



*Extracts from the Chapter minutes from 1701 onwards
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THE WEST COUNTRY CONNECTION

While holidaying in Cornwall I came across two reminders of Salisbury.

The first was Trerice near Newquay (below) a bijou National Trust property which was



originally in the ownership of the Arundell family. The gallery has two portraits of ladies from the Wardour Castle branch.

As we are keen students of Parish Church architecture and history, we broke the journey home with a stop at Ottery St. Mary near Honiton. The church is simply stunning (being modelled on Exeter Cathedral) and I believe architectural historians make a bee-line for it from all over the world. There was originally a college of monks attached and like Salisbury there were Canons to officiate. The Church and College were set up by Bishop Grandisson of Exeter in 1337. Two corbels in the





Lady Chapel depict Grandisson and his wife - non other than Katherine, Countess of Salisbury (page 1).

The decoration is superb and everything is in excellent condition. This is due to the Governors who took over from the Canons after the Reformation. I met the Honorary Archivist who explained that the Governors still exist and have the dubious responsibility of paying for the upkeep of the fabric. Luckily a wealthy parishioner died and left her house to the Governors.

The lovely Chancel ceiling is shown above. Note the shield with three red lozenges; this is the coat of arms of the Montague/Montacute family - see J&T No.23. The church is very much linked to the Coleridge family and there is a ledger stone in memory of the parents of the poet Samuel Taylor Coleridge (Xanadu). The church has many claims to fame, not least that it was updated in Victorian times by William Butterfield the Gothic Revival architect, associated with the Oxford Movement.

Finally, St. Marys has the largest number of consecration crosses in Britain. A full set would have been 24 and they still have 21 - beating Salisbury by 1!!!!!!

THE LAST WORD

My piece on the cloisters resulted in a spate of e-mails and elicited this detailed reply from Steve Dunn:

What we are looking at right from the start is a liturgical style that was very different to the monastic experience. There was only one reason why Osmund needed a scriptorium, and that was to provide his new cathedral with the books that he didn't have because the cathedral was an entirely new build foundation with no existing library from which to draw the stock that was needed and expected at a cathedral. It's also worth noting that the Old Sarum cloisters weren't constructed until after Osmund's death. The exact location of the

Scriptorium at Old Sarum is unknown. However I am no expert on these matters so I asked someone who is. Stephanie Lacey is a PhD candidate at the University of Ottawa and is being supervised by Prof Erik Kwakkel, who is one of the foremost authorities on medieval manuscript production and to that extent I trust her commentary.

'The simple answer is that, by and large, it appears that scriptoria weren't anywhere. We have very little evidence that they existed in the sense of a specific space designated for production of manuscripts. Cistercians copied in their individual cells, in solitude, Benedictines seemed to do it wherever. We have a few cases of maps showing scriptoria which do not correspond to the actual floor-plans of the monasteries. It's a puzzle, and a bit of a mess complicated by older scholarship which endorsed the "designated space for copying" notion. Nowadays, when scholars talk about scriptoria they tend to use the term to designate the output of a book-producing monastery, i.e. the term is deployed analogously to 'Chancery'.

In short, I have no idea where scribes copied at Old Sarum or Salisbury, and anyone who claims they know is misguided or not being honest—the scholars specialising on the topic don't know either. (Not a terribly satisfying answer, I know, but it appears to be our current state of knowledge).'

(Right, portrait of Jean Miélot by Jean Le Tavernier d.1462 courtesy of Bibliothèque Nationale). To that extent it is entirely unknown if there were carels



in the cloisters there, although I'd suspect not as that would be a step backwards to the monastic practices that Osmund was distancing himself from in terms of the liturgy, and therefore associated 'baggage' and unnecessary. You might find the attached article from the Journal of the British Archaeological Association of interest as it deals specifically with the cloisters at Old Sarum and acknowledges that Osmund had books written, although it stops short of saying precisely where this took place. The article explains that:

'In other words, from the Conquest until 1300, six of the secular cathedral chapters could find no pressing reason to build a cloister. [Salisbury was one of the three who did have them] By contrast, the cloister was seen as a prerequisite at any monastic great church, including the monastic cathedrals,...

Therefore, we must we work on the basis that a secular cathedral had no need of a cloister per se, and probably the ones at the current cathedral are most likely to be a conceptual copy of their forerunners at Old Sarum, and that they really come into their own as processional space for the revised liturgy. This would mitigate against their use as a site for routine book copying work.

Finally, Old Sarum, which we know was a cold spot, might not be the best place physically for carels in the cloister. Neither do I think that they moved with the sun. If you look at Gloucester's carels they exist only on the south walk and were reportedly used for study, not as a scriptorium. In fact the cloister range is, unusually, to the north of the cathedral, as they were at Old Sarum. Not the best side weather-wise. As an aside, I have looked at several contemporary manuscript drawings of supposed scriptorium and none of them appear be located in cloisters. To that end, and bearing in mind Gloucester's experience, were they ever actually the location for regular book copying and manuscript production. I also note that Westminster Abbey's cloisters, built about 1246 lacks carels. Knowing what we do about the chapter house there being the model for our own, it rather suggests that carels were not an automatic feature of cloisters.

I think that you've raised an interesting question regarding the production of books in medieval secular cathedrals, one that it seems is very difficult to give a qualitative answer. My view remains that the cloisters both at Old Sarum and the current cathedral, were solely for a secular liturgical use and had no wider function save perhaps a tranquil place for the clergy to study and exercise. I don't see that there was a physical asset to transfer, any scribes might well have written where they were billeted in the Close.

As Emily confirms there is no evidence of any book or manuscript production at the new site or indeed any mention of scriptorium-like activities I have to agree with Steve but can't resist this quotation c1165: *Clastrum sine armario quasi castrum sine armamentario. Ipsum armarium nostrum est armamentarium.* A cloister without a library is like a castle without an armoury. For the library is our armoury.

END PIECE

In June 1889 a letter from John Sarum - Bishop Wordsworth is minuted:

In reference to the school which I have proposed to the Chapter and to the School Board to build in the eastern half of the garden immediately to the north of the Palace gardens, recently in the occupation of Mr H Coates. I beg to state that I approached the Estates Committee of the Ecclesiastical Commission on Thursday last on the subject and understood that they would recommend a sale to me of half an acre of this ground provided that I secured to the Chapter an annual rent charge the amount of which was not determined but will be I think fixed at £12. I now beg to offer that sum to the Chapter and should be glad of a formal reply to this offer.

The following resolution was unanimously agreed to:-

That this Chapter are willing with the consent of the Ecclesiastical Commission to sell to the Lord Bishop of Salisbury half an acre of ground being the eastern part of the gardens in the Bishop's Walk at such a sum as will produce an annual rent charge of £12, with the condition that an adequate wall be built on the north and west sides thereof to fence such portion off from the remaining land belong to the Dean & Chapter. the Chapter while willing to give a proper entrance to the school on the eastern side, reserve to themselves all rights over the existing Close wall. Right, Bishop Wordsworth School 1910, Courtesy of Wiltshire History Centre, Chippenham.

