A BRIEF HISTORY OF HAYLING PRIORY AND THE LEGEND OF THE LOST CHURCH

View of the ruins of Jumièges Abbey

By A. J. C. Reger

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A. J. C. Reger was educated at the Royal Naval College, Dartmouth, and served with the Royal Navy from 1944 to 1951. He read History at Cambridge and took the Post Graduate Course in Education there. Having spent eight years teaching at Warblington County Secondary School he moved to be Assistant Master at Portsmouth Grammar school.

Early in his teaching career he decided to make history more interesting thinking it was better to use local examples to illustrate national events and developments, but he found no suitable books about the locality of Havant, Hayling Island and Bedhampton and so began to write his own.

In this booklet he explores the oft quoted, but not proven, story of the "lost church" of Hayling Island.

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A BRIEF HISTORY OF HAYLING PRIORY AND THE LEGEND OF THE LOST CHURCH

by

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……. in 1324-5 the whole line of the South Coast suffered much depredation and a very considerable portion of the Island of Hayling was definitely submerged beneath the waters including the Priory Church and the conventual buildings……

Professor J. Cox F.S.A. in W. Page (Ed.)
The Victoria County History of Hampshire
Vol. II p.218. 1908

The source quoted for this assertion is C. J. Longcroft,
A Topographical Account of The Hundred of Bosmere (1857)

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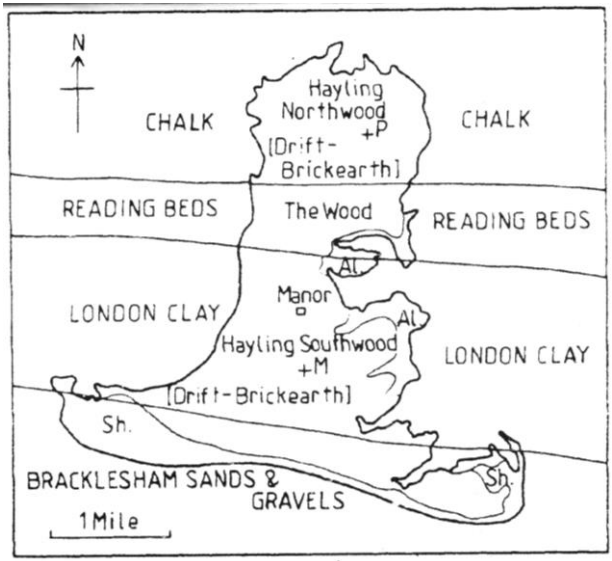
GEOLOGICAL OUTLINE MAP
HAYLING ISLAND – SOLID AND DRIFT



Geology taken from GS maps 316 and 331

+ P	St. Peter's Church
+ M	St. Mary's Church
Manor	Site of Manor House today, and probable site of 'The House of Hayling' or Hayling Priory.
Al.	Alluvial Deposits
Sh.	Shingle and Blown Sand.

DRIFT – The superficial deposit which overlies the solid strata. Usually only a few feet deep, the Brickearth of Hayling Island is one of the most fertile soils in Great Britain.

SOLID – The underlying geological strata which can be many hundreds of feet deep.

CHAPTER I – EARLY HISTORY

One of the problems which faces the student of local history when making a fresh assessment of any particular locality is whether or not he should rely on the views, opinions and sometimes even the facts (or rather the interpretation of them) made by those who have come before him. The legend of the lost church of Hayling is a case in point. That the legend has existed for a considerable time is undeniable for the story of Church Rocks in Hayling Bay, said to be the site of the drowned building, appears in at least two early 19th century histories,(1) whilst C. J. Longcroft in the 1850s confirmed this, but alleged that until his researches had shown one, there had been no 'proof.(2) Because Longcroft did not understand that the regnal year of Edward II ran from July to July, and not from January to December, his proof does not stand up to modern scrutiny. Nevertheless, all subsequent writers on the history of Hayling Island have accepted the story in its entirety, and much ink has been expended and much time consumed in attempting to find when the event took place and where exactly the legendary church had stood. Further researches have been directed to finding the site of the Priory which, it has been assumed, was a flourishing monastery.

The statement in the *Victoria County History* claims to have been based on Longcroft's work. In fact, Longcroft never said it was a Priory or a Priory church which had been lost, but 'the Parish Church of Hayling', an entirely different matter. But whether or not there was such a structure to be swept away by the sea in the Middle Ages, the one thing of which we can be certain in the light of documentary evidence is that this loss did not occur in summer 1325.

Today there are two medieval churches in Hayling Island, one in the north and one in the south, although for ecclesiastical purposes the whole island has been treated as a single parish since medieval times. St

Mary's in the south has been reliably dated to the 13th century; St Peter's in the north to 1140-1150.[3] If the former, which was always the parish church, was built, as has been suggested to replace an earlier structure 'lost to the sea', then that loss must presumably, have been before the first quarter of the 13th century if the date attributed to the chancel, the oldest part of the present structure, is correct.[4] Longcroft quotes from an inquest from the reign of Richard II (itself quoting from an earlier inquiry of 1341...).[5]

> *"... that the parish church of the same island was at first erected and built in the centre of the island; and being so built within the time of living memory of some then coming thither, it stood by the sea shore in good preservation, and at that moment was so deep in the sea, that an English vessel of the largest class could pass there.... "*

It may be significant that this is the one source claimed by Longcroft which this author has been unable to trace and re-assess. The suggestion that sometime in the forty to fifty years before 1341 a church was washed away and much land with it seems somewhat far-fetched, but does indicate that, if the assertion is true, a third church had once existed in the Island a long way south of the present site of St Mary's. Is such a possibility likely given the known geological structure of Hayling? The island divides into four geological regions.[6] In the north an extremely fertile Brickearth soil overlies the chalk of the Portsdown Anticline, south of that is an outcrop of Reading Clay which until comparatively recent times was uncultivated woodland dividing Hayling into its two traditional communities, 'North o' the Wood' and 'South o' the Wood'.[7] The soil of Hayling Southwood is as fertile as that of the north, though in this case the Brickearth overlies London clay, but to the south of that the Brickearth overlies the Bracklesham Sands and Clays and fertility declines markedly.

Today it is that part of the Island which lies beside the shore road, comprising the Golf Course, Beachlands and Common. It would appear to have been always 'waste of the manor' and never cultivated, and any land to the south which might have been lost to the sea would have been much the same. Now, is it likely that the men of Hayling would have built their parish church in a place both exposed to piratical raids and away from the centres of cultivation? Both the existing churches are in fact situated where one would expect them to be in an island without nuclear villages, in the middle of the cultivated areas where they would be accessible to each and every holder of the scattered homesteads which they served.

There is plenty of evidence that during the course of the Middle Ages some land along the south coast was actually washed away, and more was temporarily 'drowned'. Such inundation would render the land incapable of bearing crops for a number of years, although of course it could be devoted to sheep-rearing. From the point of view of the inhabitants, however, such land would be 'lost' for a considerable time and in particular the rectorial tithe of 'corn' would disappear. There are numerous petitions in the *Calendars of the Close Rolls* and the *Calendars of the Patent Rolls* when the men of Hayling Island asked to be excused their taxes owing to such devastations, but none of them says anything about the loss of a church.[8] In fact the story of coastal inundation only starts in the late 13th century, the most celebrated incident on the south coast being the loss of Old Winchelsea in 1297. It is now generally conceded that from about the time of the Conquest until the late 13th century relative sea-level was either falling or static, but there had been considerable inundation in the immediate post-Roman period. It would thus appear to be unlikely that any building in the extreme south of Hayling Island would vanish in the two centuries after the Conquest, although it is not impossible to suggest that a Roman structure could so disappear during the 8th or 9th centuries, to provide a legend of some

such loss. 'Church Rocks' are marked on early Admiralty charts for two dates, 1783 and 1843; the sites differ; that of 1843 shows two places which might have been 'Church Rocks'; both charts also show 'rocky bottom'.[9]

There have been a number of attempts to try to locate the supposed site of the supposed church. Two of the more recent were in 1955 when F. G. S. Thomas went down with the Southsea Sub-Aqua Club and found only clay,[10] and in the summer of 1962 when the late Alexander McKee dived in Hayling Bay and claimed that he had found something significant. There are however outcrops of Bracklesham Sandstone in Hayling Bay, and it may have been something of this kind which led him to suggest that he had found 'worked stone' there before he went on to greater things and discovered the *Mary Rose.*

It has also been argued that the fact that St Mary's church was either new built, or rebuilt, in the early 13th century confirms the story of the lost church. The fact that there are remains of Norman stonework in the Manor House dovecote and barn is adduced as further proof.[12] But in the Churchyard at South Hayling is an ancient yew, an indication perhaps of a Saxon holy place. Thus one might be justified in suggesting that any building which ante-dated the present church would be likely to have occupied this same spot, and would not be situated in the middle of a wasteland liable to be invaded suddenly by Danish pirates. There is no mention of a church at Hayling in Domesday Book, though one certainly existed when Henry II granted his charter to the Abbey of Jumièges in the second half of the 12th century. [13] This finally solved the problem of the ownership both of the manor and the church, which up to this time had been disputed by the monks of Winchester Cathedral. Furthermore it is probable that no Prior would have been sent to Hayling until this matter had been settled in the Abbey's favour.

The cause of this dispute lies in the actual grant made by William the Conqueror in the immediate aftermath of his successful invasion. In the 11th century Hayling Island was the most populous part of south-east Hampshire, with a total of 94 households in the four 'manors' into which the Island was divided, three times the number found in the neighbouring isle of Portsea,[14] a difference almost certainly due to the fact that the soil of Hayling was so fertile, whilst half of that of Portsea was extremely poor, and although there is some good Brickearth it lies in smaller areas to the east and north of the island.

Of the four manors, the smallest was that held by the crown; of this it is said that before the Conquest it had been held 'in parage' by one Leman and that Harold had taken it from him "when he seized the Kingdom'. William had kept it, but later the manor came into the possession of the Faulconers by the gift of Henry III.[15] A second manor was the five hides held by the Abbey of Troarn of Roger Earl of Shrewsbury.[16] It is the remaining two manors which must interest us most. The smaller of the two belonged without question to the monks of Winchester Cathedral. From the court books of Havant[17] dating to the 18th century it can be seen that this land in north Hayling was not a separate unit, but that the tenant lands which comprised the holding were scattered throughout the Northwood fields. By this period they had ceased to have any connection with Hayling Manor, and the tenants owed suit to the Manor of Havant of which these lands were now considered to be part. The fourth, and by far the largest unit, the Manor of Hayling, had been given by the Conqueror himself to the Abbey of Jumièges in Normandy.[18]

On this manor lived some sixty peasant families, two thirds of the population of the island. There were two ploughteams in demesne and the other possessions mentioned included two fisheries, a saltpan, a meadow and woodland. The whole was said to be worth £12, but paid £15. Before the conquest the land had been owned by Edward the

Confessor's queen Edith, daughter of Earl Godwin, but she had let it out to one Ulward the White for the term of his life. Before 1042 it had apparently been the property of William's aunt, Emma of Normandy, the only woman to have been the wife of two kings of England and the mother of two more. She was married first to Ethelred, upon whose death she left her children in Normandy and married Canute. By him she had a further son, Hardicanute, whom she wished to succeed her second husband. However when Canute died in 1035 Hardicanute was in Denmark, and did not return for two more years. In the interval Harold Harefoot, Canute's son by his first wife, seized the throne. In 1036 Emma's elder son by Ethelred, Alfred, came to England to see his mother, apparently at her request. He was seized by Earl Godwin, the real ruler of England, who handed him over to Harold; the latter had him murdered, but it could be made to appear that Emma had betrayed her son. In 1040 Harold died; Hardicanute became king, but on his death two years later it was Emma's second son, Alfred's younger brother Edward the Confessor, who succeeded him. At Godwin's instigation all Emma's lands were seized and she was put on trial for conspiracy in Alfred's murder. The trial was to be 'by ordeal', or so the monks of Winchester tell the story.[19] Nine red hot ploughshares were laid on the ground outside Winchester Cathedral. The queen was to walk over them without any shoes on, and would be innocent if the soles of her feet remained untouched by the iron. She made a successful passage, due, said the monks, to the intervention of St Swithun himself, and immediately gave to their convent nine of her manors, one for each ploughshare. One of these was Hayling Island, and it was on this count that the Winchester monks made their claim.

CHAPTER II – THE PRIORY

There has been much misunderstanding as to what sort of role was played by the Alien Priory of Hayling. Longcroft's comments on the founding and purpose of the Priory are clear:

> *"…… At some time in the early part of the reign of Henry III and at all events previous to the year 1241 a Priory was built in the Island, in order that the services of the church might be duly performed, and the revenues of the manor collected with regularity."* [20]

However, the interpretation which follows has led many to suggest that what was actually built was a substantial convent. This appears to be unlikely, and the fact that no real remains of such a structure have ever been identified tends to bear this out. The monks who worshipped in St Mary's church, were few in number, probably only in minor orders apart from the Prior, and lived in all likelihood in the old Manor House, or perhaps in small buildings adjacent to the church. The Priory was so called because the senior monk present held the title of Prior. For most of its existence only a handful of monks worked there.[21] Longcroft is correct in saying that the real object was to collect rents and remit them to Jumièges. Any large creation would be against the interest of the mother house. C. Deedes M.A., stresses the point when writing briefly about Hayling Priory, referring to it merely as 'a small cell of the Benedictine Abbey of Jumièges'.[22] That the Priory was not 'conventual' and that the Prior was appointed directly by the Abbot and removable by him at will is acknowledged by Longcroft,[23] but most later writers on Hayling Island take the view that the Priory was a properly constituted convent. Even Knowles and Hadcock, in their monumental work on English Monasteries, listing Hayling under *'Benedictine Alien Priories'*, follow the lead of the *VCH* in suggesting that it was founded as

a 'cell of Jumièges 'soon after the conquest'[24] and because they quoted its income in 1294 as being £144,[25] gave the impression that it must have been a substantial foundation to, amongst others, F.G.S.Thomas.[26] Yet it would appear from such documents as have come down to us that the Prior of Hayling was not the leader of a Religious Community but an ecclesiastical rent collector, with some degree of responsibility for the souls of the inhabitants of Hayling Island. That the account given in the *VCH* might be incorrect, and that Longcroft himself was in error, seems not to have occurred to these authors.

As Longcroft pointed out, it is uncertain when the Abbot of Jumièges first sent his handful of monks and their Prior to Hayling to oversee the work of their steward. It could have been early in the 13th century, as that is the time when the chancel of St Mary's church was either built or rebuilt. The chancel is rather longer than might be expected and was probably so constructed because that was where the Prior and his few monks would normally worship. T. W. Shore, who seems to have believed in the legend of the lost church if his comments in his *History of Hampshire* are anything to go by

> *"Some of the bells of the ancient church of South Hayling also occasionally send back to the land their ancient sounds.... "*[27]

made this point quite clearly in his Visit to Hayling Island, Warblington and Havant,[28] and stated that a similar chancel could be seen at Hamble Church, also the site of an Alien Priory.

We know that a Prior was in residence in the Island by 1241 because he disputed with Nicholas de Rye, who claimed to be Rector of Hayling duly installed by the Bishop of Winchester, as had been his predecessor. The Prior alleged that as Jumièges owned the advowson of the Church, which had been granted to the Abbey by the Conqueror, Nicholas could only be

a Vicar.[29] The matter was not a mere formality because 'the Church' of Hayling Island was virtually a manor on its own – a similar instance being found at Havant, also anciently a property of the Winchester Minster,[30] – with lands and a house, whilst the Rector would be entitled to the greater part of the tithes. If the Abbey could claim to be Rector and make the incumbent a mere Vicar then the Abbey's possessions in Hayling would become very much more valuable. By 1253 a Bull of Pope Innocent III had granted the Rectory to the Abbey; the Vicarage of Hayling had been established[31] and the Rectorial Tithes and the other profits of the Church of Hayling Island could be enjoyed by the Prior on behalf of the mother house. The result of this dispensation was to treble the revenues of the priory, for the annual value of the Manor of Hayling was only some £40[32] whilst that of the church was twice as much. [33]

Because local historians in the past were trying to find a monastery with its attendant buildings they seem to have overlooked the obvious site for 'the Prior's House', which is what the 'Priory' essentially was. Longcroft suggested that it must have been near Tournerbury, the ancient earthwork in the south-east quarter of the Island[34] others have been of the opinion that only if it was at Eastoke could it have been 'swept away by the sea'[35] Yet Eastoke was never the property of Jumièges, but originally of Troarn, and latterly of the Faulkeners of Wade[36] The Ordnance Survey map used to place Hayling Priory on the site of Hayling Manor, but then decided that there was insufficient information. It should re-instate the reference for if the Priory was merely the house where the
Prior lived, then the Manor House site is almost certainly where 'Hayling Priory' stood. To add some degree of credibility to this suggestion there are a number of pointers, not least of these being the presence near the Manor House of the footings of a large medieval barn and of a dovecote of a similar period. Those medieval documents which refer to the Priory also quote the fact that there was a dovecote,[37] which is unlikely to

have been built too far away from the 'house', whilst, as the Prior was also the Rector, he would need a large barn to store the tithe contributions. The manor house site is ancient and there are traces of a moat. It was no doubt the centre of the old manor of Hayling from Saxon times onwards, just where the Prior would settle when such an agent of Jumièges first came to live in Hayling Island.

It is perhaps necessary at this stage of the argument to point out that Longcroft, for all his valuable research, like many research workers, tended to use only those pieces of information which fitted in with his preconceived notions. He was also somewhat vague in his phraseology from time to time, and it is these vague insinuations which those who followed have taken up and further embellished. Moreover Longcroft was not entirely disinterested in this matter; he was not just a local historian, he was also Steward of most of the local manors, Hayling included, and the lord of that manor was one William Padwick, a demanding and exacting autocrat with a taste for litigation, who was trying at that time to 'improve' the island. Amongst his suggestions to turn South Hayling into a watering place was the building of a railway down the western side of the island and the construction of docks at Sinah.(38) Thus to some extent Longcroft's work was intended as a 'flag-waving exercise' for Padwick; a lost church and a monastery would serve to make the place more interesting.

CHAPTER III – THE END OF THE ALIEN PRIORY

Very little is actually known about Hayling Priory or the Priors, save that which can be gleaned from the various *Calendars of the Charter, Patent, Close and Fine Rolls,* and the copies of Inquests Miscellaneous. In these can be found the names of a handful of Priors, and from them can be traced the stages by which Jumièges gradually lost control of its English possessions.

In the late 13th century, as soon as he had subdued the Welsh and thought that he had subdued the Scots, Edward I turned his attention to the old quarrel with the French. The trouble from the Abbey's point of view was that Hayling Priory was really only a source of income. Thus, whenever the English and the French went to war, the revenues of Hayling Priory and Manor were expropriated to the Crown.

In 1294 all the Alien Priories in England were seized and inquests were held by royal officials to find out their true worth so that the king would know what he could expect to collect from them during the duration of the state of war. It is from this inquest that the value of Hayling Priory as being worth just over £144 p.a. was taken. This Inquest mentioned the dovecote, manor house and garden and gave details of the arable crops of some 300 acres of land belonging to the manor. It also stated that the church of Hayling held by the Prior was worth £80. The value of the crops on the manor was just under £40 and the remainder was made up of 'foreign rents' which included certain houses in Winchester, Portsmouth and the surrounding countryside.[39] What was not mentioned on this occasion was that the Abbey also held some property in Wiltshire and Somerset for which the Prior was responsible.[40]

The seizure of Hayling Priory by Edward I was soon cancelled and the

lands returned to the Prior so that he could once more remit the revenues to the mother house. The next seizure, however, lasted somewhat longer and was responsible for the misconceptions that either 'the old church' or the Priory with all that that implies was 'lost to the sea'. This was due to the fact that Longcroft firstly muddled up his dates, and secondly omitted the most important piece of evidence, perhaps because it 'did not fit in' with his analysis.

The events which follow all took place in the 18th year of Edward IIs reign – between July 1324 and July 1325. Longcroft seems to have assumed that this regnal year lasted from January to December 1325. War with France broke out in summer 1324 . Details of Hayling Priory are given for three occasions during 18 Edward II in the *Extent of Alien Priories.*(41)

In the first Inquest held in November 1324 the total value of the estate as declared by the Prior was a mere £42, some £32 for the Priory and £10 for the church which the Prior was said to have 'for his own proper use'. That this was so low was explained because 'the Vicar takes all tithes except sheaves'. Then the Prior sat back to see if his 'terminological inexactitudes' would satisfy the Crown, and in January he was able to travel to London and accept the care of his Priory.(42) Shortly after this the Exchequer seems to have started to worry; the problem was how could an estate worth £144 in 1294 be worth only £42 in 1324? A second Inquest followed in March 1325 to find out the truth of the matter. The Prior and his local jury swore that the reason for the decrease in value was due to the fact that some 206 acres of arable land of the Prior's demesne had been 'destroyed by the sea' since 1294. There was a further claim that nearly the whole hamlet of Eastoke - which was owned by someone else - had also been 'lost', and that other lands all round the shore, including 'land belonging to the Church of Hayling', and other lands belonging to the Bishop of Winchester in North

Hayling had been similarly devastated. Yet, when the new sums were calculated, the Priory's value was now said to be over £48, and the value of the church £13 6s. 8d. Included in the estate were 280 acres of arable land, 32 of pasture and 10 of wood. In 1294 the amount of cultivated land was only slightly greater than the acreage quoted for March 1325, so it would appear that the Prior had exaggerated the losses to a considerable extent. Longcroft, however, put the March Inquest before that of November, and from that argued that as the latter sum was the smaller, further losses must have occurred during the summer of 1325. It is from a misreading of a misinterpretation of the course of events that Cox in the *VCH* was led to make his claim that in that summer 'a Priory was lost'. It was not. Others have confused the statement that land belonging to the Church of Hayling was lost, with the loss of the church itself; it is not too difficult to make such mistakes owing to the absence of commas in mediaeval documents. The third inquest, of June 1325, proved that the 'House of Hayling' was still in being and once more in the Prior's possession. Longcroft, however, either did not see or paid no attention to the inquest held at 'Hayling Island on Saturday on the Feast of St Alban, that is the 22nd June in the 18th year of the reign of King Edward II'. It is an indenture to record the handing back to Henry Renard, Prior of Hayling, by Ralph de Bereford and Richard de Westcote of 'The House of Hayling with all its lands duly sown'. From which it can be seen that there could have been no possible loss of either a church, or a Priory with its conventual buildings that summer.(43)

If the account of 1294 is compared with those of November 1324 and March 1325 one thing becomes apparent immediately. The Prior had conveniently neglected to inform the royal officials that he was also the Rector of Hayling Island and that the rectory's value had been £80 in 1294, far higher than the £10, or later £13 6s. 8d., which he declared. Thus it begins to look as if the real value of the estate in 1325 was at least £60 - £70 more than the Prior had claimed, indeed far closer to the

earlier value. Perhaps, therefore, this was the lost church of Hayling', lost by the Prior in an elegant tax fraud which royal officials subsequently ignored, as later values of the manor and priory were always far greater than the less than £50 which the Prior of 1325 had sworn was all his lands were worth. Not for nothing was he called 'Henry the Fox'. Indeed one begins to suspect that the story of a 'lost church' in Hayling Bay was itself a joke perpetrated by the local fishermen; every time a net snagged on a rocky shoal, 'Oh we've caught it on the lost church again!'.

This is not to say that there were no losses of land; there were obviously some, both in the late 13th century and at intervals during the 14th century, though nothing like 'half the island', suggested by Longcroft. However it is difficult to know whether lands 'wasted' or 'inundated' by the sea were actually lost for good. Lands which have been under salt water will recover in time, but in the interval they are unable to produce arable crops. They are, however, certainly capable of being used for pasture.

All the land so 'lost' was not in the south of the Island either, for 'land of the tenants of the Bishop of Winchester' was also said to have been inundated; these tenements were all in North wood. Thus it may be presumed that what had been 'lost' was all around the shoreline of Hayling Island and in particular on the eastern side around Mill Rithe and Verner Common. The first Ordnance Survey map of Hayling shows much marshy land in this part of the Island, and it would not be surprising if it was in this area that much of the medieval inundation took place.

In 1337 England was once more at war with France, and the Priory was again in the King's hands; this time the Prior had to pay to the Crown £60 'for rent' and £10 'for custody'.[44] That October the Prior and

Convent had to acknowledge a £140 debt to two Genoese Merchants, Anthony Machina and Thomas de Coronario;[45] perhaps they had had to borrow the money to pay the king his dues.

In February 1338 a royal commission was sent to Hayling Island because the Prior had tried to make the villeins pay the £80 which was now said to be what the king was demanding, and the villeins refused[46] By July 1342 John de Montgomerie had been associated with the Prior of Hayling 'in the keeping of that Priory' to ensure that the royal dues were paid, because 'owing to the resistance of certain folk unjustly opposing him' the Prior was having difficulty in raising the expected[47] revenue.

In the meantime there had been the 'Taxation of the Ninth' of 1341. This was a 'second tithe', and was based essentially on the Taxation of Pope Nicholas IV of 1291. On the latter occasion the Rectory of Hayling Church had been assessed at £80, the Vicarage at £13 6s 8d; in 1341 at only £55 14s 8d.[48]

The reason for this difference is shown below: -

Hayling Island — The Taxation of the Ninth, 1341.

The Ninth of Corn, Wool and Lambs in worth: ……£26 13s. 4d.
and this is not equal to the Taxation because
the church is endowed with a house and
120 acres of land worth……£ 9 12s. 0d.
rendering services worth…… £6 12s. 8d.
Oblations, lesser tithes and the tithe of hay……..£12 16s. 8d.

and other lands which render tithe to the same church have been destroyed by the sea so that it is no longer worth what it was.

It was at this point that Longcroft 'muddied the water' further, his reading of the final sentence being as follows:-

> *'...that many other tenths belonged to the same church, which had been destroyed by the sea, so that the tax of the same church was not so much as in times then past'.*[49]

This reading can be interpreted to show that 'a church had been lost', whereas the true interpretation is that it had been 'land' which had been lost, an entirely different matter.

The losses to the sea were not the only dangers to which the people of Hayling were exposed during the 14th century, for there were also plague and the French to be reckoned with. Thus in March 1339 they were excused the monies due from them on the tax of 'The Fifteenth' raised that year because of 'waste by the sea',[50] but despite a French incursion they had to pay in 1340.[51]

The following year it appeared that the Prior had been slow in making his returns. He was ordered to come to London to explain his reasons, the Sheriff of Hampshire being told to see that he did so.[52] In July 1345 he had to make a further appearance.[53] The farm had been increased to £120, apparently the 'old dues'. The Prior seems to have thought that this was too much, and thus when the king was touring the south coast in 1346 he sought an audience, claiming that 260 acres of arable had been 'lost', and was granted a remission of £20.[55]

In 1347 the Prior had to go to London again, presumably for a similar reason, but within the next two years there were further problems - the Black Death had arrived. In February 1349 one Simon Michel, a royal chaplain, was appointed to the Vicarage of Hayling ' by reason of the voidancy of the Priory of Hayling',[57] suggesting that both the Prior and the Vicar had died of the pestilence. In March a new Prior was sent out

from Jumièges. His name was William Bromyng, and he was apparently only in minor orders. He is said to have been a native of 'Cornier', which is probably Colmar in Alsace, and not Colmore in Hampshire. On 7 March he was ordained sub-deacon by William Edington, Bishop of Winchester; on 28 March he became a deacon, and was made priest on 11 April.(58)

By 1352 the manor of Hayling Priory was being described as 'very wasted', and the king excused the Prior of £40 arrears of his 'farm'.(59) In May the men of the Island were re-assessed for the tax of the 'Fifteenth' at only £6 15s. 7d., well below what they had been expected to pay in the past, 'owing to their work in repelling the French and owing to damage by the sea'.(60) By 1361, when the Treaty of Bretigny had been signed, the Priory was once more in the hands of Jumièges,(61) but even that October there was still no Prior in residence, for the Priory is listed as being 'void.'(62)

In 1369 hostilities with France had broken out again, and the Priory was once more in the king's possession, never to return to Jumièges. This time the Crown did not trust the Prior to make the correct returns and a monk called John Buket was appointed to collect the revenue and hand over a 'farm' of 90 marks [£60] per year.(63) This was obviously too much for the Prior; he must have tried immediately to contact the Abbot of Jumièges, but the royal response was crushing. Accused of being 'in treasonable correspondence with the French', the Prior of Hayling was ordered to place himself in the custody of the Prior of Southwick, being allowed to take just one of his monks with him. A year later the Abbot of Jumièges seems to have bowed to the inevitable and Buket was appointed Prior.<65) From now on any pretence that Hayling Priory was a real religious establishment ceased. It was to be simply 'the manor of Hayling Priory', in which form it would be granted to the new Charterhouse at Shene by Henry V in 1415.(66)

Longcroft alleges, and other local historians follow him in saying, that Simon Dubosc, Abbot of Jumieges 1390 - 1418 was rusticated to Hayling Island and that the Priory enjoyed a new and final flourishing of the religious life.[67] F. G. S Thomas disagrees, saying that there is no evidence to support this.[68] He is correct, for the last Prior of Hayling was the monk John Buket who farmed the manor on the Crown's behalf and made a very nice living from it. So successful was he that from time to time royal officials tried to remove him and replace him with someone who would pay a higher rent and take a lower profit. It can be suspected that the monks who had come from Jumièges had by then either gone home, or died in post, so that during these last years of the 14th century Buket was the only monk at the Priory. From the *Calendar of Fine Rolls*[69] Buket's contracts for his 'farm' can be traced; in April 1374, April 1376, October 1377 and July 1379 the sum was always 100 marks [£66 13s. 4d.]. On the last occasion it is recorded that 'this is less than the ancient farm due to waste by the sea'.

In January 1382 the Exchequer must have decided that more revenue could be raised from the manor. A knight, Sir Reginald Brocas, and the King's clerk, John Chylterne, were appointed to 'keep' Hayling Priory, rendering a 'farm' of £103 6s. 8d. to the Crown; they were also to pay to John Buket the sum of £10 per annum for as long as he was alive and living in England.[70] The Prior of Hayling was obviously a difficult person to deal with. That March the arrangement was cancelled and John Buket became joint farmer together with a certain John Montague. The latter was probably the elder son of the then Lord of the Manor of Warblington, also John Montague, who died in March 1389.[71] Warblington was actually the possession of his widow, Margaret, and when she died early in 1394. John Montague (Junior) inherited Warblington[72] and John Buket became the sole farmer of the Priory.[73] John Montague was to become one of the only major lords who remained loyal to Richard II. He was a leader of the Lollards and in 1399

he became Earl of Salisbury when his uncle died without issue. His involvement in the plot to restore Richard II was discovered and he was taken by the townsfolk of Cirencester and executed there in January 1400.

We next hear of John Buket in October 1399 when the farm was 90 marks [£60], but by November he had managed to get this reduced to 40 marks (£26 13s. 4d.).(74) This would appear to have been a skilful operation, and it was not until 1403 that the Exchequer Clerks woke up to the fact that the manor was worth rather more than this. In January John Chilterne was re-appointed farmer and keeper of the Priory and expected to pay 40 marks and 60 marks of increment, that is 100 marks in all which is what the dues had been fixed at in 1394.(75) Once more Buket seems to have proved that he was a difficult man to displace. In February a commission under letters patent was sent to Hayling Island to discover what had happened to all the manorial stock and farm implements which had apparently been removed by Buket Tate farmer of the same' lands of Hayling priory;(76) yet by May 1404 he was back as 'associate farmer' with Chilterne. By now he must have been an old man by the standards of the age and it is not surprising that when heard of for the last time he was no longer living at the Priory in Hayling Island, but at his house in Chichester.(77)

He seems to have died shortly after this as there are no more mentions in the Rolls; it would seem that he was the last Prior of Hayling, which more or less merged with the Crown estates and with its income being used solely as the King decided. In 1409 some 100 marks of income was granted by Henry IV to his Queen, Joan, together with further amounts from other Alien Priories.(78) There are no further entries concerning Hayling Priory until 1415 when 'the Priory or Manor of Hayling Island' was, with other lands belonging to the Alien Priories, used to endow Henry V's new Charterhouse at Shene.(79)

Hayling Island's Priory was never a very important religious establishment. It almost certainly never comprised more than a Prior and three or four monks all sent over from Jumièges and all liable to recall or replacement at the Abbot's whim. During the last years of its existence it is probable that the only monk was the Prior, John Buket, and by 1405 there were no monks there at all. It was not conventual; Jumièges has no records of any letters between the Abbot and successive Priors,[80] for which no doubt we must thank the excesses of the Revolution which saw Jumieges turned into a quarry and its library looted. The names of only a handful of Priors have survived solely because they came into contact with the royal administration, or the Bishopric of Winchester, and are thus mentioned in English records. Thus Henry Renard, already mentioned, was Prior in 1324-5; William was Prior in 1330.[81] William Bromyng was appointed following the ravages of the Black Death. That he was not in full orders at the time of his nomination would tend to confirm the idea that Jumièges was more concerned with the administrative ability of the Prior of Hayling than with his religious attributes. Indeed it is likely that William Bromyng had to be made a priest for the sole reason that he was Rector of the Island and such incumbencies had to be filled only by those in priestly orders. In 1360 we read that the Prior was one Peter de Venlys;[82] one wonders if he was the unfortunate accused of treason. Finally there was John Buket. Five names from a succession of Priors from *c*.1240 until 1415 do not constitute a large number.

The Priors of Hayling were important people especially in their own Island. They were Lords of the Manor, holding lands in Hayling worth £40 per annum

'Of the King in Chief by frank almoin
without any secular service by
grant of William the Bastard.....'.[83]

They also held the rectory, receiving all the greater tithes, and were locally 'Church and State' in one person. As Lords of the Manor they had certain rights and perquisites, though sometimes they had to fight their neighbours to maintain them. Henry II, when he confirmed William I's charter to Jumièges, granted the Abbot, and thus his representative the Prior, 'Free Warren' in Hayling Island[84] — the right to take all the smaller game — and the Abbot also had the right to 'wreck of the sea'.[85] It was these 'rights' which were very seriously challenged when Henry III granted to his friend and favourite clerk John Faulconer 'Free Warren in his Demesne Lands in Hayling Island'[86] after having the previous year granted him:

> *'.... and his heirs forever.... wreck of the sea in the Hundred of Bosberg as well in the Island of Hayling as without.'*

This was to lead to a number of local court cases with the Priors arguing that the grant to the Faulconers had ended with the sale of their property to others, whilst the latter claimed that they had taken over the rights with the lands. Thus in 1402 when John Buket as Prior authorised the seizure of a piece of timber worth 2d, washed up on the Eastoke shore, the Manorial Jury agreed that it was the property of the Lord of the Manor of Wade, not of the Prior, but perhaps this was because John Buket was not the most popular of Lords![88] The Prior was also liable to pay dues to the Crown on certain occasions. Thus in 1332 when Edward Ill's sister Eleanor was to be married, the Prior of Hayling had to pay a sum of 60s. as his share of the grant made by all religious establishments in England.[89] The Priory also had to maintain two royal pensioners, and names of such persons occur periodically in the Rolls. So, in 1318 Master Oudinas Bruant, King's Yeoman, was sent to the priory 'for maintenance';[90] others so mentioned include William Gambourne, King's Sergeant; sent in 1374. On his death in 1395 he was replaced by Thomas Hocleve, clerk.[91] Although the Prior of Hayling would normally

be expected to live at his Priory in Hayling Island there is one other instance, apart from that of John Buket, when the Prior was obviously living elsewhere. In 1356 William Edington granted the Prior of Hayling a licence to celebrate Mass in the Rectory House at Warblington, to be valid for one year.[92]

CHAPTER IV – CONCLUSION

The Priors of Hayling were unfortunate in that the Abbey they worked for was in France and that the island was low-lying and thus liable to flooding. So despite the great fertility of the soil, from time to time there were considerable losses of stock and crops and possibly even some permanent loss of land. One final point concerning the 'wasting' of the manor claimed by the Prior in 1352 concerns the population level. At the time of Domesday there were some 90 households in the Island. During the period between the Conquest and the Black Death the population of England is thought to have increased by some three or four times; we would expect that Hayling, with its good soil, would be no exception. The plagues of the later 14th century killed a substantial proportion of the population, and some areas, of which South Hampshire was one, suffered worse than others.(93) In 1523, according to the Lay Subsidy of that year, there were just 72 households in the Island,(94) whilst the 1664/5 Hearth Tax listed 39 holdings in North Hayling and 41 in the South.(95) These would indicate that following the Black Death there had been a substantial fall in the number of inhabitants of Hayling Island and that the population in the late 15th century was probably below that of 1086. It was not just the sea that took its toll of Hayling Island in the latter part of the 14th century.

There is much evidence to support the view that 'land was lost to the sea' all around the shores of Hayling Island during the course of the 14th century and later, but it is significant that even the Prior did not claim that more than 300-400 acres had been so lost. Today the area of Hayling, including inland water, is in the region of 4,000 acres. In addition there is considerable evidence that the population was much reduced by the ravages of the Black Death and the subsequent epidemics which followed the plague's initial appearance. Finally there is a strong supposition that Crown exactions, and in particular those of John Buket,

Prior and farmer on the Crown's behalf, further impoverished the inhabitants. There is however no evidence whatsoever to indicate that any Church was included in the land that was lost, or that the Priory was other than a small cell of monks living in the old manor house. Indeed if we look at the situation closely, the so-called Priory of Hayling had more in common with the Granges of Cistercian Abbeys such as Beaulieu. It was never an independent convent, similar to such small Augustinian Priories as Pynham. It existed solely to provide an income for the mother house, with the added advantage that it was not only the land revenues which would be handed over, but the profits of the Lordship and the income of the Church.

All of the foregoing leads to the general conclusion that it is never wise to take at face value the views and aspirations of earlier local historians, for once an unproven statement has appeared in print, those who follow, in particular, and the local inhabitants, in general, tend to regard it as an absolute and unchallengeable truth!

EXTENTS OF ALIEN PRIORIES TAKEN IN THE 18TH YEAR OF KING EDWARD II. (July 1324 -July 1325).

Public Record Office Reference No. E/106/8/9.

APPENDIX A — E 106/8/9 sect. 5 — Transcript as follows:

Extent of the property of Hayling Priory taken by Ralph de Bereford and Richard de Westcote on the Wednesday after the Vigil of St.Katherine (Nov. 1324).

Easement of buildings with curtilage and garden worth.... £ 0 11s. 0d.
Dovecote worth.....£ 0 6s. 8d.
250 acres of ploughland worth .....£4 3s. 4d.
30 acres several pasture worth 3d. per acre.....£0 7s. 6d.
10 acres of wood & pasture worth 4d per acre
and no more (because there is no underwood) worth .....£0 3s. 4d.
2 mills, one water worth.....£0 10s.0d.
one wind worth.....£0 6s. 8d.
Rents of assize.....£24 7s. 1d.
Works of customary tenants worth (besides reprises) .....£0 10s. 0d.
Perquisites of court estimated as being worth .....£0 13s. 4d.
Mill at Portsmouth belonging to Priory worth .....£0 6s 8d.

Total Annual Value of the Manor of Hayling Priory.....£32 4s. 7d.

The Church of Hayling which the Prior has for his
own use worth by estimation one year with another.....£10 0s. 0d.
not more because the Vicar takes all tithes except sheaves.

TOTAL ANNUAL VALUE OF THE
ESTATE OF HAYLING PRIORY.....£42 4s. 7d.

If we compare this extent with the value of the Priory as given in 1294 we see several omissions, but the most obvious one is that on the former occasion the Prior gave the value of the Church, of which he was Rector and so took all the Rectorial Tithes, as being £80. The Vicar's stipend was £13 6s. 8d. It was because of this discrepancy presumably, that the crown queried the November 1324 Inquest. The Prior's explanation was that at some unspecified date 'during the time of the late king your father during the war with France' land had been 'lost to the sea'. As a result of this, during the spring of 1325, an Inquest was held in Hayling Island to enquire as to the truth of the Prior's allegations, and to revalue the Priory; the estate had been worth £144 or so in 1294, and the church had been worth £80 in 1291 – the Clerks of the Exchequer were certain that something was amiss, and were attempting to see that the Crown obtained the maximum possible return from the Prior.

APPENDIX B - E. 106/8/9 sect.33

This document is in three parts; the first is a list of various grains held by the Priory, how much in the barn, how much sown, how much remains. e.g. 21 quarters of wheat; 13 quarters 7 bushels to sowers; remains 7 quarters 1 bushel.

Other grains mentioned are oats, barley, drage, peas -'8 quarters needed for seed' – and beans. There were 6 quarters of vetch 'not more because the affers were fed on it'.

The second part comprises the Inquest held at Hayling before Ralph de Bereford and Richard de Westcote on Friday before the Annunciation of the Blessed Virgin Mary in the 18th year of King Edward II (18 March 1325) to enquire into the claims of the Prior of Hayling that the reason for the low value of his Priory was that land had been lost to the sea since the estate had been in the hands of Edward I during the war with France.(96)

The locally empanelled jury swore on oath that at some unspecified dates since the 1294 inquest the following lands had been 'lost'.

206 acres of ploughland worth @ 12d per ac……..£10 6s. 0d .

4 score acres of pasture worth @ 3d per ac……20s. 0d.

6 virgates of customary land drowned for which

the Prior used to receive @ 8s. per virgate……..£2 8s. 0d .

now nothing

Almost all of the hamlet of Eastoke lost, together with *land of the Parish Church of Hayling*(97) with land belonging to the tenants of the Bishop of Winchester, and of John de Boteler and of the Prior, all worth £26 13s. 4d. The two mills belonging to the Priory were now worth 20s. less per year as were the fees and perquisites of the court, due to the inundation…. £2

TOTAL VALUE OF THE PROPERTY LOST…….£42 7s. 4d.

The third part of the document is a second 'extent' of the Priory's estate. The sum total is larger than that given for the November inquest, but once again the true value of the church is not shown.

Easement of buildings worth – £0 20s. 0d.

Dovecote worth – £0 6s. 8d.

280 acs of ploughland worth – £6 0s. 0d.

[50acs @ 12d., 50 @ 6d, 180 @ 3d.]

32 acs of pasture worth 3d. per ac – £0 8s. 0d.

10 acs woodland pasture worth – £0 3s. 4d.

[and not more because there is no underwood]

Rents of assize – £24 7s. 1d.

Customary works – £0 10s. 0d.

Fines and Perquisites of Court – 20s. 0d.

2 mills,one water worth – 13s. 4d.

one wind worth – 6s. 8d.

Windmill at Portsmouth worth – 6s. 8d.

Church of Hayling worth – £ 13 6s. 8d.

and not more as the vicar takes the third part.

TOTAL VALUE OF THE ESTATE OF
HAYLING PRIORY PER ANNUM £48 8s. 5d.

APPENDIX C — E. 106/8/9 sect.40.

Indenture taken at Hayling Island on the Saturday before the Feast of St Alban viz. 22nd June in the 18th year of King Edward II [1325] between Ralph de Bereford and Richard de Westcote, Keepers of the Alien Priories and Brother Henry Renard Prior of Hayling.

Ralph and Richard have delivered to the said Prior the House of Hayling with all lands etc. in the said county duly tilled and sown and all stock except some dead of the murrain, and all other goods and chattels earlier taken into the King's hands except for necessary expenses:—

The Stock:

affers worth 10s. each;

heifers worth 10s. each;

colt worth 2s;

18 oxen worth 13s. 4d. each;

(?8) cows worth 10s. each;

steers worth 4s. each;

7 yearling calves worth 40d. each;

6 calves of issue after taking intp the King's hands worth 18d. each;

9 mustards worth 18d. each;

muttons worth 18d. each;

71 ewes worth 16d. each;

hogasters worth 16d. each,

and no more because 25 died of the murrain before the taking;

60 lambs of issue after taking into the King's hands worth 8d. each;

4 boars worth 40d. each;

9 sows worth 2s. each;

20 pigs worth 3s. each;

50 hogarells worth 16d. each;

24 piglings worth 8d. each;

45 piglings after taking into the King's hands worth 4d. each;

and of Corn delivered to said Prior:— 2 quarters 1 bushel wheat remaining in grange at the time of taking worth 10s. per quarter;

Wheat in grange by estimation 2 quarters @ 10s. per qr., and not more because 13 quarters 2 bushels sold for pay of Prior and monks, and for other necessaries 2 quarters;

of small (..?..) 2 quarters 1 bushel;

also 5 quarters 4½ bushels of barley in the grange at the time of taking over worth 6s. 8d. per quarter and no more because 27 quarters 2 bushels used for seed;

and used for oats for drage to make seed 9 quarters 7 bushels;

to servants 31 quarters 1½ bushels;

for wages of boatman for ferry, by custom 3 bushels;

malted in drage 4 bushels;

sold for wages of Prior and monks and other necessaries 13 quarters;

no drage delivered to Prior because all used in seed;

also 1 quarter 3 bushels of beans worth 6s. 8d per quarter –

and not more because 1 quarter sold for pay of Prior etc.;

no peas delivered because all in seed;

1 bushel vetch remaining in grange, not more because reserved for seed;

also 37 quarters 4½ bushels of oats;
in mixture with barley to make drage for seed 9 quarters 7 bushels as

fodder for horses etc. 12 quarters 2 bushels;

for flour to make potage for servants 4 quarters;

sold for pay of Prior etc. 14 quarters 2½ bushels;

also 5½ quarters of malt made of 6 quarters of small wheat, worth 6s. per quarter, not more because 1 bushel to one of the tenants keeping sheep;

in wages to boatman for ferry 3 bushels;

also 2 quarters 1 bushel of small wheat from grange worth 6s. per quarter;

also 4 bushels of barley malt at 10d. a bushel;

also 168 lbs of great wool from said sheep @ 4d. per lb;

also 30 lbs of lambs, wool @ 3½d. per lb;

also 65 cheeses from dairy making two weys worth 8s. 6d. the wey;

also 2 gallons of butter from dairy worth 8d.;

also 21 acs. of land sown with wheat before taking over and 30½ acs. sown with wheat after taking over, the crop of each acre being worth 4s. 6d.;

also 31 acs. sown with barley, said crop being worth 40d. per acre;

also 37 acres sown with drage, said crop being worth 3s. 6d. per acre:

also 15 acs. sown with peas, said crop being worth 2s. per acre; also 59 acs. sown with vetch, said crop being worth 20d. per acre;

also 50 acs. sown with oats said crop being worth 2s. per acre; also two brass pots worth 20s.;

2 brass dishes worth 2s.;

also basin with ewer 20d.;

also in coined money £25 10s. 10½d. from issues of said lambs. Livery of Goods – £115 13s. 11½d.

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REFERENCES

1 W. Butler *A Topographical Account of the Hundred of Bosmere* (Havant 1815) & R. Scott *A Topographical Account of Hayling Island* published by I. Skelton (Havant 1826) [Skelton was the son of an earlier I. Skelton, Vicar of Hayling 1745-73).

2 C. J. Longcroft *A Topographical Account of the Hundred of Bosmere* (1857) pp 215-220.

3 F. G .S. Thomas *The King Holds Hayling (*Havant 1961) pp 68 – 80.

4 F. G. S. Thomas gives 1225 for the date of the Chancel. *Ibid* p78.

5 Longcroft *op.cit.* p220; quotes an Inquest of the reign of Richard II, quoting an earlier complaint of 1341. The claim then made seems to be unrealistic.

6 See Geological Sketch Map.

7 F. G. S. Thomas *op.cit.* p.320 Appendix XIII 'Place Names'.

8 E.g. *Cal. Pat. Roll* – 20 June 1946 'Release of £20 yearly out of the rent of £120 yearly which the late Prior had to pay, by reason of the sea having swallowed up 260 acres of arable land whereby the Prior has lost a large amount of rent and profit'.

9 F. G. S. Thomas *op.cit*. Front and end papers & p.67.

10 *Ibid.* p. 66.

11 Correspondence Columns *County Press* June - July 1962.

12 F. G. S. Thomas *op.cit.* p.63.

13 *Ibid.* p.64. See also W. Page {E6) The *Victoria County History of Hampshire* (5 Volumes 1910) [Henceforth VCH] Vol. II, p.216 which gives the date of the confirmation as 1174.

14 B. Stapleton in B. Stapleton and J.H.Thomas *The Portsmouth Region* .(Gloucester 1989). Chapter 7 *The Population of the Portsmouth Region* p. 84.

15 *Domesday Book*, quoted VCH I p.451, and J. Munby (Ed.)

Domesday Book – Hampshire (Chichester 1982) 1,12.

For Fauconer see *Cal. Charter Roll* 4 Jan, 55 Hylll (1271).

16 *Domesday Book*, in *VCH* I p.478 also Munby *op.cit*. 21,8. The latter lists this holding as being at Eastoke.

17 see Court Book of Havant (1799 - 1818) in Hampshire Record Office 124/M71/M8.

18 *Domesday Book VCH* 1 p.478 also Munby *op.cit.* 10,1.

19 A full account is given in Longcroft *op.cit*. pp 157 - 164.

20 *Ibid* p.176.

21 *VCH II,* p. 107 says that Alien Priories taken 'into the King's hands' would have been left with only the Prior and two or three monks. Hayling was 'in the King's hands' for much of the last century of its existence.

22 C. Deedes (Ed.) – *Register of Robert Rede, Bishop of Chichester* (Sussex Record Society Vol.XI,1910) Part II p.434.

'The Priory of Hayling was a small cell of the Benedictine Abbey of Jumièges'. See also K.A.Hanna (Ed.) The *Cartularies of Southwick Priory.* HRO for HCC 1988. Part I, sect 11,77 p.223 where Hayling Priory is said to be a cell of Jumièges.

23 Longcroft *op.cit.* pp 176-7.

24 M. D. Knowles & R. N. Hadcock *Medieval Religious Houses* (1971) p.85.

25 *Ibid*. p.83. For details see Longcroft *op cit.* p.194.

26 Thomas *op. cit.* p. 35.

27 T. W. Shore *History of Hampshire* 1892 (Reprint 1976) p. 173.

28 see Hants Notes and Queries VII, VIII (Winchester 1896) p.16.

29 Longcroft *op. cit*. p. 194.

30 *Ibid*. p.27.

31 *Ibid.* p. 198.

32 *Cal. Misc. Inquests 1307-1349*, p.42, No. 175. The gist of the three inquests is that the Prior holds no land in England 'save as Keeper or Bailiff of the Abbot and Convent of Jumièges '. There are three holdings listed, Hayling Island in Hampshire, Chewton Mendip in Somerset and Winterbourne Stoke in Wiltshire.

33 *Taxatio Ecclesiastica Nicholas IV* 1291. Record Commission 1802. 'Church of Hayling worth £80 – Vicar £13 6s. 8d.'.

34 Longcroft *op.cit*., p. 177.

35 F.G.S.Thomas *op.cit*, p.42 seq.

36 *Cal. Charter Roll* - Westminster 4 Jan 55 Hy. Ill (1271).

37 See below p. 11 & Appendices.

38 F. G. S. Thomas *op.cit*. pp 118-120.

39 Longcroft *op.cit*. pp 211-3.

40 *Cal. Misc.Inq. op.cit.* Taken at Somerton 6 Aug. 7 Ed.II (1313) 'Lands at Chewton Mendip worth 10 Marks' Taken at Salisbury 9 Aug. 7 Ed.II 'The Church at Winterbourne Stoke worth £10'.

41 P.R.O. – E/106/8/9. 'Extents of Alien Priories 18 Ed.II (1324-5)'– Sect. 5 November 1324; Sect.35 'Before Lady Day' 1325; Sect. 40 June 1325.

42 Longcroft *op. cit.* p.215.

43 See Appendices A, B, and C for complete transcripts of all three inquests.

44 *Cal. Close Roll* August 1337.

45 *Ibid.* Oct. 1337.

46 *Cal. Patent Roll* Westminster, Feb. 1338.

47 *Cal. Fine Roll* July 1342.

48 George Vanderzee (Ed.) *Inquisitiones Nonarum* (1807).

49 Longcroft *op.cit.* p.306.

50 *Cal.Close Roll* March 1339.

51 *Ibid.* April 1340.

52 *Ibid.* Dec. 1341.

53 *Ibid.* July 1345.

54 *Ibid.* Oct. 1345

55 *Cal. Patent Roll*. At Portchester 1346.

56 *Cal. Close Roll.* May 1347.

57 *Cal. Patent Roll* Feb. 1349.

58 Dom. S. F. Hockey (Ed.) *The Register of William Edington* Bishop of Winchester 1346-1366. Hampshire Record Office for Hampshire County Council. Part I (1986), Part II(1987) Part II: Item 770, p. l39; Item 776, p. l42; Item 780 p. 145.

59 *Cal. Patent Roll.* March 1352.

60 *Cal .Close Roll.* May 1352.

61 *Cal. Patent Roll.* Feb. 1361.

62 *Ibid.* Oct. 1361.

63 *Cal. Fine Roll.* Oct. 1369.

64 *Cal. Close Roll.* Nov. 1369.

65 *Cal. Fine Roll*. Oct. 1370.

66 *Cal. Charter Roll.* At Westminster 1 April 3-4 Hy.V (1415).

67 Longcroft *op.cit.* p.223.

68 F. G. S.Thomas *op.cit*. p.39.

69 *Cal. Fine Roll*. Jan. 1382.

70 *Ibid.* March 1382.

71 P.R.O. E. 136/60/18. *Inquest Post Mortem* on John de Montague, sen, Chivaler held 23 March 13 Ric. II (1389).

72 P.R.O. E. 136/84/11. *IPM* on Margaret, widow of John Montague, Knight, Held at Andover 16 April 16 Ric.II (1394).

73 *Cal. Fine Roll*. Feb. 1394.

74 *Ibid.* 26 Oct. & 10 Nov. 1399.

75 *Ibid.* 27 Jan. 1403.

76 *Cal. Patent Roll*. Westminster 12 Feb. 1403.

77 C. Deedes (Ed.) *Register of Robert Rede* Part I Sussex Record Society Vol.VIII (1908) pp 55-6, where Buket was given a licence to have Mass said before him 'in his oratory in his house in Chichester'. Given at Amberley 20 Oct. 1405.

78 *Cal. Patent Roll*. July 1409.

79 *Cal. Charter Roll.* 1 April 3-4 Hy.V *Op.cit.*

80 F. G. S. Thomas *op.cit*. p.40.

81 *Cal. Close Roll*. March 1330.

82 *Cal. Fine Roll*. Jan. 1360.

83 *Cal. Misc. Inquests,* op.cit. p.42 No. 175.

84 F. G. S. Thomas *op. cit.* p.29. Also VCH II p.218.

85 Longcroft *op.cit.* pp. 280 to 282.

86 *Cal. Charter Roll*. Woodstock 8 Aug. 51 Hy.III (1267). pp 88-9.

87 *Cal. Patent Roll.* Kenilworth Dec. 5 51 Hy. 111(1266).

88 Longcroft *op, cit*. p.282.

89 *Cal. Close Roll.* June 1332.

90 *Ibid.* 1318.

91 *Ibid.* – entries 1374 & 1395.

92 Hockey *op. cit*. Part II item 318 p.43 at Southwark 13 Oct. 1356.

93 B. Stapleton in Stapleton & Thomas *loc.cit.* pp.88-9.

94 *Ibid,* p. 91 Table 2 – Giving details of 1525 Lay Subsidy Return.

95 P.R.O. – E. 179/176/565 *Hampshire Hearth Tax Return Mich. 1664 – Lady Day 1665.*

96 Longcroft *op.cit.* pp. 216-7.

97 *Ibid.* p.216 and p.300. On both occasions Longcroft refers to land belonging to a church, 'which had lately been destroyed by the sea'; the implication is that it was the church which had been lost, whereas the original documents would indicate that what had been lost was 'land which had once belonged to the church' which had been inundated!

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GLOSSARY

Affer – An ox or horse for farm work, usually a horse.

Conventual – Belonging to, or related to, a monastery or nunnery.

Customary works – Labour services required of a manorial tenant inaccordance with the 'customs of the manor'.

Drage – A mixture of oats and barley seed to give a better crop than when sown separately. The modern term is Dredge corn.

Easement – The right to use something, especially land, not one's own.

Farm – Annual rent for desmesne land or other resource leased out by the lord.

Hogarell – A young sheep in its second or third year.

Hogaster – A swine in its third year or a young sheep.

In parage – When land was held by a number of co-heirs the man who was the senior did homage to the Lord for the Estate, but the actual occupier was said to hold the land "In Parage".

Livery of Estate – Derived from 'delivery'; it is the profit made on a manor, after all expenses have been met, and handed over in cash to the proprietor.

Mark – A unit of currency value 13s. 4d. i.e. ⅔ of the pound sterling or approximately 66p.

Murrain – An infectious disease in cattle, e.g. foot and mouth disease

Mustards – Believed to refer to sheep, possibly rams (tups).

Ploughland – The amount of land tilled in a year by a team of eight oxen. Historically a term used for taxation purposes.

Rents of assize – A fixed annual money rent, usually paid quarterly, based on the size of the tenants holding.

Several – An enclosed field or paddock, or portion of common assigned for a period to a particular occupier for their sole use.

JUMIÈGES ABBEY

From Wikipedia, the free encyclopedia.

Jumièges Abbey was a Benedictine monastery, situated in the commune of Jumièges in the Seine-Maritime département, in Normandy, France.

History

In 654 the abbey was founded on a gift of forested land belonging to the royal fisc presented by Clovis II and his queen, Balthild, to the Frankish nobleman Filibertus, who had been the companion of Saints Ouen and Wandrille at the Merovingian court of Dagobert I. Philibert became the first abbot, and Balthild's generosity added "many gifts and pastures from the royal fisc." but he was later obliged to leave Jumièges through the jealousy of certain enemies, and spent a period of exile from Neustria at the court of Bishop Ansoald of Poitiers; afterwards he founded monasteries at Pavilly, Montivilliers and Noirmoutier, where he died in about 685. Among those inspired by his example was the Irish monk Sidonius, who founded the monastery at Saint-Saëns. Under the second abbot, Saint Achard, Jumièges prospered and soon numbered nearly a thousand monks.

In the ninth century it was pillaged and burnt to the ground by the Vikings, but was rebuilt on a grander scale by William Longespee, Duke of Normandy (d. 942). A new church was consecrated in 1067 in the presence of William the Conqueror.

Enjoying the patronage of the dukes of Normandy, the abbey became a great centre of religion and learning, its schools producing, amongst many other scholars, the national historian, William of Jumièges. It reached the zenith of its fame about the eleventh century, and was

regarded as a model for all the monasteries of the province. It was renowned especially for its charity to the poor, being popularly called "Jumièges l'Aumônier".

The church was enlarged in 1256, and again restored in 1573. The abbots of Jumièges took part in all the great affairs of the church and state. One of them, Robert Champart, became Archbishop of Canterbury in 1051, after being Bishop of London. Many others became bishops in France, and some were also raised to the dignity of cardinal.

The fortunes of the abbey suffered somewhat through the English invasion of the fifteenth century, but it recovered and maintained its prosperity and high position until the whole province was devastated by the Huguenots and the Wars of Religion. In 1649, during the abbacy of Francis III, Jumièges was taken over by the Maurist Congregation, under which rule some of its former grandeur was resuscitated.

The French Revolution, however, ended its existence as a monastery, leaving only impressive ruins. These comprise the church, with its beautiful twin towers and western façade, and portions of the cloisters and library, the contents of which were removed to Rouen when the abbey was dissolved. In the middle of the former cloister, there is still the 500-year-old yew tree. A gallery of the cloister was bought by Lord Stuart de Rothesay to rebuild it in Highcliffe Castle near Bournemouth, Dorset.

The "Friends of Havant Museum" was set up with the main objectives to support the Havant Museum by fund raising and by purchasing materials, which include furnishings and computer accessories, as well as artefacts. To this end the group claim to have been very successful.

The Friends were formed in 1982 from the remaining members of a Workers Education Association course, which saw the production of five books covering aspects of the history of Havant.

Due to the initiative a local Studies Room was established by the former Senior Museum Assistant, Gavin Maidment, whose enthusiasm was been a major factor in amassing the wealth of material available in this room today. Also during 1998 Gavin put forward the idea of forming a Local History Group as an offshoot of the main body of 'Friends'.

Although the Friends organisation no longer exists a number of former members carried on with the Local History Group, a number of whom have produced over 100 *Borough of Havant Local History Booklets.*

Anyone interested in the history of this region is invited to join the Local History Group, by contacting the Museum at:

The Spring Museum and Arts Centre, 56 East Street, Havant, Hants P09 1BS. Tel. 023 9245 1155

Arms of Jumièges

Arms of the Borough of Havant

The keys have been taken from the Arms of the monks of Jumièges. History records that in 1067 William the Conqueror vested in the Abbey of Jumièges the island called Hayling with all its belongings, and it seemed appropriate therefore that four keys should be representative of Hayling Island.