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MISCELLANEOUS NOTES

ROMAN LEAD COFFIN FROM ROCHESTER

In a list of Roman lead sarcophagi and cists from Kent published as an appendix to the Holborough barrow excavation report I included (*Arch. Cant.*, LXVIII, 1954, p. 44) a coffin from Love Lane, Boley Hill, Rochester, with the statement that it was sold to a dealer in old metal and that the fragment previously published was not in Rochester Museum. Mr. Joseph C. Taylor, Curator of the Rochester Museum, now kindly advises me that his attention was recently called by the Town Clerk to a box in the vaults of the Guildhall containing some pieces of scrap lead. It was removed to the Museum for examination, and Mr. Taylor is of the opinion that the pieces form part of the coffin referred to, although the fragment illustrated by Canon Wheatley in *Arch. Cant.*, XXXIX, 1927, is not there.

Mr. Taylor adds that the scallop shell decoration appears on one fragment and three lines of baluster moulding on another. The lead was terribly hacked into pieces and folded and the decorative details only became apparent when the fragments were straightened out.

R. F. JESSUP.

BOTOLPH'S BRIDGE

The Inn which stands in Romney Marsh east of Hythe, by a bridge over a canal cutting from the Royal Military Canal, is dignified by a sign showing monks carrying a coffin over the bridge. The coffin is supposed to contain the bones of St. Botolph, and the Bridge is called Botolph's Bridge; we may now inquire why this is so.

There is no good modern account of the life of Saint Botolph nor is there any complete agreement as to the details of his life. Botolph, or Botulph, was a seventh-century abbot whose feast was kept on June 7th. He, and his brother, St. Adulph, were Anglo-Saxons who entered a monastery in that part of the Germanic Empire which is now Belgium. Adulph seems to have become eventually the Bishop of Utrecht and to have preceded Saint Willibrord. Botolph himself founded a Benedictine Abbey at Icanhoe, which is held variously to have been either in Lincolnshire, or in Suffolk, but it is more likely to have been in the former, although the identification is by no means certain. Wherever it was, it lasted from the time of its foundation in 654 until its destruction by the Danes in the ninth century. Botolph died about the year 700, and his relics were removed by St. Ethelwold to Thorney. A number of churches were dedicated to Botolph; four of them at the

gates of the City of London, and the town of Boston, a corruption of Botolph's town, was named after him.

The sources for this information are limited. Bede makes no mention of Botolph; the Anglo-Saxon Chronicle records the founding of the monastery at Icanhoe in 654. Mabillon found a life of Botolph in a MSS. at Ouche, which he thought to have been written shortly after the Conquest by Folcard, Abbot of Thorney. It was printed by the Bollandists in the *Acta Sanctorum*. In the early English medieval calendars Botolph is listed as a Confessor and Abbot, and is also named in the Slesvig Breviary which calls him Scotch, which probably means that the Danes took the observance from the Martyrology of Aberdeen. The name does not occur in the Sarum Calendar.

From these sources it appears that Botolph built the first Benedictine monastery in England, probably on the river Witham after having petitioned the King for the right to do so. He lived in this desert place, and drove out devils (mainly, it seems, the devils of ague) and spent a great deal of his time in manual labour, despite the fact that he was a very learned man. What these two things probably mean is, that he started drainage work. He was "loved by everybody", was "in nothing arrogant" and was always affable. According to the Epitome of his life in the Slesvig Breviary he was outstanding in his gifts to the poor, and even if he had only one loaf he would share it with others. For a period he also lived by the Thames, but most of his time was spent at Icanhoe and the fact that his monastery there was dedicated to St. Peter and St. Paul was pleasing to Rome. Capgrave adds a little to this information and tells us that the two brothers went to Germany to learn Christianity, and that there both became monks; Botolph acted as a guardian in a French monastery to two sisters of Ethelmund, King of the South Angles. Later he refused an endowment in the Royal domains. The Anglo-Saxon Chronicle has less to say and contents itself with: "This year King Anna was slain, and Botolph began to build a minster at Ycan-ho."

Florence of Worcester also chronicles the building of the monastery at Ycan-ho by Botolph in 654, and adds that at one time he visited Ceolfrieth, the Abbot of Wearmouth. There is a Scottish legend that Botolph visited Rome. The Slesvig Breviary refers to him as Scotch, and says that "he left Icanho because of spirits, and built a church to St. Martin on the Thames. After 13 years he was bitten by a snake and returned to Icanho!"

After the death of Botolph he was buried in his own monastery, but his relics were removed by St. Ethelwold to Thorney in the year 864 (after the massacre by the Danes in which King Edmund fell a victim) in the reign of King Edgar. The day of the translation, according to Capgrave, was the 12th January. When this took place, accord-

ing to the *Chronicon Johannis Brompton Abbatis Jornalensis* (in Twysden, *Historiæ Anglicanæ Scriptores Decem*, London, 1652) the King out of his devotion, caused the body to be divided, and the head was given to Ely, the middle to the Church of Thorney, and the remainder, to the King's own collection of relics which were transferred, in the time of King Edward, to the Oratory of St. Peter, at Westminster.

The *Acta Sanctorum*, which mentions an Office Hymn to St. Botolph, says that at his first appearance at Icanhoe the devils raised up a foetid vapour, which he succeeded in stopping. It goes on to say, that both Botolph, and his brother were buried at Icanhoe, and although this seems doubtful it has to be remembered, that the writer is Folcard who was a monk of St. Bertin in Flanders, who came to England during the reign of the Confessor, entered the monastery of Holy Trinity, Cambridge, and became the Abbot of Thorney after the Conquest. It is thought by some that he used an earlier source. The *Acta Sanctorum* also says that a part of the relics went to the Church of St. Botolph, Bishopsgate, and it is possible that they rested there on the way to the King's collection. Later writers do not add much to all this. Challener, in his *Memorials of Ancient British Piety* published in London in 1761, says, under a discussion of burial places of the English Saints, quoting "A Saxon MSS. from Benet Library, Cambridge", that Botolph was buried at Medehampstead on the river Nene, that is to say, at Peterborough. As the Abbey of Thorney was founded by Medehampstead, and was not far from it, this story is in no real sense inconsistent with the suggestion that it was to Thorney that Botolph's relics were sent.

It remains only to add, that in addition to Boston or Botolph's town there was Botolph's Bridge (now Bottle Bridge) in Huntingdonshire, four churches were dedicated to the saint in London, and 64 in all England. Botolph's Bridge in Huntingdonshire (where the church is dedicated to All Saints) is two miles south-west by west from Peterborough, and presumably was so named, because the Saint's relics were carried over it. Nothing however, in this record shows any kind of connection with Romney Marsh, and it is quite certain, that neither Botolph's body or any part of it crossed the Botolph's Bridge in the Marsh, and the only thing to be noted which might provide some clue as to why the name occurs here, is that most of the church dedications are post-conquest dedications in Benedictine foundations, and that in them the Benedictines were commemorating their English founder.

REV. S. G. EVANS.

A NOTE ON EARLY GAMES

In *Archæologia Cantiana*, LXIII, pages 153-4, there was quoted an extract from Sir Roger Twysden's papers concerning a dispute over tithes at Chevening. In spite of the unpromising nature of the material

the document disgorged a titbit about a "football playing" and a "cricketting"—events dated to 1595 and 1610 respectively.

I was recently working through the *Episcopal Registers* at Rochester for quite a different purpose when another unpromising document¹ produced the following—as article 25—under the title "Anno 1572—Articles to be inquired of at my lorde of Rochester his visitation":

"It(e)m whether that there be any com(m)on pastymes or playes used in yo(u)r p(ar)ishe in tyme of com(m)on prayer, or sermons wher(e)by the people, or youth be is or hath bine drawne away for their church at unlawfull tyme, as hoppinge, scippinge, dannsinge, singinge, footbale, plainge, boull(e)s, disinge, cardinge, stooball, scayll(e)s, or any other unlawfull game, or exercise, and who they are that use it."

L. R. A. GROVE.

JAMES II. THE PENAL LAWS AND THE TEST ACT

Our member, Mr. R. M. Filmer, has deposited in the Maidstone Museum a photostat copy of Rawlinson manuscript A139a, folios 59-73, in the Department of Western MSS. at the Bodleian Library. It gives the answers of the Justices of the Peace and the Deputy Lieutenants of Kent to various questions, proposed by King James II in 1687-8, which relate to the Penal Laws and the Test Act. The type of information which may be abstracted therefrom is typified by the following extract concerning political affairs in the town of Maidstone:

"It is judg'd that the most Apparent intrest heere is that of S^r Thomas Colepepyrs and M^r Bancks (sone to S^r John). Searjant Wyatt and M^r Clinkard have allso a good intrest in this Town, but S^r William Twisden is presumed to have the best for himselfe if he did not designe to stand for Knight of the Sheire. John Amos of East Farley is judg'd by the Mayor and the Dissenters (who incline for him) to have the most likely intrest to carry and Election for himselfe, and would be the more secure if Searjant Wiatt, and M^r Clinkard are thought fitt to stand, the above-mentiond intrest to joyne with them" (f.73).

INVENTORY OF A SUTTON-AT-HONE PAPER MILL IN 1710

The recent publication of two specialized books on papermaking in England² means that the gaps in our knowledge of the history and distribution of Kent papermills can be readily seen. Dr. Shorter's volume is particularly valuable in having a list of the forty-eight known Kent

¹ Vol. V (1543-1639), ff. 128-130.

² (a) Alfred H. Shorter, *Paper Mills and Paper Makers in England, 1495-1800*, Hilversum, 1957.

(b) D. C. Coleman, *The British Paper Industry, 1495-1860*, Oxford, 1958.

mills and their various owners¹ and it is through the existence of this list that some importance seemed to belong to the document quoted below. The first date mentioned for a mill—Hawley Mill—in Sutton-at-Hone parish is 1758² The present inventory deals with a Sutton-at-Hone paper mill in 1710. Its occupier, John Short, is not noticed by Dr. Shorter.

The document consists of three sheets of folio-sized paper and was purchased for Maidstone Museum in the nineteenth century for the small sum of two shillings. The watermarks are (1) the arms of Amsterdam (on a pale three-couped saltires; supporters two lions guardant; surmounted by an Imperial crown), and (2) the letter "H".

Transcript

"To all Christian People to whome these p(re)sents shall come
Whereas John Callant of Maidstone in the County of Kent Gen.
hath distrained the Goods and Chattells of John Short of Sutton
at hone in the County of Kent aforesaid papermaker for the
sum(m)e of Fourscore pounds of lawfull mony of Greate Britaine
for one yeares rent due and ended at Midsomer day last and that
upon the Ballanceing the account betweene them with deduccon
for one yeares taxes and quitrent there rests due to the said
John Callant the sum(m)e of threescore and six pounds seaven
shillings and four pence for Rent & three pounds for charges
And to p(re)vent the Expences of haveing the Goods soe distrained
to bee appraised and sold according to a late Act of parliament
entytled an Act the better to Enable Land Lords to distraine
for rent the said John Short hath agreed to sell all and singular the
severall goods in the Schedule hereunto annexed to the said John
Callant Now Know all men by these p(re)sents that hee the said
John Short hath Bargained and sold and by these p(re)sents both
doth Bargaine and sell unto the said John Callant his Executors
administrators and assignes All and Singular the severall Goods
Chattells & paper in the said Schedule hereunto annexed. . . . In
witness whereof I the said John Short hath hereunto sett his hand
and Seale the four and Twentieth day of July in the Nynth yeare
of the raigne of our Sovereigne Lady Anne by the grace of God of
Greate Britaine France and Ireland Queene Defender of the
Faith Et(c) Annoq(ue) D(omi)ni 1710.
Sealed and Delivered in the P(re)sence
of us (being first double Stampt)
according to a late Act of
Parliament
Charles Crowne

John Short

¹ Shorter, *op. cit.*, pp. 179-200.

² *Ibid.*, p. 182.

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Henry Wood

An inventory of the Goods and Chattells to bee annexed to the Bill of Sale

	£:	s	d
Imp(ri)mis Sixty one Reames of Royall paper	15	7	6
Item Course Crowne Sixty seaven Bundles ¹	23	9	0
Item twenty Eight Reames of other paper	04	18	0
It(e)m three Iron Crowes weighing forty seaven pound	00	7	0
It(e)m three hundred & seaven pound of old parch- ment at five shillings per hundred ²	00	15	0
It(e)m three quarters of a hundred & Eighteene pound of Raggs at six shillings per hundred			
It(e)m other Raggs	00	4	7
It(e)m Little Copper weighing thirty-five pound at 14d p(er) pound	02	00	10
It(e)m Great Copper weighing sixty seaven pound at one shilling and three pence per pound	04	08	9
It(e)m Iron worke belonging to both Coppers			
It(e)m one post of white felts ³	01	00	0
It(e)m one post of Black felts	01	00	0
It(e)m Eleaven payer of Moulds to make paper	03	06	0
It(e)m a Chimny peice and a Lanskip ⁴	00	10	0
It(e)m a Chimny peice & the peice over in the parlour	00	10	0
It(e)m three Leads and the Shovells in the Buttery ⁵	00	15	0
It(e)m Eleaven pound of packthread	00	7	4
It(e)m nyne Iron plates for the fire	01	00	0
It(e)m Stalder and Meash Tubb	00	12	0
It(e)m the Cooler Spitt and other things	00	8	0
It(e)m a hogg Tubb ⁶	00	10	0
It(e)m two powdering Tubbs	00	10	0
It(e)m four Brewing Tubbs	00	16	0
It(e)m three wash Keelers & three hoggsheads	00	12	0
It(e)m all the hay in the Brookes	03	00	0
It(e)m a Tymber Jack a peice of plank & the dung	01	0	0

The use to which the above papermaking items were put can best be studied in the succinct account of the Barton papermill at Canterbury by Celia Fiennes in 1697:⁷

¹ Crown paper, see Shorter, p. 65, note 80.

² For sizing. Coleman, *op. cit.*, p. 32.

³ The paper coucher made a pile of alternate felts and sheets until a "post"—usually 144 sheets—was completed. Coleman, p. 31.

⁴ =landscape.

⁵ ? lead for press weights.

⁶ It is tempting to connect this item with the "hog", a paddle to agitate water and pulp in the vat—but it seems to be amongst the miscellaneous house items.

⁷ *The Journeys of Celia Fiennes*, edited by Christopher Morris, London, 1949, p. 124.

“They were then makeing brown paper when I saw it ; the mill is set agoing by the water and at the same tyme it pounded the raggs to mortar for the paper when the substance for the paper is pounded enough they take it in a great tub and so with a frame just of the size of the sheetes of paper, made all of small wire just as I have seen fine screens to screen corne in, only this is much closer wrought, and they clap a frame of wood round the edge, and so dip it into the tub and what is too thinn runs through ; then they turn this frame down on a piece of coarse woollen just of the size of the paper and so give a knock to it and it falls off, on which they clap another such a piece of woollen cloth which is ready to lay the next frame of paper, and so till they have made a large heape which they by a board on the bottom move to a press, and so lay a board on the top and so let down a great screw and weight on it, which they force together into such a narrow compass as they know so many sheetes of paper will be reduced, and this presses out all the thinner parts and leaves the paper so firme as it may be taken up sheete by sheete, and laid together to be thoroughly dried by the wind ; they told me white paper was made in the same manner only they must have white woollen to put between. . .”

L. R. A. GROVE.