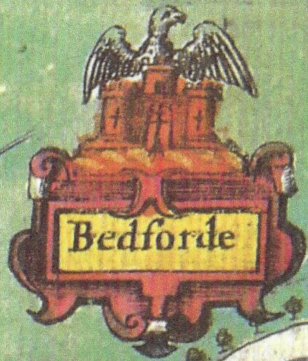
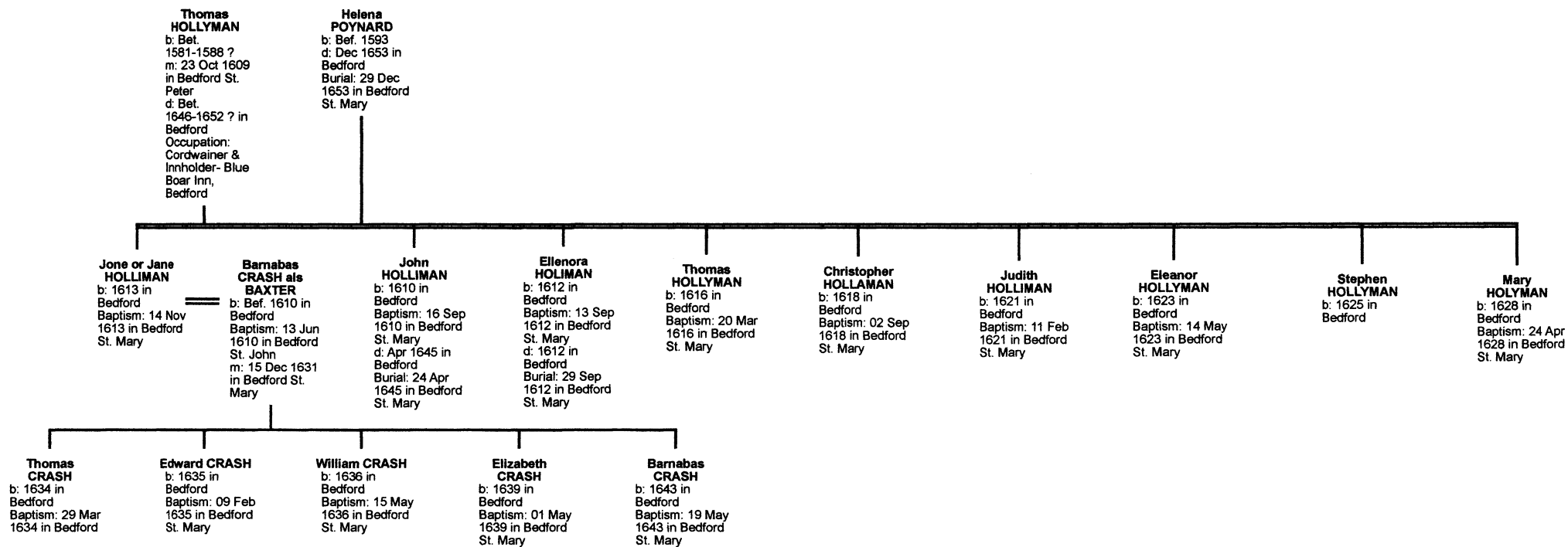


- A The Friers
- B S. Loyes
- C Abhallowes stet
- D Abhallowes
- E Lyme kilne
- G Offall Lane
- H S. Peters
- K S. Peters Grene
- L Bendhouse lane
- M Duck Lane
- N Lurke Lane
- P Mill Lane
- Q s. Cutherts
- R Picck Place
- S Castle Hill
- T Castle Lane
- V High street
- W s. Paules
- X Mounte Hall
- Y The Schole
- 2 Calts Lane
- 3 Rey Lane
- 4 well stret
- 5 sheps Chepping
- 6 Silverstret
- 7 Stone Lane
- 8 Poultry anarket
- 9 ould Ruines
- 10 The Bridge
- 11 Bridge stret
- 12 S. Maryes
- 13 Potters stret
- 14 Caudwell stret
- 15 S. Thoms stret
- 16 S. Johns hoffruall
- 17 Caudwell Abbye
- 18 S. Johns Church



30	60	90	120	150	180
PACES					

HOLLYMAN in Bedford incl. Barnabas CRASH



Abstract of the Horne Lane Brewery lease date 1640/1. Ref: WL 103; Bedfordshire Archives

Horne Lane Brewery

Public Houses acquired in connection with the Horne Lane Brewery, Bedford: The Blue Boar, afterwards the Gardeners' Arms, Caldwell Street, bought by Johnstone & Redden, 1841.

Conveyance (feoffment): £40.

- (i) Thos. Hollyman sr. of Bedford, Cordwainer.
- (ii) Richard Browne of Bedford, Tailor, & his wife Cicely.

A messuage occupied by Thos. Hill, called the Blue Boar, in 'Cadwell' St. in St. Mary's parish; abutting East. on the tenement of Thos. Hollyman - occupier Barnaby Crash als. Baxter and messuage of Alice Croote, widow; West. of the tenement of George Ewin; with access to the pump for the washing of linen or other necessary occasions; and sharing when necessary the cost of repairs to the pump.

Witnesses: Jos. Hayward, John Abbott sr. (mark), John Reynolds (mark), Ric. Marchame.

Seal on tag (conv.) 6 November 1640

Property described in document as:

.....And also all that Garden Plott or [----]thereunto adjoining and there with all nowe let from the mayne end parte of the sayd Tenement in the Tenure of the sayd Barnaby Crash als Baxter to the barne belonging to the sayd tenement in the tenure of the sayd Barnaby And also free liberty off ingresse egressse and Regress Att all convenient tyme and tymes forever hereafter To the Pumpe thereto belonging for the washinge of their lynnens or other their necessary occasions, the sayd Richard Browne and Cicely his wife their heires and Assigns paying the one halfe of the Charge of the Reparous (repairs) of the sayd Pumpe..... (lines 10-12)

It looks as though not only did Thomas Hollyman hold the lease to the Blue Boar, Caudwell Street but also the premises next door where his son in law Barnaby Crash was living. Additionally, Elinor the wife of Thomas Hollyman is also mentioned further on in this lease confirming the couple were Thomas Hollyman and Elinor/Helena Poynard.

Barnaby or Barnabas Crash was the son of Edward Crash. Edward (died 1619) in his Will written (1618) mentions his 'great Mansion House in Caudwell Street' which he leaves to his wife Elizabeth until son Barnaby is of full age, when the property is to become Barnaby's. Edward also mentioned in his Will a "little house adjoining the aforesaid great mansion"

The Angel Cauldwell Street Bedford



The Angel about 1900

The Angel Public House, 12 Cauldwell Street, Bedford [formerly the Griffin]

This establishment was a public house for around 250 years from the 17th century into the 20th. Bedfordshire and Luton Archives and Records Service has a full run of deeds for the property from 1600 until its purchase by Bedford brewer Peregrine Nash in 1799.

For most of the 17th century the premises seems to have simply been a cottage. In 1600 it was described as being a messuage in Bedford, Saint Mary in Cawdell Street abutting west on a curtilage (defined as an area of enclosed ground belonging to a dwelling) previously belonging to the now dissolved Warden Abbey, east a tenement of a man named Baxter and extending from the Queen's Highway [i.e. Cauldwell Street] to a garden of the Chamber of Bedford (this garden would later belong to Saint Mary's Vicarage) [GK95/1]. At this date the cottage was conveyed by John Goodhall of Bedford, draper to John Harvey of Bedford, glover for £40.

After John Harvey's death his widow Alice conveyed the cottage to Elizabeth, widow of Thomas Harvey, presumably a relation by marriage, for £10. John Goodhall had added to the land by a purchase from James Paley at some undisclosed date [GK95/2]. Elizabeth later married Thomas Gasley of Bedford, baker and in 1626 the couple mortgaged the cottage to Edward Crash, alias Baxter, who owned neighbouring property, for £20 [GK95/3]. In 1640 Elizabeth and her son, John Harvey of Whitechapel [Middlesex], silk weaver and his wife, Mary, conveyed the cottage to Samuel Gibbs of Bedford, cooper for £40 [GK95/4].

The next deed, of 1681, is the first to describe the property as a public house called the Griffin. The premises was mortgaged by Alice Barker, widow (Samuel Gibb's daughter) and Susannah Clerke (formerly Gibbs) to John Pemberton of Bedford for £50 [GK95/6]. Next year the mortgage was assigned to the executors of Pemberton's widow Mary [GK95/7] and in 1690 William Bayley and Alice, his wife (formerly Alice Barker) conveyed the Griffin to Henry Lowen of Bedford, vintner, and Margaret, his wife. Joining the Bayleys in the conveyance was a man named John Bunyan of Bedford, brazier. Sadly this was not the author of *Pilgrim's Progress*, as he had died two years before!

In 1696 Henry and Margaret Lowen conveyed the Griffin to John Benson of Bedford for £100 [GK65/10] and

three months later he sold it to Edward Brace of Cople and Joseph Wood of Cople, weaver, for £80 [GK95/12]. The following year Brace and Wood conveyed the public house to John Giddings of Bedford, bricklayer for £92 [GK95/13]. The next year Giddings mortgaged the property to William Staines of Bromham for £80 [GK95/11]. The fact that Staines was a bricklayer and raised money on mortgage may mean that the old premises was either altered or completely rebuilt at this time. Two years later Giddings took a £40 further advance from Staines [GK95/15] then in 1702 he conveyed the Griffin to Staines and Ely, his wife for £210 [GK65/17].



The Angel shown in blue on this 1901 map

In 1753 William, nephew of William Staines, and Mary, his wife, conveyed the public house, now called the Angel, to Richard Chamberlain of Bedford, blacksmith for £135 [GK95/19]. This was much less than the conveyance of 1702 and may have been of part of the site and later deeds mention that the property was divided into two at some point with one of the tenements being the Angel. It therefore seems likely that this occurred between 1702 and 1753 and that the name of the house changed at that time. Chamberlain immediately mortgaged the Angel to William Wilsher, innholder, who kept a Bedford inn called the Boat and Hearse. In 1771 Dinah Chamberlain, Richard's daughter, conveyed the Angel to William Hill for £150 [GK95/23]. At this date the property was described as abutting west on the messuage of Thomas Hensman and east on the house of Richard Furness, used as the County Bridewell, or House of Correction, putting that building at 10 Cauldwell Street.

William Hill left the Angel to his wife Mary in his will of 1772, proved in 1773 [GK95/24] and she sold it to Peregrine Nash, a Bedford brewer, in 1799 for £280 [GK95/27]. This brewery became Newland and Nash limited in 1897. This firm was bought out by Biggleswade brewers Wells and Winch in 1922 and they closed Newland and Nash's Lurke Street brewery in 1924. On 7th February that year they also closed the Angel. Wells and Winch were taken over by Suffolk brewers Greene King in 1961.

In 1911 an assessment of licensed premises in Bedford [Z720/214/2] noted that the tenant, Joseph Henry Busby, paid £20 per annum rent to Newland and Nash and supplemented his income by taking in lodgers at sixpence or a shilling a week ("not a big thing"). The premises comprised a cellar and, on the ground floor, a bar with three beer pulls, a tap room, a smoke room, a club room, a sitting room, a kitchen and a pantry. Five bedrooms lay on the first floor and two bedrooms on the second floor. Outside stood a stable for twelve horses ("big"), with a loft over and a big cart hovel in the yard. The valuer commented: "Big front" and described Busby as "a curious man".

Interestingly, in 1937 a font, thought to have belonged to the medieval church of Saint Peter Dunstable opposite the Angel was given to Saint Mary's church. A local newspaper noted: "The font, which was used as a horse-trough in the yard of the "Angel" inn, Cauldwell Street, until it was rescued by the late Rev. P. Wyatt, stood in the latter's garden for some thirty years".

Today a modern commercial block stands on the site of the Angel, the Bridewell on the east side and the Shepherd and Dog public house on the west side.

Bedford Bridewell



The Angel public house about 1900 - the building immediately to the left being the site of the Bridewell [Z50/9/789]

The terms 'House of Correction' and 'Bridewell' are used interchangeably. This usage arose from St Bride's Well, a holy well in London, near which Henry VIII had a lodging, donated by Edward VI for a hospital, which was then converted into a House of Correction. An Act of 1575 [18 Eliz.cap.3] required the Justices of the Peace for each county to set up a House of Correction to accommodate vagrants and the work-shy. The Bridewell in Bedford had a life of about 225 years from about 1585 until 1801.

The institutions were intended to provide work for the unemployed and to instil industrious habits. A proclamation at the General Sessions held at Bedford in 1585 [Ref.CRT150/5, original in British Museum] outlined the intention to build a House of Correction. Originally it was administered by the County Justices but was eventually organised and run by professional gaol keepers, who were paid by the prisoner upon their discharge.

Bedford Bridewell was situated in Saint Mary's parish on the south side of Cauldwell Street. The first documentary reference to this occurs in the Quarter Sessions minutes of 4th October 1652, when Andrew Norris, a labourer from Ridgmont charged with an assault on William Hopkins, was sentenced '...to be in Bridewell a fortnight for his rude carriage in the court' [Ref.QSM 1 pg.17]. The building was immediately east of the Angel Inn, which was later numbered 12 Cauldwell Street, the Bridewell therefore being on the site of the later 10 Cauldwell Street. Today both buildings have been replaced by a modern commercial development which became Bedford Free School in 2012.

In 1724 John Okely was appointed keeper of the Bridewell 'for life...and he will put the prison in good and sufficient repair and so keep the same and tile all that part of it which is now thatch'd for the yearly salary of thirty pounds...and that he shall find straw and all other incidents' [Ref.QSR 1724/155].

In 1755 the architect Thomas Moore carried out repairs and many alterations to the Bridewell and the Bridewell Keeper's house; 'Take down the West front of the Bridewell being now only built with timber and build the said front with bricks' [Ref.QSR 1755/86]. In a deed of 1771 [GK95/23] the Angel Inn was described as adjoining the house of Robert Furness, used as the County Bridewell. In 1783 John Howard described the Bridewell as consisting of three 13 feet 6 inches by 11 feet 6 inches rooms on the ground floor, no fireplace, and a courtyard 36 feet by 24 feet. It housed few prisoners, between two and four on his visits between 1776 and 1782, who had no water supply available to them.

In 1801 prisoners held at the Bridewell were transferred to the new County Gaol (which included a House of Correction), and at the Michaelmas Sessions that year Samuel Whitbread purchased the buildings and land of both the Bridewell in Saint Mary's and the old County Gaol site on the corner of Silver Street and the High Street. [Ref. QSM 1 p.86].

An outbreak of gaol fever at the Bridewell is recorded on a linked page.



The site of the Bridewell in July 2008

Borough Hall, Cauldwell Street, Bedford MK42 9AP. Telephone (01234) 267422 Fax: (01234) 221606 Textphone (Minicom) 01234 221827

Cauldwell Street Introduction



Cauldwell Street in July 2008

Even today Cauldwell Street is famed amongst older residents of Bedford for the large number of public houses it contained. The street was at its peak, in terms of alcohol, in 1890 when one could have a pint in any one of twelve hostleries: The Angel; The Black Diamond; The Black Horse; The Cherry Tree; The Ferry; The Gardeners Arms; The Haycock; The Hop Pole; The Olney Arms; The Shepherd and Dog; The Six Bells and The Wheatsheaf. Even in 1950 eight of these remained (The Angel, The Black Diamond; the Black Horse; The Cherry Tree; The Gardeners Arms; The Olney Arms; The Six Bells and The Wheatsheaf. As a counterbalance the road also included two Methodist chapels!

Today, of course, all of these have gone, the only licensed premises remaining into the 21st century was The Crown, on the corner of Cauldwell Street and Britannia Road, its address being Crown Place, Britannia Road. At the time of writing [2017] it has been closed for a few years and is being redeveloped.



The Crown Public House July 2008

All the other public houses in existence in 1950 were pulled down to make way for County, now Borough Hall, Bedford College, road improvements and other modern business units. Some of these establishments were of very long standing – notably The Angel, in existence, as The Griffin, by at least 1690 and The Cherry Tree by 1751. The Gardeners Arms was on the site of premises called, successively, The Blue Boar,

The Anchor and The Golden Pot which dated to at least 1640. This is because Cauldwell Street has been occupied for a very long time. In 1967 Evelyn Baker of the Bedfordshire Archaeological Service carried out excavations on the site of 8 and 10 Cauldwell Street, demolished to make way for a modern development. This was adjacent to the site of The Gardeners Arms and 12th century pottery was found close to the street frontage. The site of 9 Cauldwell Street was excavated by Angela Simco in 1971 and two medieval pits were discovered. The site of Saint Mary's Vicarage, 16 Cauldwell Street, was investigated by Evelyn Baker in 1973 and the remains of 10th to 12th century timber buildings were found, suggesting industrial use. Skeletons of some medieval dogs were also discovered. Other trenches at the site discovered inhabitation from the 18th century.



The site of Saint Marys Rectory about 1973 [Z188/165 i]

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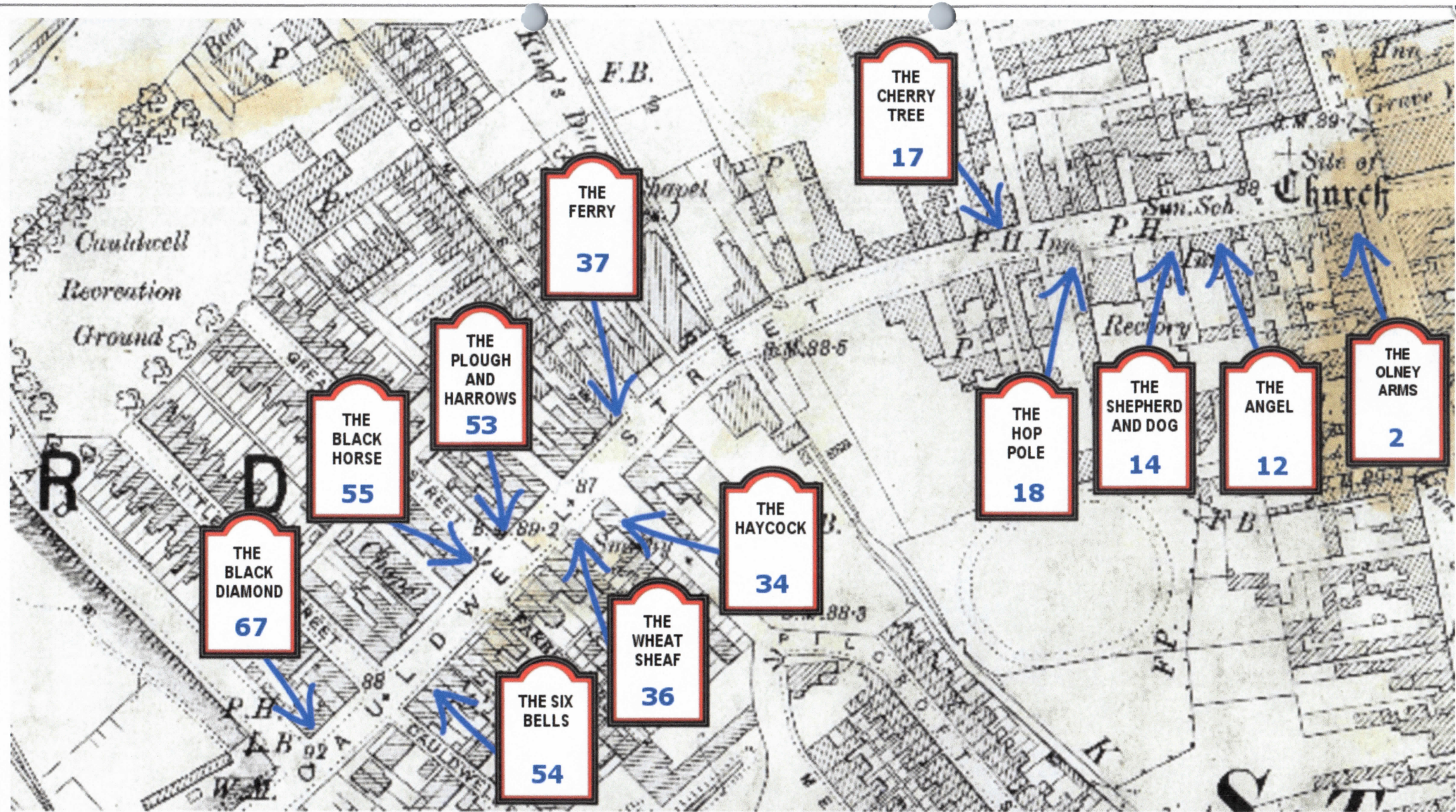
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The Lost Pubs of Bedford – a
 Presentation
 May 23, 2018
 Lost Bedford Pubs Part 3 –

for a quick livener!

Then, two doors down at number 6, the **Gardener's Arms** (which was the **Carpenters Arms** until 1892) would have welcomed you –

John Bunyan



John Bunyan a pencil drawing in the British Museum

John Bunyan is undoubtedly the most famous man not just from Elstow but from Bedfordshire as a whole. He was born on 28th November 1628 in a cottage immediately west of Bunyan's Farm and just on the Elstow side of the modern parish boundary with Eastcotts.

Sadly this building no longer survives; neither does the cottage in which he supposedly lived in Elstow, which was demolished in the latter part of the 20th century, the site being now a driveway.



Bunyan's Cottage [Z50/43/16]

In the very first volume of *The Bedfordshire Magazine* in the Summer of 1947 Cyril Hargreaves wrote a brief biography of Bunyan which will do as well as any other to set down here.

“It is not without misgiving that I, a North countryman, write of John Bunyan in the county of his birth. My justification must be that Bunyan’s fame has far overstepped the boundaries of your captive plain. His famous Pilgrim story has reached the wildest places of the earth, it has been carried to the boundaries of Christendom”.

“Nevertheless, it is a matter of pride to Bedfordshire that here he was born, here his great work was written, and the drama of his life took place almost entirely within this county”.

“A survey of his background gives little clue to the mainspring of his greatness. Education – he had practically none; worldly opportunities – they were negligible. He was of the stock of yeomen farmers. The family had been landowners, but at the time of Bunyan’s birth they were so no longer. His father, Thomas Bonnion, was the village tinker of Elstow”.



Bunyan's birth place [X567/117]

John Bunyan was born in a cottage (no longer standing) near Old Harrowden in 1628. We know little of his childhood or schooling. Suggestions have been made that he attended a grammar school. The balance of evidence is very much against it, and Bunyan’s statement that he very soon forgot what little he had learnt, seems to indicate that his formal education was very meagre, for he was destined to follow his father in the trade of a tinker. The family were quite poor: ‘I was brought up at my father’s house in a very mean condition”.

“At the age of sixteen he lost his mother and sister and his father married again, all within the space of two months, and these events no doubt influenced the youth of Bunyan adversely; he fell into wild ways; he became ‘the very ringleader of all the youth in all manner of vice and ungodliness’. Nevertheless, the good influence of his mother persisted, and his conscience pricked him with dreadful dream and visions of the dire consequences of his wickedness. But soon these warnings ceased; his conscience became blunted”.

“In 1644, Bunyan enlisted in the Commonwealth Army, where he appears to have served for about three years. We know little of his service life, except two incidents which he briefly records – how he escaped being shot by the fact that another soldier had taken his turn of sentinel duty and was killed by a musket ball; and how he escaped death by drowning in an inlet of the sea. He must have been influenced by the very puritanical temper of the Parliamentary Army, for the companies were exhorted day and night by their religious leaders; its character was very high at this time”.

“On leaving military service at the age of 19, Bunyan returned to Elstow, and continued his trade of tinker. In 1649 – the year of King Charles’ execution – he married”.

“We know little of his wife, Mary, except that she was good and of godly parentage; she brought him no dowry – except two books bequeathed to her by her father, *The Plain Man’s Pathway to Heaven* and *The Practice of Piety*. These, husband and wife used to read together; under her influence he began to desire religion, and at length to follow its observances, though privately he admits that he continued in his wicked ways. Their first child, Mary, was born blind. Bunyan was passionately fond of her”.

“Then came the turning point in Bunyan’s life, and it happened on the village street of Elstow. One morning, he listened to a sermon on Sabbath breaking by the Vicar of Elstow, Christopher Hall, which troubled his conscience, for he was greatly addicted to gaming on Sundays. He tried to dismiss the matter from his mind, and in the afternoon went to play ‘cat’ on the village green. In this a small piece of wood, the cat, is struck into the air from a hole and as it rises is given a second blow with the aim of knocking it as far as possible. It is still played here; I have seen boys playing in Russell Park quite recently. Now Bunyan had no sooner struck the cat into the air than ‘a voice did suddenly dart from Heaven into my soul which said “Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?” Bunyan left the game and began his long fight for salvation; he tells of his conscience-haunted struggles, upward striving and (he was very human) his recurrent backsliding”.



Elstow Village Green September 2007

“When at last he thought he had become a good Christian man – ‘Our neighbours did take me to be a very Godly man’ – he was one day walking in Bedford upon the business of his trade, when he came upon some poor women seated at their doors, ‘talking about the things of God’. They condemned their own attempts at righteousness, and laid the emphasis on the saving power of Jesus. This, to Bunyan, was a new idea. He had thought he could win his way to Heaven by his own efforts. These women convinced him that any seeming righteousness he had so far attained was but a straw. He began to consort with these people; he became acquainted with John Gifford, who with others, had founded a Gospel Church in Bedford. Gifford, like Saint Paul, had been a great persecutor of Puritans but had later been so convinced of his former error that he had become their accepted leader in Bedford.

“The Corporation made Gifford rector of Saint John’s and his guidance and that of members of his congregation convinced Bunyan that only by the sacrifice of Jesus Christ can man be saved”.

“Then a further burden weighed upon him. He believed that by his backsliding he had committed the unforgivable sin. He began to search the Scriptures for messages of comfort, a habit which he never discontinued. Bunyan’s final conflict was resolved when ‘these words did suddenly with great power break in upon me, “My Grace is sufficient for thee.”’”

“It is difficult in our day fairly to assess the degree of mental suffering through which Bunyan passed on his way to that tranquillity which eventually came to him in the confidence of his salvation. Men of great imaginative power are capable of great suffering. I think that the late Dr. Frank Mott Harrison is on the mark when he says, ‘It must be remembered that Bunyan had a restless mind. Its activity led him into great suffering. He had no doubts about God, but great doubts about himself. His introspection was a great affliction’”.

“About 1655 John Bunyan became a deacon of the church, and moved to a house, no longer standing, in Saint Cuthbert’s Street, Bedford. Here his two sons were born; he now had four children, including another daughter, and shortly after the move to Bedford they were left motherless by the death of Mary Bunyan. At this time also John Gifford died. Opinions began to change, veering away from the Military Commonwealth towards a return of the Monarchy. The Church of England began to regain its lost ascendancy, and the position of the Puritans was clearly menaced. In 1660 came the restoration, and immediately the Episcopalian party seriously set about restoring their fallen bastions. Even before the Act of Uniformity, John Bunyan was arrested”.

“About 1658, when he was thirty years of age, he had begun to preach in the surrounding villages, but now the hunt was up and Bunyan was one of those whose movements were closely watched. Francis Wingate, of Harlington, was so keen to stop his activities that he issued a warrant for his arrest under an old statute of Queen Elizabeth. On November 12th, 1660, Bunyan went to preach at a farmhouse at Lower Samsell, near Pulloxhill. Although the rumour of the warrant was known to members of the congregation, attempts to dissuade Bunyan from preaching failed. He was arrested during the service and brought before Wingate at Harlington Manor the following morning”.

“Bunyan conducted himself with dignified resolution and was committed to prison to await the next assizes. He might have been freed if he would have promised not to preach further, but he would make no such promise, and was accordingly sent to the County Jail, which formerly stood at the junction of High Street and

Silver Street, Bedford. A stone in the pavement, with an inscription, marks the site”.

“In January, 1661, he was brought for trial by the magistrates to the Hearne Chapel, by the side of the Old Grammar School, where he was charged with being an upholder of unlawful meetings and conventicles. Bunyan’s admission that ‘We have had some meetings together’ was entered as a plea of guilty. Having been convicted, Bunyan’s second wife, Elizabeth, and his friends could never obtain a retrial”.

“From 1660 to 1672 John Bunyan was in prison almost the whole of the time. During the first two years he seems to have had some liberty to go out, and even to preach secretly, an indulgence granted by his jailer at great risk. He was subsequently imprisoned in the Town Prison, which stood on Bedford Bridge [see below]. Its precise position is commemorated by a stone set in the present bridge and it is reputedly here that John Bunyan wrote the first part of *The Pilgrim’s Progress*”. The High Sheriffs Assizes [HSA] collection listed on our catalogue database includes Bunyan on lists of prisoners held in the County Gaol.

“All efforts to secure his release failed, and it was not until 1672, with the Declaration of Indulgence, that Bunyan was finally freed. He was immediately made Pastor of the Bedford Church, and owing to his fame as a preacher his services were called for from far and wide”.

“Early in 1688 Bunyan had an attack of the ‘sweating sickness’ (probably severe influenza). As he was recovering, news came to him of a friend who had quarrelled with his son, and in order to bring about a reconciliation, Bunyan undertook the journey to Reading on horseback. He accomplished his mission, but, as he was returning he was caught in a heavy storm, took a fresh chill, and died ten days later at the house of Mr. Strudwick, a grocer, at Snow Hill, London”.

The County Archivist of the time, Joyce Godber contradicted the view that Bunyan was held prisoner in the Town Gaol on the bridge. *The Bedfordshire Magazine* of Summer 1949 reviewed a paper of hers in the *Transactions of the Congregational Historical Society* (Volume XVI April 1949) and wrote: “The persistent tradition that John Bunyan was imprisoned in the picturesque town gaol on Bedford Bridge and there wrote his *Pilgrim’s Progress* has been suspect for some time. The County Archivist now publishes a document which seems to settle the matter. It is known that Bunyan’s first term of imprisonment, which began in 1660, was in the County Gaol. Soon after his release he was excommunicated for not attending his parish church of Saint Cuthbert. As he remained obdurate, Doctor Foster, the commissary, issued a writ to the Sheriff by which Bunyan was taken into custody. The Sheriff, then, executed the writ. There is no evidence that the town ever took any action against her famous preacher. So it would have been to the county gaol that Bunyan was committed, and there that *The Pilgrim’s Progress* was written”.

“Two friends later came forward as sureties and procured his release in June 1677. It is their bond which provides confirmation of the circumstances of the second imprisonment. By a fortunate chance it was copied into his formula-book by the Registrar of Buckingham when Doctor Foster became Commissary in that Archdeaconry, and this book has come to light after centuries”.

The Bunyan Museum in Bedford has many of his 60+ works and there is also a collection at Bedford Central Library.

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Will of Christopher Hollyman of Sherington. Probate 1589. CBS ref: DAWf 11/99

In the name of god Amen the twelwe Daye of December in the yeare of our lorde God one thousande five hundred fourescore and eighte

I Chrystopher Hollyman of Sherington beinge sicke of bodye but sounde in minde beinge also in good and perfecte remembrance thankes be unto god I doe ordaine and make this my last will and testamente in manner and forme

followinge First I give and bequeathe my soule into the handes of god that gaveth it and my bodye to be buryed in the earthe from whence it came

Item I give and bequeathe unto John Hollyman my Eldest sonne to be delyverde unto hym at the age of one and twentye yeares -----XL^L

Item I give unto him all my wearinge apparell

Item I give unto him my geldinge that now I have or ells five pounds to buy him one at the age of one and twentye yeares

Item I give unto **Thomas** Hollyman my sonne to be delyverde unto him at the age of one and twentye yeares -----XL^L

Item I give unto Dorritye Hollyman my daughter to be payde unto her at the daye of her mariage or at the yeares of xxi which shall first happen ---xxij^L vj^S viij^d

Item I give unto Ellin Hollyman my daughter to be payde unto her at the daye of her mariage or at the yeares of xxi which shall first happen ----- xxij^L vj^S viij^d

Item I give unto Usselley Hollyman my daughter to be payde unto her at the daye her mariage or at the yeares of xxi which shall first happen ----- xxij^L vj^S viij^d

Provided that my daughter Usselley shall not make any claime for any portion of mony or goodes that was given unto her by her Grandemother

Item I give unto Anne Hollyman my daughter to be payde unto her at the daye of her mariage or at the yeares of xxi which shall first happen ----- xxij^L vj^S viij^d

Provided allwaies that if any of my sonnes or daughters do dye before the accomplshmente of the yeares of xxi or the dayes of ther mariage that then my will is there portions so dyinge to be equally divided amonge those that be lyvinge and unmarried

Item I give to the poore people of Sherington at my Executrix discretion -----x^S

Item I do fully conclude that all the rest of my goods ungeven and unbequeathed my debtes beinge payde I give to **Margaret Hollyman** my wife whom I make my sole executrix

Item I do appoynt my Brother Mr Thomas Lee to be my overseer of this my last will and testament And I give unto him for his paines ----- xx^S

In wittness whereof I have sett my hand and sayle the day and yeare above written

Signed and sealed in the presence of Mr Thomas Lee, Ricd Ardes, Richard Chibnall X (mark), X (mark) Richard Gravestocke, X (mark) John Marten, by me SEAL of Chrystopher Hollyman

Christopher HOLLYMAN and Sherington

From- *Sherington: Fiefs and Fields of a Buckinghamshire Village* by A.C. Chibnall.
First published 1965. Paperback edition published 2010. Cambridge University Press

The Leasing of Sherington Rectory (Chapter 23)

....., next rector Henry Barlow was a dissolute fellow whose ill treatment of the benefice had a more lasting effect. His life in Sherington as a priest was so irregular that two of the leading inhabitants, Edward Ardes and Christopher Hollyman, on behalf of the general community, waited on the bishop in 1575 at his palace at Buckden to lodge a complaint against him. The archdeacon was also repeatedly citing him for neglect in allowing the parsonage house to fall in to ruin...(p178)

.....Collinson sold it to Francis and Nicholas Bellingham, who disposed of it six years later to Dr. John Belley. In his turn Belley sub-let on a yearly basis for £50 per annum to Christopher Hollyman of Sherington, who was then serving in Queen Elizabeth's Guard. Clearly, the rectory must have already been worth more than £78 per annum....(p179)

The Impoverishment of the Manorial Families (Chapter 24)

When Richard (Ardes) first gained possession the open-field farms were on lease to the sitting tenants until 1597. To raise money, he granted a reversionary lease, of these farms, together of 8½ acres of demesne pasture, to his friend Christopher Hollyman, for 21 years from Michaelmas 1598 at a rent of £47 per annum. Such a sum was equal to about 5s 3d per acre for arable land and 10s per acre for meadow and pasture, values in reasonable accord with those current in neighbouring counties at the turn of the century. Christopher paid a fine for entry of £20 or at the rate of 2s 3d per acre, a sum that seems very small in light of Richard's needs, but again it was in keeping with current practice... (p188)

Note 6: *Hollyman died in 1589 - Will (D/A Wf/11) proved 8th October 1589, so it is doubtful if his lease was operative (p188)*

Other notes: A reversionary lease is a lease that does not commence until some future date. Close friend Richard Ardes was a witness to Christopher's Will. Interestingly, Richard Ardes had a certificate of residence in Bedford in 1589 and was therefore liable for taxation in that town (National Archives ref: E115/3/8.)

From the Ardes family tree in Chibnall's book on Sherington it appears Richard Ardes himself died between 1595 and 1597 (p185). Richard was the son of Edward mentioned above.

Milton Keynes Heritage website at <http://www.mkheritage.co.uk/shhs/oldrectory.htm>

The Old Rectory Sherington - site of the Rectory leased by Christopher Hollyman in the 1570s.

Built in 1607 by John Martin, the Old Rectory stands in 3 acres of mature gardens and is an eclectic mix of Jacobean and Victorian architecture. Entering the heavy front door, the visitor steps into a large reception hall lined with early 17th century oak panelling and a glorious panelled ceiling embellished with rosettes and fleur-de-llys. A late 17th century wooden staircase leads up to the first floor. Throughout the house there are carved stone fireplaces.

It is probable that previously a wooden rectory stood on the site but by the time the Rev. John Martin arrived as Rector of Sherington in 1581, the building was uninhabitable, and he was forced to find accommodation elsewhere in the village. Rev. Martin married Maria Copley (described as "a woman of good lyffe and honest conversation") in 1600 and in 1607 he built the new Rectory at his own expense, using a floor plan based on the letter H, at the same time repairing the outbuildings. The new Rectory was built in stone and in a style favoured by the richer yeomen of the time. The land between the footpath from Crofts End to School Lane and The Laurels was originally the entrance carriageway to the Rectory. John Martin lived in the Rectory until his death in 1626. The house was listed in an inventory drawn up by the Lincoln diocese in 1625 as being a building with 5 bays. It was later improved in 1718 by Rev. John Barton and in 1724 was listed in another inventory by the same authority as having 9 bays. (At this time Sherington was in the diocese of Lincoln and not, as we are now, Oxford.)

In 1953 when the Rev. Hugh I. Kiffig Jones was the incumbent, the Church Commissioners sold the Rectory and land to Noel Lister Binns of Bedford, who renamed it Bancroft Manor. Subsequently the new Rectory across the road was built and bungalows were built on some of the land. Readers may be interested to know that the following clause was in the Conveyance between the Church Commissioners and Mr. Binns:

" That neither the property hereby conveyed nor any part thereof nor any existing or future building thereon or on any part thereof shall at any time hereafter be used as or for a tavern inn or public house nor shall any spirituous or fermented liquors at any time be sold in or upon the same property or any part thereof for consumption in or upon the same without prior consent both had and obtained in writing prior to the day upon which such sale is required to be made of the Incumbent of the said Benefice for the time then being."

Jeremy and Madge Hine purchased "Bancroft. Manor" in 1973 and renamed it "The Old Rectory", thereby keeping faith with another clause in the Deeds stating that the property cannot be called The Rectory or Sherington Rectory!

History of the Grammar School at Lathbury

In 1545 Anthony Cave, a wealthy merchant of the Staple from Calais, had acquired certain lands in Lathbury that were formerly in possession of Lavendon Abbey, as well as the rectory and the two Tickford priory manors in Chicheley. His conscience may have been troubling him, or more likely his business experience had impressed upon him upon the need for more general education, for a few years later he decided to build a grammar school in Lathbury. In 1553 he arranged for this to come under the supervision of Christ Church, Oxford and set up a family trust under a 99-year lease for the inappropriate rectory of Chicheley to provide a stipend of £12 a year for the school master. The children of poor parents were to be taught free by the undermaster, but he could receive 3d per quarter for each child whose parents had reasonable means and double this amount if they were worth £20 or more per annum. A unique but decayed list of scholars c1595 was in the possession of a local Lathbury squire early in the nineteenth century who made a copy which is available today. * He was able to transcribe 50 out of a total of 80 names on the list and these represent families of all degrees within a radius of 6 or 7 miles of the school. The farming communities, including the modest smallholder, was well to the fore.

There is no doubt that this had a pronounced cultural effect on the district. The writer has had occasion to examine many score of late sixteenth and early seventeenth deeds for the area and can vouch for the excellent penmanship, as portrayed by signatures and drafts of deeds, of the people concerned. The writing of people in Elizabethan times was usually vile. Anthony's trust deed expressed the hope that his successors at Chicheley would continue to support the school after his lease expired in 1652. In the event this was not possible; Chicheley Hall had been sacked and plundered by the Parliamentary forces and Sir Anthony Chester was a refugee in Holland. The school in due course was closed, and with the permission of Christ Church the materials were used for the repair of the parsonage house (Lathbury) in 1698. The effect on a local farming community was all too plain: in so many cases the neatly written signature had given place to a large and sprawling script – a sure sign of illiteracy (pp193-194)

**Fourteen boys from Sherington attended Cave's Grammar School in Lathbury and were on this list. They included Thomas Hollyman, and Edward and Francis Ardes (nephews of the Richard previously mentioned). The Squire was James Temple Mansel, son of Mansel Dawkins Mansel. Mansel Dawkins Mansel appears in Chibnall's book as the holder of the transcribed list. However, on investigation, the list appears in the collection of his son James Temple Mansel.*

Benefactions to Lathbury

The parsonage of Lathbury was demised in 1553 by Christ Church College to Anthony Bove of Chicheley Esq: for the term of 99 years for divers considerations one of which was that a grammar school should be erected at Lathbury, to be visited by the College every 3rd year. It was also endowed with two exhibitions yearly of £6 each one of which was to be of Christ Church. The school was built near to the spot where the modern parsonage house stands & the following old lines are probably not an improper description of it

"Some cottage schools are built so low,
The Muses there must groveling goe;
There while Apollo's harp doth sound
The Sisters nine may dance around,
And Architects may take from thence,
The pattern of Magnificence.

Fullers Worthies of
Shropshire.
Art. Newport.

The following names are copied from a list of the boys of the school, in very bad preservation, those marked * are still to be found in the neighbourhood: several are entirely obliterated, but all that appear to have been written are here reckoned.

"Discipuli scholae Lathburiensis per Baldwinium Sheppard ludi magistrum admissi (One of that name was rated 2. 13. 9 (or 9) l to the Queens household 1599, for his estate at Letcote - Cole 39.)

<u>Prima Classis</u>	Thomas Peace	Edwarde Ardys
Thomas Kayles	* William Hall	Arthur Barnes
Thomas Withers	* William Johnson	Richard Whetstone
Thomas Allbon	* William Ghibnall	Edward Whetstone
* William Greene	* William Johnson	John Matheue
John Pars (pass?)	Barton	* Thomas Newman
* John Johnson	* William Trueman	Thomas Names
<u>Total 10</u>	<u>Total 21</u>	* John Hyghtley
<u>Secunda Classis</u>	<u>Quarta classis</u>	* William Hyghtley
* Francis Stanton	* Parmonger Jones	Thomas Holliman
Nicholas Troughton	Thomas Kortell	Francis Ardys
<u>Total 10</u>	Edward Milling	* Edward Ghibnalle
<u>Tertia Classis</u>	* William Cripps	* George Robinson
Thomas Allen	* Thomas Curtis	William Gater
Richard Hynde	* John Allen	William Wooll
* John Trueman	William Knowles	* Baldwin Wilford
John Troughton	William Whippam	* William Nicholl

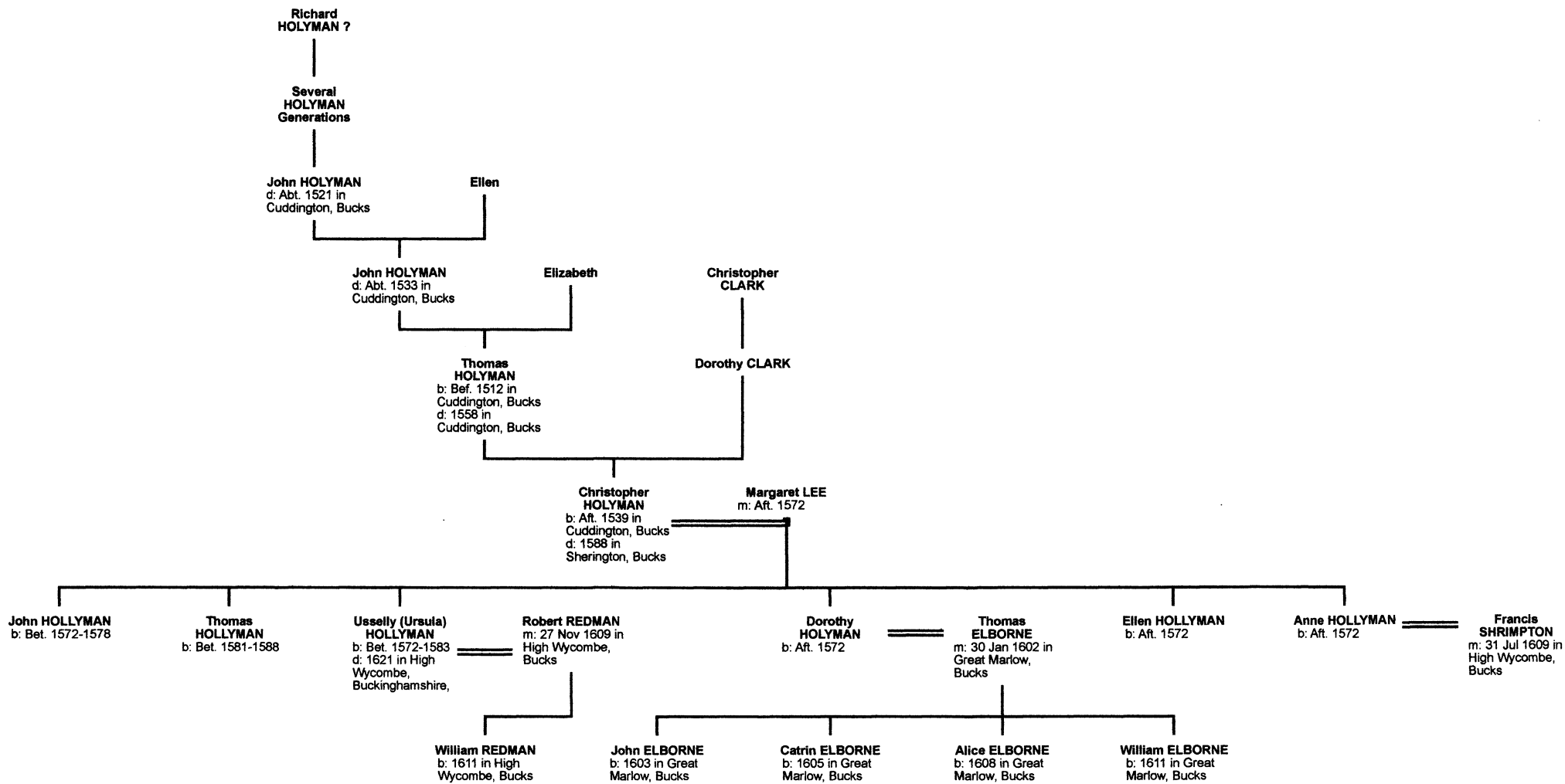
John Orwin (Orwin?)	George Bradford	Total 9 -
John 30.	George Nichole	Total on the list
John Toppo	William Ritchell	80.
* Richard Whitnall	William Barnes	
* Richard Bone	Thomas Barnes.	

In the next lease of the Parsonage, dated June 5th 1652, to Henry Andrus says for 21 years, no Provision is made for the maintenance of this school; so that it went to decay, was pulled down in 1650, & the materials used in repairing the curate's dwelling for William Andrus, the younger, instead of a new charge, for employing the poor on the bye ways to be paid for ever. Margaret Andrus, daughter of Sir Henry, gave £10 to the poor of Latham, in 1650, in payment to the Church. Henry Andrus gave the free to the Church, on lease of farms which were afterwards by the whole congregation.

1652

In the year 1652, the Reverend Henry Andrus, the year 1672, gave the free to the Church, on lease of farms which were afterwards by the whole congregation.

Hourglass Chart for Christopher HOLYMAN



Sunday, 19th May 2019

**SS. Peter and Pauls Church, village of Church Hanborough:
– burial place of Bishop John Holyman**

St. John's College, Oxford states in its Register (1555 – 1660) that Dr. Alexander Belsyre (Belcher) requested, at his death, to be buried next to Bishop Holyman in SS. Peter and Paul's, Church Hanborough.

Bishop Holyman, himself, requested in his Will (1558) that he be buried in the chancel of SS. Peter and Pauls.

A memorial to Dr. Belsyre can be found in the north wall of the chancel of the said church, suggesting Belsyre got his wish and was buried close to the Bishop. Therefore, on visiting the church look for the (black) memorial to Belsyre in the north wall of the chancel of the church (see following information), and very close by should be the burial location of Bishop Holyman. No sources found to date can pinpoint the exact location of the Bishops burial, although it is possible the church itself has some additional information.

St. Nicholas Church, Cuddington and Holyman's Farm (see following information)

SS. Peter and Paul's Church, Dinton

(see following information)

Hartwell House

Hartwell House was originally a Hampden family property, built at the end of the sixteenth or beginning of the seventeenth centuries by Sir Alexander Hampden. On the death of Alexander Hampden in 1618 the house came in to the possession of Sir Thomas Lee. Thomas Lee was the brother of Margaret Hollyman (nee Lee) and husband of Eleanor Hampden. Eleanor was the sister of Alexander Hampden. Thomas himself died in 1627 and the house was passed to his son, another Thomas Lee (also a knight). It was the grandson of this latter Thomas who became the first Baronet of Hartwell in 1661: shortly after the restoration of the monarchy and when Thomas became an M.P. In hierarchical terms, a Baronet is a title between a Baron and a Knight: a Baron being higher.

Holyman, John (1495–1558), bishop of Bristol, was a native of Cuddington, near Haddenham in Buckinghamshire. He was admitted a scholar at Winchester College in 1506, aged eleven, and then went to New College, Oxford, where, in 1512, he became a fellow. He graduated BA in 1514, MA in 1518, and BTh in 1526. He left his college about 1526, and became rector of Colerne, Wiltshire, but for the sake of books and literary society settled in Exeter College, Oxford, where he was charged for the rent of a room in 1525–6 and 1534–5. There he soon acquired a great reputation for learning and sanctity and was university preacher on Easter day in both 1527 and 1530. In 1530 he took the degree of DTh. A letter of December that year from Hugh Farindon, abbot of St Mary's, Reading, in support of Holyman's supplication that a sermon preached by him at Paul's Cross, London, might count in place of a statutory sermon preached in St Mary's, Oxford, was misunderstood by Anthony Wood as suggesting that Holyman had become a monk of that abbey. He opposed the divorce of Henry VIII from Queen Catherine, advocating the validity of their marriage by writing and preaching and being described as 'an enemy to the King's cause' in a letter of Richard Croke to Thomas Cromwell of 26 January 1534 (*LP Henry VIII*, 7, no. 101). He was obliged in consequence to remove to Hanborough, near Woodstock, of which he was rector, living partly there and partly in Exeter College. He became vicar of Wing, Buckinghamshire, on 3 May 1546.

Following Mary's accession Holyman was promoted to the bishopric of Bristol and was consecrated in the chapel of the bishop of London on 18 November 1554. The temporalities were restored ten days later. Little is known of his episcopate, from which no register survives, but Holyman, who was firmly committed to the Catholic cause, appears to have been a satisfactory bishop. He was included with John White and James Brooks in a commission to try Ridley and Latimer for heresy and took part at Oxford in the disputation with Cranmer (1554) and in the trial of Bishop Hooper. He appears to have shown no great zeal for prosecuting heretics, and few burnings took place in his diocese. He is not mentioned by Foxe as present when William Dalby, his chancellor, sent three men to the stake at Bristol for their religious beliefs. Anthony Wood attributes a number of works to him, including 'Tractatus contra doctrinam M. Lutheri' and 'Defensio matrimonii Reginae Catharinae cum Rege Henrico octavo'. These are not known to have survived.

Holyman died on 20 December 1558 and was buried not in his cathedral but in the chancel of Hanborough church. By his will, dated 4 June 1558, and proved on 16 February 1559, he bequeathed £20 to New College, Oxford, and to Winchester College the writings of St Augustine, St Jerome, St Cyprian, and other works of church history, which were afterwards chained in the library.

B. H. Blacker, rev. Kenneth Carleton (*Oxford Dictionary of National Biography*)

BELSYRE (BELCHER), Alexander [1st President 1555–9]: of Yate, Glos.; adm. Scholar of Winchester College 1513, aged 11; probationer Fellow of New College 1519; Fellow of New College, Oxford, 1521–41;

Belsyre

FOUNDATIONERS

BA 22 Mar. 1523; MA 25 Feb. 1527; Keeper of Ancient University Chest 1527, 1528; ord. dcn. 17 Dec. 1530; Sub-Warden of New College 1537 and 1539; V. Colerne, Wilts., 1540; R. Tingewick, Bucks., 1540, deprived by 1559; Canon of Oxford at Oseney 1542–5; original Canon of Christ Church 1546, Treasurer 1552, seemingly deprived 1559; R. Westwell, Oxon., 1554–?9; absolved by Cardinal Reginald Pole 12 Mar. 1557 for holding two incompatible benefices (Tingewick and Westwell) by Abp. Cranmer's authority, and dispensed to continue holding the same; close friend of **John Holyman**, Bp. of Bristol 1554–8; named 1st President of SJC by the Founder in first Foundation Deed, 29 May 1555, confirmed in second Foundation Deed 5 Mar. 1558 (in which he was styled BD); deprived by the Founder, apparently for an offence construed as fraud, 1559; unhappy with religious change under Elizabeth; ordered 1562, as a stubborn RC, to stay within two miles of **Hanborough**, Oxon., where he had been residing in the house of his nephew and pupil, Thomas Neale, R. of **Hanborough** until 1567, pensioner of SJC, q.v. among Miscellaneous Persons; d. 13 July 1567 at **Hanborough**; will proved at Oxford (in diocesan rather than University court) 27 Feb. 1568; bur. in **chancel** of **Hanborough** church beside Bp. **Holyman**.

•SS; B; F; CL; O; BRUO; Wood, *Athenae*; Neale (1907) & (1927–9); Pearce (1915); Mayer (2002), iii, 385; Mayer & Walters (2008); i.s.b./JC.

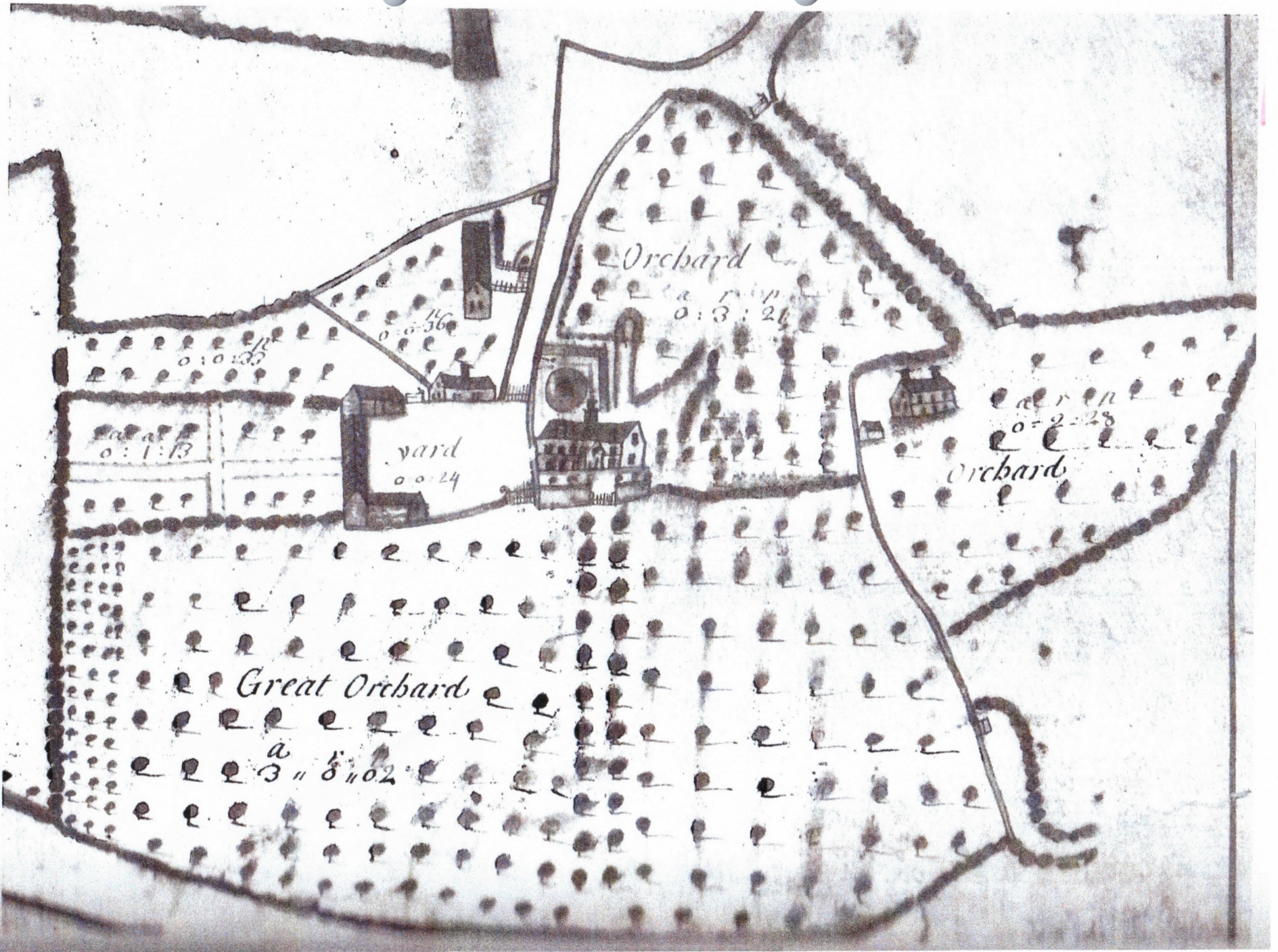


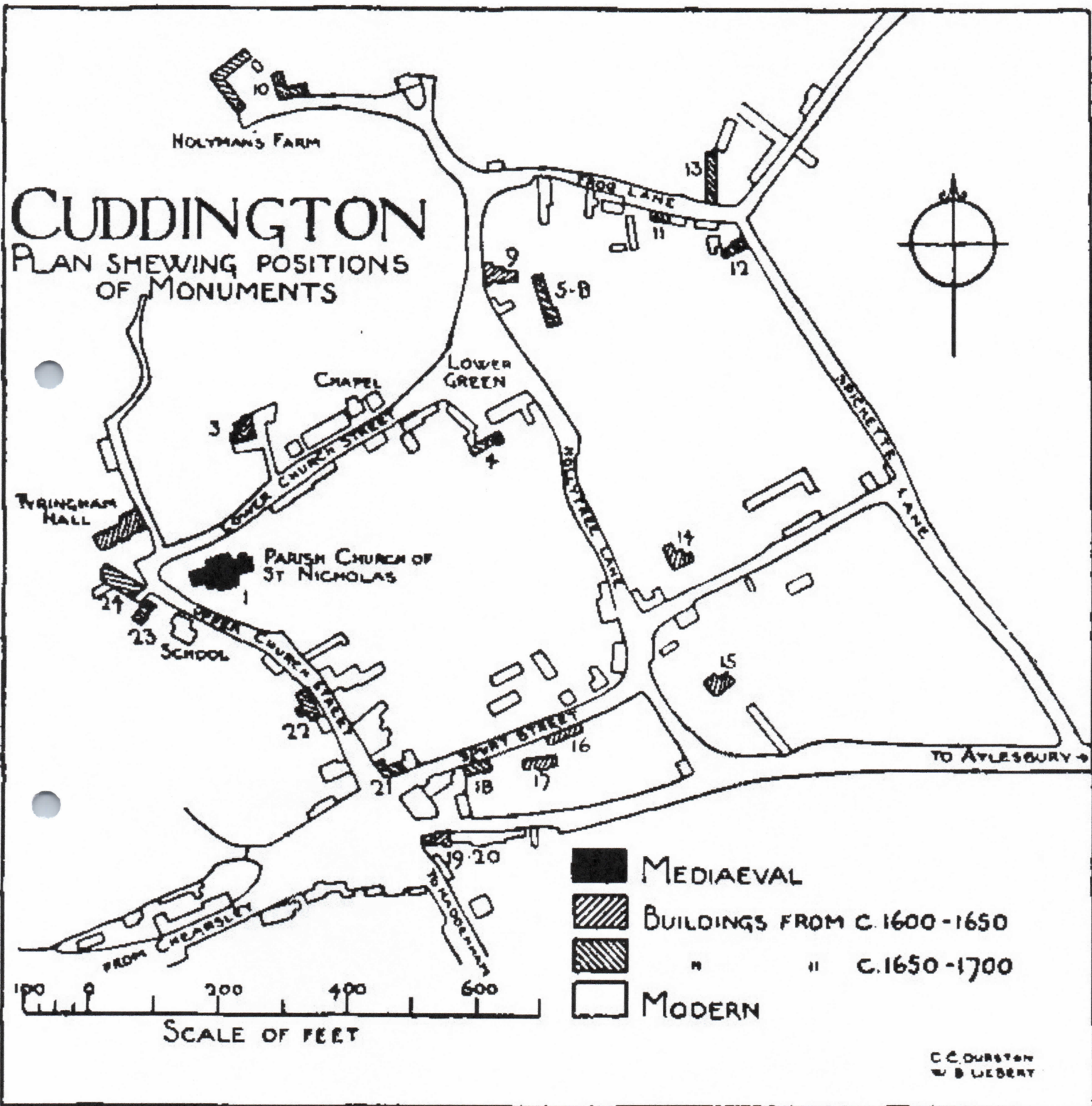
Left: The north wall of the chancel with the lancet windows that so definitively point to early English provenance. Note the brass in the recess to the left of the priest's door. Pevsner suggests this may have been an Easter Sepulchre but they are usually on the north side. **Centre:** The north wall of the chancel. Is one of these recesses Pevsner's easter Sepulchre? Above the monument you can see the head of a lancet window blocked by the building of a vestry on the other side **Right:** On the southern side of the south aisle is this comparative rarity: a still functioning rood screen door. How many empty rood stair doors are there in England? Note the fine decoration on the screen itself.



Left: The brass within the niche of the north chancel wall. This is one of a genre of macabre memorial tablets that became extremely popular. The deceased is shown as a skeleton with both the implied and express message "As I am, so shall ye be". Quite why this reminder from beyond the grave was deemed necessary, I don't know. This one commemorates Dr Alexander Belsyre (d.1567) who, the Church Guide tells us, was the uncle of the rector Thomas Neale who was the incumbent from 1558 to 1567. The Church Guide says that Belsyre was an open "recusant" - a Catholic who refused to attend Church of England services. This was punishable by fines or imprisonment and Belsyre was eventually ordered not to travel more than two miles from Hanborough. Neale, on the other hand, was a closet recusant. Holding such views whilst performing the office of Anglican priest must have been perilous indeed even at a time when Elizabeth's strictures against Roman Catholics were much milder than they would let become after the various plots and attempts on her life. He neatly sidestepped this by appointing a conformist curate! Were some of Neale's parishioners recusants too? Did he hold secret Catholic masses within or outside the church? He wisely resigned in 1567 rather than face close examination of his beliefs but not before inserting this brass memorial to his uncle (who was actually buried in Yate, Gloucestershire) within Hanborough Church. The epitaph says: "What thou art now, the same was Y. And thou shalt likewise shuer dye. Ly(v)e so, that when thou hence welt wend, Thou maist have blys, that hath no end". That's not a bad little verse, is it? It's all a darned good story to boot! **Right:** The chancel screen. Note the defaced lower panels that probably bore forbidden images of saints or apostles.

Figure Four – Map of Hollyman's Farm in Eighteenth century





Some notes on the Manor House, Cuddington and Holyman's Farm.

1533 Will of John HOLYMAN

.....I bequeath to Thomas my sone in this forme folowyng that if god call me owt of this worlde whyll the fyllds be sowyn what grayne accordyngely to myn indentures before lammas Day then Thomas shall enture ymedyately into the ferme and upon all the grayne of the farme, landes and other landes that I occupy be syde my copy holds if then any suche beI will that Thomas have the temys of horses the best carrt and cart geres hole as it goyth yncludyng ther in the lords stock for all that stufte.....

1539 July 20th (ref: D-X580/1) Conveyance: Manor of Haddenham and lands in Haddenham and Cuddington and corn and stock etc. from these lands

Mentions Manor of Haddenham, but not specifically Manor of Cuddington, only associated lands and stock in Cuddington in the hands of Thomas Holyman and his wife Margaret.

...and all those [--] landes and tenements in Hadnam and Codyngton forsaide by [--] dede thereof made unto the saide Edward Northe more? playnly doth and [--] apere upon which manors? lands and tenements [--] the saide pr--and con-- have remaynyng divers? goodes catalls as/als corne and other things called our stok as well in the handes and occupacon of Edmund Astell of Hadnam gentyلمان in the Countie of Bucks as/als in the hands and occupacon of Thomas Holyman and margaret his wife of Codyngton in the said Countie of Bucks.....

1558 Will of Thomas HOLYMAN

mentions Farme (lease and rent), free lands in Cuddington also Syreds house (to son Richard)

Closes of land mentioned in Will:

Yard land called Bartons

Half a yard land called Arches (connected to Richard Arches, late of Cuddington Feet of Fines 1444 ?)

10 acres in every field take out of the farme wry

5 acres in Bridgefield called Boalame

Dormsmead

6 acres in Rodewell field

4 acres in Padwell

11 acres in Sandland (Stant-land)

10 acres in Lynoy field called Flaxon

Field called Woodlands

Thurstons (to son John)

Half a yard land called Holymans (to son John)

Tenement & Lands in Haddenham (to son George)

Land in Hartwell (to son John)

Lands & tenements in Rowsham (to son Francis)

1575 / 6 Richard HOLYMAN senior & Richard HOLYMAN jnr

3 messuages in Cuddington, one lying west of Pigottes Close, one abutting on Vicars Close and one abutting on the road

1590 Richard HOLYMAN junior

Messuage in Cuddington on the west side of the High Street; 2 closes arable land called Stanland and Stonewell (12 acres) lying west of Wanborow Way and east of Haddenham field; 4 acres of meadowland called Horseleys

1667 Robert HOLYMAN and his wife Hester

As above re- 1590 Richard HOLYMAN

1654 Sale of Manor of Cuddington Thomas TYRINGHAM to Henry WILKINSON

(ref: D /X/87)

..Capital Messuage or Scite of the Manor or Lordship of Cuddington in the County of Bucks called the Farme House with the appurtenances situate lying and beinge in Cuddington adjoining to a Lane there called Stockwell Lane on the East side and to a way there called Horsleyes way on the West now in the possession of Francis Tyringham brother of the said Thomas Tyringham his assigne or assignes And also all edifices houses buildings barns stables yards orchards gardens and backsides whatsoever thereunto belonging or there withall used or occupied or enjoyed or accepted as part thereof And also one piece or parcell of pasture ground with the appurtenances whereupon a cottage or tenement called Syreds did formerly stand...

Other lands mentioned:

Farme piece 45 acres

Court Close or Farme Close 12 acres

Shutfurlonge adjoining Farme Close on the North West

Horsleyes meadows 24 acres

1819 Parish Map (Thos. Reid) - Field names similar to those mentioned in Will of 1558

45	Puddle Ground	10a - 0r - 16p
45a	Puddle Mead	2a - 2r - 3p
46	Puddle Meadow	3a - 0r - 26p
47	Puddle Ground	14a - 3r - 12p
113	Flaxland	4a - 3r - 14p
18	Bridge Close	1a - 3r - 19p
19	Bridge Close Road	9a - 3r - 6p
85	Bridge Close	9a - 0r - 11p
67	Horseley meadow	1a - 0r - 27p
68	Horseley meadow	4a - 1r - 11p
69	Horseley meadow	3a - 2r - 33p
70	Horseley meadow	4a - 0r - 7p
71	Horseley meadow	4a - 0r - 7p
72	Horseley meadow	3a - 2r - 39p

1844 Tithe map of Cuddington (ref: PR 59/27/1) - Apportionment

Manor Farm

Plot 61	Farm house and building
Plot 62	An Orchard
Occupier:	John Cooling
Owner:	Thomas Tyringham Barnard

Holyman's Farm

Plot 91	The Orchard
Plot 92	Home Close
Plot 263	Bridge Close
Plot 51	Cottage & farm buildings
Plot 52	An Orchard
Occupier:	Elizabeth Scott
Owner:	The Dean & Chapter of Rochester
Plot 50	Cottage - Occupier: William Birch (a Miller)
Plot 89	Garden - Occupier: William Birch (a Miller)

1862 Sheahan History and Topography of Bucks

James (John) Holyman, the second Bishop of Bristol.....was a native of Cuddington. The house in which the prelate was born stood on the farm now occupied by Mr Joseph Scott. The dry moats, antique box trees, with old walls, and other mark of former taste which still remain, denote that the mansion now destroyed was of some importance.

1888 R. Gibbs Worthies of Bucks p 218

Old men of the last generation remembered the fine and ancient residence of the Bishop's father which was pulled down about the time of the Haddenham enclosure; it stood below Cuddington church, and all that remains to mark the site are some box trees and indentations in the earth, which once formed moats....Some of the Holyman family were patrons of the living of Haddenham with Cuddington, and presented one or more incumbents thereto. John Green was instituted as Vicar of Haddenham in 1582, on the presentation of Richard Holyman. The lineal descendants of the family were the Holymans and the Clarkes, of Ridge Barn Farm, Cuddington....

Also Gibbs stated:

*During Edward's reign, (John) Holyman sojourned at his father's residence in Cuddington**

**Edward VI reigned between 1547 and 1553. Thomas Holyman had the tenure of Holyman's Farm during that time. Thomas was not the Bishop's father: a nephew perhaps so Gibbs resume to be taken with a little caution, and it is likely the Bishop's father was long dead by this date. However, it is not impossible that John Holyman perhaps did reside at Holyman's Farm at some point, as he became the Vicar of Wing in 1546: Wing about fifteen miles in distance from Cuddington.*

Early HOLYMANS in Buckinghamshire - Timeline (excluding known Wills)

1345 Feet of Fines (abstract online at www.medievalgenealogy.org.uk)

A Richard HOLYMAN mentioned in Feet of Fines connected to land in Hughenden (near High Wycombe), Little Missenden or Wykham (Banbury)

1349 Feet of Fines (abstract online at www.medievalgenealogy.org.uk)

As above in 1345, Richard HOLYMAN mentioned connected to same land in Hughenden (near High Wycombe), Little Missenden and Wykham (Banbury)

1376 Feet of Fines (abstract online at www.medievalgenealogy.org.uk)

A Richard HOLYMAN purchases tenancy of a messuage and 17 acres of land in Haddenham.

1379 Abstract at National Archives Discovery website

A case against a Richard Holyman of High Wycombe and Thomas Palmer of Thame appears at the Chancery Court. Holyman and Palmer owe £12 to a Thomas Barentyn.

1386 and 1388 Detail online at www.historyofparliamentonline.org

A Richard HOLYMAN represents Chipping or High Wycombe as MP for the borough. This position infers Richard was a Burgess of the town at that time and probably had the residence of a property in the High Street.

1448/9 BAS Publication-Haddenham and Cuddington: The Early History of Two Buckinghamshire Villages p24

A John HOLLYMAN appears in Cuddington paying twenty pence to pasture two cows and calves in the demesne land of Cuddington.

1491 Hartwell Collection held at Bucks Record Office, Aylesbury

Feoffment by Richard HOLYMAN of Cuddington to John LEE of Moreton in Dinton, John HOLYMAN of Cuddington and Wm HAYLY of H. of a toft between the lord's toft and a toft late of Thos HARE.....with 1 acre in the fields. Given at Southrope

1505 Hartwell Collection held at Bucks Record Office Aylesbury

Feoffment by Richard CULVERHOUSE of Moreton to Richard BARNARD, William BARNARD, John HOLYMAN and John BENNETT of a messuage in Moreton with 26 acres of land and pasture belonging to it all.....

1527 BAS Publication-Haddenham and Cuddington: The Early History of Two Buckinghamshire Villages, p41

John HOLLYMAN took over the 'farm' of Cuddington from the Priory for a lease of thirty years and on his death in 1531 handed this on to his son Thomas who was still farming the manor in 1541/2

1574 BAS Publication - as above p41

A Richard HOLLYMAN was involved with a case with Rochester Prior concerning *bedripe* that was owed to the chief 'farmer' of the manor of Haddenham

St Peter and Paul, Dinton

From a modern source online:

Much of the current building is 13th and 14th century, but there are some appealing Norman elements still left to see. There was a church on this site at least as early as 1140, but the chancel was extended in 1230, a south aisle and arcade added around 1240, and a south porch in the late 15th century. The most interesting feature of Dinton church is the south doorway, a survivor of the 12th-century church. The doorway is a superb example of Romanesque sculpture. It is arranged in three orders, each carved with complex designs including a row of hearts, foliage, beading, a bird and a strange beast.

Above the doorway is a squared-off lintel, which is carved with a likeness of a winged St Michael and a dragon and inscribed with the words '+PREMIA PRO MERITIS SI QIS DESPET HABENDA AVDIAT HIC PREEPTA SIBIQVE SIT RETINENDA+' which loosely translates as *"If one despairs of having rewards for his merits, Let this man hear the advice and let it be retained by him."*

This is probably a reminder to 12th-century churchgoers that remission of worldly sins can only be achieved through the sacraments of the church.

Above the lintel is a wonderful Romanesque tympanum, carved with a magnificent Tree of Life at the centre. A peculiar beast stands on each side of the tree, rearing up to grasp a bit of fruit from the tree branches in its mouth. The quality of the carving is breath taking, even after the passage of so many years.

Within the church is another 12th-century treasure; the font, which may have been recut in the 14th century. This is shaped like a chalice, with a beautifully scalloped bowl with a row of quatrefoils beneath the rim.

Extracted from a nineteenth century source: -

The doorway of the nave of this Church, within the porch, presents a very fine specimen of early Norman architecture. The semi-circular arch has four rows of zig-zag pilasters, which are carved, and have foliated capitals. Within is smaller arch; and the doorway is formed by volute columns, with a narrow spiral band entwined round them, having circular bases and richly embossed capitals; one of them having a bird with expanded wings as a principal ornament, conjectured by some to be the Christian dove, as mystic allusion; and others a falcon, as connected with the office held by the great family of Molins, ancient lords of the hamlet of Morton, and patrons of the church....

...On the south side, opening in to the nave is a spacious porch embattled, therein two stone sediles;* and infixed in the east wall two square stones, having marks of sepulchral brasses, removed from the floor of the church, there evidently being two in each, with labels and escutcheons of arms; probably designed for the Lees or Greenways,...

*A sedile was a group of stone seats for clergy in the south chancel wall of a church, usually three in number and often canopied and decorated.



Some LEE Monuments inside the church: -

In the south side is an old brass plate inscribed:

Pray for the Soule of John Lee of Morton Gentleman. The whiche John lythe buried in the parysch church of Seynt Olyffe in silver street i the Cite of London, Died the vj day of marche the yere of our lord AD m. vº. and vj on whose Soule ihu have mercy. Amen

In the middle of the nave are effigies, in brass, of a male and female; the latter broken, the former with short hair, in a close doublet with a belt, from which is suspended a string of beads; his hand elevated in prayer; shoes pointed. Below:

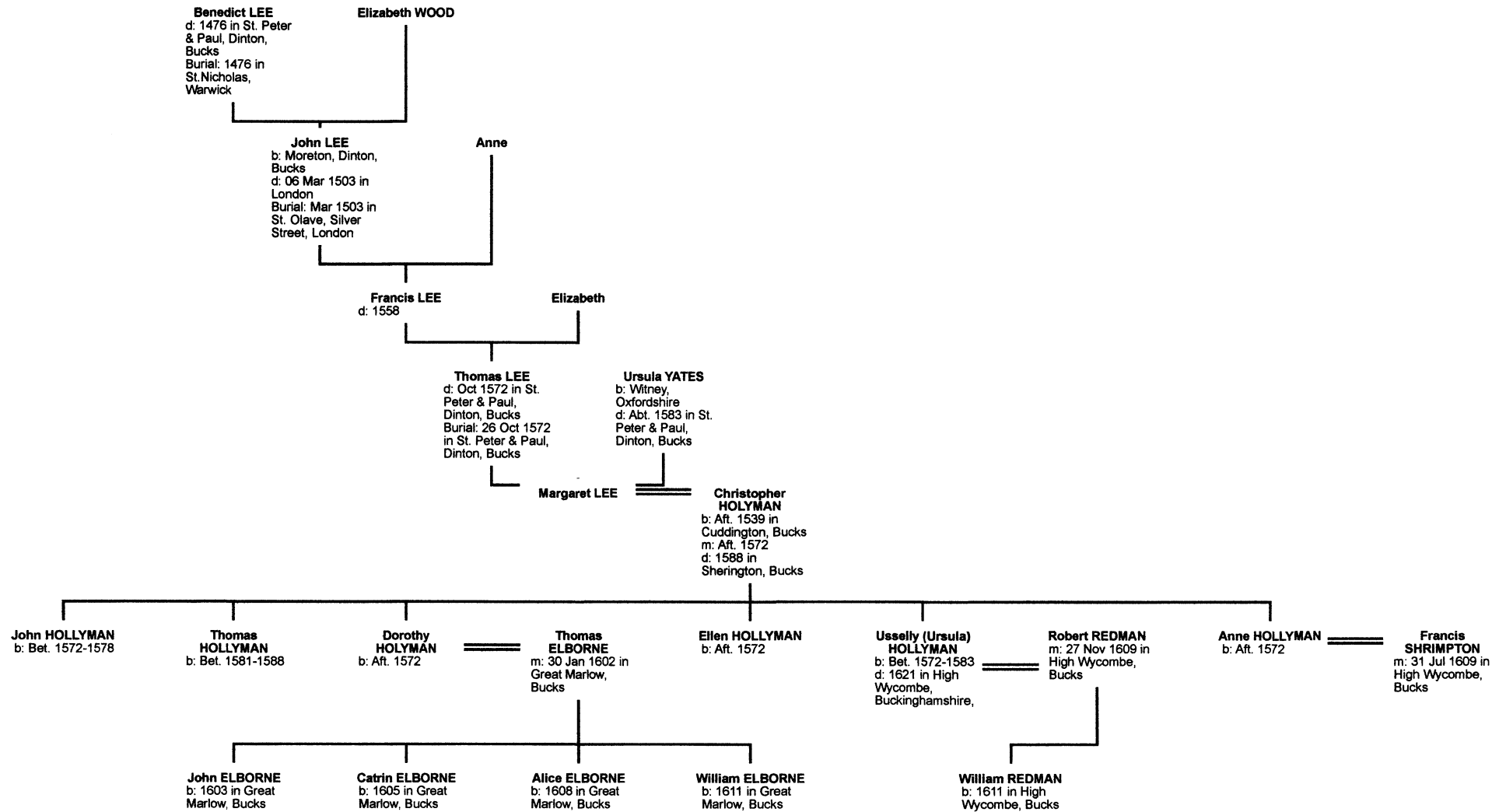
*Pray for the soule of Willm Lee of Morton in ye pische of Dinton and Alice his wife ye which Willm decesid the ix day of October the yere of our lord God AD mcccclxxxvi And for the love of God and of our lady say A pater and an Ave **

**(A pater and an Ave - an Our Father and a Hail Mary)*

On a brass plate within the rails inserted in a slab:

Here lyeth the bodie of ye Ladie Dame Elinor the wife of Sir Thomas Lee of Morton Knt. Who had issue between them 24 children. She departed this life the 6th day of April 1633. Her children lost a mother at her death, The church a member, and ye poore a friend

Hourglass Chart for Margaret LEE



Will of Ursula SAUNDERS formerly LEE nee YATES

In the name of god amen I Ursule Saunders of Morton in the parish of Dinton make this my last will and testament in manner and fourme following: ffirst I bequeath my soule into the hands, mercifull hands of allmightie god, And my bodye to be buried in the church of Dinton. Item I give to my pooore Neighbours of Dinton saventene shillings. Item I give to my pooore Neighbours of Stone Tenne shillings. Item I give to my mother a starre Royall beinge ffuytene shillings, and fyve poundes. Item I give to my godchild my son Lees childe twentie poundes. Item I give to my godchild my daughter Doncombes childe twentie poundes. Item I gyve to my godchilde my daughter Pinns childe twentie poundes, whereof my sonne Pynne doth owe me Tenne poundes. Item I give to my godchilde my daughter Smythes childe twentie pounds which my sonne Smith oweth me. Item I give to my daughter Saunders son my godchild twentie pounds. I give to my godchilde my daughter Holymans childe twentie poundes. Item I give to my sonne John Hicks one hundredth poundes to be distributed amonge his children Item I give to my sonne John Hicks my best coverlet, sixe of my best silver spoones and my silver Sault Item I give to Sibill Saunders daughter to my daughter Saunders ffytie poundes Item I gyve to my Cossen Terys? Wife fyve poundes that her father oweth me. Item I give to my godchild my daughter Petties childe Tenne poundes. Item I give to my daughter Pinne my best gowne my best potte garnished with silver and a paire of my fynest sheetes. Item I give to my daughter Smyth my second best gowne and my best petticoat. Item I give to my daughter Saunders my thirde best gown being newe made and my newe peticote. Item I give to my daughter Saunders my best gestinge bedd furnished as it standeth and sixe silver spoons. Item I give to my daughter Saunders, my daughter Smith, my daughter Holyman all my bedding lynne pewter and brasse not bequeathed. Item I give to my daughter Pettie Tenne poundes to be

payde at the discretion of my exequetors. Item I give to John Warden halfe a quarter of wheate and half a quarter of maulte. Item I give to William Crooche? fyve shillings Item I give to Ursula Robbins six shillings eight pence. Item I give and bequeath to my sonne Thomas Lee all my Leases, all implememts of howse and other things which weare his

grandfathers and grandmothers. Item I make and ordaine my exequetors to this my last will and testament my son Thomas Saunders of Dynton and my sonne Xpofer Holyman This will and testament was made on the eleaventhe daye of September in the five and Twentieth yeare of the raigne of our soveraigne Ladye Elizabeth by the grace of god of Englande France and Irelande Queene, defender of the faithe etc.

(This is a PCC Will written in 1583, ref: PROB 11/66/173–held at the National Archives, Kew. A copy can also be found on www.ancestry.com)

Notes

1)....I give to my godchilde my daughter Holymans childe twentie poundes...

This child was Ursula HOLYMAN, daughter of Christopher HOLYMAN, probably his eldest daughter. Ursula's bequest from her maternal grandmother was also mentioned in the Will of Christopher HOLYMAN (d1588) and the Will of Dame Eleanor LEE (1632)

2) Daughter DUNCOMBE was most likely Joane, who married Thomas DUNCOMBE.

Through this marriage the LEES (including Margaret LEE wife of Christopher HOLYMAN) were related to Katherine DUNCOMBE the mother of John WOODLIFF or WOODLEIF born 1584 at Peterley Manor, Prestwood, Bucks. John WOODLIFF held the first Thanksgiving Service in Virginia in 1619.

3) John WOODLIFF was the son of Drewe WOODLIFF and Katherine DUNCOMBE. John was baptised in the church of St. Peter and Paul, Dinton on 27th December 1584

4) Drewe and his widowed mother Anne (nee DRURY) were involved in a court case with one Ingram FRIZER over some fraudulent transactions in 1596. FRIZER was a bit of a dubious character having already been implicated in the murder of playwright Christopher MARLOWE, three years earlier. Nothing was ever proved conclusively though regarding FRIZER and MARLOWE.

5) A Starre Royalle, (also known as a Ryal or Rose Noble) was a coin worth fifteen shillings in the Elizabethan era.

Will of Dame Eleanor LEE (ref: DAWf: 29/306 held at the Centre for Bucks Studies, Aylesbury)

In the name of god Amen the Two and Twentieth daye of October in the yere of our lord god one thousand six hundred thirte and two I Dame Elianor Lee of Morton in the county of Bucks widow, late wife of Sir Thomas Lee knighte deceased, being in Reasonable healthe & in sound and pfect Remembrance thankes be given to god therefore doe make and ordayne this my laste will & Testamente in manner ffollowing, ffirste I commend my soule into the hands of Almighty god my maker and to Jesus Christe his onely sonne my saviour & Redeemer by whose deathe and passion I truste to be saved [.....] my bodye to be buried at the Discretion of my executor, And as concerning my wordlye goodes I Dispose thereof as follows

Imprimis I give and bequeath unto my oldeste sonne Thomas Lee esquire, All my plate whatsoever being sylver or gold And to My daughter Lee his wife all my Damaske works, Item I give and bequeath unto my sonne Francis Lee One hundred Pounds of lawful money of England to be paid unto him in manner ffollowinge, that is to saye ffortye pounds within one yere nexte after my decease, and threescore pounds within two yeres nexte after my Decease, Item I give and bequeath [.....] my Sixe daughters now lyveinge, vizt my daughter Jackman, my daughter Styles my daughter Beale, my daughter Duncom my daughter Pawley and my daughter Orpwood to eche of them Twenty pounds a peece of lawfull money of England to be paid unto them vizt, Tenn pounds a peece within one yere nexte after my decease, and Tenn pounds a peece within two yeres nexte after my decease, Item I give and bequeath unto my grandchild Elizabeth Garrett ffyve pounds of lawfull money of England Item I give and bequeath unto my grandchild Jane Jackman ffyve pounds of lawfull money of England, Item I give and bequeath unto my grandchild Elianor Duncom Twentye pounds of lawfull money of England to be paid to her when shee shall have accomplished hir full age of Twentye yeres, and if shee fortune to die before hir said adge, then I give the said Twentye pounds to hir nexte Syster that shall then lyveinge to be paid at hir adge of Twentye yeres, Item I give and bequeath unto my grandchild Elianor Orpwood Twentye pounds of lawfull money of England to be paid unto hir when shee shall hathe accomplysed hir adge of Twentye yeres, and if shee fortune to dye before, then the said Twentye pounds

to be paid to hr nexte Syster that shalbe then lyveinge, at hir adge of Twentye yeres Item
I give and bequeath unto my
Two grandchildren Elizabeth Lee and Michael Lee two of the children of my sonne
Francis Lee to eche of them Tenn
pounds a peece to be paid unto them when they shall have accomplyshed their several
adges of Twentye yeres Item I
give and bequeath to my said sonne Francis Lee my Bed in the parlour And all the
furniture belonging to the said
Bed excepte the Bedsted, which the said Bedsted is my said sonne Thomas Lee's Item I
give and bequeath unto Agnes
Morris One heifer, which my executor will Item I give and bequeath unto William
Hollyman son of Ursula
Hollyman Three pounds of lawfull money of England, Item I give and bequeath to the
poore people of
the villadges hereafter named Sixe pounds of lawfull money of England to be
Dystrybuted as followeth that is to saye Fortye shillings to Dinton Fortye shillings to
Byshopstone and Fortye shillings
to March, Item all the Reste of my goods, cattells and chattells whatsoever
unbequeathed I give
and bequeath to Michael Lee my sonne whom I make and ordayne to be the sole
executor to this my
laste Will and Testament to pay my Debts and legacyes soe farre as my said goods will
arise unto and noe
further and to Dyscharge my funeral expenses, In Wyttness whereof I the said Dame
Elianor Lee to
this my laste Will and Testament hath putt my hand and seale Dated the daye and yere
first above written
Made publyshed sealed and
Delivered in the presence of
John Bockett his mark **B** signed *Elenor Lee*
Thomas Collins his mark **T C**
& John Po-rtrace signed **J P**

Notes:

1) Dame Eleanor Lee died on 6th April 1633 and was buried in the parish church of St. Peter and Paul, Dinton. The memorial to her in the church states she was the mother of 24 children. In some 17th century scripts a 1 written can sometimes be mistaken for a 2. Did this happen? The names of fourteen children of Eleanor can be located using the information in the above Will and the Dinton parish register. Whether there were ten more children it is not known for certain.

2) Eleanor was a Hampden by birth. Hartwell House came to the Lee family through Eleanor's marriage to Thomas Lee. Eleanor's brother Alexander had no surviving children and, in his Will of 1617, passed Hartwell House on his death to Eleanor and thus to the Lee family. Hartwell House had been built by Alexander probably in the late sixteenth or early seventeenth century.

3) Ursula Hollyman, named in the above Will, was the daughter of Christopher Holyman: probably the eldest daughter as in her father's Will of 1588 it is mentioned Ursula has an inheritance from her maternal grandmother Ursula Lee (formerly Yates and later Saunders). Young Ursula (daughter of Christopher) was named after her maternal grandmother. She married in 1609 in All Saints Church, High Wycombe to Robert Redman: the Redmans another landed family in Bucks. Ursula and Robert had a son William born in 1611. Ursula died in 1621. Her burial is recorded in the parish register of All Saints, High Wycombe. When Dame Eleanor wrote her Will in 1632 the legacy to William Hollyman was actually to William Redman, son of Ursula Redman (nee Hollyman). Dame Eleanor would have been quite elderly at the time and just remembered Ursula as Ursula Hollyman.

4) Marsh village is a hamlet in the parish of Great and Little Kimble. In the middle ages Marsh Manor was purchased by the Hampden family.