

WILLIAM DE BURGATE MILITIS DNI DE BURGATE QUI OBIT ANNO DNI MILLECIMO CCCCIMO SEXAGESIMO SEPTIMO

DOMINI ANNO

WILLIAM DE BURGATE ET LADY

THOMAS DE BURTON MILITIS QUI OBIT ANNO DNI MILLECIMO CCCCIMO SEXAGESIMO SEPTIMO

SIR WILLIAM DE BURGATE AND LADY
 IN BURGATE CHURCH, SUFFOLK,
 A.D. 1409.

PROCEEDINGS

OF THE

Bury & West Suffolk Archaeological Institute.

MARCH 1852.

CHEVELEY CHURCH.

[READ JUNE 13, 1850.]

THE parish of Cheveley is situated in the hundred of Cheveley and deanery of Camps, about three miles south of Newmarket. When Layer made his collections for Cambridgeshire*, "the towne, although a very small village, conteyned not above 140 families at the moste." At present it contains about 614 inhabitants and 112 houses, but formerly appears to have been a place of much greater importance, as from wills preserved in the Bury Registry office there seems to have been a market-place with a stone cross in the centre, and there are other indications of its former magnitude. Indeed it seems to have been a sister parish to that of Exning on the Suffolk side of Newmarket, which, as is well known, was formerly almost as large as Newmarket is now, and extended even down to the present town. It has a finely wooded park, surrounded by a brick wall, in which is the manor house, built in 1632 by the Cottons of Landwade, and which, with the manor, belongs to his Grace the Duke of Rutland. A smaller estate, at the other end of the parish, called "the Green," the former residence of the Bensteds and the Folkeses, is now in the possession of Philip Bennet, Esq., of Rougham

* The MS., or rather the remains of it, was discovered by Mr. Cole as waste-paper in a butcher's shop; and by him added to that valuable collection known as Colé's MSS. now in the British Museum.

Hall. The parish lies exactly on the borders of the chalk country, and consequently part of the soil on the Newmarket side consists of chalk and part of gravel, gradually losing itself in clay. The village stands on one of the hills surrounding Newmarket, and the church is on nearly the highest spot for some miles; so much so, that in the Ordnance survey the tower of this church was selected as the corresponding tower to that of Royston, and communications were kept up between the two, a distance of nearly thirty miles.

As the present paper is devoted to the ecclesiastical history of Cheveley, any account of the former proprietors of the manor would obviously be out of place, but since no record exists of the founding of this church, the only method of arriving at a conclusion respecting its date is by collateral testimony. Some review, therefore, of the former lords of Cheveley may be useful.

THE MANOR.

The first mention of the manor of Cheveley is in the *Liber Eliensis*, where the following entry is made:

“Uxor quippe ejus (Brithnothi) nomine *Ælfleda Domina*, eo tempore quo vir idem suus interfectus est et humatus, maner, &c..... et unam hydram in *Chefle*, et torquem auream* et cortinam gestis viri sui intextam atque depictam in memoria probitatis ejus, huic ecclesie donavit.”

In 1022 King Canute gave the manor of *Dictune*, or Woodditton, in exchange for that of *Cheaflea*, to the monks of Ely, as the deed quaintly expresses it, “pro remedio animæ suæ,” and doubtless some other weighty reasons not specified. The following is the deed of exchange between the royal donor and the monks, copied from the *Liber Eliensis*†:

Privilegium Canuti Regis, de mutatione Villarum *Chefle*, et *Dittune*.

De *Dittune*. This is *Dictunes* boc the was gehwyrfed with *Ceaflæ*‡.

* In all probability this “torques aurea” and “depicta cortina” served as a charter by which the monks held their land. In many cases where writing was not in such general use, it was usual for the donor to give some pledge, generally some instrument or ornament which

he himself was in the habit of wearing, by which the land or other gift was held.

† Vol. i. p. 198.

‡ These words, with the names of persons and signatures, are written in the Saxon character.

X. P. In nomine Christi Salvatoris Mundi in perpetuum regnantis, cujus sunt dispositione universi ordines, et potestates totius dignitatis et principatus ordinati, qui jure cunctis principatur et dominatur, utpote creator omnium. EGO CNUT REX totius gentis Angligenæ ejus amore provocatus, et venerabilis orientalis episcopi Ælfwini, et abbatis Leofrici Monasterii Elgensis, et fratrum eorundem petitionibus incitatus, ac pro remedio animæ mee, feci commutationem apud abbatem ejusdem monasterii, Leofricum scilicet, dando eis reciproca vicissitudine villam, quæ proprio notamine appellatur Dictun, cum omnibus ad se jure attinentibus in longitudine et latitudine, ut mihi in potestate stetit, accipiens quoque pro ea villam silvosam, vocabulo Ceaflea, cum omnibus quæ ad eam attingunt, in pratis, in pascuis, in silvis, et in quibuslibet negotiis. Facta est hæc commutatio anno Incarnationis Dominicæ millesimo vigesimo secundo, indictione quinta, epactæ quindecim, concurrentes septem, die festivitatis S. Æthelrthæ reginæ et virginis, quæ sanctis suis meritis cum sororibus suis, videlicet Wyhtburga, Sexburhga, et filiæ Sexburgis Ærmenhilda, illud monasterium patrocinator et regit. Siquis hanc nostram placitam vicissitudinem malo molimine machinatur mutare, absque voluntate servorum Dei in monasterio illo inhabitantium, sit pars ejus cum diabolo, participium sumens de omnibus pœnis ejus æternaliter, nec contingat ei perpetualiter vicissitudo, ejus vicissitudine possit sibi gaudium aliquod in hoc seculo vel in futuro sperare. His astipulationibus fulcitur hæc commutatio.

Imprimis, Ego CNVT basileus totius Albionis gentis cum vivifico signo crucis corroboravi, æque perhenniter volo ut inviolabiliter ab omnibus fidelibus roboretur.

Ego Ælfgifu Regina præscripti Regis cum omni alacritate mentis hoc sancivi, ut perpetualiter inconcussum sit.

Ego Wulfstanus Archiepiscopus Eboracensis civitatis Apostolica auctoritate confirmavi.

Ego Æthelnothus modernus Archipræsul Cantuariorum cum principatitate et decreto Petri principis Apostolorum confirmavi.

Ego Gerbrandus Roscyldæ Parochiæ Danorum gente confirmavi.

Ego Brihtwoldus Epis. confirmavi.

Ego Ælfsinus Epis. corroboravi.

Ego Æthericus Epis. consolidavi.

Ego Ælmerus Epis. consignavi.

Ego Leofsinus Epis. affirmavi.

Ego Æthelwinus Epis. consensi.

Ego Bryhtwinus Epis. stabilivi.

Ego Ælfwig Epis. sancivi.

Ego Godwinus Epis. corroboravi.

Ego Ælfwinus Orientalium Anglorum Epis. qui hanc vicissitudinem petivi, ut fieret cum consensu ejusdem Regis CNVT corroborando sancivi.

Ego Bryhtwig Abbas.

Ego Ælfsige Abb.

Ego Æluere Abb.

Ego Æthelwinus Abb.

✠ Ego Godwine comes quod dominus meus Rex statuit

✠ confirmo

✠ Ego Godricus M.

Ego Ælmerus Abb.	✠	Ego Æthelwinus M.	✠
Ego Ælfwerdus Abb.	✠	Ego Thurstanus M.	✠
Ego Leofwinus Abb.	✠	Ego Thrymm M.	✠
Ego Æthelstanus Abb.	✠	Ego Vulfricus M.	✠
Ego Yric comes assentiendo corroboravi	✠	Ego Ælfwinus Satrapa	✠
Ego Eglaf comes ratum duxi	✠	Ego Ælfwig Satrapa	✠
stabilire sapientum decre- tum	✠	Ego Ælfricus Satrapa	✠
	✠	Ego Godwinus Satrapa	✠
	✠	Ego Ælfwerdus Satrapa.	✠

The manor continued Crown property until the time of Domesday, when it appears to have been divided, or at least the first mention is then made of its subdivision into two manors. The following is the account of it :

IN CHAVELAI HUND. Chavelai* D'nica uilla regis. p'. viii. hid. & xl. acris se defe'd' tra. c' xii. car'. In D'nio. sunt 11^{ac}. & iii^{cia}. potest fieri. Ibi xii. uill'i. & vii. bord'†. cu'. viii. car'. & ix^{na}. potest fieri. P'tu'. 1 car'. Silua. xx. porc'. Past'a. ad pec'. uillæ. Redd'. x. lib' arsas & pensatas†. & viij sol. & iiij den'. de albis nu'mis. p'. melle. frum'to & brasio. T. R. E. Reddebit. xv lib'. ad numeru'.

Hoc M. habuit. sep'. Rex. E. in D'nio.

In Cheveley Hund. The villa demesne of Cheveley of the King's was taxed at 8 hides and 40 acres of land, that is 12 carucates. In the demesne there arē 11, and of these 4 are capable of tillage. There are twelve villeins and seven bordars with eight carucates, and of these nine are capable of tillage, and meadow sufficient for one carucate. There is pannage sufficient for twenty hogs, and pasture for the cattle of the village. It rendered ten pounds burnt and weighed (for rent), and thirteen pounds, eight shillings, and four pence white money, for corn, honey, and malt in the time of King Edward (the Confessor), and will render fifteen pounds according to computation. King Edward held this manor separately in the domain.

A manor in Cheveley, held by the knight Enisant, is mentioned (in Domesday) as belonging to the Earl Alan, amounting to a hide and a half and twenty acres. The relation between the two manors continued till the Bensteds, and subsequently the Folkeses became possessed of the smaller one.

In Chavelai ten' Enisant de com'. i. hid' & dim' & xx ac's t'ra. e'. iii. car'. & ibi sunt. in d'nio. ii. & iii. bord' cu' i. car'. Ibi i. seru' Silua. xii.

* The following are the different modes of spelling this word in different MSS.:—

Cheffe, Ceaflæa, 1022; Chavelai, Dom. Book; Chevele, 1210; Chievle, 1281; Chevele, 1284—1427; Chievelay, 1491; Chaveley, 1684; Cheveley, 1697.

† "Bordars" were serfs of a higher

grade than "villeins." Their office was to furnish the table or "bord" of the lord of the manor, whence their name.

‡ At the time of Domesday there was always a fire kept burning in the Exchequer, that if they liked not the alloy of the money brought in rent, they might melt and weigh it again.

porc'. Past'a ad pec' uillæ. Val' & valuit se'p'. xl. sol. Hanc tra' tenuit Herulf' h'o Eddeue. dare & uend'e potuit.

Cheveley was held by the Crown till the year 1210, when King John granted it to Gilbert Pecche, or Peeche, who held very large estates in this and the adjoining counties; but in 1281 either he or his grandson, for it is not clear which, restored them all to the Crown. The following deed of gift will give an idea of the large estates he was possessed of, as it is not probable that he would surrender every one in such an unconditional manner.

Sciant' P'sentes et futuri, q'd ego Gilbertus Pecche, filius et heres D'ni Hamon de Pech, dedi concessi et hac p'senti carta mea confirmavi serenissimo principi. et D'no meo Ed'r'o Dei grac' Angl' Regi et Sereniss' D'ne mee D'ne Elionor Dei grac' Regine Anglæ consorti sue, maner' &c., in com' Sudfolc &c. una cu' advoc' Prior' de Barnewell in com' Cantabrid', sine aliquo retinen'. Preterea dedi et concessi eisdem Regi et Re'ne homagiu' et totu' Sire Jos. Pech et hered' suoru' de toto ten'to qu'd prius de me tenuit suoru' in Cheivele et homagiu' et totu' Sire Rob'ti Tiler, Walter et Isabellæ nup' ux' Rob'ti Greyley et hered' suoru' de toto ten'to qu'd prius de me tenuit in Harlestone, et homagiu' et totu' Sire Will'm' de Mortuomari, et hered' suoru' de toto ten'to q'd prius de me tenuit in Kingestone et homagiu' et totu' Sire Phil' de Colvyle et hered' suoru' de toto ten'to q'd prius de me tenuit in Stanton et Impeton et homagiu' et totu' Sire Galfrid de Burdeleys et hered' suoru' de toto ten'to q'd prius de me tenuit in Maddingley, Rampton, et Wympole, et homagiu' et totu' Sire Godyne de Beche et hered' suorum q'd prius de me tenuit in Beche, Caldicote, Brune, Morden, et Toft. Et totu' homagiu' &c., in Com' Essex, & Hadu' et tendu' eisdem Regi et Re'ne et hered' suis imp'p't'm & illis remisi et quietu' clam de me me et hered' meis p'dis Regi et Re'ne et hered' suis imp'p't'm. Et ut hæc Donacio mea et concess' p'sentis Carte mee confirmac'o et quietu' clam rata et stabil', permaneat p'senti Cart'e sigillum meum apposui. Huis Testibus, &c. Dat. & sig. an' Regni D'ni. R. nunc Ed'ri xii'.

In the Escheat roll of Edward I., A.D. 1281, the Sir John Peck named in this deed is mentioned as holding the township of Cheveley, but very shortly after William Loveday appears as lord of the manor.

In 1316 the estate passed to the Ormesbys, the head of which family, William de Ormesby, sold it shortly afterwards, to John Segrave; and again in the roll of Edward III., William Pulteney, or Poulteney, is the lord of the manor. He or his descendants held it till the beginning of the next century, when the Cottons of Landwade added it to their other numerous possessions in this county. This

family formerly was one of the largest landed proprietors in England; and their possessions in the county of Cambridge extended from beyond Landwade to Cheveley and Lidgate. They were a "ryghte noble familie," as Mr. Layer calls them, and by the Cotton roll in the British Museum, admitted to be the best authenticated genealogy of the family in existence, they traced their descent from royal blood.

THE CHURCH.

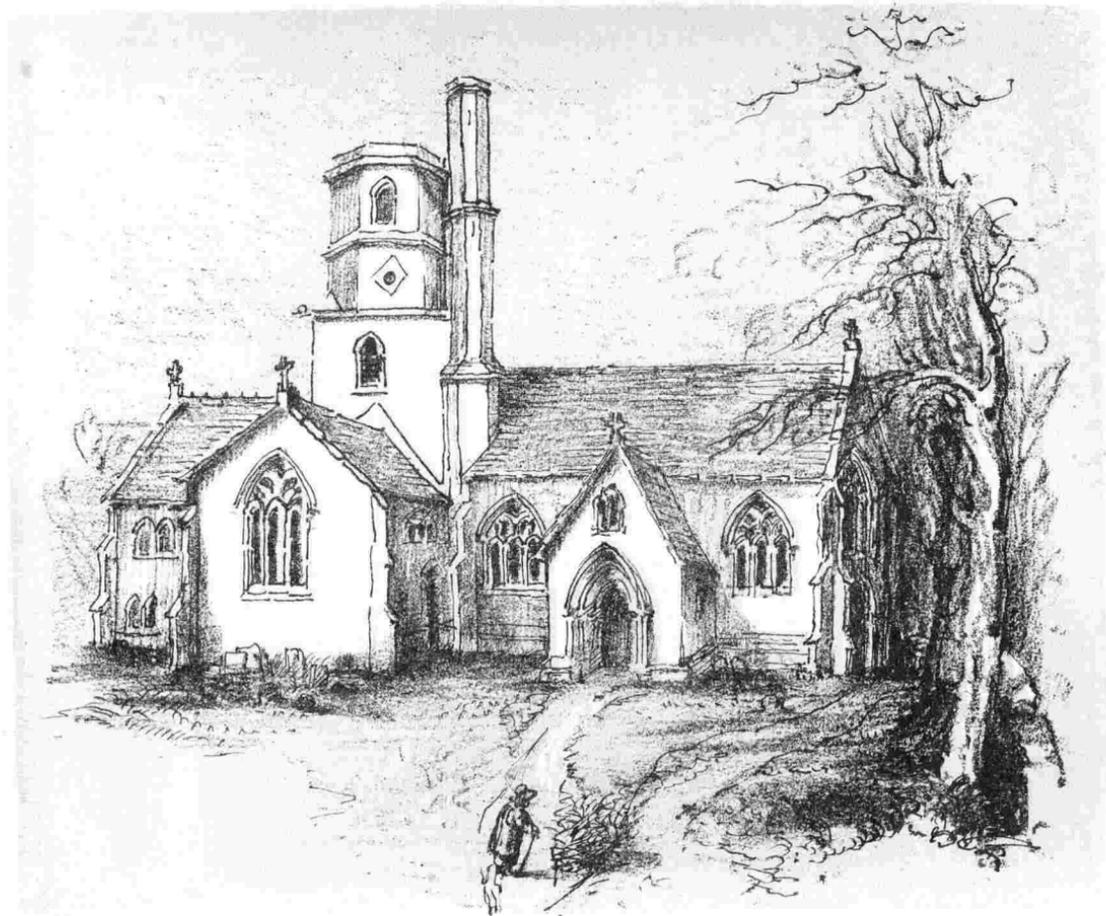
The church, dedicated to St. Mary and the Holy Host of Heaven, appears to have been first commenced about the year 1260, and subsequently in a great measure rebuilt and finished in the Decorated style. It is cruciform, and consists of a nave, chancel, and two transepts; with tower in the centre, resting on four six-column piers. The tower is square to the height of 32 feet, and thence becomes octagonal, and of a later date, and terminates in a low parapet with double mouldings. It was most probably intended for a spire, but from the want of funds, or from fear of the great additional weight, it has been omitted. On the side of the tower is a bartizan, or watch tower, containing also the winding stairs leading to the belfry. This bartizan seems at top to have been separated from the building, and to have formed a sort of open balcony, possibly used for a watch or sentinel; but this has been long since built up, and now forms a small room. There are five bells, as in Mr. Cole's time, only one of which possesses any interest. It has the following inscription round the hoop: **Sancta . Anna . ora . pro . nobis***. The only former communication with the tower was by a small door from the interior of the church. This is now bricked up, and a modern square one pierced outside for the convenience of the ringers.

The nave is in the Perpendicular style, and seems not to

* The baptism of church bells was anciently common in England, and is still practised in Roman Catholic countries. The bell thus christened and consecrated

was esteemed to be endued with great powers. Its uses and faculties, six in number, are thus enumerated and translated by old Fuller:—

"Funera plango Men's death I tell, by doleful knell:
Fulmina frango.....Lightning and thunder, I break asunder:
Sabbata pangoOn Sabbath all to church I call:
Excito lentosThe sleepy head, I raise from bed:
Dissipo ventosThe winds so fierce, I doe disperse:
Paco cruentosMen's cruel rage, I doe assuage."



*Cheveley Church
1877*

be built on the site of the former one. The mark of the old roof is apparent above the tower arch. By the former plan it left the bartizan on the exterior of the church, as is evident from the exterior dripstone being continued on the inside of the church. In the body of the nave are the stones of some fine brasses, the only remains of which are the evangelical symbols at the corners surrounded by a pierced edging. In the pavement, under what is called the "Green Pew," lies what seems to be the slab of an altar. It is of a red sort of stone, and marked in many places with numerous little crosses, which was usually done in the consecration of altars. It is not improbable that this might be the top of the high altar, placed there after its overthrow at the Reformation.

On the piers of the tower are three curious and interesting brackets. These brackets were for some time supposed to be for lamps dedicated to the four Evangelists, but there is now no doubt that they were intended for the lights kept burning in this church by the four guilds of the parish, of which I shall treat hereafter. The brackets are three in number (one having disappeared), and are composed of faces, one in the wimple or square cap of the earlier part of the 14th century, and another a monster with his legs doubled under him, and seeming to have held something before him in his hands, the nature of which cannot be determined.

The transepts appear to be of later date than the chancel, and apparently coeval with the upper part of the tower. They are in the decorated style, with a rich florid window at each end. When the workmen were lately repairing the window in the south transept, one of them struck his pick into the wall, and in removing it brought away a large piece of the mullion of a window, about two feet long, and the upper part of a lancet window, evidently built up in the wall at its erection, and part of the old church which formerly stood on the site of the present one.

In the wall of the south transept, under the window in the end, are two obtusely pointed monumental arches, with the ledges for the stone coffins to rest on, but every trace of the coffins has disappeared. One fact regarding these recesses

is remarkable. During the late repairs in the church, whilst the workmen were lowering the floor of this transept to its former level, they came on five human skeletons, lying *north and south*, with the heads under one of these recesses, and not more than *six inches* beneath the original floor. Not a vestige of a coffin was visible, and they seemed to have been hastily buried without any preparation. They were not bones merely thrown in after being dug up in the church, for they were perfect skeletons, regularly arranged, and of very large stature.

In the north transept have been lately discovered, hidden by the pews, a piscina of an early date, an ambry, or locker, with the hook for the hinge remaining, and the ledge of an altar under the window on the east side. Above the piscina and ambry are two small brackets, and the walls to the height of ten feet are covered with a sort of arabesque painting divided into squares, and executed in red and black fresco on a cream coloured ground. In the west wall of this transept is a small lancet window, hooded, and with a very deep splay, which has been lately discovered. The splay of this window is covered with fleurs-de-lis, in the same colour as the arabesque before noticed, on a cream coloured ground. On the floor of this transept are two gravestones : one as nearly as I can decipher, for it is more than half defaced, relating to some steward or servant of the Carlton family ; the other, to some person of less importance. There is also a large chest, or coffer, formerly used for the church papers, the lid of which is semi-circular, and of cypress wood, a wood which our forefathers believed would never decay or be worm-eaten, and therefore most of their coffers for deeds or other valuable deposits, were constructed of this wood. In this case, however, it is quite decayed, the inside only remaining entire. It is now used for the church books, &c. The whole of this chapel, as well as the chapel of St. Nicholas, on the south side, has been recently fitted with oak open seats in place of the hideous old pews, by the munificence of John Fairlie, Esq., to whose liberality so many of the other repairs of the church are owing.

The chancel is lighted by six windows, and another

small lancet window, which has been bricked up, all different examples of decorated work; but there is little doubt that the chancel was coeval with the tower, and was lighted originally by six lancet windows, similar to the one visible in the north wall, which was bricked up when the Folkes monument was erected, in 1642. The places which these windows occupied are still clearly discernible. There was one where now the priest's door is, and this has been but little altered from its original form. The sill has been cut down to the ground, the door inserted, and the lancet altered to a square-headed ogee. The hood of the window still remains.

On the south side of the altar is a very unique double piscina, of early English date, with priest's seat adjoining.

In the north wall, nearly facing the priest's door, is an open niche, with a hinge for a half door near the top, called "the Confessional." It is remarkable that in all illuminations and paintings of confessions, the priest is represented as seated or standing, and the person confessing kneeling beside him, with his mouth at his ear, and no confessional or niche of any kind visible.

In the floor of the chancel are a great number of grave-stones to the memory of various members of the Folkes family, the dates of which range from 1642 to 1797. In the steps of the altar is a stone cut to receive a brass plate (the plate is gone) to the memory of Mrs. Warren, the wife of one of the rectors, and on the other side one to the memory of Mr. Sewell and Mary his wife, remarkable for being the first married rector of Cheveley. He died in 1623.

The following coats of arms were in the church in Cole's time :—

1. *France and England*, quarterly, 1st and 4th, three fleurs de lis (no colours) 2nd and 3rd three leopards passants.—2. *Beauchamp*. Gules, a fesse Or between 6 cross crosslets Or, three and two and one.—3. *Stafford*. Or, a chevron, Gules.—4. *Stafford*. Or, a chevron Gules within a bordure engrailed, Sable.—5. *Nicholas Rykhull, Miles*. Gules, a star of 5 points, between three annulets, Argent.—6. *Rykhull*. Gules, a bar gemels between three annulets Or.

The following monumental inscriptions, not now in the church, are recorded by Cole :—

1. Hic jacet Johannes Ray, Yeomanus, Scholæ Gram'aticæ Chevelensis fundator.

Si tibi Raii factis benefecit, facta memento.

Si tibi præluxit, tunc imitare bonum.

2. Hic jacet Johannes Dowell, yeoman, et Margaretta uxor ejus quæ quidem Margaretta obiit secundo die Septembris An' D'ne, 1500. Quor' animabus propicietur Deus.

All ye yat yis Sepulchr behould, read, or see, of your charitee for these soules and all Christians soules, say a pater noster and an ave, on whose soules Jesu haue mercye.

3. Here lyeth Robt. Cotton, George Cotton and Jane Cotton, y^e sonnes and daughters of Robt. Cotton, Knight, on whose soules Jesu haue mercye. Amenn.

THE RECTORY.

The rectory was what was called a secular rectory, that is, attached to the manor, and the lord gave it to whomsoever he chose.

<i>A.D.</i>	<i>Rectors.</i>	<i>Patrons.</i>
1296.	Thomas de Cantabridgia	The King as guardian of the son, Gilbert Pecche
1301.	Dominus Simon de Walpole. Resigned, and was instituted to the Rectory of Pulham, in Norfolk, being collated by his brother, Ralf de Walpole, Bishop of Ely, and soon after his brother.	
1330.	William de Walpole.	The Lady Sibil Loveday.
1335.	Henry Glaupaine.	Ibid.
1349.	Walter de Metton.	Margaret, widow of Sir John de Pulteney.
1370.	Sir William de Tarrant.	Sir Nicholas de Lovayne.
1405.	Thomas Hervy. He exchanged for Edgston in Norfolk with	Sir William Rykhull.
1414.	John Dryle.	John Rykhull, Esq.
1451.	William Aylston.	William Cotton, Esq.
1476.	William Heygham.	Thomas Cotton, Esq.
1489.	Henry Foster.	Ibid.
1496.	John Capron.	Ibid.
1503.	Leonard Cotton.	Sir Robert Cotton.
1556.	Thomas Thomson.	Sir John Cotton.
1576.	Robert Sendell.	The Queen by lapse.
1623.	Robert Levett.	Ann Cotton.

In the time of the revolution, Abraham Wright was rector of this parish, but was ejected by the Bartholomew

Act, and lived with Mr. Meadows, of Ousden. He died about 1685.

1660. John Dekyn.	Lady Ann Cotton.
1662. Hugh Floyd.	Samuel Thornton, Esq.
1689. Thomas Warren.	Martin Folkes, Esq.
1704. Thomas Searank.	Sir Robt. Davers.
Circa 1740. Thomas Harris.	Himself.
1780. Rev. J. T. Hand, who in 1830 gave it up to his nephew	Himself.
1830. Rev. J. T. Bennet.	The present rector and patron

THE GUILDS.

There were in this parish four guilds, or gilds, distinguished respectively by the names of "Seynt Ann's Gilde," "Seynt Jamy's Gilde," "ye Treenyte Gilde," and "Oure Lady's Gilde;" each of which kept a light burning in the parish church; the brackets for them being still in existence on the piers of the tower.

The nature of these guilds or societies is not thoroughly understood. They were divided into two classes, civil and ecclesiastical. The civil guilds were societies of men of one trade or profession, formed for the purposes of commerce and trade. But the ecclesiastical guilds were of a totally different description. They were composed of a master, wardens, and the brothers of the society, or "Guldenbrothers," as they were called. These men were of no particular profession, but what was the nature of the tie that bound them together cannot be correctly ascertained.

WILLS RELATING TO CHEVELEY CHURCH.

The following wills, as tending to throw some light on the ancient arrangement and benefactions of Cheveley Church, may not be deemed inappropriate.

John Sybly, de Chevele.*—1457.

It' lego gild' Sancti Joh' Baptiste duos modios frumenti, et iiij mod' bratii. It' lego gild' S'c'e Marie ij modios frumenti et ij mod' brasii. It' lego Sepultur' d'ni nostr' J'h'u Xpi ij mod' frum' et iiij mod' brasii. (Lib. Baldwin, f. 218.)

Peter Mordoun de Chevelie.—1478.

To the peynting of y^e roode lofte p'dce' eccl'ie xx^s.

* Father of the under-mentioned William Sybely.

Wylliam Sybely de Cheveley.—1491.

In Dei no'i'e, amen. I Wylliam Sybely, sythe*, of Chevele, in hoole and gode mynde beyng, at Chevele aforseyde, the xx daye of January in the yeere of our Lord Mcccclxxxix, make my testament and last will in manner and forme following. Ffyrst I bequeathe my soule to Almighty God, to our Lady Seynt Marie and to all the hoolie comp^y of Heven, and my bodie to be buried in the chyrche yarde of Chevele aforseyd. Also I bequeythe to the hyghe auter in the chyrch of Chevele aforseyd for my tythens and offerynees to holie Chyrch to lytell pyyd and for the gode of my sowle, vi^s viij^d. Also I bequeythe to the fryers of Babwell for a treyntelle† of Seynt Gregorie to be songen for my sowle x^s. Also I bequeythe to the iij orders in Cambridge, to each of them iij^s iij^d. Also I bequeythe to an abylye pryste to synge for my sole for the space of a yeere iij marke. Also I wyll that my executyrs doo carry too ley at Hobbe Warynges close‡ xxx^{ti} cartefulle stonys. Also I bequeythe to y^e chyrche of Chevele aforseyd in dischargdng of Syr Henry's gode§ xxxiij^s iij^d. Also I wyll that Jone my wyff have my place that was my fadyrs, John Sybelys, with all y^e londes and pyrtyngs thereto p'tyning, tyme of hyr lyffe, yff she kepe her sole and be not maryed and kepe and sufficyentlie remayne (to her); and aft^r hyr desease I wyll y^e seyde place w^t alle y^e londes and pyrtyngs thereto p'tyning, shall remyne to Henry my sonne, with this condicyon, he paye to Johne my daw^r iij marke, to Anne my daw^r iij marke, to Agn^s my daw^r iij marke, and to Ag^{ot} my daw^r iij marke, and I wyll that they be payd yeerly eache of them xxxiij^s iij^d, aft' the decease of the seyde Jone my wyff tyll they be content and payd. (*Here follows the further disposition of his land.*) Also I beqwythe to the gyld of Seynt John j combe wete and on combe malte, also to our Ladies guilde j combe wete and j combe malte, also to y^e Sepulc^r j combe wete and on combe malte. And I wyll that the seyde Jone my wyff have duryng hyr lyffe iij shepe ffor to fynde a leyght a besight y^e Sepulc^r¶ and after hyr desease I wyll that the seyde iij shepe shall for aye remayne w^t y^e chyrche garde of Chevele beforeseyd for the tyme shall be to ffynde a lyght; and I wyll that who so^r from hencefothe shall occupie of the seyde place w^h was mine fady^{rs} have iij shepe¶ goyng wⁿ y^e seyde place to ffynde a lyght a besight y^e Sepulc^r in y^e chyrche beforeseyd for my modyr with outen ende. (*Here follow the names of the witnesses, &c.*)

* Smith.

† A trentelle of masses was, as its name implies, 30 masses performed either one a day for 30 days immediately after the burial, or all together on the 30th day. Thirty seems to have been a favourite number. The 30th day or month's day occurs very often in these posthumous ceremonies in various wills.—*Cullum's Hawstead.*

‡ This field still retains its original name being called "Hobb's Warren."

§ The priests in olden time were usually designated in official documents by the honorable prefix of Dominus or Syr. *Gode* signified *Debt*.

¶ By this bequest there appears to have formerly been an Easter sepulchre in this church for the performance of the Easter rites. There is no trace of it now to be found either in its accustomed place in the north wall of the chancel or elsewhere. It is therefore probable that it was either a wooden or stone projection taken down at the time of the Reformation, or since removed at the erection of the Folkes monument, 1642.

¶ The yearly profits of the four sheep were the wool or lambs; which, being sold, produced enough for the light.

Thomas Symond de Chevelie.—1526.

In the name of God, Amen. In the yeere of our Lord God 1526, I Thome Symond, of Chevelie, in the countie of Cambridge, husbandman, beinge in gode and hoole memorie, making my last will and testament in like manner and forme followinge. Ffirste I bequeythe my sowle to God Almightye, to his mother Seint Marie and to all the holie Seynte in Heven, and my bode to be berryed in the chyrche yard of our Ladies chyrche of Chevele beforseyd. Item I bequeythe to the highe auter in the aforseyd Chyrch for mie tythings & ouffrynges negligentie iiij^d. Then I gyve to the aforseyd chyrche ij shepe to the entente I may be remembered in goode prayers. Then I bequeythe to Jone my wyffe all my movables, and she to be my executrisse and governor of alle my goode, and she to bear alle chardges at my burialle and at my xxx^v* daye.

William Reve, the Elder, of Chevele.—1550.

To the pore people's hutch in Chevelie, iij^s iiij^d.

John Norbery, of Cheveley.

To Seynt John's Gylde, ij ewys; Or. Ladies Gylde, ij ewys; Seynt Ann's Gylde, j ewe; Y^e Sepulc^r lyghte, iij wetherys ffor to fynde a tapyre.

Thome Cadge de Chevelie.—1554.

Also I gyve a cowe whereof y^e increased profite and flocke shal remayne styl in y^e honde of my sonne Thome towarde y^e keypyng yerie of a drynkyng aft^r y^e yere one theathe in y^e Crosse dayes†, as in tymes past it hath been usd.....And that y^e seyde Thome shall yerlie yve or fynde aft^r y^e yere of his owne chardge to y^e seyde drynkyng a bussel of malte and asmuch of wete.

John Raie de Cheveley.—1558.

And mie bodie to be buryed in y^e Chyrche of Seynt Marie of Heuen (in Cheveley) at mie stolis ende‡.

Cheveley, June, 1850.

E. K. BENNET.

* This was the 30th day after the burial, or as some say after the death, observed as a sort of fast, or perhaps feast, but seldom rigidly kept. The will of Simon Folkes, of Cheveley, gives "xxx^s for cake, wine, and honey at my xxxtie dayes." It was usually called "the month's mind," and in the will of Margaret, Countess of Richmond, "the month's day."

† This will is curious, as it contains reference to some old country custom "in tymes past" of a "drynkyng bout" held in the crosse days, or the week immediately preceding the 14th of September, being the feast of the holy cross. It is needless to say that this custom has followed many more laudable ones to decay, and is now scarce recognisable. It probably, from the season of the year in which it was held, bore some analogy to

the harvest home, or feast of the reapers on carrying home the last load of corn to the barn.

‡ The tomb of this man, the founder of the Grammar School of Cheveley, has been lately discovered, in removing the old pewing of the nave, "at his stolis ende." The inscription on the stone is nearly worn out, and I believe that it is in contemplation of the trustees of his school to insert a brass plate in the stone, with the original inscription on it. (See page 10.) The last of a long line of franklins or wealthy farmers, for centuries resident in Cheveley, he has perpetuated his name by a benefaction to the town of his birth far more lasting and honourable than

"Y^e stately shrine, and marble monument,
Of many a noble name and shield of arms,
Deeply indight."