



Extracts from the Chapter minutes from 1701 onwards
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ADVANCE OF THE ENGLISH FLEET UPON THE DAMME (see page 15)

DID YOU KNOW?

In May 1213 the British Fleet of some 500 ships (cogs and galleys), under a certain William Longespée, stumbled on a French invasion fleet of 1,700 (exaggerated) ships and a large amount of stores. Some 100 ships, stores and harbour were destroyed and 300 ships captured. Once again we were saved from becoming part of France. The victory is called after Damme which was the Flemish port for Bruges. The scene (left) is courtesy of the British Library.

THE EYE OF THE NEEDLE*

July 1880: Deputy Chapter Clerk having reported that a large number of cottages mostly occupied by very poor persons had been erected in Bugmore Garden [on the other side of Exeter Street] within the Liberty of the Close. It was resolved that in the event of the death of any such persons the Chapter should defray the extra cost of their burial in the Salisbury Cemetery instead of in the cloisters.

* This was the name of a side gate onto the Street Called Straight in Damascus, too narrow for pack animals.

ALCHEMY

Emily, after having spoken to the conservator, queried my description of how the iron gall ink worked. This prompted a little research. As you know the basic ingredients are oak galls, iron and gum. This recipe dates back to Roman times and is still in use. In the thirteenth century the scribes would make their own ink and often vary the recipe slightly - even using wine or beer instead of water for soaking. The oak galls provided gallo-tannic acid which when fermented (or by hydrolysis) released glucose and gallic acid. Combined with the iron sulphate and the gum binder it yielded an ink. Interestingly, during the 20th century, the US, Germany and India laid down standards for these inks. The diagram below is courtesy of Heritage Science (Springer Open).

When the scribe made up the ink he would probably use it straight away so that the ink penetrated the parchment's collagen fibres like a dye. If the ink was left to oxidise before using it might only lie on the surface of the document and thus not last as long.



To make excellent ink

Raine water 3 gallons, of white wine vinegar a quart, gaules two pounds, gum arabeck one pound, pomegranate pills one quarter of a pound, all these bruised but not beat too small, copporus two ounces, this will be ready the sooner, if it stand near by the fire, or in the sun.

Incidentally the ink can cause the parchment to bend with the inked side becoming concave, subsequent flattening can produce cracking. The corrosive effect of the ink (sulphuric acid is a by-product) can also affect the parchment which will degrade over time. Ink colour can range from blue-black when new to rusty brown with age due to oxidation. During this process the water soluble iron gallate becomes insoluble.

The galls would usually be harvested before the grub has left as at this stage there are more polyphenols (tannins) and therefore more chance of bonding with the iron. Macerating, cooking or fermenting will concentrate the tannins. Ferrous sulphate was traditionally used as a mordant in the dyeing industry so it looks as if the inspiration for the ink may have come, at least in part, from that source. Gum Arabic from the Acacia tree also has a long pedigree, this time as a binder for inks and paints. It increases the viscosity and colour of the ink and improves its ability to flow from the pen. It also helps keep the pigment in suspension and bind it to the writing surface. Below is a demonstration of the ink darkening, immediately, after 8 seconds, 40 seconds and 3 minutes, *courtesy of Lord Skunk, Germany.*



Iron gall ink has had a great following throughout history and not just with scribes - Leonardo da Vinci, J.S. Bach, Rembrandt and Van Gogh all used this medium and traces have even been found on the Dead Sea Scrolls. The Sachsenspiegel of 1385 (above) is the basis of Holy Roman and then German law. It is in a way their form of Magna Carta - and ironically there are four survivors.

The sheepskins were prepared after flaying by being soaked in water and then in de-hairing liquor, which include lime, for some days. The skin was then placed on a stretching frame and scraped with a semi-lunar knife to remove the last of the hair and adjust the thickness. The stretching would align the collagen fibres to be more parallel to the surface. At this point pumice powder was rubbed in to smooth the surface and aid ink penetration. A finishing treatment using calcium compounds could also be applied to remove grease and so prevent the ink from running. Other treatments would smooth the surface; these could involve lime, starch, flour, egg white and milk.

PREBENDS

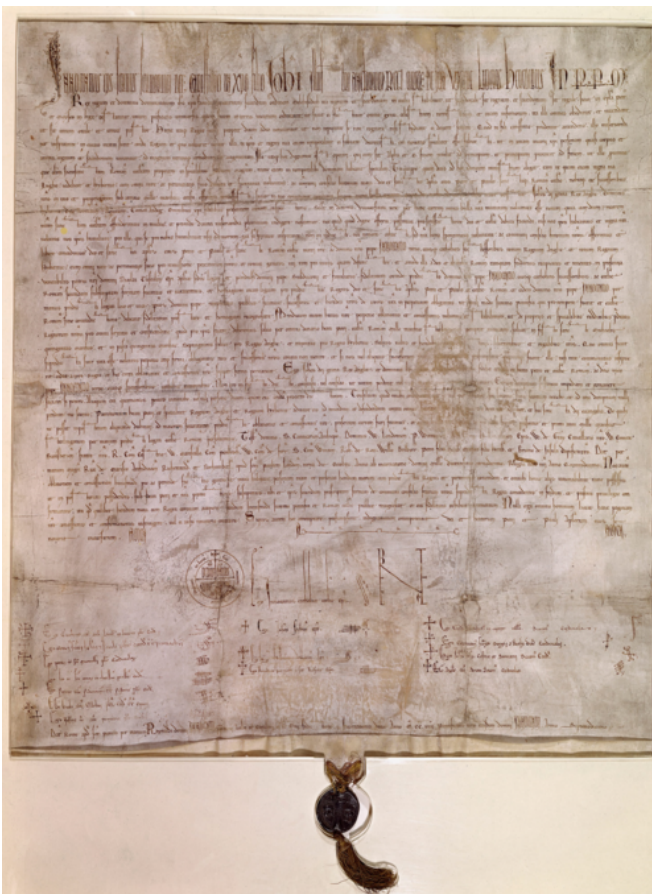
It is thought that around 28 of the 52 prebends were transferred from Old Sarum. Henry I, possibly due to the influence of Bishop Roger, gave Salisbury 12 1/2 churches (a church could have 2 patrons) in the diocese and a further 10 from outside. There were also a number donated by individuals. The Abbot of Sherborne being made a Canon, along with his house in the Close (now the museum) was not popular. However the dispute was eventually settled with Salisbury receiving land at Wimborne and the churches of Lyme and Halstock in Dorset. Some of these were lost during the civil war between Maud and Stephen but were returned to Salisbury under Henry II.

The old Salisbury prebends were not in the same league as places like York with prebends valued between 100 and 250 marks. The Mark was introduced by the Danes and under the Normans it was worth 160 pence or 2/3 of a pound sterling. It was never a currency in England but used as a Unit of Account in order to compare values. Our Ogbourne was worth 100 marks whilst Charminster and Teignton were valued at 80 marks each. Some were valued as low as 5 marks but the Dean, Precentor and Treasurer all held 60 mark prebends and for some reason the poor Chancellor's was worth only 20 marks.

THE INTERDICTION

Interdict: literally to prohibit or forbid in this case all sacraments except later, the viaticum for the dying. The interdict was an important and frequent event in medieval society. It was an ecclesiastical sanction which had the effect of closing churches and suspending religious services. Often imposed on an entire community because its leaders had violated the rights and laws of the Church, popes exploited it as a political weapon in their conflicts with secular rulers

during the thirteenth century. Left: papal bull *courtesy of the British Library.*



In 1208 Pope Innocent III (Lotario di Segni) instructed the English Bishops to stop priests from holding religious services (not lifted until 1214), and excommunicated King John between 1209 and 1213. This was even more serious as it meant helping the King would imperil your immortal soul. Innocent styled himself Vicar of Christ instead of the previous Vicar of St. Peter and saw his authority as without limit.

The primary cause was the monks of Canterbury electing Cardinal Stephen Langton Archbishop of Canterbury (with the Pope's prompting) which infuriated John who prevented Langton from returning to England. He also sent knights to oust the monks from Canterbury. To John the Archbishop of Canterbury should be England's representative to the Holy See, not vice versa.

The innocent of course suffered but that was partly the idea as it would encourage them to be hostile to their masters. John treated this as war and plundered much of the Church's revenue and even permitted violence against its members. Carrying out the pope's instructions was not easy as the wording was vague despite Innocent III's acute legal mind and the public became disaffected with the Church. The Pope mitigated some of the worst effects of the Interdict in 1209 and 1212, but this just created more confusion.

One story that is fascinating tells that John gave instructions to his officials that they were to lock-up the mistresses, housekeepers and lady-loves of priests and clerks and hold them to ransom. As these ladies were a matter for condemnation in some quarters, not everyone was against this approach. Incidentally, Salisbury's Bishop and Dean were both abroad during the Interdict as was Elias of Dereham. By the end of 1211 only one Bishop remained in England - Winchester.

Seeing that neither the interdict nor the excommunication were working, and as a by-product heresy and crime were increasing, the Pope deposed King John and encouraged King Phillip of France to invade. Without support at home or abroad John capitulated in 1213, going so far as to surrender his entire kingdom to the Pope and rule as a vassal of the Holy See (Papal bull above). This was one of the reasons why many Barons rose in revolt. In 1216 both John and Innocent died.

There are very few records of life during the Interdict and none giving the effect on the laity but it would be reasonable to assume that it was fairly dire, with not even the sound of church bells to regulate time. We know from previous interdicts that people were buried in ditches without extreme unction and babies were baptised at home by their parents. However there is no record of discontent.

THE OTHER CLOCK

Chapter minutes 1882: Officers of 1st Wilts. Regiment offered £180 towards a memorial. A clock would be suitable but £20 more was required for the Chimes.

Letter from J.H. Forsythe, Major 1st Wilts. Regiment: I have today ordered from Messers Joyce of Whitchurch, a clock for the tower of your Cathedral, on behalf of the Colonel and officers of the 1st Wilts. Regiment. The clock is to go eight days, show time on the dial and strike the hours and Cambridge chime quarters. The quarter bells we cannot afford, so they must stand over for a time. The cost to be £198 - We propose further to place a suitable brass (with your permission) in the body of the Cathedral briefly stating that we gave the clock in memory of our comrades who died in India and Aden '68, '82. Dean to write to Mr. Joyce (Clockmakers in Whitchurch. Founded 1690 and claimed to be the world's oldest.) suggesting that the dial of the clock should be placed in the North Transept - I wonder where?

ELIAS

A story of the founding of Salisbury is to be published in October 2019 by Spire Books. The author is Sue Allenby, who is a Thursday afternoon guide. The story is being given to Salisbury in celebration of the 800th anniversary. Within the historical framework, she writes the story as a novel. In the light of her researches, she explores the unlikely working relationship and personal friendship that developed between the respected, learned Bishop Richard, and the rebel priest, Elias of Dereham. Her findings also lead her to the lovely city being built around the excited. imagined characters who populate it at various points in the story.