

## APPENDIX B.

INVENTORIUM BONORUM ECCLESIAE BEATAE MARIE  
VIRGINIS DE HADLEIGH.

[I give the following lists as they are written in Dr. Wilkins' MS. Account of Hadleigh, except in some instances where I have followed, in preference, the old Churchwardens' Book. I do not believe, after a diligent search, that this first list is contained in the latter volume.]

Inventorium tripartitum indentatum Jocalium et Bonorum Ecclesiae Beatæ Mariæ Virginis de Hadleigh, in Comit. Suffolk, per Johannem Lacy et Johannem Garard Custodes et Œconomos prædictæ Ecclesiae, ultimo die Septembris, Anno D<sup>ni</sup> 1480, Anno regni Regis Edv<sup>di</sup> post conquestum Angliæ vicessimo confectum: Testatur et declarat omnia infra scripta Jocalia et Bona fuisse et esse Johanni Rayn' Sacristæ ejusdem ecclesiae per manus dicti Johannis Lacy et Johannis Garard deliberata et tradita, ut ea cum debita reverentia secundum Ordinale Sarum in Ecclesia prædicta ministret ac omnia et singula Jocalia et bona prædicta fideliter, caute, et secure custodiat, ac insuper omnia illa Jocalia et Bona antedicta semel omni anno futuro, cum ad hoc monitus per dictos Custodes aut eorum successores fuerit, ad visum dictor' Custodum Modernorum aut successorum eorundem deliberat (deliberabit ?) et de ipsis omnibus bonis fidelem rationem faciet et reddet.

Imprimis a Crosse of silver and overguilt *halowid*, pond' 80 unc.

*Halowid*, hallowed, i.e. containing relics; or hollowed to receive relics.

Item another Crosse of silver, pond' 42 unc.

Item another Crosse of silver, pond' 40 unc.

Item 3 Crosses *Stanys* copper and guilt.

*Stanys*; the n is probably miswritten here for v: thus the word would be stavys, meaning staves, which were probably used in processions.

Item 4 Crosses of *Latten* and coper.

*Latten* was a mixed metal resembling brass. It became the material out of which the sacred vessels for the service of the Church were generally made about the time of Richard I (1189—1199), and continued to be so used for some hundred years after.

It. 3 *Censors* of silver and one of them y<sup>e</sup> Top is overguilt; pond' 27 unc' :

The Censer or Thurible was the vessel in which incense was burnt.

It. y<sup>e</sup> 2<sup>d</sup> *Censor* is silver guilt, pond' 37 unc'.

It. the 3<sup>d</sup> Censor of silver, pond' 30 unc.

Item a Censor of Latten.

It. a *Schip* of silver; pond' 18 unc. q<sup>r</sup> w<sup>th</sup> a spoon of Tinné.

The Ship was a vessel to hold incense.

Item another Schipp of Silver guilt, pond' 9 unc'.

Item a *Pax* of silver guilt, pond' 7 unc'.

A small plate usually of silver, with a handle at the back, and a representation of the crucifixion in embossed figures on the face. The *Osculum pacis*, so often mentioned in the apostolical epistles (Rom. xvi. 16; ii. Cor. xiii., 12 &c.), and which was so often given by the early Christians at their most solemn religious rites in token of cordial affection, having been abolished about the 13th century, on account of the scandals it occasioned, the Pax was introduced, and it was customary for the Deacon to present it to the people to be kissed by them after the officiating Priest had kissed it. This was thenceforth considered to be the "kiss of peace."

Item another Pax of silver and guilt pond' 39 unc'.

Item another Pax of Coper overgilt.

Item 2 *Cruetts* of silver with a \_\_\_\_\_, pond' 16 unc' dimid'.

These were bottles of glass or crystal, upon a stand of metal, and contained the wine and water which were presented at the altar, previous to their admixture and consecration at the Holy Supper. This custom of mixing water with the wine was of very early origin.

The two letters which are left out in the blank space are to me unintelligible. The former looks like a Greek B; the latter is shaped something like the letter v.

Item other 2 *Cruetts* of silver, pond' 12 unc'.

Item 2 *Candlesticks* of silver, pond' 34 unc'.

These Candlesticks had generally spikes instead of sockets, and on them lights or tapers were fixed, which were kept burning at the altar in allusion to our Saviour being "the Light of the world."

Item a *Pix* of silver with a *berell*, the *Crop* thereof clean gold, pond' 18 unc.

A vessel of circular form standing on a stem, and having a cover. In it the Eucharistic wafer was kept after consecration, for communicating to the sick. In this instance the Pix was ornamented with a "berell," a kind of Cornelian stone of a deep red colour; it was surmounted with a crop, that is, a top or finial, of gold. The word "crop" is still in use, as the "crop of a whip," in contradistinction to the "butt" end. "Clean Gold," that is, pure gold.

Item an *housting* Pix w<sup>th</sup> the peece of silver, pond' 31 unc'.

Dr. Wilkins has "housting," but that is probably a mistake for "houceling;" a houseling Pix was a Pix with a cover.

Item another Pix of silver with a Pin of silver, pond' 43 unc'.

Item a *Bason* of silver, pond' 35 unc'.

Basons were of various kinds for different uses: some to present offerings at the altar (which use is spoken of in our Order for the Holy Communion, Rubric after Offertory sentences); and others for the Priest to wash his hands in before and after the consecration of the elements.

Item another Bason of Alchymy.

"By this (Alchymy) we always understand now the pretended art of transmuting

other metals into gold; but it was often used to express itself a certain mixed metal, which, having the appearance of gold, was yet mainly composed of brass." *Dean Trench's Select Glossary*, p. 2.—The Dean quotes the following passage from *Fuller's Holy War*, B. iii. c. 13, in illustration of this meaning:—"Whereupon out of most deep divinity it was concluded, that they should not celebrate the Sacrament in glass, for the brittleness of it; nor in wood, for the sponginess of it, which would suck up the blood; nor in *alchemy*, because it was subject to rusting; nor in copper, because that would provoke vomiting; but in chalices of latten, which belike was a metal without exception."

Item another Bason of Laten w<sup>th</sup> an Ewer belonging to the Funt.

Item a *Chrismatory* of silver, pond' 17 unc'.

A vessel wherein was kept the consecrated oil, which was used in the Romish Sacrament of Extreme Unction.

Item a *Nelinge* Box of silver, pond' 8 unc' dim'.

That is a helinge, or healing box, used for Extreme Unction.

Item a great *Chalice* of silver and gilt w<sup>th</sup> a Scripture, Calicem Salutaris; and the *patent* overgilt with Gloria Tibi, Trinitas, pond' 33 unc' :

The cup used at the celebration of the Eucharist to hold the wine, which, after consecration, was to be taken by the Priest. The Patent served either for the cover to the chalice, or for a plate for the "altar-bread," both before and after consecration. The Scripture means the inscription, which seems to have been taken from Psalm cxvi. 13.

Item the 2d Chalice of silver and overgilt, written w<sup>th</sup> William, Wansor; y<sup>e</sup> patent thereof with an hand grav'd there, pond' 26 unc'.

Item the 3d Chalice of silver and overgilt, the Scripture thereof, Calicem Salutaris accipiam, and the patent thereof, Soli Deo honor et gloria, pond' 22 unc'.

Item, 2 Chalices of silver and overgilt, w<sup>th</sup> a Crucifix in the Patent, w<sup>th</sup> the Trinity enamell'd, pond' 16 unc'.

Item y<sup>e</sup> 5th Chalice silver and gilt, with *Ihs Xps*, y<sup>e</sup> Patent with an Holy Lamb and a Crosse, pond' 13 unc' and 3 q<sup>rs</sup>.

Item y<sup>e</sup> 6th Chalice of silver and overgilt, with a Crucifix and branches thereby; y<sup>e</sup> Patent w<sup>th</sup> an Holy Lamb with a double face, pond' 10 unc 3 q<sup>rs</sup>.

Branches thereby?

Item the 7th Chalice of silver and overgilt with *Gemews, Patent of St. John*, pond' 13 unc' 3 q<sup>rs</sup>.

*Gemews*, that is, gems—gemms, antiquated French. Patent of St. John means a paten with the figure of St. John engraved upon it.

Item the 8th Chalice of silver, w<sup>th</sup> a Crucifix gilt, y<sup>e</sup> Patent of Silver, pond' 10 unc' 2<sup>sh</sup> 4<sup>d</sup>.

Item the 9th Chalice of silver w<sup>th</sup> a *bare Crucifix*; y<sup>e</sup> Patent of silver, pond' 10 unc'.

Plain crucifix.

Item, a Chalice *foot* of silver and gilt, pond' 5 unc'.

The Chalice consisted of four parts: the foot or stand; the stem, uniting the

foot and the bowl; the bowl, or cup, to hold the wine; and the knob, or enlarged part between the stem and the bowl, which enabled the fingers to hold it more conveniently and securely.

Summa Totalis, in silver 700 unces, 25 et dim.

Web at 5s. p. unc, comes to above £175.

Item the first Principall Vestment y<sup>e</sup> w<sup>ch</sup> is an whole suit of *Red Cloath* of gold, with 4 Copes belonging thereunto.

It may be said here, once for all, in reference to the different colours which are mentioned in this Inventory of Vestments, that they were all symbolic. *Blue*, as it was the colour of the sky, indicated Divine contemplation; *Green* represented cheerfulness, the goodness of God, and the great doctrine of the Resurrection; *Red* was used to display the intensity of the Divine love, and was worn during Passion Week, on the Festival of Corpus Christi, and on all great occasions of rejoicing in the Church—this colour also being emblematic of martyrdom was worn on the Festivals of Saints; *Black* set forth mortification and repentance; *White* and *Silver*, innocence and chastity; and *Gold*, purity, wisdom, dignity, and glory.

Item, a whole Vestment of *Damask* with *Lillypots* of gold, w<sup>th</sup> 4 Copes belonging thereto.

The Chasuble, which is frequently mentioned here, was the upper vestment which was put on last of all by the Priest before the Mass. It was a circular mantle with a hole in the centre, like the Poncho, for the head to pass through when it was put on. It covered the upper part of the body, and reached beyond the waist and as far as the wrist, when the arms were allowed to hang beside the body, and it fell in a half circle in front and behind when the arms were uplifted. The Cope was a larger vestment, open in front, except at the top, where it was united by a band or clasp. It reached from the neck nearly to the feet. Copes are still used by the Bishops of the Church of England, who officiate at the coronation of a king or queen. *Damask* was a rich kind of stuff, manufactured originally at Damascus, whence it derives its name. Mention is made of £4. 3s. having been given, in the 15th century (the date at which this inventory was taken), for a single ell of white figured *Damask*.

*Lillypots* were the representation of lilies growing out of a flower-pot, and were emblematic of the blessed mother of our Lord. The emblem appears at the foot of an ancient granite cross at Sancreed, Cornwall.

Item, another Vestm<sup>t</sup> white *Bawdkyn*, w<sup>th</sup> 2 Copes belonging thereto.

*Bawdkin*, or *Baudkin*, was a material composed of silk interwoven with threads of gold. It was the richest kind of stuff, the web being gold, and the woof silk, and was sometimes further enriched by embroidery. It is said to have derived its name from *Baldeck* or *Babylon*, where it is reported to have been first made. Henry III. (1216—1273) appears to have been the first English Monarch who used it for his vesture; and it is mentioned in the Wardrobe Inventory of Edward IV.—the very king who was reigning when this Inventory of our Church Vestments was taken. Mr. Parker, *Domestic Architecture*, vol. iii., p. 100, note, thinks that this stuff probably derived its name from the “*baldequin*” or canopy that was carried over Kings and Bishops on state occasions.

Item, another of white silk, powder'd with : a Cope belonging thereto.

M., the initial letter of the word *Maria*, meaning the Virgin Mary.

Item, a Vestm<sup>t</sup> of *Red Bawdkyn*, w<sup>th</sup> 2 Copes belonging thereto, of y<sup>e</sup> gift of M<sup>r</sup> Jn<sup>o</sup> Membrar.

Item, a Vestm<sup>t</sup> of *blew Cloath* of gold, w<sup>th</sup> 2 Copes belonging thereto.

Item, a Chesible and 2 Tonekells of green Damask, and a Cope belonging thereto.

Tonekells, derived from the Latin word *Tunicula* or *Tunicella*, a diminutive of *Tunica*, and signifying little tunics. The Tunic was properly a vestment very like our shirt in shape; but *Tunicella*—also called the Dalmatic—resembled the Alb very closely, and were once, not improbably, identical with it. "The Priests and Deacons that assist the minister in the distribution of the elements instead of copes are to wear Tunics, which Durand describes to have been a silk sky coloured coat, made in the shape of a Cope."—*Wheatley*.

Item, a whole Vestm<sup>t</sup> of y<sup>e</sup> gift of Mr. Jolie of black velvet, w<sup>th</sup> a Cope belonging thereto.

Item, a Chesible, y<sup>e</sup> w<sup>ch</sup> Mr. John Fulsnap gave.

Item, a Chesible of red velvet and a Tonekell, w<sup>th</sup> a Cope thereto.

Item 2 Vestments of red Cloath of gold wrought w<sup>th</sup> *Traffelis*.

*Traffelis*, trefoils, or three-leaved grass.

Item, a single Vestment of blue w<sup>th</sup> letters of *Angrim*.

*Angrim*, mystical characters: Arabic.

Item, another of red Velvet powder'd w<sup>th</sup> harts of gold.

A White Hart was the badge of Richard the Second.

Item, 4 Vestments of y<sup>e</sup> Cardinal's gift for the said altars.

I cannot say who this Cardinal was. Thomas Rotherham, a former Rector of the Parish, was made Cardinal about the year 1480, in the latter part of which year this Inventory was taken.

Item, 2 white Copes of silk, powder'd w<sup>th</sup> birds of gold.

Item, 3 Copes of green silk.

Item, one Cope of blue, the *ofreys* powder'd w<sup>th</sup> Crowns.

*Orphreys*, gold embroidered work, cloth of gold. The golden bands fastened or embroidered on Chasubles, Copes, and Vestments; fringes or laces appended to the garments, as well as the embroidered work upon them. Chaucer thus describes the ladies' mantles of his time:

"For it full wele,  
With *orfraies* laid was everie dele  
And purtraied in the rebaninges  
Of duke's storeis and of kings."

The borders of ladies' dresses were pourtrayed with stories of kings; the vestments of the Church with stories of Saints: and when it is said that the blue cope, here spoken of, was "powder'd w<sup>th</sup> crowns," there was probably in this instance an allusion to the magi, who, according to an old tradition, were supposed to have been three kings.

Item, y<sup>e</sup> Vestm<sup>t</sup> of white *Busturn* for Lenton.

*Busturn*, *Bustein*, or *Bustian*, was a kind of tissue, the same as fustian. In Scotland *Bustine* signifies fustian.

Item, a Chesible of black Cloath of gold w<sup>th</sup> 2 Copes thereto.

Item, a Cope of black *Fusten*.

A species of cotton cloth much used by the Normans, particularly by the Clergy, and appropriated to their Chasubles. The Cistercians were forbidden to wear them made of anything but linen and fustian.

Item, a Tonekell of white Fusten.

Item, a Chesible of red, another of white, another of green of *Say*, another of red,

*Say*, English; *Sagum*, Latin: cloth is called *Say*, or *Sag*: *Durham Household Book, Surtees Society*. "Saye was a stuff made of silk and wool mixed."—*Parker's Domestic Architecture*, vol. iii., p. 104.

Item, a Chesible and a Cope for *St. Nicholas*.

*St. Nicholas* was the patron Saint of Sailors, which accounts for so many of the churches, which stand near the sea, being dedicated to him. He was also the patron Saint of Schoolboys; and it is not improbable, I think, that this "Chesible and Cope for *St. Nicholas*" may have been connected with the ceremony of the "Boy Bishop," who was elected on *St. Nicholas' Day* (Dec. 6) and, apparelled in Episcopal Vestments, was allowed, strange as it may seem, to perform all the ceremonies and offices of the Church, except Mass.

Item 2, Altar Cloths, one for above and another for beneath, of white Damask, powder'd with gold.

I cannot make out the word which should occupy the blank space; it looks like hepeynys, or Chepeynys.

Item, another altar-cloth of red cloath of gold, wrought w<sup>th</sup> *Aes* of gold.

That is, powdered with the letter A, meaning *Ave*; or A might be the initial letter of *Adonai*, a word of frequent occurrence as a charm.

Item, an Altar Cloath of Leather as Cloath of gold, an over-Cloath of y<sup>e</sup> same.

Item, 2 stained Cloaths of green, w<sup>th</sup> 2 *Curtains*.

The High Altar was anciently enclosed at the sides with curtains, suspended on rods of iron projecting from the wall, to protect it from dust and irreverence.

Item, 2 Altar Cloaths for Lenton with 2 *Curtains*.

Item, 2 Cloaths for *Learings* of white Bawdkyn.

All is open to conjecture here. It has been suggested to me that *Learings* mean *Viols*. "*Lyra Viol*," was a musical instrument.

Item, 2 *Lectron Cloaths* of red with *Aes*.

Cloths to cover the Letturn or Lectern. The Lectern was the reading desk in the choir of ancient churches and chapels. The earliest remaining examples are of wood: there is one such at *Kensy*. At a later period the Lectern was made of brass. Lecterns are still used in many, and an increasing number, of our churches for the lessons to be read from.

Item, 2 *Lectron Cloaths* of Leather, w<sup>th</sup> 2 *Lectron Cloaths* stain'd, of green.

Item, 5 *Fruntlets* for y<sup>e</sup> High Altar of a white Damask, w<sup>th</sup> an Angel of Gold; another of red Cloath of Gold; another of red velvet wrought w<sup>th</sup> green roses; another of white, wrought w<sup>th</sup> *Swanns* of gold; another of white sett with M is of gold.

The use of curtains at the sides suggested the idea of ornamenting the altar-fronts with embroidered hangings, which were called the antependium, or frontal, or as here, "*Fruntlets*."

The swan was the royal badge of Henry the Fifth and others of the House of Lancaster, inherited from the De Bohuns, Earls of Hereford, during the 15th century. The badges or cognizances of royalty were used in the dresses of ecclesiastics; for instance, the "*Rose en Soleil*" was the favourite form of the clasp during the dynasty of the House of York.

Item, an Altar Cloath of black cloath of gold, w<sup>th</sup> y<sup>e</sup> Fruntlett of the same.

Item 7 *Awbys* with the *Amys* of children of white, y<sup>e</sup> *Parowris* of white Damask, w<sup>th</sup> half roses of gold.

*Awbis*, *Albys*, or *Albs*. The *Alb* was an ecclesiastical garment, which reached to the feet, being in fact a long gown, generally secured by a girdle. It was of fine linen, and usually white (*albus*) in colour, whence its name. It was the origin of all surplices and rochets, differing only from the former in having tighter sleeves; it was furnished with Apparels, as the ornamental borders of the wrists and at the bottom of it were termed, and was anciently the ordinary dress of ecclesiastics, and the second vestment put on by the Priest at Mass. The *Amess* was a furred hood having long ends, which hung down the front of the dress something like the *Stole*. It was worn by the Clergy for warmth when officiating in the church during inclement weather. Could the *Amesses* "for children," have been for Choristers or Acolytes?

There was another thing called *Amice*—a piece of fine linen in the form of an oblong square, suspended over the shoulders of the Clergy, and fastened by strings. *Parowris*, *Parures*, that is, Apparels. *Parure* is a French word signifying dress and finery. The Apparel, as I have said, was the ornamented border of a vestment.

Item 7 *Ambys* (*Awbys*?) w<sup>th</sup> *Amysis* of children; y<sup>e</sup> *Parowris* red wrought w<sup>th</sup> *Aes* of gold.

Item 2 *Parowris* of y<sup>e</sup> same without an *Awbe*.

Item 9 pair of *Parowris* of red with *Birds*.

Item of the *Amys* wanting 2 *Parowris*.

Item a red Cloath of gold wrought w<sup>th</sup> *Aes* of gold for y<sup>e</sup> *Sepulchre*.

The *Sepulchre* was sometimes a large flat arch in the north wall of the Chancel, near the altar, and sometimes a temporary wooden erection. On Good Friday a Crucifix or Image of our Saviour, was laid in this *Sepulchre*, in commemoration of His sacred body being laid in the new tomb of Joseph; there it remained until Easter Day, and then it was brought forth again amidst the performance of solemn rites, in commemoration of His resurrection from the dead. It is probable, I think, that the tomb on the north side of the Chancel of our Church, was once used for this purpose.

Item an Angel painted for y<sup>e</sup> *Sepulchre*.

Item a *Super-Altar* for y<sup>e</sup> *Sepulchre*.

The *Super-Altar* was a small portable tablet, not more, perhaps, than a foot and a half long, and formed of precious stones or costly marbles, which served for the consecration of the elements, when they were required to be consecrated away from the proper altar in the Church. The Friars used to carry such about with them so as to be able to administer the Eucharist whenever they pleased, since "a priest might not say *messe* but in a hallowed place without a *superaltare*." Those who are familiar with the life of Rowland Tayler will remember that he charged the priest of Aldham, whom he found celebrating mass in Hadleigh Church, with acting against the law, "which commanded that no *messe* be said but at a consecrated *altare*" (the original altar having been probably removed in the time of Edward the Sixth), and that one John Clerke observed, "M. Avert<sup>h</sup> be not afraid, y<sup>e</sup> have a *super-altare*: Goe forth with your business." I presume that the expression "*Super-Altar* for the *Sepulchre*," implies that at particular periods the Holy Sacrament was consecrated there.

There is an article on *Super-Altars* in the *Archaeological Journal*, 1847, pp. 239-248.

Item 2 *pillows* of Leather set with gold.

*Pillows* were for kneeling upon, and also to raise the Missal when used at the Altar.

Item 4 small pillows of black, another of y<sup>e</sup> gift of Jone Cook. 2 of *Crewill*.

Crewill, embroidery of wool; from the French, Crewel, "laine à broder."

Item a *Corporas* with the case on sett w<sup>th</sup> the Superscription of Our Lady, another party cloath of gold, another of black velvet, and y<sup>e</sup> other 2 of silk.

The Corporas was a fair white linen cloth, placed on the paten, and on it was laid the "Altar bread," at the celebration of the Eucharist. The case, as in this instance, was made of silk, velvet, or cloth of gold, embroidered with sacred imagery.

The Corporal was the cloth placed over the bread after consecration.

Item a veil of green *Diaper Tarterin*.

Tarterin was a costly kind of cloth, said to have been originally made in Tartary; the other word, Diaper, would shew that this specimen of it was embroidered with raised work.

Item 2 *Banere Cloaths* of y<sup>e</sup> Passion stain'd.

Every church was anciently provided with one or more Banners, to be carried in the Processions on Rogations, and other holy days. These were probably for more special use on Good Fridays, being "Banere Cloths of y<sup>e</sup> Passion."

Item 5 Cloaths to lay on y<sup>e</sup> Altar, 2 of Diaper, and 3 of plain Cloath.

Item 2 Hosling Towels, and a Towell for y<sup>e</sup> Altar.

Item 2 long Linnen Cloaths for y<sup>e</sup> Hosling Table.

Item *Sewdaries*, 2 of green and 1 of blew, and 2 *Tapitts* for y<sup>e</sup> High Altar.

Sewdaries, from the Latin *Sudaria*, meaning Towels. A recess facing south in the Cloisters of Gloucester Cathedral, is known as the Sudatory (Sudatorium), where the Monks hung up their towels, after using the Lavatory just opposite.

Tapitts, meaning carpets—*Tapis*, modern French.

Item 3 *Pells*, one of black, another of blew, another of Russet.

Pells, that is Palls (originally from *Pallium* a cloak, and *Pellum* its corruption). I do not, however, quite understand what kind of Palls these could have been. The proper Pall was a hood of *white* lamb's wool, worn like a Doctor's hood, on the shoulders, with four crosses woven into it. It was considered to be an ensign of Archiepiscopal authority, but was in reality a badge of subjection to the See of Rome. Perhaps Pells means here nothing more than cloaks of black, blue, and russet. These cloaks may have been used for the anniversary mass of deceased persons, when it was customary to throw cloaks over the tombs of those for whom the Mass was offered.

Item 5 *Antifevoris*.

Antifevoris, and Antiffenere in the next line, seem to mean Antiphoners or Antiphonaries. These were books which contained the parts of the service, anthems and responsions, which were sung in the choir at the beginning of the Communion, the Offertory, &c. They were so called from the mode in which the service was performed by the alternate singing of the choristers, first on one side and then on the other. This mode of singing is of Jewish origin, and had the sanction of inspired men, for many of the Psalms, if not all, were composed to be so sung. It is still kept up in our Cathedrals and in those Parish Churches which have choral service.

Item an old *Antiffenere*.

**Item a *Portews* of y<sup>e</sup> old service.**

Portews common daily books, for the *Portiforium* is intended. The *Portiforium* was another name for the Breviary or Roman service book, which contained the ancient offices as they were arranged and shortened by the authority of Pope Gregory VII. (1073-1086.) The common English names of it were Portfory, Porteau, Portuary, Portuis, Portuasse, Porthoos.

**Item a *Sawltter* noted.**

Sawltter, that is, Psalter. Besides containing the Psalms of David, the Psalter used in the celebration of Divine Service contained at the end several hymns also, taken from the Old and New Testaments, such as the Benedictus, &c., and the Te Deum.

**Item a *Tempall* of Munkes use.**

I do not know what the Tempall was.

**Item another old Book noted.****Item 2 *Legents* for y<sup>e</sup> whole year.**

Legents the *Legenda*, which contained the Lections read at the Matin Offices, whether taken from Holy Scripture, Homilies of the Fathers, or the lives of the Saints.

**Item 2 *Principall Messe Books*, one of them w<sup>th</sup> clasps of silver.**

These mean, I suppose, Missals containing the office for the Holy Communion. The word "Principall," when taken in connection with the rest of the description, "with clasps of silver," and the next item "3 *old Messe Books*," would seem to imply, that these two were handsome, in good preservation, and intended to be used on great occasions. The Missal contained the varying portion of the service, which altered with the seasons, &c., and the Ordinary and Canon, or fixed portion, which was always the same.

**Item 3 old Messe Books****Item 5 *Gralys*.**

Gralys, Graduals. The Gradual was another name for the Antiphonary, and was so called because the anthems, or verses it contained, were chanted on the steps (*gradus*) of the Ambon or Pulpit.

**Item a *Lectionarne*.**

Lectionarne; Lectionary. This was the book which contained Lessons from the Old and New Testaments, and sometimes also the Epistles and Gospels. Another account states it to have contained the Epistles which were read at Mass.

**Item 3 *Manuells*. 2 *Martelogs*.**

The Manual comprised all those occasional offices of the Church which a Priest could administer, such as the services of Holy Baptism, Matrimony, Visitation of the Sick, Churching of Women, Extreme Unction, &c.

Martelogs, that is, the Martilogium which contained accounts of the Martyrdom of the Saints for each distinct Festival.

**Item 7 *Processionaries*.**

These contained the Prayers and Hymns sung by the Clergy during Processions. Processions were first begun by the Arians, when they were forced to hold their meetings without the towns, and were introduced amongst the Orthodox of the Eastern Church by St. Chrysostom (4th Century), and were afterwards adopted by the Western Church.

**Item 8 *Peminny*s for y<sup>e</sup> Pascall of Silk.**

The word is clearly Peminny in Dr. Wilkins' MS., but I do not know to what it relates.

Item 4 *Hosling Bells.*

That is, bells used at the elevation of the Host.

Item 2 Candlesticks of Laton for y<sup>e</sup> Quire.

That is, the Chancel.

Item 4 Candlesticks of Laton for y<sup>e</sup> High Altar.

## Item 2 great Standards of Laton.

## Item 4 Crosses of Laton.

## Item a Crosse of green of Timber for Lent.

## Item a Laton Pott.

Item 3 *Halywatts Stoppis.*

Holy Water Stoups. These were vessels used for carrying about holy water to sprinkle the congregation with. The instrument used for sprinkling was called *Aspersorium*.

Item a *Catholicon.*

The following passage from *Hallam's Middle Ages*, vol. ii., p. 530, appears to shew what the *Catholicon* was. Speaking of the early books which were published in Germany, he says—"and one of a popular treatise on general science, called *Catholicon*, filled up the interval till 1462," &c. *Catholicon* was also the name of a medical remedy of universal efficacy.

## Item a Bible.

Item a Book of *Cryes.*

This was the Book, in which were entered all notices, whether parochial or otherwise, Bands of marriage, &c., to be published in the Church before the High Mass. A book is still kept, I believe, for a similar purpose, and regularly used in the Roman Catholic Church at the present day.

Item 2 Portos of y<sup>e</sup> gift of John Fulsnap.Item a *Legend aurne.*

That is *Legenda Aurea*, which contained choice Lectons, to be read in Divine Service.

Item 2 Sawlters and a *Prim'er*, y<sup>e</sup> w<sup>ch</sup> been in Trinity Chappel.

A book used in private devotion. It is probable that there was such a book even amongst the Anglo-Saxons, containing the Creed, the Lord's Prayer, and the Ten Commandments. Springing from such early manuals, the *Primer* received gradual additions in successive ages, until we find it commonly mentioned in the 15th Century (the Century in which this inventory was taken) as a well-known book of private devotion, containing certain set prayers and offices. It was in English, or in English and Latin. The earliest known copy belongs most probably to the latter part of the 14th Century.

Item *Pars Oculi*. Item a Portows, a Saulter, a *Dirige* Book, a *Prim'er* the *arij* laid in St. John's Chappell.

*Pars Oculi* was, I believe, the name of a book, from the opening words of some portion of it.

The *Dirige* was the office for the dead. It consisted of two parts; the Vespers or Placebo, so called from the Antiphon, with which the service commenced, "Placebo Domino in regione vivorum;" and the Matins, called *Dirige*, from its first Antiphon, "*Dirige Domine Deus meus in conspectu Tuo viam meam.*" These offices formed a part of the *Primer*.

The first part of the word here seems to be lost.

Item an Housling Towell y<sup>e</sup> length of 10 yards and an half, came from y<sup>e</sup> hands of Rob<sup>t</sup>. Foorth.

Item 2 Cruets of Laton of y<sup>e</sup> gift of Rob<sup>t</sup>. Brooke.

In cujus rei Testimonium huic parti Inventorii penes dictum Johannem Reynere remanent.' Johannes Garard et Johannes Lacy sigilla sua apposerunt. Dat' apud Hadleigh prædict' die et anno supradict'.

(1480, Sept<sup>r</sup> 30).

A<sup>o</sup> 1534, DEC. 6. CHURCH PLATE DELIVERED TO T (HOMAS) PASTALL AND R (OBERT) CUTLER, CHURCHWARDENS ELECTED (FOR THE YEAR FOLLOWING).

[This List with the additions which I have inserted, is given at the beginning of the Old Churchwardens' Book, p. 1.]

Imprimis the best Cross and y<sup>e</sup> silver Cross.

It. the best Pix and y<sup>e</sup> (a) little Pix.

Item a *House for ye Sacrament*.

A large Tabernacle; a coffer or ornamented chest, frequently the model of a church, of very beautiful workmanship, made of precious wood, metal, or marble, and placed upon the altar as a receptacle for the pix.

[It. a greate Paxe and too lyttell Paxes.]

It. 3 Basons of Silver and one Ewr.

It. 6 payer of Chalices.

It. iiij Sensers and 2 *Shyppus*, and 3 Silver Spoons.

That is, Ships; see above.

It. iiij Crewetts of silver.

It. a Chrismatory.

It. a *Steeling* Box of silver.

The Old Churchwardens' Book has it, I think, "Nelynge Box;" for an account of which see above.

It. ij Candlesticks of silver.

It., iiij broken Sylver in a Box by estimation.

[Something appears, from the Old Churchwardens' Book, to be left out here; but it is so blotted that I cannot decipher what it is.]

It. delivered (the daye and yeer aforesaid to the aforesaid	s.	d.
Rob <sup>t</sup> Cutler and Tho <sup>s</sup> Paschall, nowe Churchwardens) by		
J. [ohn.] Swinborn, ... ..	37	9
It. rest uupaid for y <sup>e</sup> <i>Term of ye Church House</i> , ... ..	8	6

Sum<sup>a</sup> 46 3

From a memorandum at p. 29 of the Churchwardens' Book, it appears that Swinborn had bought this house.

PLATE IN PLUMMYS KEEPING HOC ANNO 21. HENR. VIIJ. (1529.)

1. Cross of silver.
1. Pyx of silver and gilte.
1. Silver Bason and Ewer of silver.
1. Silver Senser, a Shyp and a Spoon of silver.
1. Chrysmatory of silver and gylte.
1. Chrysmatory of silver for y<sup>e</sup> Nele.  
That is, I conclude, for Extreme Unction.
2. Silver Candlesticks.
1. Paxe of silver.

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ANNO 1<sup>o</sup> ELIZAB. (1558.)

I have given this List at p. 67 of the Text, and I need not repeat it here. I will only say that "Albe" is there misprinted for "Ewer;" that the Rochette, mentioned in it, was an ecclesiastical garment, much of the same kind as, but having much narrower sleeves than, the surplice; that the Stole was a long scarf, which was fastened on one shoulder of a Deacon's alb, and hung down before and behind, but that a Priest wore it over both shoulders, the ends hanging down in front; and that small bells were rung at Mass and before the Holy Sacrament, when carried in procession, or for the Communion of the sick.

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The View of the Copes in the Vestrye 9 (20<sup>th</sup> ?), Febr 1545, A<sup>o</sup>. 36  
Henr. with the number of Vestments, Surplices, &c.,

[This List also is given, in an old style of spelling, in the Old Churchwardens' Book, pages 394-395.]

Impr. Copes 24 whereof 3 Copys of Cloth *at issue* and 4 of red Velvet w<sup>th</sup> golden wrethys (wreaths ?).

Out in use.

It. 4 of white branched Damask w<sup>th</sup> golden Lilly Potts.

It. 4 (3) of Black Velvet. Item 2 (word illegible) Copys.

It. 1 old Cope of white branched Damask.

It. 2 old Copys of white silk. It. 1 old Cope of black Velvet.

It. 2 old silk Copys of red color. It. 1 old Cope of black silk.

It. 1 Cope of green branched Damask.

Item in Children's Copys ..... vi.

It. a whole suit of Vestments of Cloath of golden w<sup>th</sup> Albys and Amysses.

It. one whole suit of black Velvet &c. ut supra.

It. one whole suit of white branched Damask w<sup>th</sup> Lilly Potts of gold &c. ut supra.

It. one whole suit of green Damask except one Albe and *Camise*.

Camisia was another name for the Alb; but there must have been a slight difference between the two robes, judging from the distinction which is here implied.

It., one whole old suit of white silk. It., one whole suit of old black silk.

It., one whole suit of old red silk, except an Alb.

It., 2 Vestments of red silk w<sup>th</sup> Albyes and Amysses.

It., a Vestm<sup>t</sup> and a (dekon ?) of blue Velvet.

It., a Vestment of red Velvet. It., an old Vestm<sup>t</sup> of red Velvet y<sup>t</sup> is occupied every day.

It., an Ant'. (query Aut. for Altar) Cloth of White Damask w<sup>th</sup> Branches of gold, &c.

It., a Hanging for y<sup>e</sup> Autel of tawney Velvet and tawney Damask.

It. one Altar Cloath of red silk.

It., an Altar Cloath of y<sup>e</sup> Passion for Lent.

It., one Hanging of red silk for y<sup>e</sup> Sepulcher.

It., a Veyle of green silk.

It., divers other parcells of Copys and Vestments.

All w<sup>ch</sup> was sold and employed as followeth.

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ANNO iii<sup>to</sup> K. PHIL. & Q. MARY, MARCH 2d (1557).

[M<sup>dm</sup> that the (blank left in the original) daye of Marche, in the seconde and thyrdre yeare of the reygnes of o<sup>r</sup> Sovereignys Lorde & Lady Philip and Mary, by the grace of God of Ingland, France, Neapolis, Jerusalem, and Ireland, King and Queene, Defensours of the Faythe, Prynces of Spaine and Sycelly, Archydukes of Austria, Dukes of Melen, Burgundie, and Brabant, Counties of Hasburgh, Flanders, and Tyroll,] Syr Henry Doyly, Knight, Rob<sup>t</sup> Veysey, Richard Bromell, and William Veysey, ded declare and delyver their accompte in the presence of Edwarde Clarke, Gent., Rob<sup>t</sup> Rolf, John Turnor, John Swynborne, Rob<sup>t</sup> Becon, Mychell Hall, Edwarde Smyth, Rob<sup>t</sup> Reynolds, Thomas Alybaster, Edmund Blewett, Rob<sup>t</sup> Turnor, and Peter Soresby, of all the Plate, Copys, and Vestments and other Ornaments y<sup>t</sup> ded belong to the Church of Hadley, in the fyrst yeer of Edwarde the furst, taken into their hands by vertue of one injunction and of a lre (letter) from some of the King's most honorable Councell to them dyrected for the provysyon of the poore, the ordre and dysposycyon hereof folowyth :—

[This List also is given in the Old Churchwardens' Book, pp. 402-403, from which I have copied the heading of it, placing between brackets what was omitted by Dr. Wilkins.]

Impr., 6 Chalyses w<sup>th</sup> their Patents. 2 Crosses. 2 Pyxes. 1 House for y<sup>e</sup> Sacrament w<sup>th</sup> the Cover. 2 Paxyses. 3 Basons and 1 Ewer. 3 Sensers. 2 Shypps. 2 Spoons. 4 Cruetts. 2 Candlesticks. 1 Chrysmatory w<sup>th</sup> an ealing box.

It., more broken Plate.

The weight of all (the Plate above written) is 772 ounces 1 gr.

	£	s.	d.
All the Plate as specify'd above (on the other syde specifyed and wrytten) was sold for - - - - -	182	16	11
Item more 24 Copes, 29 Vestments, 5 Altar Cloaths, 1 Canope Cloath, 1 Vale Cloath, w <sup>th</sup> other small gere sold for (whyche was sold all together for thre skore, ten pounds, syx shylyngs, and eight pens) - - - - -	70	6	8
	253	3	7

This must have been for a projection or Tabernacle over the Altar. "This (the Canopy), was raised in the form of a little turret upon four pillars, at each corner of the altar. The heads of the pillars were adorned with silver bowls. . . . The top of it was in the form of a sphere adorned with graven flowers, whence it has sometimes the name of *sphæra*, *lilia*, and *mālum*. Above the sphere stood the Cross. . . . and the several arches below were hanged with veils or curtains. . . . which served also to cover or conceal the whole Altar." There was a kind of Canopy in our Church—a more modern one, I presume,—in the time of Dr. Goad. Or the "Canope Cloth" may have been used in processions, to carry over the Host, on the Festival of Corpus Christi and the like days.

ANNO iij<sup>to</sup> MARY & PHIL., MARCH 2d.

Sr H. Doyly, Rob<sup>t</sup> Veysey, Ri. Bromell, and W<sup>m</sup> Veysey, delivered in an account of all y<sup>e</sup> Plate, Books, Specialities of Debts, Vessels, and other Implements y<sup>t</sup> belonged to the Town and late Guylds of Hadley, taken into their hands by vertue of a Letter from some of the Council to them for y<sup>e</sup> better provision of y<sup>e</sup> poor.

[This List also is given in the Old Churchwardens' Book, pp. 404-405, and there the heading gives the Titles &c., of the King and Queen, the same as in the last list.]

Impr. Received of Sam. (Jamys) Smyth, and others of Corpus Christi Guilde for<sup>ve</sup> best Cross w<sup>ch</sup> they sold—£15. 13s. 4d.

[This item does not appear to enter into the sum total, as given below.]

It., a Cross and three Chalices w<sup>th</sup> their Patents. 2 Candlesticks; the weight of w<sup>ch</sup> (all these pieces above wrytten) is 142½ ounces.

It., more 15 doz. and 7 spoons; the weight is 121½ ounces.

	£	s.	d.
It., 1 Maser, y <sup>e</sup> cover bounden w <sup>th</sup> silver - - - - -	86	0	2½
It., 3 Vestments; all which was sold for - - - - -			

The Mazer was a broad standing cup or bowl. "Of nuts the sorts common in this country from an early period appear to have been the chestnut and hazelnut. The 'large nuts,' mentioned as growing in the garden of the Earl of Lincoln, in Holborn, were probably walnuts; for although the exact period of the introduction of that variety is not known, it was generally cultivated as early as the middle of the 15th century, and the wood of the tree known by the name of 'Masere,' whence probably, the name given to those wooden bowls, so much prized in medieval times. It has been supposed that those vessels derived their appellation from the Dutch word Maeser, signifying a maple; and it is probable that they were sometimes made of that material, as they were occasionally of the ash and other woods: yet the timber of the walnut tree being often beautifully variegated, would supply a material, in every respect equal, if not superior to, the common maple."—*Parker's Domestic Architecture*, vol. i., p. 144.

It., Vessels and other Implements for y<sup>e</sup> kitchin, sold for 16 1 8

## MONEY RECEIVED OF THE GUYLDES :

Of Trinity Guylde - - - - -	27	17	8
Of Corpus Christi Guylde - - - - -	56	18	4
Of St. John's Guylde - - - - -	35	1	0
Of Jhesus Guylde - - - - -	38	17	4
Of our Ladies' Guylde - - - - -	10	8	4
Of the Town and Guyldes—Sum'e Total - - -	271	4	6½
Of the Church Plate - - - - -	253	3	7
Summe Total - - - - -	524	8	1½

Which money was disposed by Sr H. Doyly, Rob. Veysey, Ri. Bromell W<sup>m</sup> Veysey, in the manner following :—

Impr. given to the Poor by the hands of Dr. Taylor } [in the year of the reyn of o <sup>r</sup> late Sovereyn Lorde } Edward the Syxt, late kyng] - - - - - }	28	7	10½
It., to Throcher the Sexton - - - - -	0	5	0
It., laid out for the purchase of y <sup>e</sup> lands in Often for } the use of the Poor, iv year in y <sup>e</sup> reign of Edward vi. - }	449	0	0
It., lost by the fall of the money - - - - -	3	0	8
It., delivered to John Raven and John Babington, } Churchwardens, for y <sup>e</sup> reparations of y <sup>e</sup> Church and of y <sup>e</sup> } Bells, and to buy ornaments for y <sup>e</sup> Church, 2 <sup>o</sup> a <sup>o</sup> Mariae, } 1555. }	38	1	7
Of the Disbursem <sup>t</sup> Sum'e Total - - - - -	518	15	1½
Remained in their hands - - - - -	5	13	0
	524	8	1½

N.B. There is an old MS. Book amongst the Papers belonging to the Parish, which gives the names of the purchasers of the Plate, and the sums at which each lot was sold; but I have been afraid to copy it, lest I should make my Appendix too long. There is a copy of it, however, in the Davy MSS., in the British Museum (176 f., MSS. Add., 19,088).

The chief authorities which have been consulted for an explanation of the different things mentioned in these Inventories are, *Pugin's Glossary of Ecclesiastical Ornament*; *Procter on the Prayer-book*; and *Fairholt's Costumes in England*, &c.