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Gentiles" to it. Then we have the word *shear* in vers. 11, 16, which, as we have seen in the January number, p. 204, is admitted to be "an Isaianic word." It only occurs elsewhere in the "first Isaiah." And so a good deal of special pleading is required to prove that it is here used "in a non-Isaianic sense." See for it "Cambridge Bible for Schools," p. 95. The reasoning will hardly be found convincing, save by those who have made up their minds beforehand. Lastly, we are told that "the variation of the figure from ver. 1 rather tells against the Isaianic authorship of this passage." Is there any "variation of the figure"? There is an *addition* to it, certainly. The "shoot" which has "grown" and "come forth" afterwards becomes a "banner." But even if there were a "variation of the figure," is that a thing unheard of among poets and orators, of whom Isaiah is certainly not the least? Are they bound to repeat their similes until everybody is tired of them? We may further compare ver. 9 with chaps. ii. 4 and lx. 18.

NOTE.—In the last article, on p. 240, line 14, "iv." should be "ix." In the last line but one, *for* "the coming" *read* "the coming One." And in note 4, last line but two, omit the word "here."

ART. IV.—THE ARCHBISHOPS OF CANTERBURY AND THEIR CONNECTIONS WITH SUSSEX.—I.

DESPITE the distance of Sussex from the centre of their province, the Archbishops of Canterbury, from the very foundation of their see, were lords of many manors therein, and owners of the bodies as well as shepherds of the souls of many men abiding in them. Beginning with the days of the earliest Christianized Saxon Kings and kinglets, the acquisitions of the Archbishops continued to increase, till at the cataclysm of the Reformation their possessions in Sussex extended across the county from Pagham in the south-west to Wadhurst and Lamberhurst in the north-east, part of the latter—the Manor of Scoteney—indeed, extending into the neighbouring county of Kent. Between these two extremes so many manors lay under their lordship that it was said a Primate of all England could travel across the county of Sussex through his own territory, from the sea on the south-west to his homeland of Kent on the north-east, without passing over the land of any other lord. Be this as it may, the arrangement of these lands in Sussex was such as to go far to justify the saying, since they lay along a line stretching in the aforesaid direction, and not scattered here and there, up and down the county. It is possible that this particular

local distribution of archiepiscopal property arose from the line of travel usually taken by the Primates when journeying from Kent to the first of their outlying possessions in Sussex. For the earliest acquisition of land by the See of Canterbury was in the extreme south-west—namely, the Manor of Pagham, with its submanors of Slindon, Shripney, Charlton, Bognor, Bersted, Crimsham, and North South Mundham. All these had been conferred on Wilfrid, the Apostle of Sussex, Bishop of Chichester and Archbishop of York, by the Wessex monarch Ceadwalla in 680. Under the terms of this grant for life Wilfrid had power to bequeath these manors to whom he willed.¹ The deed embodying this grant was drawn up by Theodore, then Archbishop of Canterbury, and upon his see all this territory ultimately devolved, notwithstanding the frequent and prolonged differences which existed between these rival prelates of the North and South. For, as William of Malmesbury says, “Illi duo oculi Britanniae controversias inter se egerint.” But Theodore on his death-bed, desirous of dying at peace with all men, became reconciled to Wilfrid; and the latter, when his turn came to bid farewell to things temporal, “remembering the benefits and honours which he had obtained at Canterbury, gave the vill called Pagham, with all its appendages, which the King had given him, to the church of Canterbury, to be held for ever.” This account by so early and reliable an historian as Eadmer satisfactorily explains the acquisition of this territory by the Southern see, albeit a surprising number of writers describe it as resulting from Wilfrid’s succession to the chair of St. Augustine, a position which, in fact, he never held.

The Manor of Pagham, comprising the large extent of lands and vills already named, derived its title from the little village of Pagham, situated on Selsey Bill, the most southerly portion of Sussex. Its harbour was formed by an irruption of the sea in the fourteenth century. To this catastrophe the Nonæ Rolls of 1340 appear to refer, wherein we find the assessors of the “ninth” record that at Pagham “2,700 acres of land were devastated by the sea, from which land the rector had been accustomed to receive xlii xs per annum.”

In fact, all along this coast extraordinary changes in the frontier between land and sea have taken place, some of them within the memory of our grandparents. From Selsey Bill eastwards wood and common stretched along the coast, and over the site of the park of the ancient Bishops of Chichester the local fishermen now have a favourite anchorage, still called “the Park.” Further east of Pagham a common

¹ “Post obitum suum dimittere cuicunque voluerit.”

stretched, with patches of woodland, whereon grew great elms, and over it tenants of the Manor of Bersted—of which Bognor is a part—had rights of commonage; while in a lease of a part thereof made in the reign of Henry VIII. herbage for nearly a hundred deer was covenanted to be reserved. All this is now under the waves. In those far-bygone days Pagham was a place of a larger life and importance than to-day, even from the pre-Christian times; for the numerous finds of British and of Roman coins, weapons and ornaments of the Bronze Age, and other evidences of a civilization long passed away, point to a concentration of population and industry around the Selsey peninsula.

From an early date Pagham has been remarkable for the fertility of its soil, particularly in that most important respect of its corn-growing powers, which most of all attracts and maintains a rural population in prosperity. When Caedwalla conferred this territory upon Wilfrid, nearly 300 serfs were among the inhabitants, a number indicating a large general population at a period when the total population of Britain was so scanty. And here we may remark that, greatly to his credit, Wilfrid emancipated all the serfs upon this large estate. Further witness to its wealth is borne by Domesday, wherein it is valued for taxing purposes at £40, a sum far in advance of the average assessment of a Sussex manor. In the succeeding centuries similar testimony to the richness of this neighbourhood is to be found in various documents. In particular, additional evidence of the fertility of the soil of this neighbourhood is afforded by the record of the Nonæ Rolls, wherein the value of the *ninths* of fleeces, corn and lambs is returned at the large sum of £47, an amount exceeded only by one other Sussex parish—namely, neighbouring Bosham—while the average value in 272 parishes was only £6 odd. And this reputation for fertility has continued till modern times, and Horsfield, in his “History of Sussex,” writes of Pagham as one of the most fertile parishes in the South of England.

It is a quiet enough little place to-day, but by no means without interest. Its church, mainly Early English in character, is dedicated to St. Thomas of Canterbury; but we know not under what invocation was the earlier church which Domesday mentions as existing here. Close to the south-east of the churchyard are visible the traces of the mansion which some early Archbishop built here, though they consist but of some ancient walls, and the terrace of the garden. The church consists of a chancel, nave and aisles, a transept, and a tower, surmounted by a low shingled spire. The chancel and transept contain three light lancet windows with filleted

pilasters. In addition to its high-altar, this church had an altar of St. Nicholas—doubtless as the patron of mariners—and also a chantry at the east end of the north aisle, founded in the fourteenth century; a patent roll of the sixth year of Richard II. according license to a certain John Bourere (*hodie* Borrer) for its erection. There were also three brotherhoods attached to this church—of St. Andrew, St. Matthew, and the Holy Rood. All these things are additional evidence of the comparative importance of Pagham in days of old.

As for the other vills of this manor, they varied in size and character from Slindon, of hardly less note than Pagham; Bersed, little more than a hamlet, albeit possessing a chapel from an early date; Bucgenora, the modern Bognor, also a hamlet with a chapel; down to Shripney, Charlton, and Crimsham, to-day nothing but groups of farm-buildings.

In course of time Slindon increased in importance, and some early Archbishop erected a mansion here, to which many subsequent Primates resorted for visitations or vacation. Its church, which is mentioned in Domesday, is mainly Early English in character, of small size, and consists of chancel, nave and aisles. As late as Victorian times it had coloured decoration in almost every part; but little, alas! remains. There is another possession of the See of Canterbury—namely, the vill of Tangmere—which was probably a member of this large lordship, and included, consequently, in the original donation. Tangmere is a village lying a few miles east of Chichester, and about a mile south of Boxgrove. Its church, dedicated to St. Andrew, consists of nave and chancel, mainly Early English in style. In the churchyard is a venerable yew-tree, 24 feet in circumference, reputed to be as old as the Conquest, a by no means exaggerated estimate for such long-lived trees. Such was the Sussex territory which accrued to Archbishop Brithwald on the death of Wilfrid in 709.

The next Primate who became particularly associated with this county by a grant of land was Celnoth, for in 838 Egbert conferred upon the see the large—one might say the huge—manor of Malling, which reached from “Cliffe *juxta Lewes*” to Lindfield, and included seven or eight submanors—viz., Glynde, Ringmer, Isfield, Buxted with Uckfield, Framfield, Lindfield, Wadhurst, and Mayfield, the latter, however, becoming early a separate manor. A previous donation of the same territory by Baldred had not taken effect, as being informal from want of ratification by “the magnates of the kingdom.”

This large tract of land was of a very different nature from that of Pagham and its appendant vills, comprising a large

amount of the forest and waste of the great Weald of Sussex. Hence we find a number of parks, the Forest of the Broyle, and part of Ashdown Forest comprised within its boundaries, over all of which the Archbishops had hunting rights, probably inherent in the original grants, in any case by charter of free-warren conferred in 1052 by Edward the Confessor, and confirmed by succeeding Norman Kings.

Of all these vills and manors, Malling, the titular head, was hardly larger than a hamlet ; but it was distinguished by having one of the earliest founded houses of religion in Sussex, albeit a little one, consisting only of four canons, one of whom was subsequently constituted the Dean. Its precise date of foundation is doubtful, but it was certainly of Saxon origin, and is recorded as already existing in Domesday. Its site was upon the pleasant peninsula of Malling, a down-sloping spur of the South Downs, thrusting out westwards into the alluvial valley of the Ouse, at the upper limit of its tidal portion—a valley which within historic times was an estuary of the sea. With countless other larger establishments, this house of religion was swept away by the floodtide of the Reformation, the very parish church falling, too, into such decay that an entirely new one had to be erected in the beginning of the seventeenth century.

The next territorial acquisition of the See of Canterbury in Sussex was the little Manor of Hamsey, barely a mile away from Malling. According to Sprott, the chronicler of Canterbury, “Agelfleda regina dedit Hamme in Southsex ecclesiæ Christi in Dorobernia” (Canterbury). A Saxon document gives details of a gemote held by Athelstane “in loco quod nominatur Hamme juxta Læwe” (Lewes), in which “Eadgyva regina mater Eadmundi et Eadredi regum,” having been much vexed by a certain Goda about her land at Osterland, having made good her right to it, “offered it upon the altar of Christ’s Church of Canterbury.” Hamsey itself soon passed in some unknown manner from the possession of the see, for at the Conquest it is found part of the barony of Lewes, and soon after came into the hands of the Say family, who built a castle there, close to the south-east of the church. Few churches have such a picturesque appearance as the ancient one of Hamsey. Standing on a spur of land thrust out into the vale, it crowns a little eminence, to whose steep northern side a copse of ash and maple precariously clings. From its massive tower, clad with ivy from base to battlement, comes no more the sound of its ancient bell, whose founders fondly inscribed it : “In perpetuis annis sonet campana Johannis.” For the church is now deserted for all services but funerals, and the main population is grouped around a new church a

mile away beside the London road. The old edifice consists of but nave and chancel and tower, though a blocked Early English arch in the north wall, in whose blocking is a Norman window and a rectangular piscina, points to the previous existence of a chapel or chantry at the east end of the northern part of the nave. The chancel is entered through a small round-headed arch, and contains, among other features, a tiny Norman light with a huge splay, a very good Decorated east window, and a fine so-called Easter sepulchre tomb, with traceried panels below and an Early Tudor canopy above—a tomb without arms, effigies, or names, so forgotten is its dead. Quite a short time ago there were abundant indications of colour decoration in various parts of the church, but copious and recent coats of whitewash have effectually obliterated them all.

This grant of Hamsey to the see took place in the first year of Odo's primacy; and seven years later a more important gift accrued, for in 941 "Athelstan Rex dedit villam de Terringes sitam super mare in Suthsexan ecclesiæ Christi in Dorobernia." This is the West Tarring of modern times, a village about a mile and a half north-west of Worthing. Its church, superior to the average, affords a good specimen of Early English architecture in its unaltered aisles and nave arcade surmounted by a clerestory of lancet windows. Its chancel is large, and contains oak stalls with carved misereres and panelling, and is entered through a carved screen. In its south wall is a piscina, and another piscina and aumbry exists at the east end of the south aisle. A chantry of the Virgin was attached to this church, its only remaining mementoes a chantry barn and a chantry field. The tower is a lofty structure, its octagonal shingled spire being visible for many a mile around.

Durrington and Heene, hamlets of this parish, each possessed in ancient days a chapel, the ruins only of each being visible to-day. Among the endowments of the Vicar of Heene was the tithe of herrings (called "Christ's share") at Flue-time. At Salvington, another hamlet, the celebrated John Selden was born. The Archbishops had a mansion-house in Tarring, traces only of which now remain. The village anciently possessed a market-house, which was not pulled down until 1778, and the charter establishing the market is said to be still extant in the church chest.

Under the same Archbishop Odo, the Metropolitan see was the recipient of another gift of landed property six years after the bestowal of Tarring. According to Somner, quoting an ancient record, the occasion appears to have been of a ceremonial or public nature, since, we are told, Peccinges—the

Patching of to-day—was given to the archbishopric by Wulfric, King Edred, his mother Queen Eadgiva, Odo the Primate, Wulstan Archbishop of York, and many of the nobles, being present. The village of Patching lies at the foot of the downs, about five miles north-west of Worthing. It has a fertile soil, both arable and pasture, and is noted for the quality of its butter and the quantity of its truffles in the beech-woods. A large pond in the southern part of the parish has had a great reputation for the abundance and variety of fish it contains, including, it is said, such as are not usually associated—pike, eels, and trout. The church, which is mentioned in Domesday, has been much restored. As with the majority of Sussex churches, it is mainly Early English in character; but it has a Norman tower on its north side, a position always indicative of an early origin.

Another property of the See of Canterbury was East Lavant, a little village lying to the north of Chichester. How it came into that ownership is uncertain; but since it is mentioned in Domesday under the “lands of the Archbishop,” and with no indication of any previous tenure by some dispossessed Saxon, such as the plenteously plundered Godwin or Goda, it is probable that it accrued under the same grant as that of Tangmere, to which it is neighbourly. The parish derives its name from the little river or brook, the Lavant. Its church is dedicated to St. Mary, and, though not mentioned in Domesday, is evidently of Norman origin. In the chancel are some cruciferous grave slabs, on one of which appears the inscription in Lombardic lettering: “Priez qi passez par ici pur l’alme Luci de Mildebi.”

It was under the primacy of Archbishop Odo’s successor, St. Dunstan, that the personal connection of any occupant of St. Augustine’s seat with his Sussex manors became more intimate. For a considerable part of his time—at least, in his vacation—was passed by this celebrated statesman and prelate in Sussex, chiefly at his manor of Mayfield. With this picturesque village the name of St. Dunstan is particularly connected. For here he erected a mansion for the convenient lodging of himself and his successors when visiting their *peculiars* in north-east Sussex; and here, too, as a consequence, he built a little church of wood.¹ For it was his wont—so Eadmer tells us—that, wherever he had an *hospitium* or manor-house, there he would build a church, be it only of wood.² At Mayfield

¹ “Apud Magavedam . . . ligneam ecclesiam fabricavit” (Eadmer).

² “Sicut in aliis hospitiorum suorum locis” (*Ibid.*).

it was that he had his celebrated encounter with the Evil One, who tempted him under the guise of a fair damsel while the saint was at work about his forge and anvil—for he was an expert metal-worker—whereupon Dunstan seized the devil by the nose with his red-hot tongs, whereby the fiend was put to such pain that with one bound he leaped from Mayfield to Tunbridge Wells—a trifling jump of about ten miles—and cooled his painful proboscis in the waters of the springs there, by which means they acquired their peculiar flavour.

Quitting the realm of fable for the region of fact, various doings of St. Dunstan in Sussex are related by historians as reliable as Eadmer, though even he lapses into the legendary when he adds to the historic fact of the erection of Mayfield church the fabulous accretion of the saint's rectification of its faulty orientation by the application of a push with hands and shoulders to the walls of the edifice.

Æthelgar, the Archbishop who succeeded Dunstan, had the particular association with Sussex of having presided over the spiritual affairs of the county as Bishop of Selsey. He was a prelate of some administrative experience, occupying successively the posts of Abbot of Winchester, Bishop of Selsey, and finally Archbishop of Canterbury. After him, Agilnoth, who succeeded to the primacy in 1020, is the next Archbishop of whom I find related anything of special reference to Sussex. According to Walter de Mapes—and his story is repeated by other writers—it appears that the powerful Earl Godwin, though already lord of many manors, “having seen Bosham below Chichester, coveted it, and, accompanied by a great troop of nobles, waited on the Archbishop, to whom it belonged, and in a smiling, jocular manner”—alluding to the *kiss of peace* (*basium*) anciently given—“said, ‘Da mihi basium,’ so pronouncing the Latin word for *kiss* that, when Agilnoth replied, ‘I give you the kiss,’ Godwin maintained that he had asked for and been granted the Bosham he had so desired, and, ‘falling at the Archbishop’s feet, returned him many thanks, and, withdrawing to Bosham, violently kept possession of it, extolling the Archbishop to the King for his liberality.’” I know of no confirmation of this monkish story, or of any connection of the Archbishops with Bosham, save such intervention as was called for by the constant disputes about jurisdiction between the Bishops of Chichester and those of Exeter, into whose possession this valuable manor came at the Conquest.

Only two Primates intervened between Agilnoth and Stigand who occupied the chair of St. Augustine at the time of the Norman invasion. The sympathies of this Archbishop

were too pronouncedly English to facilitate his tenure of the primacy, and he must have had much unpleasantness to endure in the concluding four years of his long occupancy of the see. It can hardly have been a pleasure excursion which the Conqueror summoned him to undertake, when in 1067 he journeyed into Sussex to attend the King, who was embarking at the port—as it was then—of Pevensey on his way to Normandy. Doubtless, it was in the capacity of hostages that Stigand, Edgar Atheling, Morcar, and other Saxon nobles, were invited to accompany William on this voyage.

W. HENEAGE LEGGE.

(*To be continued.*)



ART. V.—THE FIRST HUMAN FAMILY.

THE names given in the Book of Genesis to the members who composed the first human family have proved of great interest at all times, and very varying explanations of them have been given by different scholars. It is the object of the present paper, *firstly*, to sum up what has been learnt about their meaning and derivation through recent Oriental research, and *secondly*, to inquire what light is thereby cast on the date of the composition of those chapters of Genesis (especially chaps. iii. and iv.) which contain the names of Adam, Eve, Cain, Abel, and Seth.

I. (a) Everyone is aware that *Adam* is not originally a proper name at all; that in most places where it occurs in these chapters it is preceded by the definite article (מְנֻחָה), which is often supplied by the Samaritan Pentateuch even when wanting in the Massôrâh; and that as a Hebrew word it means the “man” (*āvθρωτος*). It, however, gradually became used as the proper name of the father of the human race, as in later parts of the Bible. But we are at present concerned to know what is the origin and what is the primary meaning of the noun אָדָם (*ādām*). Few scholars will now support its derivation from the Hebrew words for “redness,” “blood,” or “likeness,” but some have claimed for it an Assyrian etymology, as the noun *admu* has been found in that language. But the word in Assyrian means “the young of a bird,” though it may also apparently be used to denote¹ “a child.” Other words² occur which are evidently of a cognate origin and meaning with the Hebrew meaning of *ādām*, but they do not come from any known