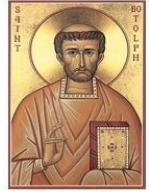




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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President: Revd Timothy L'Estrange, Vicar of St.Gabriel's Church, North Acton.

Issue Number: 50

1st June 2017

Highlights this month

- St Botolph's church, Tuttington, Norfolk.
- Welcome to new members Andra and David Papworth from Tuttington.
- Correspondence from David Gallimore.

Editorial

A little late on parade with this month's *Botolphian* but I should just about make it before midnight BST I think. It comes to you from Kalamata in Greece where I have just spent a delightful week introducing my 10 year old grandson Hayden to sailing.

Tuttington, Norfolk.

Approach: From Norwich take the A140 towards Cromer and just before crossing the River Bure you will see the sign directing you to take the next right turn to Tuttington. It is a simple matter of following this down into the village and parking snugly alongside the church of SS Peter and Paul.

Location: The Street, Tuttington, Norfolk NR11 6XE. 59.7963, 1.3012. TG2265527187.

Key: The church is normally left open during daylight hours.

Vicar: Revd Keith Dally, The Rectory, Aylsham Road, Felmingham NR28 0LD. Tel: 01692 406045.

Services: *The United Benefice of Kings Beck comprises St Botolph, Banningham; St Giles, Colby; St Andrew, Felmingham; All Saints, Skeyton; St Margaret, Suffield; and SS Peter & Paul, Tuttington. SUNDAY SERVICE is held at 10 a.m. by rota in one of these churches. (Check on www.achurchnearyou.com/banningham-st-botolph/ for the latest rota).*

Grade II*.



Once again, we are in the north of Norfolk. An email from John Sennett at Swyncombe this month brought to my (renewed) attention the St Botolph's chapel at Ruxley in Kent and suggested (somewhat tongue in cheek I think) that this would be a much easier and closer site for me to research rather than in far-off East Anglian places.

Tunstede, Scornston in	Tunstede	St. James	Edw. III.	Henry duke of
Tuttington	South Erpingham	St. Botolph	Bef. 1214	to the priory
Tydney or Tilney Kenwick	Freebr. Marshland	St. Thomas the Martyr	King John	vicarage.
Tydney, All Saints	Freebr. Marshland	St. Laurence	.	At Meton-he.
				Sir Thomas de I
				solved 1547.
				Chantry for two

The truth is that the foundations of the Norfolk churches are so inter-related that it is, I believe, essential to consider them together and so (as the question-master might say) I have started so I will finish. It has been quite a long haul however and it will not be long before we can indeed have a close look at Ruxley which John will be pleased to hear has already had some preparation.



To reiterate: in this small area of northeast East Anglia there are six churches dedicated to Saint Botolph. Five of the churches are close together and a sixth (of which there are records but no physical evidence today) is further to the west. All the churches, with the exceptions of Trunch and Bale, lie within 3 miles of the Roman road.

And now we come to:

The Mystery of Meton-he

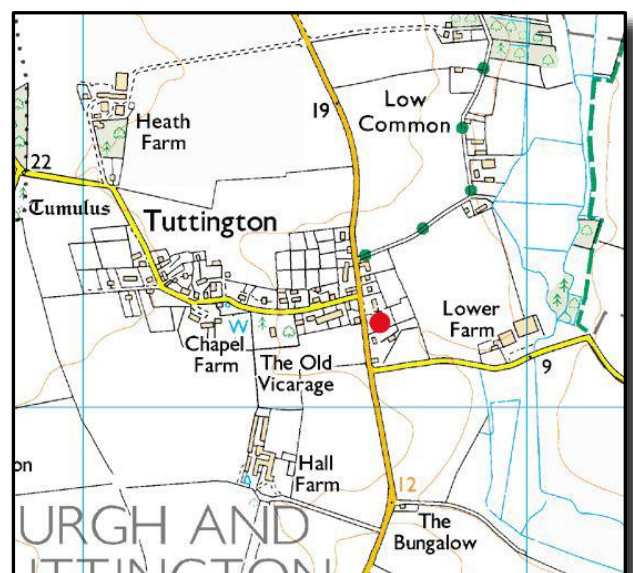
ST. BOTOLPH
Bale (Parochial Chapel).
Banningham. "All Saints 1489."
Barford.
"Burgh St. Botolph 1474."
Grimston.
Hevingham (With St Mary. St. Botolph only 1479, 1384, 1495.)
Limpenhoe.
Morley St. Botolph.
Norwich St. Botolph.
Shingham.
Shotesham.
Stow Bedon.
Tottenham.
Trunch.
Tuttington (Parochial Chapel).
Westwick.

The snippet (above) is the St Botolph Section of the Revd Charles Linnell's *Norfolk Church Dedications* (York: St Anthony's Hall Press, 1962) ISBN 090070120X. It shows clearly that in Tuttington there was once a Parochial Chapel dedicated to St Botolph; the italics indicate that its last known status was 'in ruins.' (Other notes in inverted commas refer to medieval wills with their dates).

Another publication – this time by Richard Taylor: *Index Monasticus* (London: Richard & Arthur

Taylor, 1821) – otherwise entitled *The Abbeys and Other Monasteries, Alien Priories, Friaries, Colleges, Collegiate Churches and Hospitals with their dependencies formerly established in the Diocese of Norwich and the ancient Kingdom of East Anglia* tells us, as seen at the bottom of the previous page, that the chapel was founded before 1214 and was located in Tuttington at Meton-he.

Sadly this last name means nothing to the local historians Sid Kettle and Andra Papworth. Mr Kettle has written an excellent booklet entitled "*A (Roman?) village called Tuttington*" which teases out the history of the village – albeit, as he freely admits, in a speculative way. He comes to the conclusion that St Botolph's chapel must have been near the present church (which is dedicated to Saints Peter and Paul). He records that "from 1285, presumably until the church either collapsed or was demolished (Sid thinks the latter), the village had an annual fair and a vigil on St Botolph's Day. In 1845 it was said that 'no vestiges of (St Botolph's) are now extant.'"

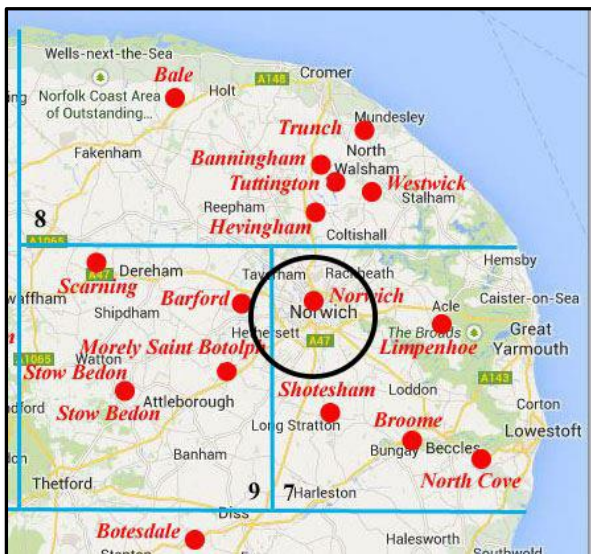


Mr Kettle's theory is that St Botolph's chapel was built on lower ground than today's church and, because of this, it continually flooded and became unusable. 1.5 miles north of Tuttington lies the village of Banningham (featured in the November 2016 issue of *The Botolphian*). Both villages were the responsibility of the de Warenne family and when, at about the same time, Banningham asked for a new church and Tuttington's church became unstable, the de Warennes took the pragmatic solution of demolishing the St Botolph's chapel and whisking the building materials up the road to Banningham and using them to build the St Botolph's Church there. (This tallies with my conclusion that Banningham was a proprietary church founded by local landowners in C14).

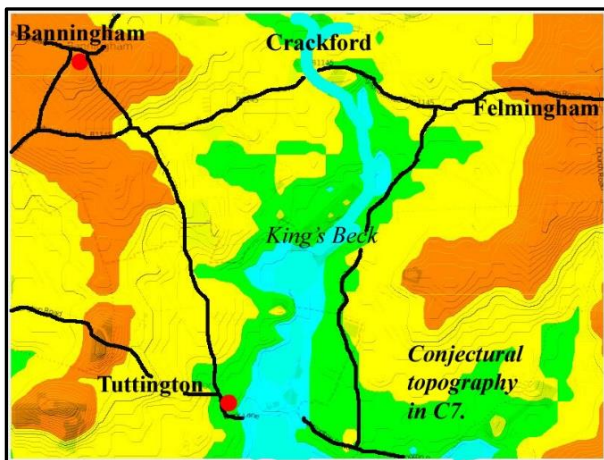
Mr Kettle further speculates that, after a few years, the Tuttington residents would have become disenchanted about the 1.5 mile walk and petitioned for a new church. He thinks that this was eventually sanctioned by the de Warennes with the proviso that the land first be built up well above the water table and that the tower be round in construction so that it would be less liable to collapse if the questionable foundations gave way.

In support of the strength of round towers Mr Kettle quotes the case of the church at Eccles which, when undermined by coastal erosion, cleverly slid down to the beach in its intact state.

If Mr Kettle is right, Tuttington's church of Saints Peter and Paul is built on or close to the same site as the original St Botolph's chapel. There do, to me, seem to be other possibilities however and I will discuss these at the end of this feature. In the meantime the Tuttington church is interesting for several reasons so we will press on regarding it at the very least as a St Botolph's church by proxy.



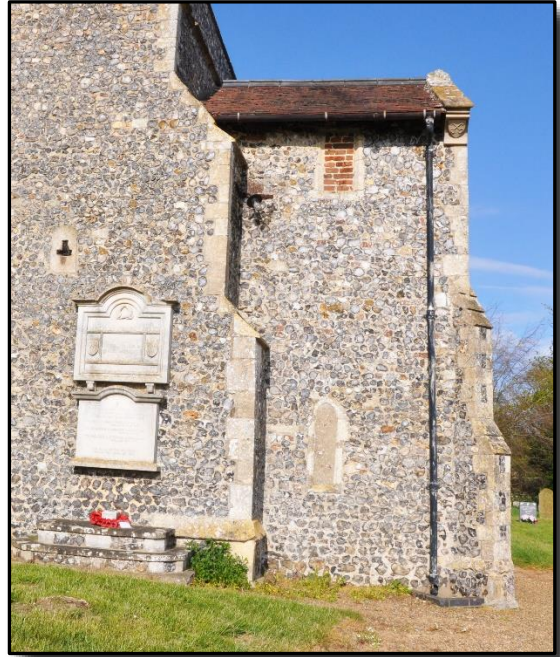
There are 124 round-tower churches in Norfolk and several theories as to why this construction was favoured. I believe that Mr Kettle's argument is a valid one and that, as a general principal square towers would be built on secure foundations and round towers would be built where there were suspicions of instability.



The keep of Rochester Castle is a good illustration of this where both the south tower and the wall bastion have been converted from square to round section in order to render them more resistant to attack by undermining.



The tower dates from C12 (with a later brick parapet) and the rest of the building dates mainly from C15.



We have seen examples of parvises previously – this is the name given where there is an extra room above the south porch.



The newer brick parapet and the weather vane.



In this instance, once we step into the south porch we can see that the floor of the parvise has been removed and that far above there is a doorway which was originally accessed from a nave stairway.



The simple doorway shows no signs of any Mass Dials on its exterior jambs which suggests that the doorway and the porch might be contemporaneous.



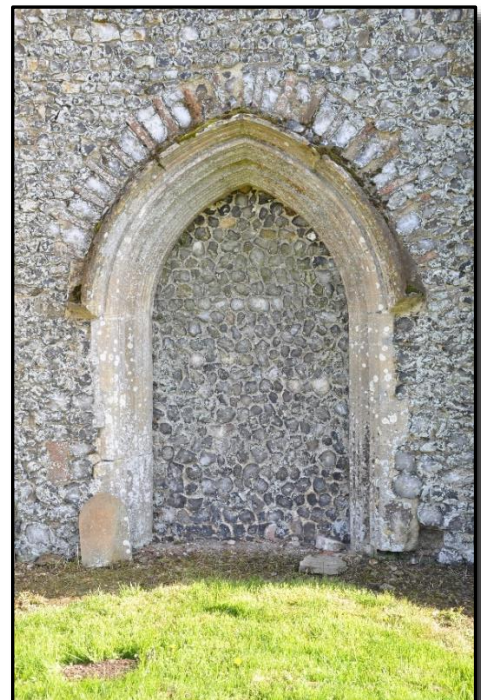
The three south aisle windows have much-renewed perpendicular tracery . . .



. . . whereas it is suggested that the north aisle windows have been altered less. In both cases the centre window shows signs of earlier Decorated motifs.



Just through the south doorway lies the entrance door to the stairs to the parvise. Access to the belltower is afforded by a separate doorway in the centre of the west wall of the nave.



The north door has been blocked off. Voussoirs surmount the arch.



The east wall and window are unremarkable.



The octagonal font dates from C16 and bears shields in cusped panels. The font cover consists of scrolls radiating from central post and is dated 1638.

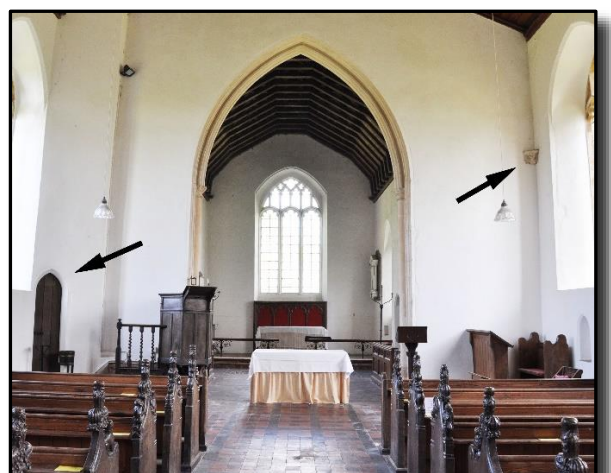
The picture above shows the north wall. Behind the font, the banner masks the position of the blocked north doorway.

It always gives me pleasure to see a church font in its classical position, greeting visitors as they enter through the south doorway. In mediaeval times, it was considered that the north wall of the church belonged to the Devil and that the Devil resided in an unbaptised child's soul. At baptism the Devil would be driven out of the child so the North Door had to be left open in order to allow the Devil to leave.

How things change. We all now know that children are sweet little things – with no trace of the Devil in them.



I think that few would dispute the suggestion that this is a plain church leaning more towards functionality than adornment. It has its own charm however and some very special features which we shall identify shortly.



Arrowed to the right is a carved corbel-head which might have supported a rood beam. The arrow to the left shows the door to the rood stairs.



The pulpit with its hour-glass stand dates from 1635.



Looking from chancel to nave: C19 roofs and boarded ceilings over nave and chancel.



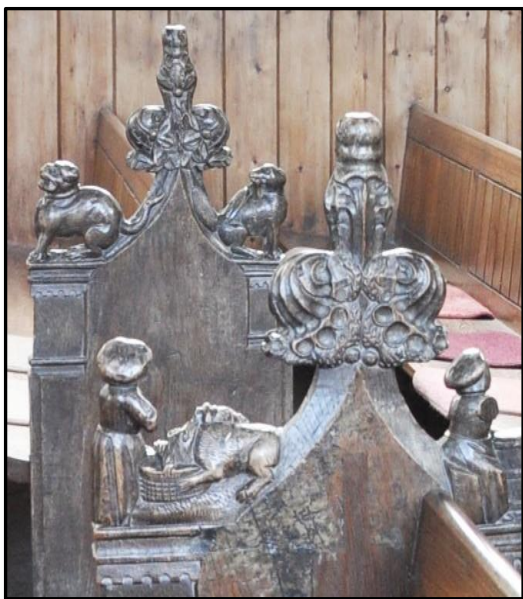
The south-east corner of the chancel showing the priests' door, piscina (with extra side-access) and sedilia.



The corner between the south wall of the nave and the chancel showing a collection of furniture, the parish chest and another alcove . . .



... which, as I show in this extra picture, is not an aumbry but another piscina with its own sacrarium (i.e. drain pipe which leads directly into the ground). The rationale here is that during the washing of the vessels used at Mass, any remaining consecrated wine will securely re-enter the earth through the base of the outside wall of the church thus preventing the possibility of its theft and use for nefarious purposes. Usually, where there is a piscina at the east end of a nave, it is fairly clear evidence that, at this point there had once been a chapel in the nave with its altar in this position.



There is a very fine selection of C15 carved bench ends. They have been retro-fitted to later benches.



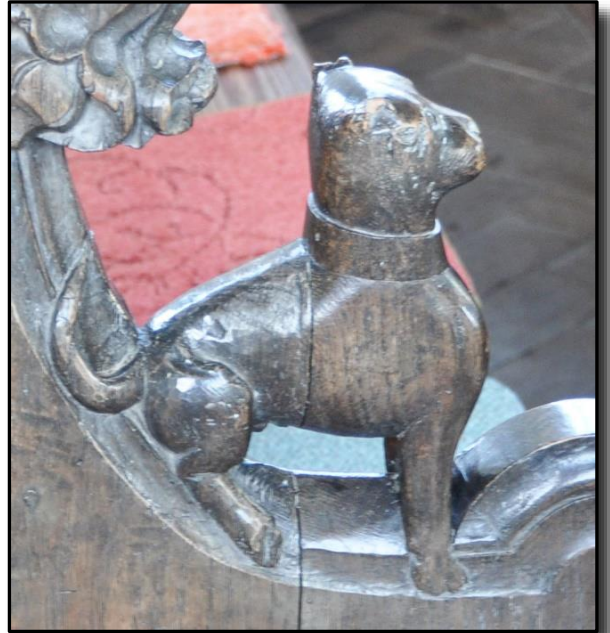
Mr Kettle reminds us that an African elephant arrived at the Tower of London in 1255 where it attracted large crowds. He wonders if its distant memory might have been the inspiration for this carving.



They are fascinating carvings and in many cases I have little idea of what they represent but I offer a few suggestions.



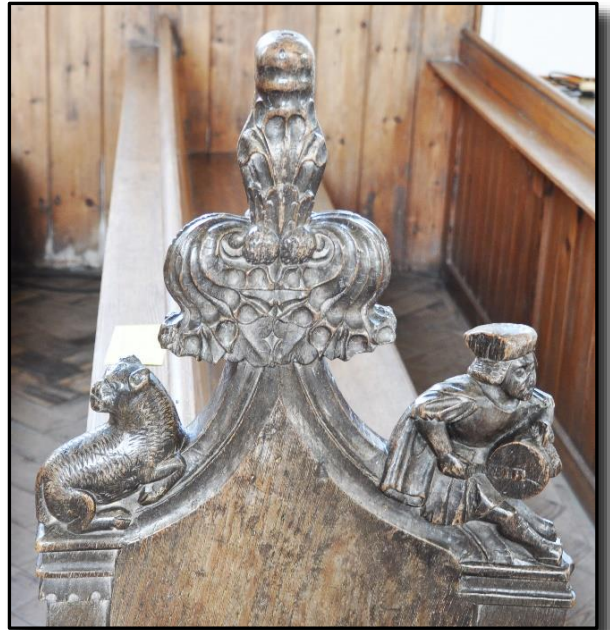
An old man stalking a dragon?



. . . and a lone dog – (again on just one side of another pew).



A lone lion (on one side of the pew only) . . .



A ram and a drummer boy?



A griffin astride a hooded man . . . and a nobleman?



I found no details concerning the organ's provenance or manufacture.

Thanks

My grateful thanks to Sid Kettle – partly for all the work he has done on the church's history – and partly for sharing his findings and speculations so freely with me. Sid has not been well recently and I wish him a speedy recovery. Thanks also to Andra Papworth at Tuttington Hall who did her best to discover the answer to the mystery of Meton-he.

Further discussion

There was undoubtedly a St Botolph's chapel at Tuttington but where was it? There seem to be three possibilities:

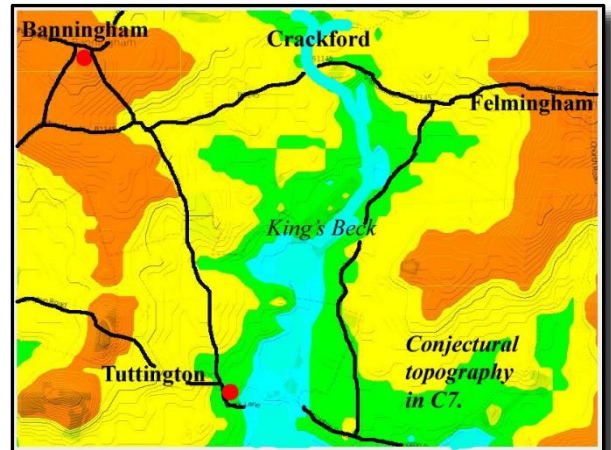
1. Was it indeed on or close to the site of SS Peter & Paul's round tower church as Mr Kettle

suggests?

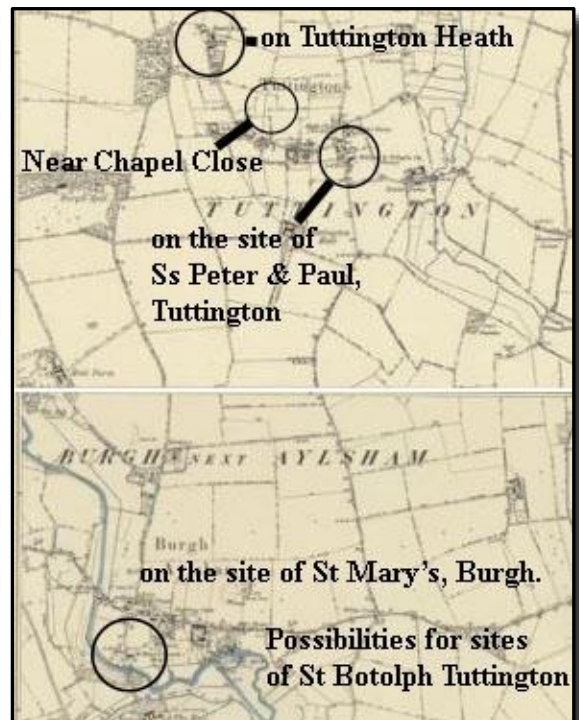
2. Or was Meton-he a separate clearly-defined site?

3. Or was it at the site of another nearby church? We also need to know: Who built it? Why did they build it? When did they build it?

Reverting to our relief maps we can see that SS Peter and Paul's church is very much closer to the water than most of the churches we have seen – (there is no suggestion that the chapel for which we search was built in C7). Instinct however tells me that we should look further inland.

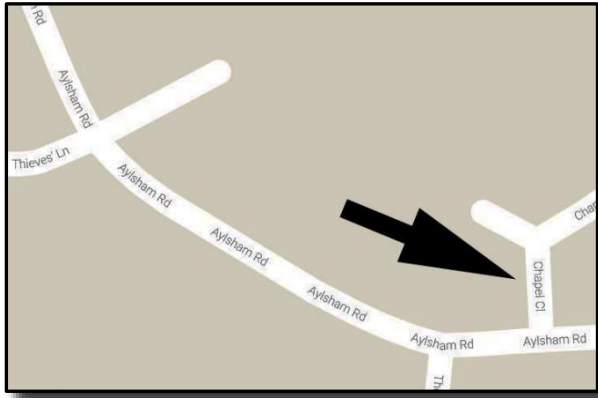


There is a possible alternative candidate further to the south at Burgh next Aylsham. The names of Burgh and Tuttington have been linked for many years and St Mary's, Burgh is reputed to have stood near a Roman fort on the route from faraway Caister. There is evidence of some Saxon stonework in the church.

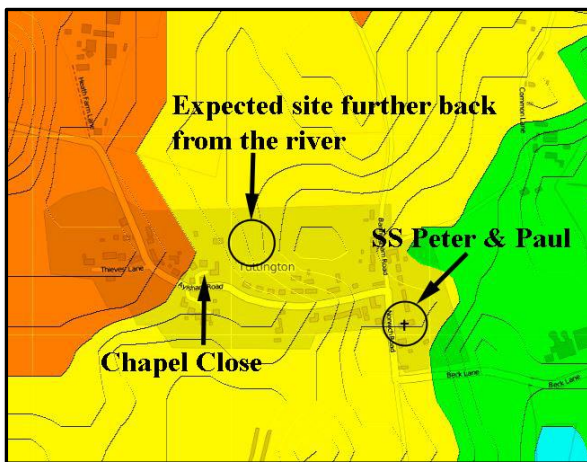


As I think the above map shows, this seems too far

from the village centre to be labelled as a 'Tuttington St Botolph's' so I do not think this can be the site. Nor I think would Tuttington Heath apply – I pursued this in the hope that 'Merton-he' might stand for Merton Heath and we would find a name-change but no luck was forthcoming in that direction.



In the middle of Tuttington village there are some new houses built on a 'Chapel Close.' Could this be a revived marker? Too much to hope for I am sure – more likely to be something obscure like the builder's name being a 'Mr. Chapel' ... but long shots do sometimes hit their targets. Chapel Close *does* lie close to the area where one might expect the old St Botolph's Chapel to have been however.



So we are back to the fact that we know it was there but we do not know exactly where. I include my ramblings in the hope that they might prove a starting point for later researchers.

We must move on however because there is an important fact which concerns this church and links it to several other lost St Botolph churches in the area.

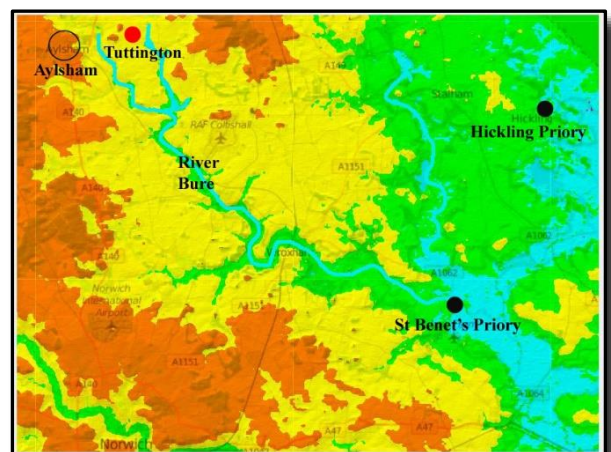
I mentioned the 1821 Index Monasticus earlier and if we delve through this we come to a section entitled: *A List of the Chantries and Free Chapels*

in Norfolk. Here we find listed Free Chapels dedicated to St Botolph in the Norfolk villages of **Bale, Broome, Scarning, Tuttington and Upwell.** Interestingly, it is these five chapels which, in this area, have proved the most frustratingly difficult to locate. Richard Taylor's notes tell us:

Bale: Mentioned 1421 and 1510
Broome: A chapel in ruins in 1558
Scarning: Chapel mentioned in 1514
Tuttington: Date of foundation before 1214.
Upwell: Chapel.

He tells us that these chapels were 'free' in the sense that they were '*detached from the Monasteries, Parochial Churches or Chapels, and Vicarages,*' and it seems that all of them were subject to Edward VI's dissolution between 1547 and 1553.

Royal Free Chapels of this type became very prevalent in C13 when they enjoyed special status in being completely free of ecclesiastical jurisdiction. In her 1988 M.Phil. thesis (University of Birmingham), Anne Jenkins, tells us that such chapels had always been free, were of ancient royal foundation and pre-dated the ordination of bishops within England. I have been unable, so far, to find any suggestion that these five were *royal* chapels, although reverting to Mr Kettle's theory about the link with the village of Banningham, Domesday tells us that the Banningham Lordship in 1086 was the *Abbey of St Benet at Holme*; the Lord of both Crackford and Tuttington was *Willam de Warenne*; and the Felmingham Tenant-in-Chief was *Roger Bigod*.



The families of the Warennes and the Bigods had vied for dominance in eastern England since the Norman Conquest. The title of Earl of Norfolk was created in 1070 and it was the Bigod family which held it in C12 and C13. Roger Bigod died

in 1306 without heirs and his estates were assigned to Thomas Brotherton, the fifth son of King Edward I. It seems therefore that these chapels were founded and fostered for the benefit of their tenants by powerful landowners who were closely linked to royalty. Such a provenance however seem to have predisposed them to an early demise at the hands of Edward VI. Their dedication to St Botolph must surely have arisen as a result of the landowners links with Hanseatic League trading.

Classification:

I would classify the St Botolph's Free Chapel at Tuttington as B(iii) – that is to say founded after the Norman Conquest

Readers' letters and emails.

There has been quite a lot of correspondence again this month but mainly along the lines of encouraging chit-chat and I have replied to all emails individually.

My friend **David Gallimore** came up with the suggestion that I should be looking for a good producer who can turn St Botolph's into a short television series – but this is somewhat beyond my capabilities I fear.

Please do not hesitate to write to me or send an email to botolph@virginmedia.com if you have any alternative views to those expressed in *The Botolphian*. It is good to engender some controversy from time to time!

Regular Endnotes

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If you wish to UNsubscribe then send the message
NO THANKS.

You will frequently see the 'twin' towns of *Boston* mentioned in these newsletters, - one in Lincolnshire and the other in Massachusetts USA. The relevance to the Society is that the name 'Boston' is said to be a contraction of '*Botolph's Town*.'

Classification of Botolph Church sites:-

A: C7 church sites relevant to Botolph's life.
B: 'Travellers' churches.
 Bearing in mind that the Danish invasions started in c.800 and continued for 200 years, it seems logical to sub-divide Type B (and perhaps type C) churches into those which appear to have been founded:-
 (i) before 800
 (ii) between 800 and 1066 and
 (iii) after the Norman Conquest.
C: Neither of the above.

Typical Characteristics of Early St Botolph Churches.

1. All are in the eastern half of England
2. Most have Saxon foundations.
3. Many lie with 3 miles of a Roman road or well-used waterway.
4. Most are situated close to the bottom of an escarpment but well clear of water levels.
5. Many are strategically placed in areas which represent the beginnings, middles and ends of long journeys.

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Folkestone, Kent. 1st May 2013.