*, steadiness, constancy ; with the idea of security.

2. Mr. Mortimer seems to have been guided by Sir R. C. Hoare's work on "Ancient Wiltshire," and therefore he places the Banwell earthwork, to which he is referring here, in that Shire. His plan is incorrect, as it makes the enclosure rectangular, and the measurements of the arms of the cross are not accurate.

it was a shelter for cattle. The only point which seems to tell decisively in favour of any one of the suggestions is the hole which Seyer noticed at the intersection of the arms of the cross, and which he believed to be an old well. He was a careful writer, and if we could be sure that he was right in his opinion, and also that the well was a part of the original structure, we might feel fairly sure that we are dealing with a shelter for cattle. No other of the suggested uses would require a well; it could hardly be needed to supply water for the refreshment of the orators at the assembly.

The Bronze Age is represented by a good specimen of a ringed palstave, found about thirty years ago on the north side of Banwell Hill, now in the Bristol Museum. Apparently the only marks of Celtic occupation are the first syllables of Towerhead and Winthill, for Towerhead Brook appears in the Conqueror's Charter of Banwell as *Ture broc*, probably a survival of the Celtic *dwr* water; and the *wint* of Winthill, Winscombe, and Winterhead, lying round the vale of the Lox, is probably the Celtic *gwent*, a plain, as in *Winchester*. It is tempting also to connect this river-name with Ptolemy's *Loxa*, now the Loth in Sutherland.

So far these races—Palæolithic, Neolithic, Bronze Age and Celtic—are but as shadows; we can gather that they were here, and that is all. Clear history only begins with the coming of the Romans, under Vespasian and Titus, between A.D. 43 and 49, the date of the earliest Roman pig of lead yet found. For the Romans, as no doubt for the earlier races, the old way leading from Uphill by the lead-mines at Charterhouse was the centre of the life of the district; the distance from the sea to the Amphitheatre at Charterhouse being exactly twelve miles in a straight line. It is worth noting that above Winthill, at Banwell, to the south of the point where the ancient trackway passes into the existing road to the castle, is a field in which human bones and Roman coins have been found, with apparently marks of old foundations, which may mark

the position of a settlement; it is about half way between Charterhouse and the sea, and careful digging would probably reveal Roman remains of some kind. Assuming that the cruciform earthwork is not Roman, the only marks of Roman occupation which have been found are some coins in a collection, formed about 1826, by Mr. George Bennett, now in the possession of Mrs. Dibble, of Plantation House, Banwell. Of these the following are noted as having been found at Banwell:—Silver. A denarius with profile of the emperor facing to the right, inscribed, obverse—FLGLIVLIANVSPPAVG. Reverse—a winged victory, inscribed VICTORIADDNNAVG. Under the figure of victory, LVG. A denarius of Julian the Apostate, 361-363, minted at Lyons. Found at Winthill in 1800. A bronze piece, very thick, with profile of the emperor facing to the right, inscribed, obverse—ALEXANDERPIVSAVG. Reverse—a standing figure, holding a light, inscribed RESPVBLICA, with S and C on each side of the figure. A coin of Severus Alexander, 222-235, minted at Rome. Found at Winthill, with a quantity of human bones, in 1813. Mr. Bennett also records that a bronze coin of Constantine the Great was found in a field called "Lloyds," on the north side of Banwell Hill, in 1826, and that two other Roman coins were also found there about the same time, but he did not describe these coins.

And so the Romans went, as the men of the other races had gone before them, and as a living influence they went completely; there is not in the whole district a single Roman place-name left. And the Saxon came slaying, or driving out, or enslaving those whom he found. Tacitus describes the method of the settlement:[1] "It is well known that no German tribes inhabit cities; they do not even suffer their homesteads to touch each other. They dwell separate and apart, as water, or meadow, or wood has pleased them. They do not lay out villages after our fashion, with houses adjoining and connected together; but each one surrounds his house with an open space, either

1. Germania, c. 16.

as a precaution against fire, or because they know not how to build better." It may be after the battle of Dyrham, in 577, it may be at a later time, that our ancestors took possession of the district, and called the lands after their own names : Blagdon, Bleadon, Hutton, from the hills, and Compton, from its dale; Axbridge, Banwell, Cheddar, Loxton, Uphill, Wells, from the streams which run among the hills; Ashcombe, Weston, Westbury, from the quarters of the heavens; Stoke, Kewstoke, with Collum hard by, telling, perhaps, of the Saint of Iona, and Puxton, from the abodes of men; and, finally, a small group which cannot belong to the earliest settlement—Churchill, Christon, Congresbury, which tell of a Christian origin. It is singular that we find so few personal names. No doubt the nearest likeness to the old English settlement is presented by the Dutch district in South Africa, where the Boer surrounds his farm buildings with a huge tract of land, and asserts his liberty to whack his own nigger, as no doubt the ancient man of Somerset kept his Celtic thralls in due order in like manner. The Dutchman, too, took his place-names from natural objects, till the Englishman set him a bad example. Among these settlers were some whose lot was cast in a pleasant place, where the spring gushed in overflowing fulness from the hillside, and they named the spot Banwell; it may be the well that was good for banes or ills—the healing well. Mr. George Bennett mentions the existence of a well which was formerly esteemed for its efficacy in scrophulous diseases.[1]

The first possible mention of Banwell occurs in the late annals of Winchester Cathedral,[2] where it is related that Cuthred, a relative of Ethelard, King of the West Saxons, "dedit in Vecta insula Wintoniensi ecclesiæ apud Muleburnam xl hidas, et apud Banewadam xxv hidas, et apud Wippingeham xxii hidas, et terram quæ vocatur Drucam et Manerium quod vocatur Clera." It is quite possible that this

1. "Gentleman's Magazine," 1811, pt. ii, 107.
2. Dugdale "Monasticon," i, 205.

Banewada, with its 25 hides, is a miswritten form of the Bananwylle, with 20 hides, which appears in a Winton Charter of 904 as a possession of the Minster, and which is without doubt Banwell. At any rate Banwell passed for ever from the possession of Winchester in 904, and unless Banewada is Banwell, nothing is heard after the donation of Cuthred of any estate called Banewada, or by any like name, as a possession of the Cathedral. Cuthred succeeded Ethelred as King of the West Saxons in 741, and reigned till about 755. Two grants of his to Winchester of land at Clere, and at Thruhham, Eppelhyrst and Whitley, both dated 749, are passed by Kemble, and may very probably be genuine.[1]

The first certain mention of Banwell, however, occurs in Asser's life of King Alfred, § 81, where he relates that on a Christmas Eve, about 885, the King gave to him lists of all the things which pertained to two monasteries at Congresbury or Amesbury, and Banwell, and bestowed upon him the two monasteries and all their possessions, together with a very valuable silk *pallium* and as much incense as a strong man could carry.[2] We learn then that in 885 there was a *monasterium* at Banwell, no doubt of long standing, for few or no minsters were founded during the Danish wars, and it is likely enough that there would have been a minster there if the estate was a possession of the Cathedral at Winchester. Asser survived till 910, and the question arises how it was that Banwell, which had been granted to him in 885, belonged to Winchester in 904. Possibly, though this is unlikely, because the gift was evidently a personal one to himself, Asser had given it up when he became Bishop of Sherborne between 892 and 900; more probably, perhaps, King Alfred only had a life interest in it, and the estate reverted to Winchester on the death of the king. We may notice with regard to land at Chiseldon and Hurstbourne, which King Alfred gave to the

1. K.C.D. MVI, MVII. Cart. Sax. 179, 180.
2. "Asser's Life of King Alfred," Stevenson, pp. 68, 320.

Cathedral in exchange for other estates, he says that King Ethelwulf had given the reversion of these two estates, after the death of his son Alfred, to the Cathedral, but that the Bishop and Convent had asked Alfred to keep them as his own on condition that he paid the share of the tribute exacted by the Danes which fell on the Cathedral estates.[1] Possibly, under some such arrangement, he had acquired a life interest in Banwell, as in fact we find that Bishop Denewulf and the Convent granted to King Alfred a life interest of 40 hides of land at Alresford, according to the lease which Bishop Tunberht had granted to his parents before.[2]

However this may be, Banwell certainly belonged to Winchester Cathedral in 904, when the Bishop and Convent gave 10 hides at Cumbtune (Compton Bishop) and 20 hides at Bananwylle (Banwell) to King Edward, as part of a sum of 60 hides paid to him in consideration of the remission of certain rights and dues rendered to the King from the Cathedral estate of Taunton.[3] King Edward subsequently gave the land at Banwell and Compton to the family at Chedder in exchange for an estate at Carintune, probably Carhampton;[4] so that Banwell and Compton became a possession of the Minster at Chedder before 925. It is to be noted that the Latin text of the last-mentioned charter glosses the words Eadward cyning gesealde ðæt land æt Cumbtune & æt Bananwylle ðan hiwon æt Ceodre with than lande æt carintune—Hoc idem rus Eadward prefatus rex dedit famulis famulabusque Domini on Ceodre degentibus, etc.; thus implying that the Minster at Chedder was still a double house of men and women at the beginning of the tenth century. This is a very interest-

1. K.C.D. MLXIX. Cart. Sax. 565.

2. K.C.D. MLXXXVI. C.S. 617. Thorpe, Dipl., p. 147. See also K.C.D. MXC. C.S. 623, in which document King Alfred is said to have acted unjustly.

3. K.C.D. MLXXXIV. C.S. 612. Thorpe, Dipl., p. 155. Note that C.S. erroneously credits Cumbtune with 20 hides.

4. K.C.D. DXCVIII. C.S. 1219, 1220. Thorpe, Dipl., p. 233. Again C.S. erroneously assigns 20 hides to Cumbtune in the Latin text.

ing point, for certainly most of the ancient Minsters had ceased to be double long before that time.

After Banwell passed into the possession of Chedder Minster it disappears from recorded history for about a century, till it reappears in the possession of King Cnut; and we can trace with much probability the course of its descent to him. In King Alfred's will,[1] after the bequest of certain estates to his son Edward, he proceeds: "And I am desirous[2] with regard the family at Chedder, that they choose him on the condition[3] of which we have already spoken with the land at Chewton, and all that belongeth thereto." It is evident, however, that the king feared that the right of choice of some of those to whom he willed freedom of choice would be interfered with, for later on in the will there occurs a passage, which is thus translated by Professor Earle: "And I pray in the name of God and his saints that no one of my kinsfolk or heirs disturb any cyrelif of those which I paid for, and the witan of Wessex warranted my right to have them free or unfree at my will." Professor Earle[4] thought that "cyrelif" expressed the institution of a set of conditions devised, perhaps, by Alfred himself (as the word only occurs here), whereby freedom should be either promoted or protected against the encroachments of powerful men. It would seem then that an agreement had been made between the king and the family at Chedder in accordance with which under certain conditions, or for a certain purpose, they were to choose Prince Edward, in what capacity does not appear. After the time of King Edward we hear no more of any Minster at Chedder. Gemots, however, were held there on July 24, 941, when it is called villa

1. K.C.D. CCCXIV. C.S. 553, 554, 555. Thorpe, Dipl., p. 484. Earle, Land Charters, 144, 461.

2. Thorpe.

3. Wright's Vocabularies (Wülcker), however, twice give *ea intentione* for *on tha gerad:* 87, 1; 225, 34.

4. Land Charters, 462.

celebris; on November 29, 956, when a grant is said to have been made in palatio regis in Ceodre; and at Easter (April 19), 968, when it is styled sedes regalis æt Ceodre. It is evident from this that Chedder, and with it, no doubt, Banwell, had passed into the possession of the king, whether by any action of King Edward or not we cannot tell. So completely, however, was any ecclesiastical association on the part of Chedder forgotten that it appears in Domesday as an estate of ancient demesne of the Crown.

Banwell, however, was given by King Cnut to Duduc before his consecration to the See of Wells on June 11, 1033. Much has been written about Duduc's donation of Banwell to Wells,[1] but really little need be said, for little is known, and that is all contained in Bishop Giso's account of the transaction which forms part of the *Historiola de primordiis Episcopatus Somersetensis*,[2] compiled about 1174. What Giso says is this, after mentioning the death of Duduc's predecessor, he goes on: "To him succeeded Dudoco, by race a Saxon, consecrated on June 11th, who in the days of the most religious King Edward gave to God and S. Andrew the possessions which he had obtained from the King before he became Bishop, to be held as by hereditary right, and confirmed by deeds of royal authority and gift, which possessions were the Monastery of S. Peter in the City of Gloucester with all that belonged to it, a vill named Congresbury, and another called Banwell: priestly vestments also, relics of saints, valuable altar vessels, very many books, and all that he possessed, he added when at last the day of his summons hence drew nigh.[3] Giso goes on to relate that Harold, who was at that time (1060) Earl of the West Saxons, deprived the Bishopric of all these gifts, but that Stigand, Arch-

1. E. A. Freeman, "History of the Church of Wells," 26; "Norman Conquest," ii, 459. Rev J. R. Green, *Proceedings* of the Somersetshire Archæological and Natural History Society, 1863, ii, 148.

2. Camden Society, 1840, edited by the Rev. J. Hunter, p. 15.

3. *Imminente die vocationis suæ.* This is clearly the day of his death, and not, as Mr. Hunter puts it, "just before he became Bishop."

bishop of Canterbury, obtained the Gloucester Abbey from the king.[1] Thus Harold kept Congresbury and Banwell to the end of his life, though Giso says that he remonstrated with the earl, both publicly and privately, and even thought of excommunicating him for his injury to the Church; but, he adds, that after he became king, Harold not only promised to restore the estates which he had taken away, but even to add more. This is very likely true, for it so happens that the only writ of Harold as king now extant is one to Giso, assuring him of friendship and confirming the possessions of his See.[2] It would seem then that though Giso thought that he had been hardly treated by the earl, there was no breach of friendly relations between them. Mr. Freeman's suggestion[3] that as Duduc was a foreigner dying without heirs he had no power to make a will, but that his property went to the king, or to the earl as representative of the king, seems to be a very probable explanation of Harold's conduct. We might also take Stigand's claim to the Gloucester Abbey as grounded on a supposed escheat to the Archbishop of Church property which had belonged to a foreigner dying without heirs. We are thus enabled to trace the history of Banwell in the eleventh century. It first belonged to Cnut, to whom, no doubt, it had descended from the Anglo-Saxon kings, who gave it to Duduc, an Old Saxon priest, before his consecration to the See of Wells on June 11, 1033; he held it till his death on January 18, 1060, when it passed to Earl Harold, and when he was slain at

1. This Gloucester Abbey was evidently that of S. Oswald, not that of S. Peter; for several of the S. Oswald estates appear in Domesday (f. 164, b.) in the possession of the Archbishop of York, to whom they had passed from Stigand. These S. Oswald estates must be distinguished from Oddington, Leach, and Standish, which were really S. Peter's estates, which had come to Archbishop Thomas through his predecessor Eldred. Giso relates that the Conqueror promised to restore *the Monastery of Oswald* to Wells (Historiola, 18); this, however, he did not do, but after the disgrace of Stigand he bestowed it upon Archbishop Thomas.

2. K.C.D. iv, 305. Rev. J. R. Green, L.C. 155.

3. "History of the Church of Wells," 29.

Hastings it passed to the Conqueror, who, probably, on the occasion of the Coronation of Queen Matilda, on Whit-Sunday, May 11, 1068, granted it to the Apostle S. Andrew for the Bishopric of Wells, and from that day to this the Bishop of Somerset has been Lord of the Manor of Banwell, except for about six years in the sixteenth century.

The Conqueror's grant of Banwell to the Bishop of Wells is preserved in the *Liber Albus* at Wells Cathedral (ii, f. 246, dors.), a late compilation, in which it occurs next to the Confirmation of the Statutes of Wells Cathedral, by Bishop Bowet, in 1404. It is printed in Volume XXIII, p. 55, of the *Proceedings* of our Society, and also by Professor Earle, in his *Land Charters*, p. 431. The paper on the Charter in the *Proceedings* by Mr. F. H. Dickinson seems to be trustworthy, except with regard to the land-boundaries,[1] and the "friend" whose article in the *Saturday Review* is quoted, was Mr. E. A. Freeman. There seems to be no good reason for doubting the genuineness of the Charter, which may be thus translated:—

"This is the Charter of the thirty hides at Banwell which King Willhelm granted to Saint Andrew the Apostle for the Bishopric of Wells as a perpetual possession.

"Under the everlasting dominion of our Lord Jesus Christ, I, Willhelm, by the grace of God, Monarch of all Britain, following the footsteps of my predecessors who held the Catholic and Apostolic faith in its integrity, have determined to make Jesus Christ who gave them a partaker of those things which I seem to possess in this vale of tears, and to receive from Him heavenly and eternal things in return for these things of earth and time. Moved moreover by the dutiful prayers of Bishop Gisa, I restore thirty holdings in the place which is called by the inhabitants Banewelle which his predecessor Bishop Duduc had given to God for his soul, but which King Harold, inflamed with covetousness, had stolen away, to Saint Andrew

1. Note, however, on page 60.

the Apostle as a possession of the Bishop's See, to increase the dignity of the Church and for the maintenance of the brethren of the Church of Wells, with all things that belong thereto, that is in woods, pastures, meadows and fisheries, for myself, and for the soul of my father and of my predecessor King Edward, and for all who have faithfully followed me. And this gift of my bounty I set free from all toll and tax, three things only excepted for the army and for bridges and fortresses. Whosoever is willing to defend this gift and to increase it, may God increase for him the good things of this life, and may he obtain the joy of Heaven. But if, though I hope otherwise, there be any who driven on by Satan shall dare to annul this gift, or to diminish it, may his memory perish from the earth, and his name be blotted out of the book of life."

Then follow the land-boundaries first of Banwell and Churchill, then of Compton Bishop, and a statement of other properties belonging to the estate, which must have included more than 15,000 statute acres.

The Charter closes with the names of the witnesses:—I, Willhelm, King of the English, confirm my gift with the sign of the Cross. I, Mathyld, Queen, give consent with the same sign. Stigand, Archbishop of Canterbury; Aldræd, Archbishop of York; Odo, Bishop of Bayeux; Hugh, Bishop of Lisieux; Goffrid, Bishop of Coutances; Hereman, Bishop of Ramsbury; Leofric, Bishop of Exeter; Gilmær, Bishop of Elmham; William, Bishop of London; Egelric, Bishop of Selsey; Walter, Bishop of Hereford; Wulfsig, Bishop of Worcester; Remigius, Bishop of Dorchester; Æthelnoth, Abbot of Glastonbury; Leofweard, Abbot; Wulfwold, Abbot of Bath; Wulfgeat, Abbot; William, Earl of Hereford; Waltheof, Earl of Northampton; Eadwine, Earl of the Mercians; Robert, the King's brother; Roger of Montgomery, Walter Giffard, Hugh of Montfort, William Curcell, Serlo of Burca, Roger of Arundel, Richard, the King's son; Walter

Fleminc, Rambriht Fleminc, Thurstan Fitzrolf, Baldwin of Wartenbeige, Athelheard, Heimeric, Tofig, Sheriff of Somerset; Dinni, Ælfgear of Thorne, Willhelm of Walvile of Devon, Bundi Staller, Rober Staller, Robert of Oilli, Sheriff of Oxfordshire; Roger the Cupbearer, Wulfweard, Herding, Adzor, Brixi, Brihtric.

The list contains the names of the noblest in the land.

Several had fought at Hastings a year and a half before. Bishops Odo, Geoffrey, and Remigius exhorted the Normans before the battle, and Odo fought in it. Robert, the King's brother, fought by his side. Thurstan Fitz-rolf carried the banner throughout the day. Roger of Montgomery and Earl William commanded the right wing of the Norman host, and Walter Giffard fought with them. Hugh of Montfort was one of those who slew King Harold. Still there are many more English than Norman names. Tofig, Sheriff of Somerset, had held his office under King Edward, so had Earl Eadwine, who contributed to King Harold's defeat by keeping back the forces of his province, and Earl Waltheof; Richard, the King's second son, died by a mysterious stroke in the New Forest. The Staller or Master of the Horse and the Cupbearer were high officers in the Old English Court. It must have been some great occasion which brought together all these prelates and high officers of state. There can be little doubt therefore that it was on Whit-Sunday, May 11, 1068, when Matilda of Flanders, Duchess of Normandy, became by her Coronation the first woman who could be rightly called Queen of all the English, that Banwell was given to S. Andrew for the Bishopric of Wells.

It will be needful to give in detail the land-boundaries of Banwell, remembering that they include also Churchill and Puxton, as the churches of those two parishes were chapels of Banwell till the latter part of the eighteenth century. Mr. Dickinson's account of the boundaries of Compton Bishop needs little comment.

"These are the land-boundaries at Banwell. First at Hylsbroke's spring head East to the Coombe, all about Losaleh and so West from the Coombe to Bibricge, from Bibricge to Ture brook, from Ture brook to Lox, from Lox to Bridewell to Panteshyd ford to Foul-well out to the boundary, from the boundary to the old Wrinn as far as to Cattwithy upper ford, by the King's road East to the ford in the Eastern river Wrinn till it comes to Hyllsbrook, up the brook Eastward till it comes to the Spring Head." There is a difficulty because though the boundaries seem to be continuous they really refer to two disconnected islands, a smaller one consisting of the parish of Churchill, and a larger one consisting of Banwell and Puxton; and the difficulty is increased by the fact that *Bibricge*, a point which would connect the two, cannot certainly be identified, though its name is very probably perpetuated in the *Oldbridge River*, which is a continuation of the Towerhead Brook to the east of Puxton.

The stream which bounds Churchill on the east at Langford is still known as Hylsbroke; from its head the boundary ran—and runs—to the east round about Dolebury in the Coombe to the south of it; thence to the south of Churchill to Bibricge, which may be the point near Nye where the Churchill boundary touches the Oldbridge River. The Banwell boundary began with Ture Brook or Towerhead Brook, which still limits the parish on the east, and ran to the River Lox, which is the limit on the south, and Bridewell Lane is, as we have seen, the ancient way from Uphill to Old Sarum, along which the boundary runs for a short distance. From this point nothing is absolutely certain till we reach Cattwithy, a point on Towerhead Brook, about a quarter-of-a-mile north of the road from Sandford Station to Banwell. Pantesheda, an estate of two virgates, appears in Winterstoke Hundred in Domesday, and is probably the Panteshyd of the boundaries, but its locality is quite uncertain. It has been identified with Puttingworth at the northern extremity of Banwell, and certainly Putting-

thorp was a small manor in this part of the parish in later times. At any rate Panteshyd must have lain in this part of the boundary. *Fule well* and the *Mære* cannot be identified, unless the latter were the point where the boundary met the old Wrinn, which is evidently the Oldbridge River, bounding Puxton and Banwell on the east and passing up into Towerhead Brook and so to Cattwithy, completing the circle of Banwell. The King's road is the road which runs from Churchill Church to Brinsea; the boundary of Churchill Parish crosses it about half-a-mile north of Churchill Church and then runs up to and along the River Yeo, or Wring, as it is called in the boundaries of Wrington,[1] and up the Hylsbroke to its source. It would seem that the River Yeo, or Wrinn, was known as the East Wrinn, and the Oldbridge River, which runs into it at Tutshill Ear, as the Old Wrinn.

After giving the boundaries of Compton Bishop, the Charter proceeds: "And of the five hides at Hiwisc one hundred acres of meadow to the South of Heawica, and at Chedder Minster viiii herds (heordas),[2] and the common land up above Milk way, and the separate fallow, and the wood from the ford up along Chedder Coombe to the High Ness, from the Ness to the boundary oak on Eadbriht's Coombe, along the Coombe Eastwards till it comes out on the plain." Before attempting to explain this passage it is needful first to express my obligation to Prebendary G. E. Smith, Vicar of South Brent, for information concerning Hewish; to Prebendary J. Coleman, Treasurer of Wells Cathedral, for information with regard to the boundary points at Chedder; and to the Rev. C. Plummer, of Corpus Christi College, Oxford, for assistance in the interpretation of the passage; yet it must be understood that these gentlemen are in no way responsible for any inaccuracies that may be discovered. Hewish then is a tract of land partly in

1. K.C.D. CCCXXXVIII. C.S. 606.

2. It has been suggested to me by the Rev. C. Plummer that this word should be heorðas—hearths or homesteads.

the parish of Burnham, partly in that of South Brent, extending from Highbridge to Southwick Farm, a distance of some four miles. Prebendary Smith thinks that Heawica is now probably represented by Southwick Farm, in the parish of South Brent. With regard to the Chedder boundary points, Milk way stands on the high ground north north-west from the Church. Prebendary Coleman would place "the ford where now the bridge is situated over the infant Chedder Water as it emerges from the Rocks and passes into Cox's pond;" High Ness he would "identify with a portion of the cliffs known to the natives as High Rock on the right hand side in ascending;" with regard to the boundary oak in Eadbriht's Coombe, he says that "on an old map of Mendip in the possession of Lord Bath there is a spot on the summit of Mendip, close to Tyning's gate, marked 'Meer Oak's Cross,' and I have for many years identified this with the 'gemær ac.' And I believe Eadbriht's Coombe of the Charter is what is marked on the ordnance map as Batt's Coombe, and which is known at Chedder as 'The Coombe.'" Accepting these identifications we are led to the somewhat startling conclusion that a large tract of land to the north-west of Chedder Coombe, which is now in the very heart of Chedder, pertained, in 1068, to Banwell; and we shall see that the entries in Domesday concerning Banwell and the Chedder Manors support this conclusion.

But before we consider these entries concerning Banwell it will be well to note what the Rev. R. W. Eyton said about it on pp. 32 and 33 of his work on the Domesday of Somerset. Reckoning according to his usual theories he obtained a total of 15,340 acres, thus:

	Acres.
Arable, 40 teams	4800
Wood, 2½ leagues in length and in breadth .	9000
Pasture, 1 league „ „ „ .	1440
Meadow	100
	15,340

Then reckoning as he thought the relative modern area, thus: Banwell, 4829 acres, Churchill, 2497, Compton Bishop, 2535, and Puxton, 613, he found a modern area of only 10,474 acres, a Domesday excess of 4866 acres. This frightened him, and he reckoned the wood and pasture as though the entries ran: "2½ leagues, and 1 league, in length and breadth," instead of "*in* length and *in* breadth," as they really do; thus reducing the measurements to 300 acres of wood and 120 acres of pasture, giving a total area of 5320 acres, a deficiency of 5154 acres—worse than before. It is never wise to tamper with the text of Domesday; the great record may be wrong—no work of man is faultless—but it is far more likely that the interpreter is wrong. So it is here, the mistake was with Mr. Eyton in that he did not take into account the area of Hewish and Chedder, mentioned in the Conqueror's Charter concerning Banwell; and it is very strange that he did not do so, for he was well aware of the existence of this Charter.

Passing to Domesday Book we find that Banwell appears among the estates of the Bishop of Wells, and the entry relating to it runs thus: "The same Bishop holds Banewelle; Earl Harold held it on the day when King Edward was living and dead, and paid tax for 30 hides, which 40 teams can plough. Of these the Bishop has 6 hides and 3 teams in demesne, and his tenants have 7 hides and 18 teams. Here the Bishop has 23 villeins and 12 bordars, and 5 slaves, and 15 store cattle, and 15 pigs, and 30 sheep, and 20 she goats, also two leagues and a half of wood in length and in breadth, and 100 acres of meadow, and 1 league of pasture in length and in breadth, and it is worth to the Bishop £15 yearly. Of the aforesaid 30 hides Serlo de Borci holds 3 hides from the Bishop, and has arable land enough for 8 teams; he has there 1 team and his tenants have 3 teams; he has there 5 villeins, and 3 bordars and 2 slaves, and it is worth £3; when Serlo received it it was worth £6. Of these 30 hides Ralph Tortesmains holds 5½ hides from the Bishop, and has there 3 teams in demesne, and his

tenants have 5; he has 16 villeins and 2 bordars, and it is worth £5. Of these 30 hides Rohard holds 5½ hides from the Bishop, and has there 2 hides and 2 teams in demesne, and his tenants have 3½ hides and 4 teams. Rohard has here 9 villeins and 10 bordars and 3 slaves, also 1 pack-horse and 20 store cattle, and 6 wild brood mares and 30 pigs and 100 sheep, also two mills which bring in ten shillings; it is worth £5; when Rohard received it it was worth £4. Of these aforesaid hides Fastrad holds one hide from the Bishop, and has there 1 team and 1 tenant, and it is worth £1. Of these also Bono holds of the Bishop 1 hide, and has there 1 team and 1 tenant, who has 1 team, and it is worth 10/- Of these 30 hides also Elwi Haussona holds 1 hide, and has there 1 team and 1 tenant who has half a team, and it is worth 10/- Ordulf also has here 1 mill which brings in 40 pence."

There was also a small estate called Panteshede which lay on the west or north-west of Banwell and is probably now in the parish; it is thus described: "Roger of Corcelle holds a half hide in Panteshede, and has here half a team with 1 slave. Here is half an acre of meadow. It was and is worth 10/-" But this estate probably did not exceed 70 statute acres. With regard to the entry itself, we are told that there was arable land enough for 40 teams, and as each team could cultivate 120 acres, this would imply that there were about 4800 acres of arable land on the estate. There were also 100 acres of meadow: this was lowland grass of the best quality, probably by the waterside, and was a most valuable possession. Wood and pasture land were measured by the league; this was a measure containing 12 furlongs, or a mile-and-a-half, and a furlong in area contained 10 acres. There was pasture equal to an area one league long and one wide, or $12 \times 12 \times 10 = 1440$ acres of pasture land. There was wood two-and-a-half leagues long, and of the same width, that is 30 furlongs long and the same distance wide, or $30 \times 30 \times 10 = 9000$ acres of wood. Thus the whole Banwell estate contained 9000 acres of wood, 1440

of pasture, 4800 of arable, and 100 of meadow, in all about 15,340 statute acres. It is not meant that the wood and pasture all lay in one block, but that the various portions added together would amount to the area shewn. It will be seen that the Banwell estate was more than three times as large as the existing parish. With regard to the population it is not likely that more than Bono and Elwi lived on the estate, for the other landowners mentioned had property in other places; adding these two to the 46 villeins, 27 bordars, and 10 slaves, we have a total of 85 adult males, and allowing five souls to a household we have a total population of about 425. It is possible that a few inhabitants such as the priest and bailiff are not mentioned, but it is very unlikely that the population exceeded 500, giving about one person to every 30 acres. In all Somerset there was about one person to every 15 acres, but two-thirds of the Banwell estate consisted of wood and pasture, and the population was thin.

We saw that the Domesday measures of the Banwell estate represent about 15,340 statute acres, or more than three times the area of the existing parish; we must now try to discover where all these acres lay. For about two-thirds of the area this is not difficult, because the land-boundaries of the estate showed that it included at any rate the present parishes of Banwell with 4829 acres, Churchill with 2497, Puxton with 613, and Compton Bishop with 2535, in all about 10,474 acres. leaving an area of about 4866 acres to be sought for elsewhere. But we saw also that eighteen years before the date of Domesday Book William the Conqueror had granted as part of the Banwell estate at least 100 acres of meadow at Huish between Burnham and Highbridge, and what is evidently a very large tract of land at Chedder. We turn then to the Domesday measures of Chedder, and we find that Chedder, 6998 acres, Charterhouse, 2410, and Axbridge, 540, which would answer to the Royal Manor of Chedder in Domesday, now contain 9948 acres; while the area assigned to that Royal Manor is

only 5295 acres; that is to say, 2400 acres of arable, 1440 of wood, and 15 of meadow; so that if we add to the 10,474 statute acres of the Banwell parishes the 9958 acres of Chedder, Charterhouse, and Axbridge, we have a total modern statute acreage of 20,422 acres; and if we add to the 15,340 acres of the Bishop's estate at Banwell the 5295 acres of the King's estate at Chedder, we have a total Domesday acreage of 20,635 acres; a sufficiently striking coincidence. It is likely, however, that we really ought to reckon in another small estate at Chedder, belonging to Roger de Corcelle, containing 480 acres of arable, and 15 of meadow; so that the extent of Domesday Chedder, and the Banwell estate, would be really about 21,130 acres, giving an excess over the modern statute acreage of about 700 acres, not at all too much for the estate at Huish, containing 100 acres of meadow. We may say then, with a very fair measure of certainty, that the Domesday estate of Banwell included the modern Parishes of Banwell, Churchill, Puxton, and Compton Bishop, an area now in Chedder and Charterhouse, including about 4000 acres lying to the north and west of Chedder Coombe, and lastly about 700 acres at Huish between Burnham and Highbridge. If it be asked when, and in what way so much land now in Chedder had become attached to Banwell, the answer is that most probably it had been really Banwell land from the beginning, and was only attached to Chedder in later times. It may be, indeed, that when Banwell was given to Chedder Minster by King Edward the Elder, and afterwards that Minster was secularised and become Royal property, the ancient boundaries were altered, and land which had belonged to Chedder was transferred to Banwell; but since the Banwell estate is described as containing 20 holdings at Banwell, and 10 at Compton in 904 and 968, and as containing 30 hides in 1068 and 1086, it is likely that the ancient boundaries had not been altered, and that this land had been Banwell land at least from the time of King Edward the Elder. Chedder remained

a Royal estate till 1202, when King John sold it to Hugh de Welles, then Archdeacon of Wells, who in 1214 granted it to Jocelin, Bishop of Wells, Lord of the Manor of Banwell; and it was most likely in these later times, when the Bishops of Wells were Lords, both of Banwell and Chedder, that this land which was so far from Banwell and so near to Chedder became attached to the latter parish.

We have now to consider in which part of the great Manor of Banwell the different kinds of land mentioned in the survey would have lain. We have seen that the estate itself included about 15,340 statute acres, consisting of Banwell, 4829 acres, Churchill, 2487, Compton Bishop, 2535, Puxton, 613, about 4000 acres lying in Chedder and Charterhouse to the north and west of Chedder Coombe, and probably about 700 acres at Huish, near Burnham. We saw also that the estate consisted of about 9000 acres of wood, 1440 of pasture, 4800 of arable, and 100 of meadow. What we have to do is to attempt to portion out the different kinds of land among the different parishes. We know that the 100 acres of meadow lay at Huish. We know also that of the 10,440 acres of wood and pasture about 4000 lay in Chedder and Charterhouse. What we have to do therefore is to portion out the 4800 acres of arable land and the 6440 acres of wood and pasture shewn in the survey among the 10,474 acres of Banwell, Churchill, Compton Bishop, and Puxton, and the probable 600 acres remaining at Huish. Now it is quite certain that the tops of the hills, being as they are, composed of mountain limestone, are not suitable for ploughing; we have seen that the district in Chedder which lay on the limestone was wood and pasture, and Mendip was a forest district till long after Domesday. Dolebury is about two miles long, and half-a-mile wide, giving about 640 acres of wood and pasture; Sandford Hill, about one mile by half-a-mile, about 320 acres; Banwell Hill, about two miles by one-third of a mile, about 426 acres; Wavering Down, about three miles by three-quarters of a mile, about 1440 acres; in

all about 2820 acres of wood and pasture on the hill-tops. We know that now Sandford Hill and Banwell Hill have a good deal of wood, while Dolebury and Wavering Down are pasture; then no doubt all the hill-tops were covered with wood. Probably the line between wood and pasture was not very closely drawn, for woodland was chiefly valued, not for its timber, but for its pasturage. Taking then these 2820 acres from the 11,074 acres of the Banwell Parishes, and Huish, we find that the low grounds would have consisted of about 4800 acres of arable, and 3450 acres of wood; so that they would have been about four-sevenths arable and three-sevenths wood. And this is a very probable result, for though it seems strange to us to think of the 4900 acres of Banwell as consisting of 2800 acres of arable land and 2100 acres of wood, yet we must remember that the population was much smaller. There are now 1400 people in the parish, at that time there can hardly have been more than 250 at the most; now there are about three-and-a-half acres to every person in the parish, then there might have been about twenty acres to every person, of which, on an average, fourteen might have been arable land. This again seems a very large proportion of arable land, but we must remember that not more than half or one-third of it was under grain at one time, the rest was lying fallow. We must remember also that the great mass of woodland was not waste and useless; it afforded most valuable pasturage for the cattle on the estate, and in the Autumn when the acorns and chestnuts were ripe, it would have afforded food for large herds of swine. In some parts of the country wood was measured by the number of swine which it would feed. Thus then we think of Banwell 800 years ago as being nearly half woodland with not more than one-sixth of the population now living here. The Bishop's Court House stood where the Abbey now is; the spring or "well" certainly existed, and had probably been already dammed up to make a mill-pond, and the people clustered, as they do now, on the hillside above the spring.

We have considered where the land lay which belonged to Banwell 830 years ago, and also what the nature of the land was; now we go on to consider the various classes of population on the land. First of all there was the Bishop of Wells, who was Lord of the Manor, as he is now; he had, we are told, 360 acres of arable land in hand. His Manor House stood on the site of the Abbey, and this land no doubt stretched away eastward towards Towerhead, and included what was afterwards known as the Park. The land was cultivated by five serfs or slaves, men who might be bought and sold, and who received no wages, but only lodging and a daily allowance of food for themselves and their families. Then we are told of the tenants of the land which the Bishop kept in his own cultivation. There were 24 villeins and 12 bordars, who had between them 18 teams, which would have cultivated about 2160 acres of arable land. Villeins and bordars answered to the farmers of the present day; each had a house and about 30 acres of land granted to him by the Lord of the Manor. He paid no rent in money, but was obliged to work on the lord's land for so many days in each week, and extra days in seed time, and hay harvest and corn harvest. He could not leave his land, but so long as he did his appointed work the lord could not turn him out. The lord provided all the stock and plant, such as oxen and ploughs, carts and cows, sheep and pigs, also seed for sowing. To the Bishop as Lord of the Manor also belonged the 1440 acres of pasture, the 9000 acres of wood, and the 100 acres of meadow which belonged to the estate; but at certain seasons the men of the Manor had the right to turn their cattle and sheep and swine to graze on the pasture and woodland. Next we hear of men who held Manors in the estate under the Bishop—Rohard, Ralph, Bono, Elwi, and Fastrad. They and their tenants worked 22½ teams; there were five serfs, 25 villeins, and 15 bordars, cultivating about 2700 acres of arable land. We cannot tell exactly where the land held by each of these men lay; but as we are

told that Rohard held two mills worth 10s., which was a very high value for mills, we should think that he held the mills which were worked by the great spring from which the village took its name. Some of his land at any rate would have lain in and near the village. Another mill held by Ordolf, worth 3s. 4d., most likely lay in some other part of the estate. The Bishop would have visited Banwell from time to time with his household to live on the produce of the estate; for it was less expensive for him to visit his estates in turn than it was to convey the produce of the different estates to Wells. And, moreover, he was enabled in this way to visit different parts of his Diocese. Fastrad and Rohard were large landowners elsewhere, and it is not likely that they lived in Banwell, though very likely Bono and Elwi lived here.

We consider lastly the farming stock on the Banwell estate eight centuries ago. Domesday Book mentions the following kinds of animals—oxen, store cattle, sheep, pigs, she-goats, wild brood-mares, and a single pack-horse—as existing here. The oxen were the mainstay of the estate, they drew the ploughs and hauled the carts, and provided the motive power for all the work. Sheep were valued for their fleece and milk, and the goats for milk; they and the store cattle—no doubt mostly cows—were much too precious to be used for food, until they entered on old age, when, with the pigs, they might go into the salt tub. But all the necessaries of life were provided within the Manor. Corn was grown for bread, and barley for beer; the sheep supplied wool for clothing, and the cattle leather for out-door wear, and thongs and harness for the ploughs and carts. The miller must get his stones and the smith bar-iron from outside; but with those exceptions Banwell would have gone on very happily even if it had been quite cut off from the rest of the world. Fuel came from the waste of the woodland, the rushes in the marsh ditches supplied wicks for the candles, and the sheep folds supplied the tallow. Wants were few, and were readily supplied, and it is not likely

that in fairly good seasons there was any lack of the necessaries of life. The land was underpopulated, and if population increased in any district there was no difficulty in bringing fresh land under cultivation to supply the need. Of the animals mentioned the oxen and store-cattle would have remained at the farms, the pigs would frequent the woodlands, and the she-goats and the wild-brood mares would mostly be found on the hills, so that each kind of land maintained its own kind of stock. It is even possible to form an estimate of the number of each kind on the estate. It was a custom that with every pair of oxen the lord should supply one cow and six sheep. The Bishop and Rohard had together five teams, 40 oxen, 35 store-cattle, and 130 sheep. The total number of sheep almost exactly agrees with the average; the number of store-cattle is much larger than that of cows, but this may have been even then a pastoral district. Supposing that the stock of the other owners bore the same proportion to their teams that those of the Bishop and Rohard did, there would have been on the 15,000 acres of the Banwell Manor, with a population of about 425, about 320 oxen, 160 cows, 1040 sheep, and 360 pigs, probably also a considerable number of she-goats. It must be remembered, however, that the survey was taken in the winter when there would have been few or no young stock to reckon, and the number therefore would be smaller than the average number for the whole year.

Practically the history of the estate of Banwell, as distinct from the separate histories of its subordinate manors, closes with the entry in Domesday, because ever since then, except for some eight years in the sixteenth century, the Manor of Banwell has been a possession of the See of Wells. On February 3, 1548, William Barlow was translated by Royal Letters Patent from the See of St. David's to that of Wells, and by Indenture, dated July 12, 1548, and confirmed by the Chapter January 10, 1549, he granted to the Duke of Somerset, among many of the possessions of the See, the Hundred of Winter-

stoke and the Manor of Banwell.[1] On the disgrace and execution of the Duke these properties passed to the Crown, and on April 23, 1556, the Manor of Banwell, with several other estates formerly belonging to the See of Wells, was restored to Bishop Gilbert Bourne by Queen Mary.[2] The Hundred of Winterstoke, of which Banwell was the Capital Manor, was not, however, restored to the See, for it had been granted by Edward VI to Sir Edward Seymour in 1552, and was sold by him to Sir John Thynne on May 16, 1558.[3] The Manor, however, was not yet free from the Seymour family, for on August 6, 1574, by Royal Letters Patent licence was granted to the Bishop of Wells to let the house, manor, and park of Banwell to Harry Seymor. And on April 1, 1575, at a Chapter meeting, the Bishop was pressed by the Subdean Philip Bisse, and Walter Bowce Prebendary of Henstridge, to say definitely whether, according to the determination of the Lords of the Council, he would gratify Lord Seymer in one of these three ways, either to make the lease of the Manor of Buckland worth 1000 marks to him, or to grant him £100 yearly for twenty-one years out of the Manor of Banwell, or to grant to him the whole Manor, reserving to the Bishop and his successors £50 beyond the rent already reserved. But Bishop Gilbert Berkeley did not come of a stock that could be readily bullied, and he answered that he could not do otherwise than he had done already, for that he had satisfied Her Majesty's letters and the Lords of the Council.[4] The incident is characteristic of the period. The Duke of Somerset left his mark on Banwell by spoiling the Manor House, so that no Bishop has lived in it since, though Bishop Godwin lived at Towerhead in a house which he built.

We now pass to the history of the Church of Banwell.

1. "Wells Cathedral MSS.," p. 236.
2. Collinson, III, 396, 567.
3. Collinson III, 559.
4. "Wells Cathedral MSS.," 242.

Accepting Mr. Freeman's opinion that the country north of Axe was settled by the Saxons after the battle of Dyrham in 577, and thinking that it was first evangelised in the time of Ine and St. Aldhelm in the last half of the seventh century, we see that the Saxons must have lived here in Heathenism for about a century after their first settlement. The worship of the Northern Teutons was one of the forces of nature, and was connected with natural objects. A law of Cnut, for instance, forbids all Heathenism, and defines it thus:—"Heathenism is that men worship idols, that is that they worship heathen gods, and sun or moon, fire or flood, water-wells or stones, or any kind of forest trees."[1] Now it is a very singular thing that the oldest minsters in the district, Wells, Chedder, and Banwell, all dedicated in the name of St. Andrew, stand at the spring-head of considerable streams. And it certainly seems likely that in these cases we have instances of heathen worship of water-wells, that the spots were sacred to our fathers even in their heathen days, that as at *Κρηνίδες* or Philippi in old time, there was after the conversion at first a *Προσευκή*, a place where prayer was wont to be made by the water-side, till at length a church was founded, which has continued until now. This consecration of heathen sites would be quite in accordance with early practice; as Pope Gregory directed St. Augustine that "the temples of the idols ought certainly not to be destroyed, but that the idols in them must be destroyed, that water be hallowed and sprinkled in the temples, that altars be set up, and relics placed there;—that the people, seeing that their temples are not destroyed, putting away error from their hearts, acknowledging and worshipping the true God, may the more familiarly resort to the places to which they have been accustomed. For no doubt it is impossible to remove everything at a stroke from their hard hearts, because he who strives to reach the highest place will go up not by

1. Cnut's "Secular Laws," § 5. Schmid, *Gesetze der Angelsachsen*, 272. "Ancient Laws and Institutes of England, 162.

leaps and bounds, but by degrees and steps."[1] It is likely enough that as St. Aldhelm's mission stations for North Wilts and East Somerset were at Malmesbury, Bradford-on-Avon, and Frome, so for the district between Mendip and the Parret, the early mission stations were the minsters at Wells, Chedder, and Banwell. There can be little doubt that the earliest minster at Banwell stood where the church stands now, and that the house known as "The Abbey," including as it does portions of the old Manor House of the Bishops, occupies the site of the monastic buildings; for the lane known as "Dark Lane," leading down from the ancient road by the Castle, points directly to the chief entrance of the house.

After the time of King Alfred nothing more is heard of any church at Banwell till the time of Bishop Robert (1136-1166), who unfortunately spoiled the ancient churches of the manor by assigning their revenues to the Priory of Bruton and the Cathedral at Wells. In the year of his Consecration, but before November 21, 1136, the date of the death of William, Archbishop of Canterbury, who had signed the document, Bishop Robert issued an ordinance by which he reconstituted the Chapter of Wells and rearranged its endowments; he also added two Prebends, the Church of Yatton forming the endowment of one, while Hewish in Brent-Marsh and the Church of Compton Bishop were assigned to form the endowment of the other.[2] Compton Bishop seems to have been anciently a separate estate from Banwell, for as we have seen in 904 and 968, its hidage is recorded apart from that of Banwell, and in 1068 its land boundaries are also given separately. It would seem, however, that there was a difficulty about recovering the land at Hewish, for on November 4, 1159, Bishop Robert confirmed to the Church of Wells one hide of land, a member of the Manor of Banwell, stating that *Hywis* is made a Prebend of Wells in order that it may not become lay property, and so

1. Bede, H.E., i, 30.
2. "Wells Cathedral MSS.," 18.

be lost to the Church. The Bishop says that Walter de Moretania held the land at the time of his accession to the See, then Alured by grant of the Bishop, and then Richard de Monte Acuto. This grant was confirmed by Archbishop Theobald; and in 1228 Bishop Joceline granted that the land of Hywis, formerly a member of Banwell Manor, be free of suit to the Court of Banwell.[1] This last grant shews that the separation of Hewish in Brent-Marsh from the Manor of Banwell must have been at one time very complete; indeed, it is likely that in Domesday the Banwell connection was altogether ignored and that this hide at Hywis was represented in the survey by the following estates in Bimastane Hundred, which belonged to Walter of Douai: *Hecuiwicca* or *Ecewiche* held T.R.E. by Elwacrer one virgate and a half and eight acres, *Hiwis* then held by Alwi, and another *Hiwis* held by Chinesi, one virgate each,[2] giving in all three virgates and a half and eight acres. Mr. Eyton calls the gheld measure of *Ecewiche* "a curious form of saying 2 virgæ et 2 agri," or two virgates and $\frac{2}{3}$ of a fertine;[3] but however they are taken the combined measures amount approximately to one hide.

The Bishop did not part with Banwell Church for some years after he had bestowed the Church of Compton Bishop on the Cathedral. The Priory of Bruton was founded by William de Moyne, on August 10, 1142,[4] and the *Bruton Cartulary* records that Bishop Robert gave the Church of Banwell to the Priory, because its possessions were not sufficient.[5] The document is witnessed by Ivo, Dean of Wells, Robert, Archdeacon of Wells, and Reginald the Precentor; the names of the Precentor and Archdeacon do not help us to the date of the gift, but Ivo was Dean in 1159 and Richard de Spakestone in 1160, so we know that the gift was bestowed on the

1. "Wells Cathedral MSS.," 15.
2. D.B. f. 95*b*.
3. "Somerset Domesday," I, 109; II, 13.
4. Dugdale, *Monasticon*, VI, 335.
5. *Somerset Record Society. Cartulary of Bruton*, 122.

Priory between 1142 and 1160. Indirect evidence would lead us to think that it must have been given not long before the death of Ivo, for we find no confirmation of the donation by Archbishop Theobald, who died on April 18, 1161. The first Archiepiscopal Confirmation was given by Archbishop Thomas, at Woodstock, in the presence of the King and his Court.[1] Henry II and St. Thomas of Canterbury met at Woodstock on four occasions: on July 1, 1163, when the King of Scotland and the Princes of North and South Wales did homage to the King, and the Archbishop opposed him on the question of Danegeld; in December, 1163, when the Archbishop promised to keep the "Customs," and to obey the King *in bono*, in what was right; in March, 1164; and early in September, 1164, when the King reproached the Archbishop for his attempt to leave England.[2] It must have been on one of these occasions, during a most important crisis in English History, that St. Thomas of Canterbury confirmed the gift of the Church of Banwell to Bruton Priory.

Banwell Church was a Peculiar under the jurisdiction of the Priory of Bruton, and in 1231-2, Bishop Joceline decided that the Archdeacon of Wells had no right to hold courts in the Banwell Chapel of Churchill.[3] It is singular therefore that Bishop Ralph de Salopia sent notice to the Dean of Axbridge that he intended to hold a Visitation in Uphill Church on Saturday, September 25, 1333, of several churches, including the Banwell Chapel of Pokerston or Puxton. He had, of course, no right to visit Puxton, which, after its separation from the Mother Church in the eighteenth century, took its rightful place as a Peculiar under the Dean and Chapter of Bristol. The Bishop was staying at Worspring Priory at the time of the Visitation; probably as this was his first Visitation he was unaware of the exact position of Puxton.

1. *Bruton Cartulary*, 124.
2. Rev. R. W. Eyton. "Itinerary of King Henry II."
3. *Bruton Cartulary*, 131.

Christon Church—though there is no record that it was ever a Chapel of Banwell or within the peculiar jurisdiction of Banwell—was as regards burial rights subject to Banwell Church. This is clear from a letter of Pope Celestine III, dated February 16, 1197, directing the Abbots of Cirencester and Malmesbury and the Prior of Braden Stoke to determine a dispute which had arisen between the Prior of Bruton, as Rector of Banwell, and the Rector of Uphill, with regard to the bodies of persons who were taken from Christon and buried at Uphill, both Christon and Uphill being in the Manor of Uppepull. It was decided that in such cases a moiety of the obventions should be paid to the Rectors of Banwell.[1] This relation between the Churches of Banwell and Christon must have arisen in very early times, for Christon was certainly in the Manor of Opopilla in Domesday; and if it is right to think that the 20 manentes of Banwell and the 10 of Compton in 904 represent the 30 hides of the Conqueror's Charter and of Domesday, then any secular connection between Banwell and Christon must have passed away by the time of Edward the Elder.

The earliest mention of a Vicar of Banwell occurs in a grant to the Canons of Bruton of a house in Thomas Street, Bristol, by Robert, Vicar of Banwell, son of William, *Pelliparius*—the skinner or furrier—of Bristol, the grant being witnessed by Philip Long, Magister Vincent, R. Long, Alexander Tailleur, and A. Revel.[2] The grant occurs in the *Cartulary* next to a document of 1204, and as the name of Philip Long occurs as a witness to a grant by Robert, son of Maurice de Berkelai, to the Abbey of St. Augustine, Bristol, of certain lands in Bristol, 1218-1220, and also to an agreement by St. Augustine's Abbey with Maurice de Gaunt, that the Abbey will provide for certain poor, 1216-1234, we may place Robert, Vicar of

1. *Banwell Cartulary*, 283.
2. *Bruton Cartulary*, 279.



BANWELL. TOWER.

From a Photograph by W. MOLINE, Esq.

Banwell, with some confidence in the first quarter of the thirteenth century.[1]

The Rectory of Banwell remained with Bruton till it passed into the possession of Henry VIII by the surrender of the House on April 1, 1539; the King assigned the Rectories of Banwell and South Petherton, which had belonged to Bruton as a part of the endowment of the Dean and Chapter of Bristol, by his Charter of Foundation, dated June 4, 1542. The Church of Banwell continued to be a Peculiar under the Dean and Chapter of Bristol, until the abolition of Peculiars, but wills were proved and marriage licences were granted by the officials of the Peculiar until about forty years ago, when these powers were terminated apparently by the death of Canon Bankes in 1867.

The fabric of Banwell Church consists of a western tower, about 24 feet four inches square on base, including the buttresses, 101 feet high to the top of the parapet, and 112 feet six inches high to the top of the staircase turret. A nave, with north and south aisles, about 70 feet long and 50 feet wide internally; and an aisleless chancel, about 36 feet long and 18 feet wide internally.

The tower of fine ashlar, with some unusually large stones, is a good specimen of Mr. Freeman's "Bristol" class of tower, with a prominent turret crowned with a single spirelet rising above the rest; it is in four stages, with a triple row of windows in the highest stage, the eastern window on the south side being obscured by the staircase turret. On the western face in the second stage is an uninjured representation of the Annunciation with two panels between the figures; on the panel by Our Lady is the usual lily pot, and about a century ago another lily pot was placed in the northern panel. A fiction was developed that the figures represented Henry VI and his queen, and it was thought right to give the king a lily

1. "Catalogue of the Muniments in Berkeley Castle," Jeayes, 163, 229.

pot; but the picture of the Church which appeared in the *Gentleman's Magazine* for 1805 shews the northern panel blank. The date of the tower may be put approximately at 1380. The groining above the western gallery is well worthy of notice. On the east face of the tower, and now within the Church, is a figure in a niche above the tower arch representing the Apostle St. Andrew, holding his X cross in his right hand and his fisherman's net in the left hand. The nave is of five bays, the pillars being of the usual local form of a lozenge, with the angles hollowed out and a shaft between the hollows. There is a very beautiful cradle roof with ribs of oak and panels of plaster, and between the windows of the clerestory are trefoil mouldings like those in the nave at Wrington; these trefoils are now filled with panelling like the panelling at Yatton and Congresbury, but until about forty years ago they were plain, as those at Wrington are now. Externally there is a trefoil parapet to the nave and aisles; the pinnacles on the nave parapet passing down the face of the clerestory and dividing the spaces between the windows, while the pinnacles on the aisles rise from small buttresses. On each side of the eastern wall of the nave is a turret which serves the double purpose of containing a staircase leading to the lead roof, and of forming a buttress to withstand the thrust of the high chancel arch, which without the turrets would, without doubt, have failed to stand. The chancel is, like so many Somerset chancels, small and plain, and it is evident that the walls have been raised from the level of the top of the windows to their present height.

The oldest features of the Church are the font and the bases of the pillars on the north side of the nave; but the oldest part of the structure above ground consists of the walls of the chancel to the height of the top of the windows, which are probably of the Decorated period judging from the diagonal buttresses at the east end. Then followed the tower; and last of all the present nave was built, linking together the tower and the low chancel.

The history of the nave can well be made out by any one standing between the north and south doors and looking westwards. At the point where the north wall joins the tower, on a level with the sill of the clerestory window, the wall recedes, marking the height of the wall-plate of the old nave, and springing from this point the line of the old roof can be seen on the face of the tower, meeting a similar line from the south side below the feet of the figure of St. Andrew. On the south side the buttress of the tower comes down nearly to the spring of the arch. We see therefore that the old nave had no clerestory and an aisle only on the north side, the nave itself being of the same width with the present nave.

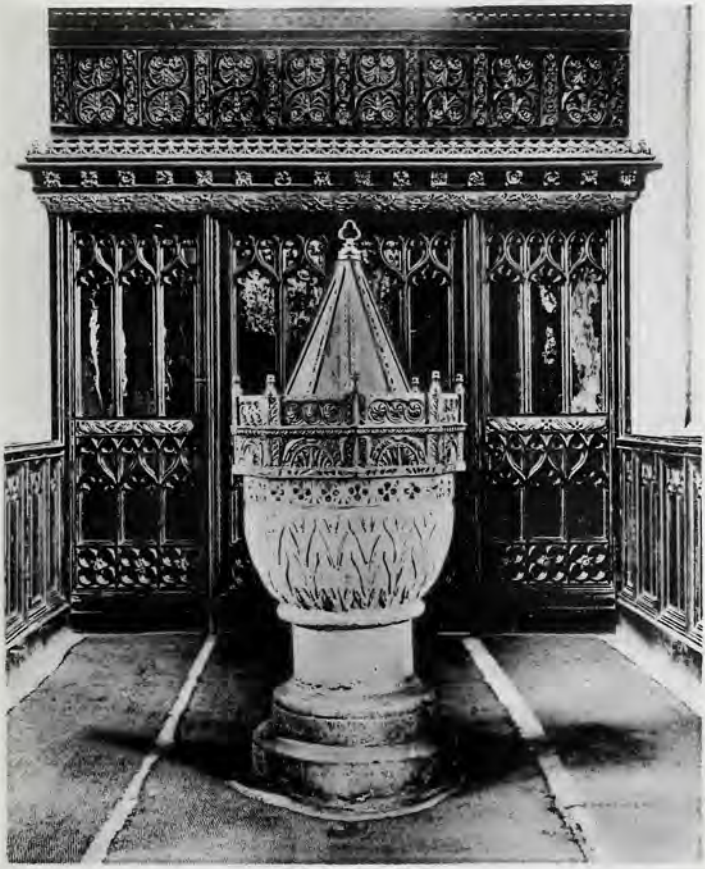
At some time about the middle of the fifteenth century the old nave seems to have been taken down, and the present nave, with its two aisles and its lofty clerestory, raised in its place. From the fact that the west end of the north aisle is built of ashlar, it is likely that the intention at first was to build the whole of the new work in hewn stone like that of the tower, but that the design was abandoned, probably on the ground of expense. When the nave was completed the chancel would have looked very squat and low; the walls were therefore raised to their present height in order to accord with the new chancel arch. To keep a due proportion the chancel ought to have been lengthened, but this was not done, most likely because the east end would have come too close to the wall of the Bishop's garden; the result is that the chancel is too short for its height, but as it is almost impossible to obtain a good view of the whole Church from the outside the want of proportion is not noticed externally, while from within it is veiled by the heavy screen.

The main entrance to the Church is by a south porch, the parapet of which is continuous with that of the aisle, with a stone staircase on the west side, which no doubt gave access to a gallery for the purpose of decorating an image which stood in a niche over the Church door. There is now a window

over the door of the porch and a floor has been constructed, but these are comparatively recent additions, for the picture in the *Gentlemen's Magazine* for 1805 shows no window, and the level of the floor does not agree with the steps of the staircase. As, however, the picture on page 137 of Rutter's *North-West Somerset*, dated 1829, shews this window, it is clear that the alterations in the porch must have been effected within a quarter-of-a-century before that date. Probably, as a general rule, floors in the porches of Somerset churches are to be suspected. The recess for the holy water stoup remains on the east wall of the porch. On the north side of the chancel is a small vestry, which is probably the latest part of the building; the ceiling is like that of the nave roof, and the door is probably the original one, constructed of boards held together with long nails driven through and clenched down.

The font, which is probably of late Norman date, is composed of a plain base and stem and large bowl; all probably originally smooth as the base and stem are now. The bowl, however, is now ornamented with a row of quatrefoils round the top, resembling those on the pulpit, and with a series of lily-leaves below, resembling those on the lily pot of Our Lady on the exterior of the tower. This ornamentation was probably added when the present nave was built. The pulpit also dates, no doubt, from the same period, and is a very beautiful specimen of its kind, the undercut carving being especially worthy of notice. Other pulpits, very much resembling it, though on a smaller scale, are found at Compton Bishop and other churches in the neighbourhood. The huge stone staircase is a modern addition, and compares unfavourably with the wooden structure which preceded it, and which is figured on page 131 of Rutter's book. The base of the pillar to which the pulpit is attached should be noticed; it appears to be an old pillar reshaped into its present form.

With the exception of the screen the woodwork of the Church has not received the attention which it deserves. The



BANWELL. FONT AND WESTERN GALLERY.

From a Photograph by W. MOLINE, Esq.

noble series of poppy-headed benches which stand between the pillars of the nave probably date from the fifteenth century, and were most likely set up soon after the completion of the nave. With the exception of the western bench on the south side, all the benches were covered with seats a few years ago, but were otherwise not altered. The thick piece of wood opposite to each bench was possibly intended for a kneeler, but Mr. G. G. Scott suggested another meaning for it :—"In the Sarum rite prostration was in common use . . . . . on rising from such prostration it was the custom to kiss, if not the ground, at least the bench-seat—'osculare terram aut formulam.'[1] It is this, the old English mode of prostration, which has given rise, as I suspect, to that ledge which we find along the back of every ancient pew. . . . . Their real use would seem to be to render possible the osculation directed by the Sarum and allied rituals. As long as forms without backs were in use, it was easy to kiss the seat-board in front of you. When advancing effeminacy required backs to be added to the benches, this became impossible, and first a narrow strip of the seat-board was left behind the back to serve this purpose, and next a ledge was introduced, higher than the seat-level, to render the act of humiliation still less irksome."[2] This custom was certainly recognised in Wells Cathedral, for in the "Ordinale et Statuta Ecclīe Cathedralis Stⁱ Andree Wellensis," § De prostatione in Choro facienda, the following sentence occurs : "Præterea in quodragesima in inceptione cujuslibet hore quando de feria agitur fit genuflexio et osculatio formularum."[3] By long custom lads and unmarried men sit in the benches to the east of the passage from the north to the south doors, the benches to the west of the passage being occupied by married couples and women.

1. Cf. *Sarum Consuetudinary*, cap. xviii. *Missale ad usum Sarum*, Burtisland, Ed. I, p. 133.
2. "History of English Church Architecture, p. 170.
3. Reynolds' "Wells Cathedral," p. 5.

The date of the rood-loft can be exactly determined from entries in the old wardens' accounts. In 1520, 4d. was paid for paper to draw the draft of the rood-loft, 1s. 8d. for making the indenture and obligation for the carver, 6s. 8d. for the deed, and finally, £16 6s. 8d. in part of pay to the carver. In 1521 men were employed to take down the rood-loft, and £23 more was paid to the carver; also a scaffold was set up that the "High Cross" or rood might be painted. Thus the rood-loft was designed and commenced in 1520 and completed in 1521. It was not, however, decorated, for a further sum of £6 was paid to Robert Hoptyn in 1525 "for gylting in the Rode-lofte, and for stenyng of the clothe afore the Rodelofte." In 1530 the sum of £3 was received for the rood, money was expended for taking it down and for mending the ceiling; 1s. 8d. was paid for "the carriage of the Rood to Uphill," and 1s. was given to the boatmen. It is not probable that, as has been thought, "Here are strong symptoms of the Reformation." It is far more likely that the rood which was sold was the old rood, and that its place was taken by a new rood more in accordance with the rood-loft, the cost of which was very likely included in the original contract with the carver. The old rood was no doubt shipped to some point in Wales or on the English coast of the channel; the sum paid to the boatmen, if that was all which they were to receive, would not carry it very far. Though the rood has, unhappily, long ago disappeared, the corbels which mark its position still remain, and the rood-loft probably presents very much the appearance which it possessed when it was fresh from the hands of Robert Hoptyn 380 years ago. The original colouring remained till 1805, when it was restored in accordance with the old work, and about 1865 the rood-loft was thoroughly well restored, both with regard to its structure and decoration, and it is now an admirable example of late Perpendicular woodwork, all the more valuable because it can be exactly dated. In 1829, according to Rutter, the oak panelling and railing remained



BANWELL. BENCHES AND SCREEN.

From a Photograph by MARTYN LAVINGTON, Esq.

above the cornice on the side toward the nave. It is unfortunate that they have since been removed, for the low cresting on the floor of the rood-loft, though it looks well, has no real meaning.

Next in date to the screen comes the front of the western gallery, which formed part of a pew set up by Bishop Godwin about 1590. The Bishop was in Banwell simply as Lord of the Manor, for the Dean and Chapter of Bristol were Ordinaries and Rectors, and his pew was set up just outside the screen on the south side of the nave, where it remained until about forty years ago, when it was removed, together with the high pews in the aisles, and the woodwork was placed where it now stands, forming a good example of late Elizabethan carving.

The conical font cover dates from 1621, and there are in the room over the south porch a holy table, lectern, and credence of the same date, and the series is completed by a pulpit cover, which still exists in the village.

The altar-piece, which, though it is only of plaster, is tasteful and well-designed, was set up about 1825, and the wooden altar, which is a structural *altar* and not a table, dates from the same period.

The only remains of the ancient glass belonging to the Church are inserted in the east windows of the aisles; these fragments were at one time inserted in the tracery of the rood-loft. In the small chancel vestry, however, there is some really good old Flemish glass, which was brought from Belgium by the late Vicar, the Rev. W. H. Turner, about 1855. The subjects are, in the eastern window, the marriage of Tobias and Sarah, and their return under the guidance of St. Raphael. In the northern window, in the lowest lights, the almsgiving and the blindness of Tobit; in the middle, Our Lord writing on the ground in the Temple, and the Conversion of Saul; at the top, Manoah's Sacrifice, and Moses with the *Book* of the Law. There is also a good brass in memory of John Martock, Succentor, February 22, 1503, and Prebendary of Haselbere,

November 19, 1502, in Wells Cathedral, Physician to Bishop Oliver King, the builder of the west front of Bath Abbey. The Bishop died at his Manor House at Banwell on August 29, 1503, and his Physician died two days later. John Martock was also Fellow of Merton College, Oxford, and gave the great brass lectern, which is still in use in the College Chapel. The brass, which is in excellent condition, represents him vested in cassock, surplice, almuce and cope. Near the east end of the nave is a fifteenth-century brass, representing a civilian and his wife; and another, which has unfortunately been injured, in memory of John Blandon, 1554, and his wife Elizabeth.

The Church plate includes an undated Elizabethan Communion cup; a silver salver of 1705; and a christening cup of 1766, which was given by Bishop Law to Mr. Beard, who worked out the bones discovered in the caves, and by him to the Church; it is now used to contain the water necessary for the service of Holy Communion. The Church plate is fully described in our *Proceedings*, Vol. XLIX, page 103.