

The Landmark Trust

ST WINIFRED'S WELL History Album



*More fair than all the vernal flowers
Embosom'd in the dales
St Winifride in beauty bloom'd,
The rose of ancient Wales.*

(Seal of the Fraternity of St Winefride, Shrewsbury Abbey)

Written by Charlotte Haslam, 1991

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BASIC DETAILS

Built:	c1485
Converted into Court-house:	c1620-30
Converted into a cottage:	1824
Acquired by Landmark:	1987
Architect:	Andrew Thomas
Builders:	I.J. Preece and Company
Archaeologist:	Gwyneth Guy
Work Completed:	1991

Contents

Summary	5
Origins	9
The Legend of St Winifred	11
The History of the Woolston shrine	15
Evolution of St Winifred's Well	20
The Ashbys and St Winifred's Well	25
The Repair of St Winifred's Well	32
The <i>Festial</i> , Sermon 43	54

A note on spelling:

'Winifred' is variously spelt through the centuries. At Woolston, Landmark inherited with the deeds, and has always used since, 'Winifred'. This is adopted for both the saint and the Woolston St Winifred's Well in this album.

However, the shrine at Holywell and the chapel in Shrewsbury Cathedral are both dedicated to 'St. Winefride.' Where this form is used here, it refers specifically to these two sites.



St Winifred's Well, restoration newly complete, in 1991.

Summary

St. Winifred's Well is a very rare survival, a late-15th timber chapel. It is made all the more precious by its association with the well itself, with pilgrimage and with the healing of the sick. St. Winifred's Well consists of two separate elements: the wellspring and the little building over it. The spring of clear water has no doubt had a chamber of sorts around it for many centuries, but the structures around it that survive today are confirmed by dendrochronology to date from 1485.

The legend of St Winifred is as follows. Winifred was 7th century Welsh princess, chaste and devout, who was pursued in attempted rape by Caradoc. When she resisted, saying she had dedicated her virginity to Christ, he smote off her head, which tumbled into view of her uncle, the priest Beuno, and his congregation. Beuno prayed that God avenge this wickedness, whereupon Caradoc fell down dead and his body was swallowed by the earth. Beuno asked the congregation to pray with him that her promise to serve God might be fulfilled, and set her head upon the body, restoring Winifred to life. Winifred became a nun under St Beuno's teaching, and in time abbess of her own convent in Gwtheryn, Conwy. She bore her scar for the rest of her life.

Certainty as to this building's true nature emerged only slowly during restoration. The building has been a cottage since the early 19th century, and in secular use since the early 17th, so that many alterations and repairs have occurred. An article written in 1886 by a local historian, Adolphus Dovaston, quoting the notes of an 18th-century antiquarian, stated that the building was put up as a Court-house 'over a well made for a bath for the Joneses of Sandford' in the 18th century. The medieval trusses incorporated in the building were, so argued Mr Dovaston, re-used from West Felton church. However, a Survey of the Lordship of Oswestry of 1602 referred to Woolston Chapel; and the previous owner of the well had found 16th-century graffiti on the posts of the projecting wing when removing old plaster.

It was only as we began to strip down the structure in preparation for its repair that its true nature emerged. First of all it became clear that the two main trusses, with their cusped struts, were not reused from somewhere else. They fitted their position and the rest of the timber frame very happily, and all are typical of the late 15th century.

Then the moulded wall plate around the building appeared, again confirming this as one integral structure of high status. The presence of an original doorway with decorated lintel at the west end, and another door in the south wall, for the priest (slightly to the east of the existing doorway), confirmed that this had originally been built as an ecclesiastical building, not a dwelling. Details at the east end also indicated the existence of a retable, or altar back.

Examination of the frame confirmed that the projecting wing is also part of the original structure. The dressed stone supporting it appears to date from the 17th

century, and it was thought that the whole wing might therefore be an addition. However, it too has a chamfered wallplate consistent with the dating of the rest of the building, and the entrance to it is clearly marked in the interior of the chapel itself, by a more elaborate moulding on the wallplate.

The chapel's frame showed that at some period quite early in its history it suffered a period of deterioration and neglect. This would of course fit in well with the history of religious upheaval in the 16th century, and with the suppression of pilgrimage and well worship as a result of the Reformation. That the well was still visited is born out, however, by the presence of graffiti of that period. The history of Woolston's Well after the Reformation is typical of many such buildings, except that it has survived. Dovaston's 'building' of a court-house turns out to be rather the repair and re-use of an existing chapel, rather than the putting up of a new structure. Many such buildings were put to a secular use at this period, and the holding of a manorial court would be entirely in keeping with its long-established local importance.

Evidence of extensive repair in the early 17th century was found throughout the building by Gwyneth Guy, the archaeologist who was examining and recording the structure during building work. The addition of a bay window at the east end was no doubt part of this phase, as was the new stonework under the wing, partly no doubt to provide extra support, but also related to the creation of an additional pool. The adaptation and enlargement of a holy well to form a bath occurred elsewhere, at Ffynnon Fair in Flintshire for example; cold bathing was considered good for the health in the 17th and 18th centuries, so that in effect this was simply a rationalisation of the early belief in the healing qualities of water.

The private bath later became a public bathing place, much frequented by local people. Ale houses apparently grew up nearby, and no doubt revels and wakes were held there, as at many wells. Such promiscuous behaviour shocked local worthies, and in about 1755, the use of the well was suppressed. This may have been the result of a new landlord who came into residence at Sandford Hall in 1757, after a long period of absenteeism. The Court-house continued in use until 1824, after which the chapel was converted to domestic use, in which it has remained until the present day. To this phase in its history belong the inserted chimney and bread oven, the insertion of bricks in the frame, instead of the traditional plaster infill, and the pigsty which is now the bathroom.

In 1928 the cottage was bought from the farmer who owned it by Rev. Frank Taylor, Vicar of West Felton, who was concerned about its condition. He renewed the roof in about 1930. He used to come and sit at the chapel, to read and compose his sermons. In about 1932 he gave St. Winifred's Well to his niece, Mary Taylor, who in 1936 became Mrs Ashby. The Ashbys planted the trees around the building and formed the large pool by damming the stream. They in turn handed the cottage on to their daughter, Margaret Phythian-Adams. She in turn sold it to the Landmark Trust in 1987. We restored it in 1990-1, discovering the building's true history as we did so.

St Winifred's Well – Origins

When Landmark took on the little building traditionally known as St Winifred's Well, very little was known for sure about its origins. This tiny timber-framed building has been dated by dendrochronology or tree ring analysis to 1485, the year the Battle of Bosworth brought an end to the Wars of the Roses and Henry Tudor came to the throne as Henry VII. The chapel is built above a spring that fills a plunge bath in front of it. We know this was originally a religious building (rather than the court house or cottage that it later became) because a Survey of the Lordship of Oswestry in 1602 describes it as Woolston Chapel, after the village in which it stands.

Despite its diminutive size, details in the timber framing also reveal a building of both religious use and high status – it has cusped struts in its main trusses, moulded cornices, the remains of a retable or framed altar back, and a door in the south as well as west elevation, the traditional entrance for a priest. Written record of the name of St Winifred's Well comes only in 1837, but almost certainly records a much older oral tradition.

The cult of the saints sheds its poetic enchantment across all the centuries of the Middle Ages, but it seems the saints were never so well loved as during the 15th and early 16th centuries. The cult of St Winifred specifically is a Petrie dish that perfectly and peculiarly captures all the colour, complexity and jeopardy of late medieval life. Life then for most was, to borrow Thomas Hobbes' pithy phrase 200 years later, 'nasty, brutish and short.' Almost 80% lived in villages and hamlets, up to half of them at subsistence level and chronically underemployed. Diets were unbalanced, the food supply was precarious, dependent on the vagaries of the annual harvest. People of all classes were very liable to pain, sickness and early death: few had access to a trained physician, who in any case generally did more harm than good in their treatments. Most chose to avoid the medical profession and rely instead on home remedies, wise women – and faith in miracles.



A photograph taken before 1930, when the old roof of small stone slates was renewed. This provided a clue for the original roof pitch, over which a replacement had been rather crudely placed by the time Landmark took on the building. Landmark's repairs reinstated this original pitch.

The hazards of such insecure existence generated a preoccupation in the medieval mind with the explanation and relief of human misfortune, and their helplessness in the face of disease and vulnerability to misfortune formed the essential background to their beliefs. Religion, and especially as expressed through the cult of the saints, was regarded as a channel for supernatural power to relieve of the human condition. The saints stood in a position of 'neighbourliness and homeliness' between humankind and Heaven, and people hoped their veneration of these honoured friends would empower their intercession with God himself.

This 'magical' role dates back to the Church's earliest conversions, when Christian missionaries stressed the superior miracle-working efficacy of their saints compared to pagan gods, and actively assimilated elements of pagan practice. The worship of wells, trees and stones was simply modified to prompt association with a Christian saint rather than a pagan deity. Hundreds of 'magical' springs became 'holy wells', still employed for miraculous healing and over which flowers and offerings were draped, and sometimes shrines and chapels built, and festivals held. If their reputation spread, such shrines might become financially significant to the religious house that managed them, assets to be managed and maximised, subject too to fashion and even political jockeying.

Such places also offered hope, scope for beauty of embellishment and perhaps, at one level, sheer fun, as pedlars and pilgrims spread tales of miraculous cures, and the laity travelled to give thanks or seek the intercession of their favourite saints. The range of human emotion and temperament was surely as wide in the 15th century as it is in today's society, and the cult of saints a fully rounded outlet for expressing and engaging a lay public eager for pious entertainment and wonder, as the history of St Winifred's Well perfectly illustrates. While intending no disrespect to believers, in the Middle Ages saints were big and glamorous business, not dissimilar, perhaps, to celebrities today and benefiting similarly from the endorsement of the rich and famous. Fashions in devotions changed and could be managed and manipulated, as the translation of St Winifred's own relics shows.



Offerings left at a holy spring in the woods below St Issiu's, Partrishow, an ancient church in Monmouthshire near Landmark's Llwyn Celyn, show that some tradition of well worship still persists.

The Legend of St Winifred

Winifred, Wenefrydde or, in Welsh, Gwenffrewi was a mid-6th century princess living in what we know as Flintshire in North Wales. Interestingly, her cult united Welsh and English devotees, notwithstanding the continual growl of Welsh resentment at English rule. Her story was first recorded in John Mirk's *Festial*, a collection of sixty four sermons for the major feasts of the Church calendar written down in English in the 1380s. Mirk was canon and later prior of Lilleshall Abbey, some 30 miles west of Woolston on the other side of Shrewsbury. Mirk hoped to alleviate the ignorance of parish priests, using as his source the late-thirteenth-century *Legenda Aurea* (or *Golden Legend*) of Jacobus de Voragine.

In the *Festial*, a priest could find for 'alle the principale festis of the yere a schort sermon needful for hym to techyn and othur for to lerne.' The title of one, *Dormi Secure*, captures the peace of mind it would bring to the ill-prepared priest, and the *Festial* ran to countless written copies and multiple printed editions until the very eve of the Reformation, becoming the *de facto* official source of sermon material for both religious and lay consumption in the last fifty years or so of the Roman Catholic church in England. Squarely embedded as Sermon 43 was *The Life of St Winifred*, one of a number of native saints that Mirk introduced himself to Voragine's original collection.

Mirk records the legend of St Winifred thus. Winifred was the daughter of Theuith, a mighty man in Wales, who was a patron of a monk called Beuno, later also canonised. Under Beuno's teaching, Winifred wished to become a nun and asked him to convince her parents of her vocation. One Sunday, her parents went to church to hear Beuno preach, but Winifred was ill and stayed at home, where she received a visit from Prince Caradoc, who tried to seduce her. Pretending she would ready herself for him, Winifred went into the bed chamber but then fled by another door, running towards the church.



The opening of John Mirk's *Festial*, showing a priest at prayer in his stall. The *Festial* was written down in the 1380s. As well as offering 64 sample sermons, the *Festial*'s advice to parish clergy is full of the hazards of medieval parish life, such as might have befallen the curate charged with the Woolston chapel.



3ef any flye, gnat, or coppe
Doun in-to þe chalys droppe,
3ef þow darst for castynge þere,
Vse hyt hol alle I-fere.

[If any fly, gnat, or spider, down into the chalice drop, if you dare for vomiting there, swallow it whole



3ef hyt were eten wyth mows or rat,
Dere þow moste a-bygge þat;
Fowrty dayes for þat myschawnce
Pow schalt be in penaunce.

[If it (the communion wafers) were eaten by a mouse or rat, dearly you must pay for that, forty days for that mischance, you shall be in penance]

(Lower illustrations not from the *Festial*)

Caradoc caught up with her and tried to rape her, threatening to smite off her head if she would not yield. Winifred knelt down, saying 'I would rather you killed me than defile my body that I have vowed to keep in maidenhead to my Lord Jesus Christ as long as I live.' With a single stroke, Caradoc cut off her head, which tumbled downhill to the church to the consternation of all inside.

The monk Beuno saw Caradoc wipe his sword on the grass and prayed that God avenge his wickedness, whereupon Caradoc fell down dead and his body 'melted and vanished away and sank into the earth and his soul drowned in hell.' Beuno told the congregation of Winifred's vow to serve God until her death and asked them to pray with him that her promise might be fulfilled. He then set the head upon the body, and Winifred sat up, wiping the dust from her face and spoke, as whole and sound as she had been before.

According to John Mirk, God showed three great miracles that day: that Caradoc's body was swallowed up; that where Winifred's head fell, 'anon sprang a fair well there, where none was seen before'; and third, that while Winifred lived, there was a white scar around her neck, like a white thread. Winifred became a nun under St Beuno's teaching, and in time abbess of her own convent in Gwtheryn, Conwy. She bore her scar for the rest of her life. She died in AD 636 and was buried at Basingwerk Abbey, Flintshire.



St Winefride's shrine at Holywell. Here too this (much finer) shrine has an open pool in front of it and is built over an inner pool.

History of the Woolston Shrine

St Winifred was therefore always associated with holy springs. Today, she is chiefly remembered at the shrine in Holywell in North Wales. This shrine attracted pilgrims from 1115 but needed a papal Indulgence in 1427 to rescue it from ruin. Around 1500, a very fine Late Perpendicular chapel with an open bath before it was built dedicated to St Winefride [sic], under the patronage Lady Margaret Beaufort, Henry VII's mother. Royal favour uniquely protected the shrine during the Dissolution and today, it is the only site in Britain with a continuous history of public pilgrimage over thirteen centuries, overshadowing this little shrine at Woolston. However, the Woolston St Winifred's Well may well have a closer affinity with the story of the saint than the grander Holywell shrine.

In the 14th and 15th centuries, the cult of St Winifred was most closely associated with Shrewsbury Abbey, and here we see perhaps an insight into the cult as financial as well as spiritual asset. Shrewsbury Abbey was founded in 1083 without a patron saint to bear the monks' prayers to God, and the monks 'made of [this] grete mone.' In 1138, Prior Robert was sent to abduct Winifred's bones from their resting place at Basingwerk Abbey and bring them to Shrewsbury Abbey. This was an act not without controversy, but the Shrewsbury abbey was allowed to keep the bones, and the cult flourished there. In the 1390s, Abbot Nicholas Stevens partly rebuilt and extended the abbey church at Shrewsbury to accommodate the increase in pilgrims, and in 1398 St Winifred's status was further reinforced when observance of her feast day with 'nine lessons' was imposed throughout the Province of Canterbury by Archbishop Roger Walden, along with those of SS George, David and Chad.

The future Henry V invoked St Winifred at the Battle of Shrewsbury in July 1403 when he helped defend his father's crown against the Northumberland Percys, and credited her with healing his head wound. In thanks for victory at Agincourt in 1415, Henry V made the 60-mile pilgrimage on foot from Shrewsbury, where Winifred's bones now rested, to her shrine at Holywell.

Such royal endorsement was invaluable, and in 1463, Edward IV finally acted on Henry V's intention to found a chantry dedicated to St Winefride at Shrewsbury Abbey (a chantry was a chapel manned by a priest who would specifically pray for the saint's intercession to save the souls of the patron and his family). Such a generosity towards a popular local saint could be expected to shore up Edward's popularity in the Marches as well demonstrate his affinity with a fellow martial monarch in Henry V, in deliberate and marked contrast with the saintly but simple Henry VI whose claim to the throne Edward was challenging. It is probable that the guild, or parish association, to finance the chantry was formed around the same time, even if it was not formalised until 1487 when Henry VII issued its licence. Such guilds existed in every parish, raising money for the lights and care of a saint's shrine.

Hundreds of well-chapels are known to have existed, and most have vanished. In almost every recorded case, however, the well is either inside the chapel, or beside it. Apart from this Woolston Well, the only other example where the chapel is built actually over the well-chamber is at St Winefride's Well, Holywell, where there is also a similar projecting aisle, overlooking a pool to the north. In both cases, too, the well chambers have their own external entrance.

The Holywell shrine is the only site in Britain with a continuous history of public pilgrimage, which bridged the fissure of the Reformation. Like his brother Edward IV, Richard III, on the throne from 1483 and defeated at Bosworth, was supporters of St Winifred's cult, as was his queen, Anne Neville. The Holywell shrine even survived the change of dynasty: influential matriarch Lady Margaret Beaufort, mother of Henry VII and so grandmother of Henry VIII, was the patron for Holywell's fine chapel with the large open bath in front.

There is a further link between Woolston and Holywell: in 1484, the manor of Woolston & Sandford was granted to Sir William Stanley, whose brother Thomas was Earl of Derby and husband to Lady Margaret Beaufort. The Stanleys were immensely wealthy, and great church-builders; Sir William Stanley's wife had connections with Woolston. Sir William's arms appear at the Holywell chapel.

Either husband or wife may have encouraged the building of a well-chapel at Woolston, at a time when there was a revival of interest both in pilgrimage and well-worship.

The Holywell building is of course a far larger and finer structure than the tiny Woolston chapel, built entirely of stone with elaborate fan vaulting and carving. Our building is more likely an attempt to copy this more famous prototype in a local building style and to a lower budget; or alternatively, it is possible the surviving Holywell shrine replaces another, humbler, two-tiered building there, possibly even timber-framed and more like this Woolston shrine.

As we approach 1485, the year in which the timber to build the Woolston shrine was felled, several strands suddenly come together. First, in 1484, William Caxton, the first English printer (and that fact alone deserves to be highlighted as a transformative moment in English history), published *The Lyf of the Holy Blessid Vyrgyn Saynt Wenefryde*. Caxton had included an entry on Winifred in his *Golden Legend or Lives of the Saints* of 1483, but the *Lyf* is his only known 'Life' of an individual saint, both reflecting and reinforcing Winifred's popularity. The version Caxton 'reduced into English' from Latin is thought to be an abridged version of Winifred's life by Prior Robert written in about 1140, very shortly after the translation of her bones to Shrewsbury in 1138. Caxton's *Lyf* provides new details of the cult. In particular, it records that it was decided to rest and wash the bones about ten miles from Shrewsbury, where a well gushed forth and where water 'yet runneth in a great course...and ever after the stones that lie and rest in that water been besprint as it were with drops of blood.' This is probably the earliest record of the origins of the Woolston St Winifred's Well.

With all this interest, and knowing from dendrochronology that the main structure dates from 1485, what more likely than that money was forthcoming to construct a well-built chapel for this site, ancillary to powerful Shrewsbury Abbey and perhaps a stop on a pilgrimage on north to Holywell.

St Winefride

From the 15th-century sequence *Virgo Vernan's Velut Rosa*
translated by E. Caswell (1814-78),

More fair than all the vernal flowers
Embosom'd in the dales
St Winifride in beauty bloom'd,
The rose of ancient Wales.

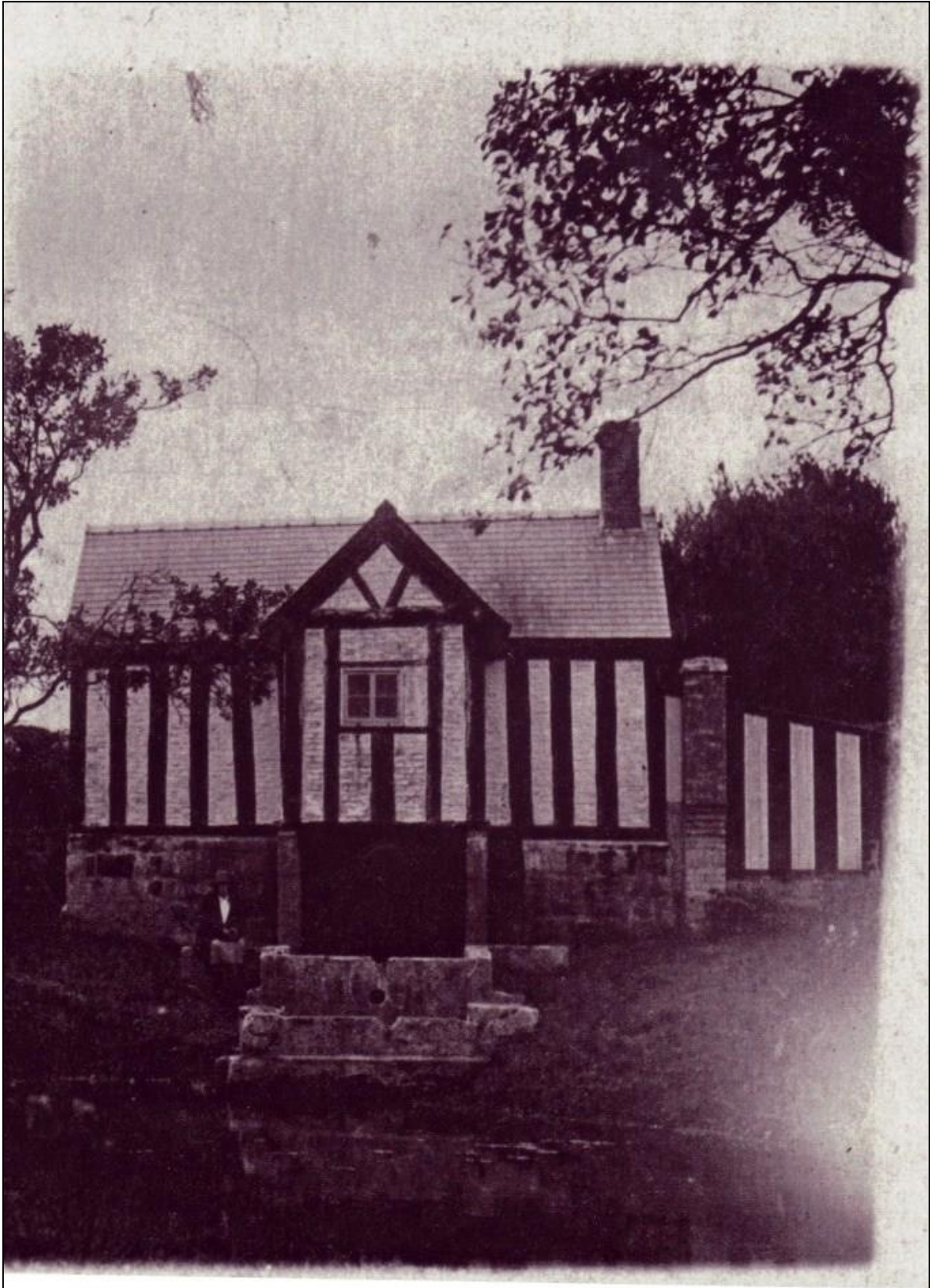
With every loveliest grace adorn'd
The Lamb's unsullied bride,
Apart from all the world she dwelled,
Upon this mountainside.

Caradoc then, with impious love,
Her fleeing steps pursued,
And in her sacred maiden blood
His cruel hands imbued.

He straight the debt of vengeance paid,
Ingulf'd in yawning flame;
But God a deed of wonder work'd
To her immortal frame.

From where the grassy sward received
The martyr's sever'd head,
This holy fountain upward gush'd,
Of crystal vein'd with red

Here miracles of might are wrought;
Here all diseases fly;
Here see the blind, and speak the dumb,
Who but in faith draw nigh.



After 1930, with the new slate roof, and lean to.

The Evolution of St Winifred's Well

When Landmark first undertook the restoration of St Winifred's Well in 1990-1, its ecclesiastical origins were by no means confirmed, not least as we knew it had only been referred to as St Winifred's Well since 1837. By the early 19th century, the building had become a simple cottage, and it had been in secular use since the early 17th century, so that many alterations and repairs had occurred. Apparently authoritative written evidence, in the form of an article written by local historian, Adolphus Dovaston in 1886, quoted the notes of an 18th-century antiquarian and seemed conclusively to rule out the existence of a chapel on the site. A holy well there might have been, but Dovaston claimed the present building had been put up as a Court-house 'over a well made for a [plunge] bath for the Jones of Sandford.' The medieval trusses incorporated in the building were, so argued Mr Dovaston, re-used from West Felton church.

However, a Survey of the Lordship of Oswestry of 1602 referred to Woolston Chapel; and the previous owner of the Well told of 16th-century graffiti found on the posts of the wing when removing old plaster.

So it was only as we began to strip down the structure in preparation for its repair that its original purpose was confirmed. First of all it became clear that the two main trusses, with their cusped struts, were not reused from somewhere else. They fitted their position and the rest of the timber frame very happily. All are typical of the late 15th century.

Then a moulded wall plate encircling the building appeared, again confirming it was one integral structure. The presence of an original doorway with decorated lintel at the west end as the public entrance, and another door in the south wall for a priest (slightly to the east of the existing doorway), reveal this as having been built a distinctively ecclesiastical building, not as a dwelling.

Framing details at the east end (today's bedroom area) also indicated the existence of a retable, or altar back.

Examination of the frame confirmed that the projecting wing is also part of the original structure. The dressed stone supporting it appears to date from the 17th century, and so we first thought that the whole wing might therefore be an addition. However, it too has a chamfered wallplate consistent with the dating of the rest of the building, and the entrance to it is clearly marked in the interior of the chapel itself, by a more elaborate moulding on the wallplate.

Due to later alterations, the position of original windows is not clear. It is likely that there would have been at least one in the south wall; and more than probable that there would have been at least a small window in the east end, to light the altar.

The history of Woolston's Well after the Reformation is typical of many such buildings, except in its survival to the present day. Examination of the chapel's frame showed that it suffered a period of deterioration and neglect quite early on in its history. This would of course fit well with the history of religious upheaval in the mid-16th century, when pilgrimage and the 'superstitious' worship of painted images and shrines were outlawed as a result of the Reformation. The institutional role of the Church as dispenser of divine Grace was diminished; the individual now stood in a direct, personal relationship with God and was solely dependent on his own predetermined state of grace. S/he could no longer rely upon the intercession of intermediaries, whether saints or clergy. Religious law may say one thing however, but popular practice was harder to root out, especially where that practice bordered still more ancient pagan themes. The presence of graffiti from the 16th century suggests that the well continued to be visited despite the reforms.



Sandford Hall, and elegant brick house built in the early 17th century by the Joneses, who were granted the manor of Woolston in 1613.

The next phase in fact follows Victorian author Dovaston's theories quite happily, except that 'the building of a court-house' was rather repair and re-use of the existing chapel, rather than the putting up of a new structure. Many such church-owned or -related parish buildings were put to secular uses at this period, and the holding of a manorial court would be entirely in keeping with the chapel's long-established status as a site of importance.

Evidence of extensive repair in the early 17th century was found throughout the building by Gwyneth Guy, the archaeologist who analysed and recorded the structure during Landmark's building work. The addition of a bay window at the east end was no doubt part of this phase. So too was the new stonework under the wing, both to provide extra support and to create the additional pool referred to by Dovaston's antiquarian, who said that the Court-house stood 'over a well made for a bath for the Joneses of Sandford.' The Joneses were granted the manor in 1613. Such adaptation and enlargement of a holy well to form a bath is also found elsewhere, at Ffynnon Fair in Flintshire for example; cold bathing was considered good for the health in the 17th and 18th centuries, in effect simply a rationalisation of the early belief in the healing qualities of water. Landmark's Bath House in Warwickshire is an example of a building built expressly in pursuit of the ideal that a cold plunge was good for mind and body.

The private plunge pool at Woolston later became a public bathing place, much frequented by local people. Ale houses apparently grew up nearby, and no doubt revels and wakes were held there, as at many wells. Such promiscuous behaviour shocked local worthies, and in about 1755, use of the Woolston well was suppressed. This may have been the result of a new landlord who came into residence at Sandford in 1757, after a long period of absenteeism. The Court-house continued in use until 1824, after which the chapel was converted for domestic use. A chimney and bread oven were inserted bricks were inserted in the frame instead of the traditional lather and plaster infill, and the detached pigsty was built, now the bathroom.



Mary Taylor (later Mrs Ashby) in 1936. Mary was left the cottage in 1932 by her uncle, Rev. Frank Taylor, vicar of West Felton

The Ashbys and St Winifred's Well

In 1928, St Winifred's Well was bought from a local farmer by Reverend Frank Taylor, vicar of West Felton, who was worried about its neglected condition. In 1932, he left it to his niece, Mary Taylor who in 1936, Mary married a Mr Ashby. The couple shared a few happy years at the building before war broke out, and Mr Ashby was mobilised.

After Mary Ashby's death in 2000, her daughter Margaret Phythian-Adams wrote to Landmark. She had found some old letters that her father had written to Mary while he was serving in the army in Palestine – just two years after his marriage to Mary and 'hating it and missing her', according to Mrs Phythian-Adams. The extracts she sent us are so evocative of happy times at the cottage that, with Mrs Phythian-Adams' permission, they are transcribed below.

March 1938

'I am glad and sorry you are going to the cottage. Glad because we both love it so much and sorry because I and Margaret cannot be there and because you have to go there without her. You will be there by now of course. I have been reading 'Midsummer Night's Dream', it is all in the spirit of the cottage. Do look out the back window and see the Kingfisher. Do tell me all sorts of things about the plants and trees. Remember the plug has to be screwed into the pump. How exciting it all must be. I would like you to go out at night and kiss a flower and send it to me, it might be a violet. Dear One in the Dear Cottage, the cottage has meant so much to us. I have spent a very pleasant half hour listening to Beethoven's Pastoral Symphony which starts 'Pleasant Thoughts on Arriving in the Country' and I could not help a daydream of you arriving at the Cottage. Darling, do enjoy yourself and have pleasant thoughts, I am so much with you all the time. I do hope you arrived safely and walked down the lane and then, just at a corner, you saw it was still there coming out of a chimney. Dear, I know I am a fool, but you must let me know the date of your birthday, I never can remember dates. Dear, I wonder if you realise my fairy sort of mind while you are at the Cottage, because I know I am all sort of non this-worldly at times & so sort of live in a fairy place (in spite of my weight) and can see you all over the place. Do, if it is warm, dance and be a May Fairy under the nut tree and across the bridge (don't fall in) and tell me about it. Hell, why are we not together.'

May 1938

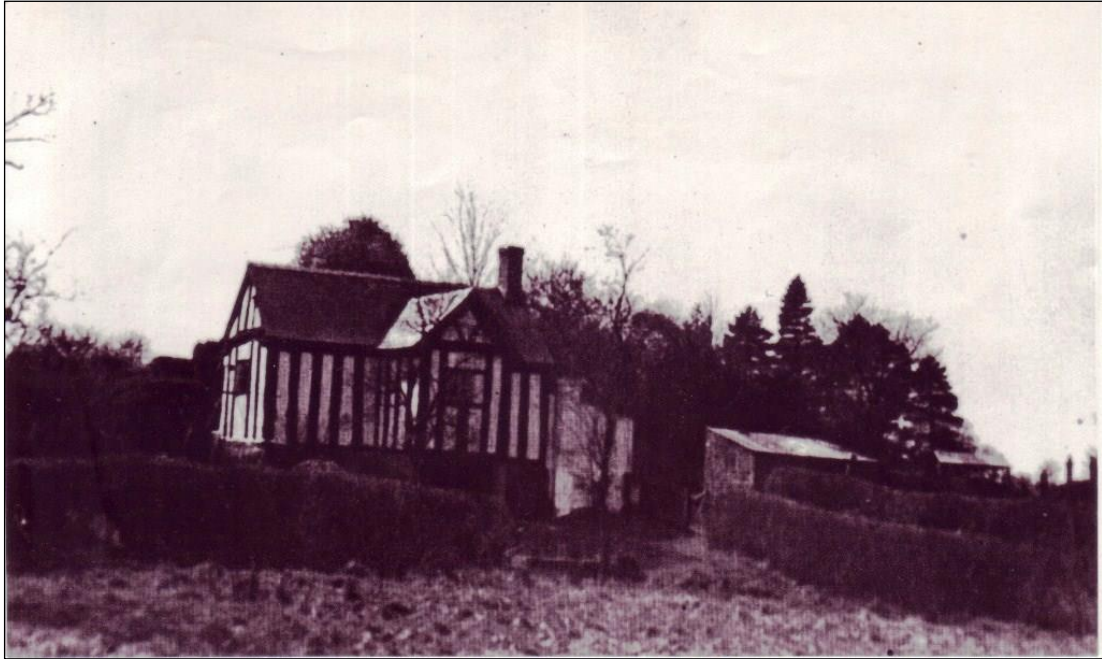
'Do go to the Cottage again and let us be happy there together. I think the Cottage is our Communion place. I have known you so well there.'

May 26th

'It is your birthday. Do write Cottage-y letters from there. I shall go to bed and dream of Mary being peaceful at the Cottage; do drive carefully. You must introduce Margaret to the dam and the weeping willow, I wonder if you put her down there if the Kingfisher would come along and she would see it. Do hurry to the Cottage and dream to me and tell me all the nice Cottagey things, do have a fire occasionally at night and look at the beams. I can see you in the Cottage and in the Garden and hear you talking quite a lot, suggesting that we weed opposite the tub, look at the dam, fill the coal bucket, make the pump work, train the creeper, have a look at Margaret, have some beer and a cigarette all at the same time.'

Mrs Phythian-Adams writes: 'A few weeks later I had my first birthday at the Cottage and learnt how to crawl in the field across the stream.'

Happily, Mr Ashby returned safely from Palestine to his wife and daughter.



c1932. The well and its chapel stand in an open field, with a lane running past it.



c1936. The Ashbys formed the pool in front of the well by building a new dam and planted all the trees.



1934, after redecoration by Mary Taylor.



c1970. The old grate was removed, a new fire basket put in its place and a new mantel shelf provided.



c1971, A smoke hood has been fitted to stop the room filling with smoke. A new floor and carpet had been put down and electricity connected.



1988, around the time of Landmark's acquisition.



Photographs taken by Richard Hayman.

The Repair of St Winifred's Well

The Landmark Trust bought St. Winifred's Well in 1987. Repairs were carried out under the supervision of the architect Andrew Thomas by local building firm, I J Preece.

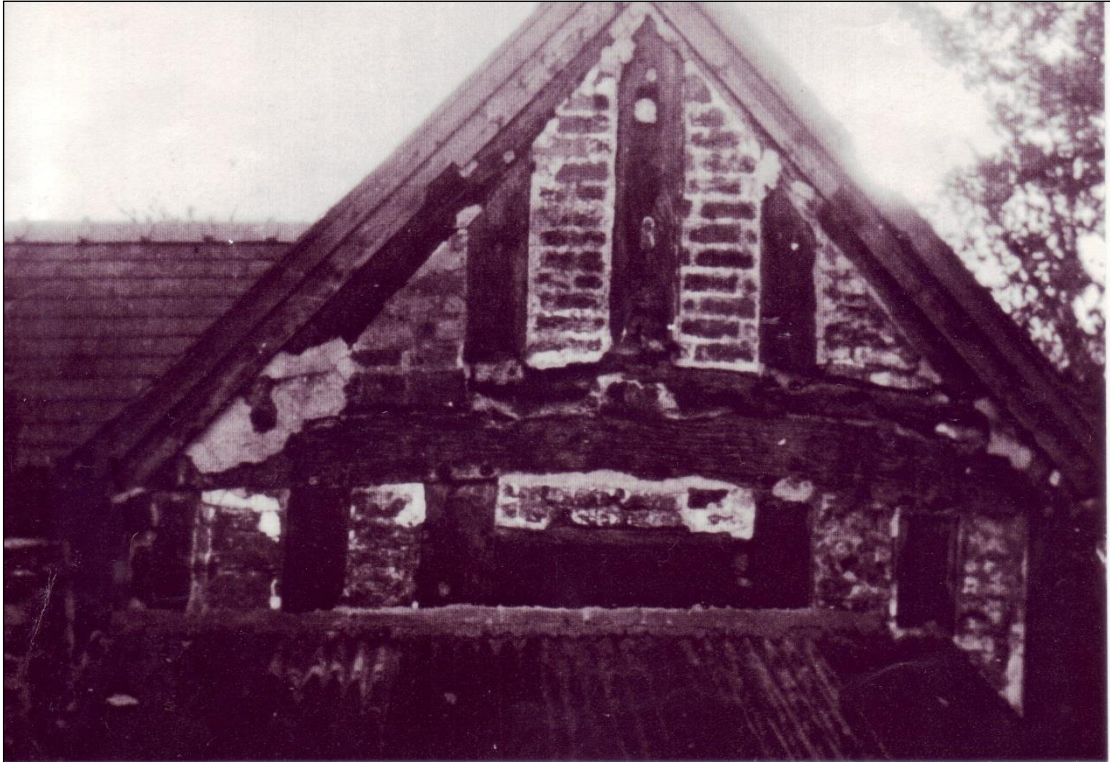
Having carried out a detailed examination of the building to achieve fuller understanding of it, work was begun on the repair of the timber frame. The 19th-century brick panels were removed, so that all decayed joints could be repaired, with new timber pieced in as necessary. The bricks were then for the most part put back.

In the gable ends of the chapel and the whole of the wing, however, the upright posts of the frame are very thin, and the bricks projected in an unsightly way. In these cases the brick infill was replaced by split lath and a traditional daub, consisting of lime and sand, cow hair and a few handfuls of dung.

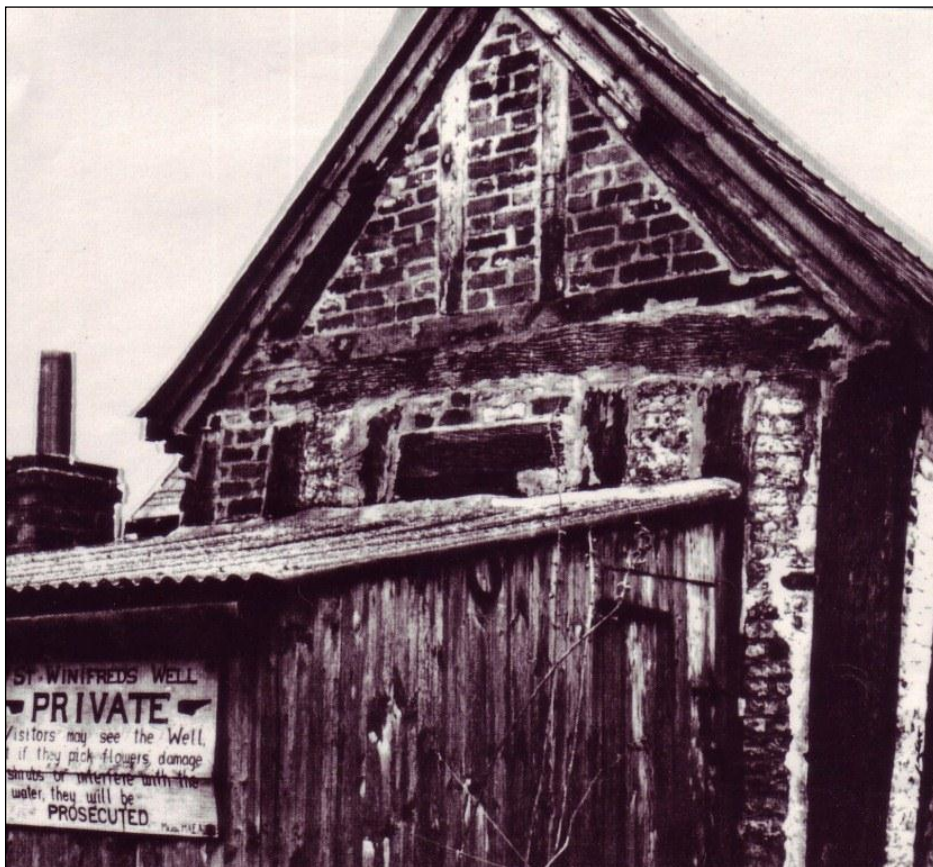
The 1930's roof was taken off. Because the original roof structure had sagged and bent in places, the solution in 1930 had been to lay a new structure on top, building it up until it was entirely level and straight. This detracted from the appearance of the building as seen in old photographs.

Landmark decided instead to repair the original roof structure and provide a new roof cover of random slates, laid to the earlier, steeper, profile, with irregularities in level simply included.

New windows have been fitted, their design copied from old photographs and drawings. New oak floorboards were laid. The interior of the building has been left as simple as possible.



The West gable was badly decayed in 1959, when this photograph was taken. It was rebuilt in 1962 with two posts instead of three (below).



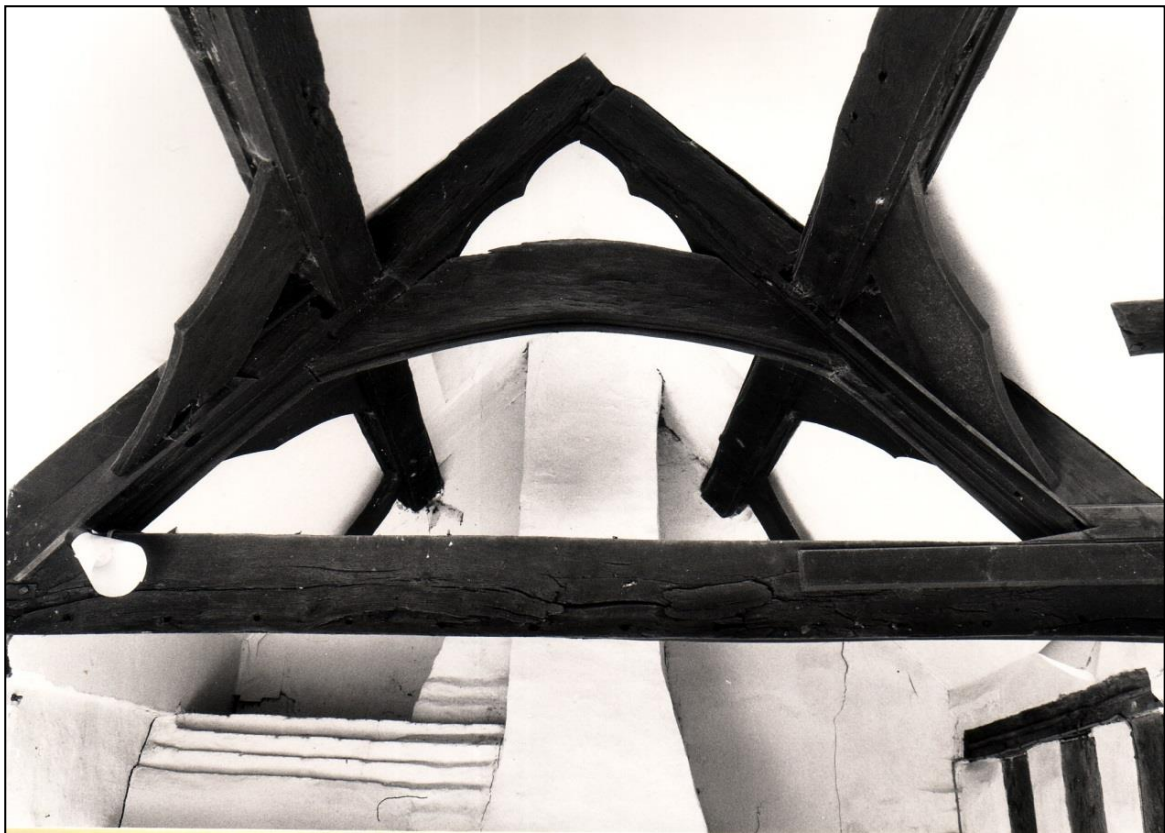
It was possible to fit a kitchen into the wing, but it was clearly impossible to fit in a bathroom as well. We did not want to add onto the building at all, and so a bathroom in a separate building was inevitable. To this end, the old pigsty was brought into service.



The pigsty before restoration – today the bathroom.



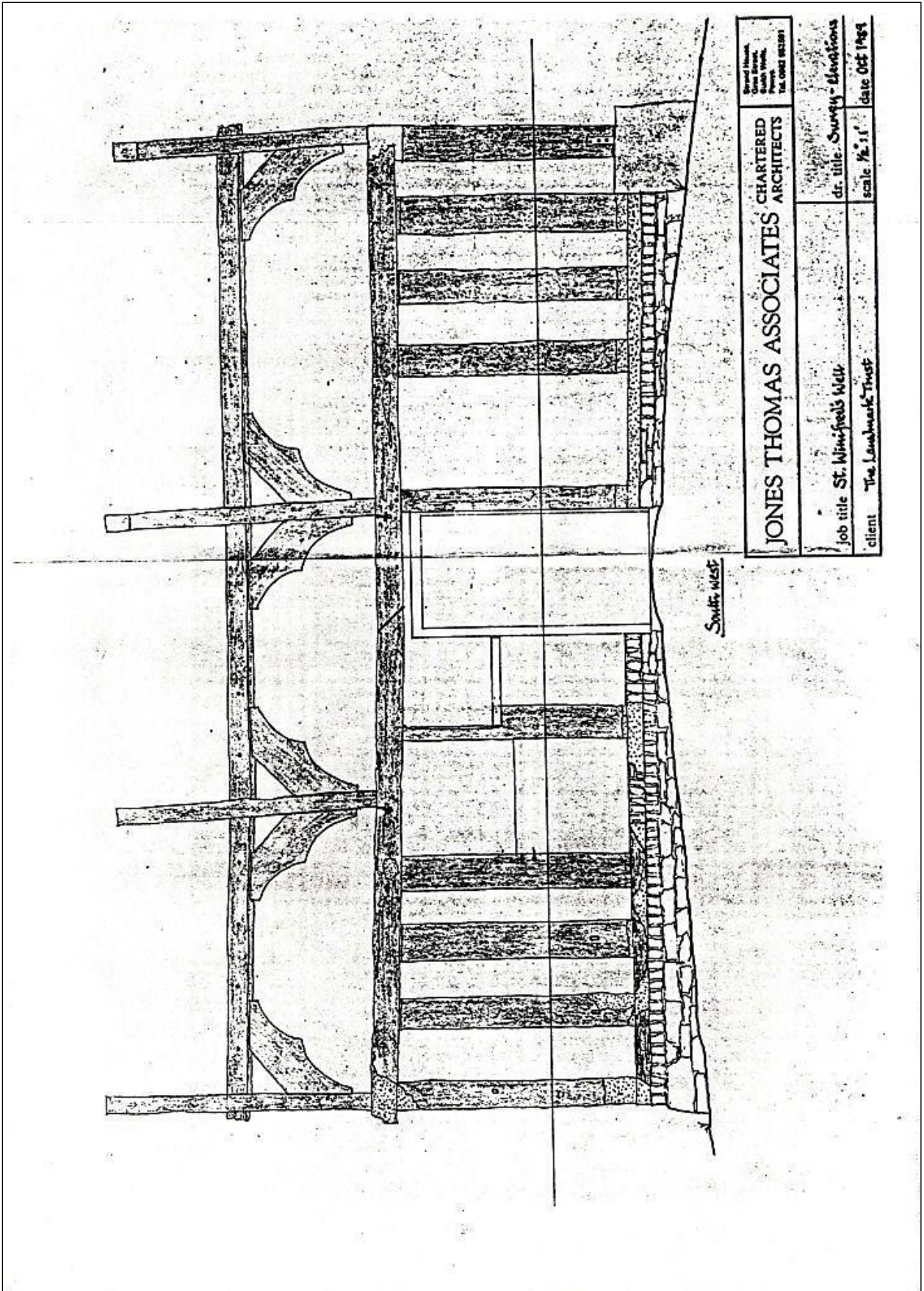
The interior in 1988, before restoration by Landmark.







Some sections of the timber-framing were visible inside the building.

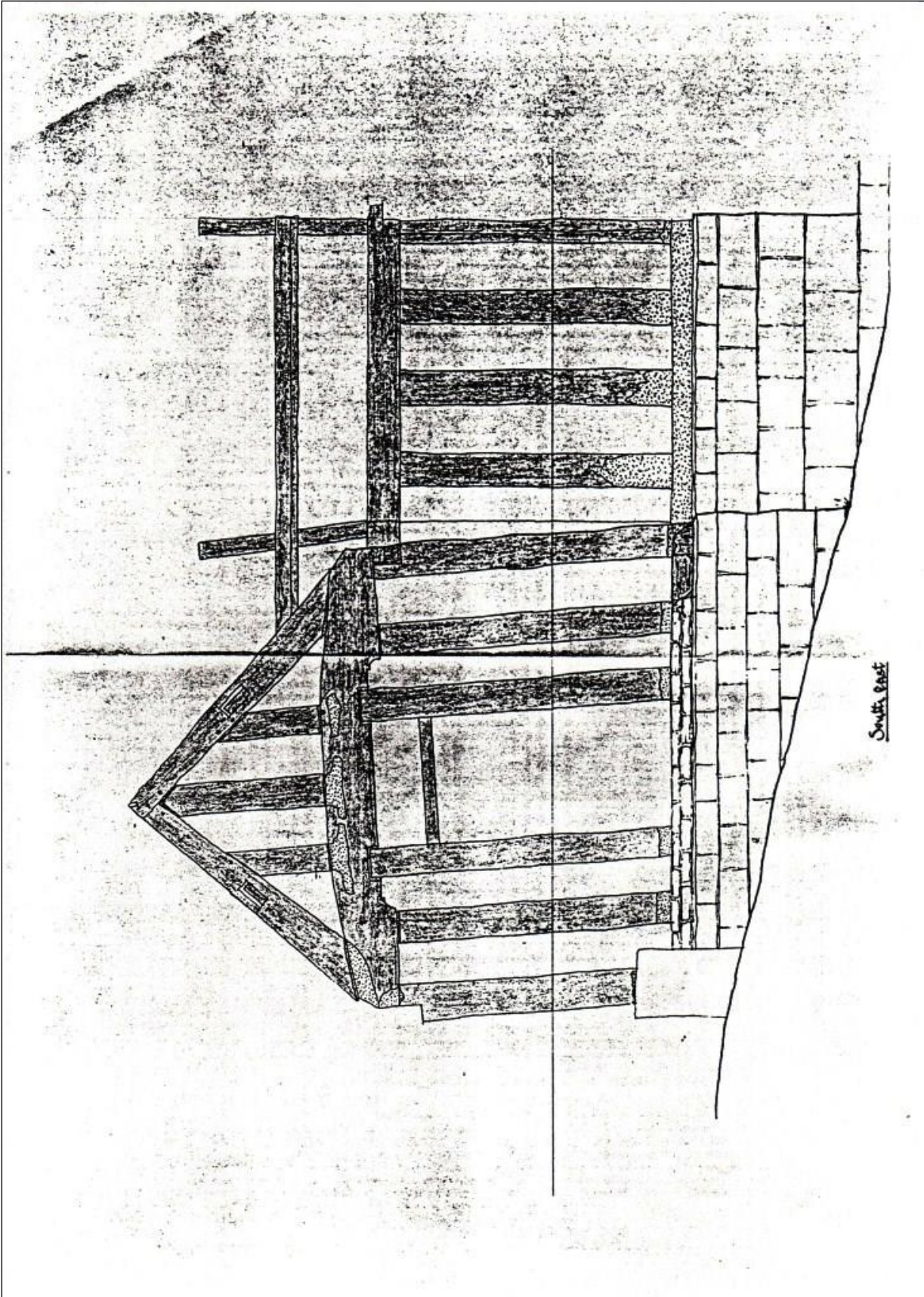


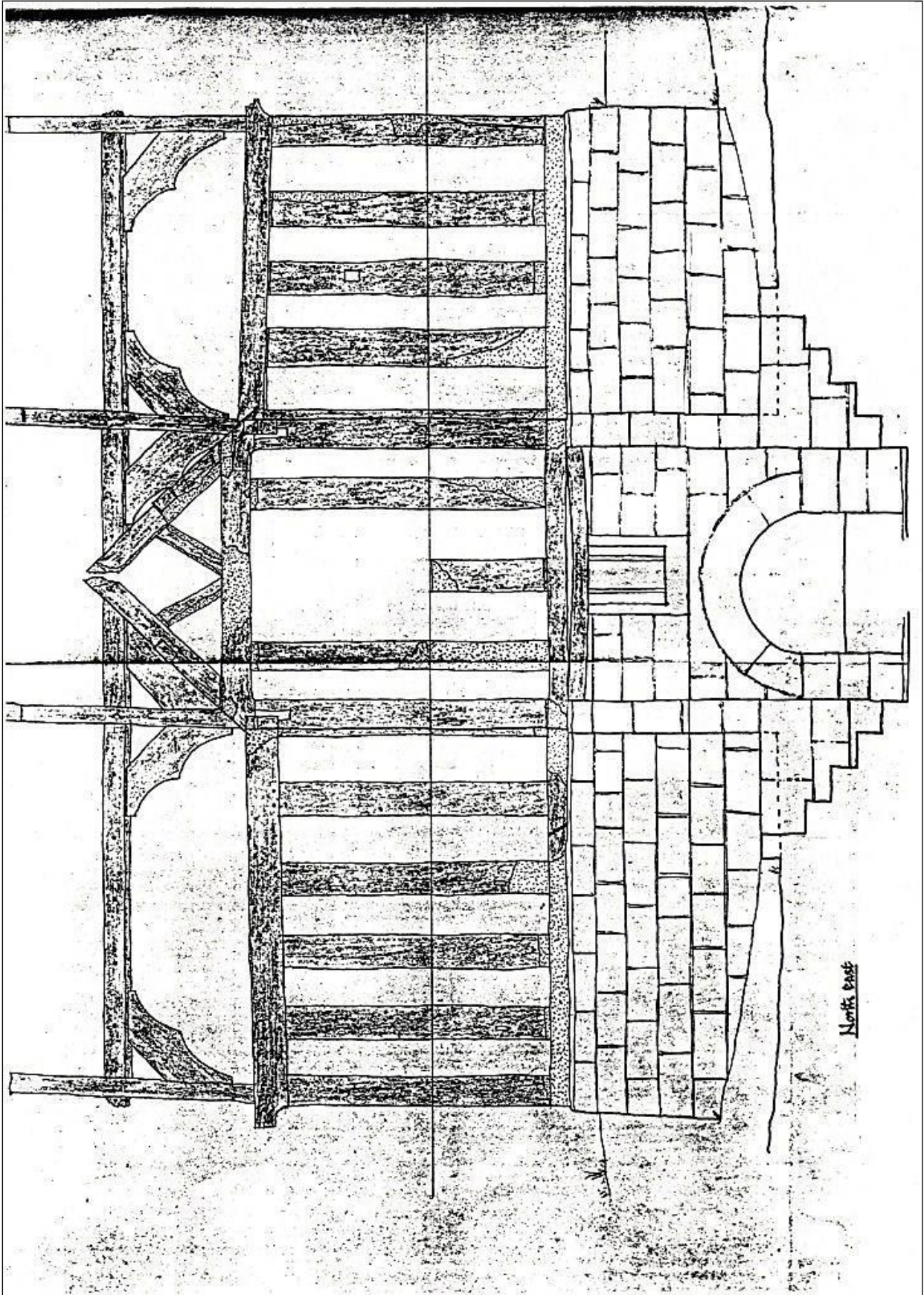
Small House
Great Street,
South Well,
Pontrilas,
W.L. 0262 823281

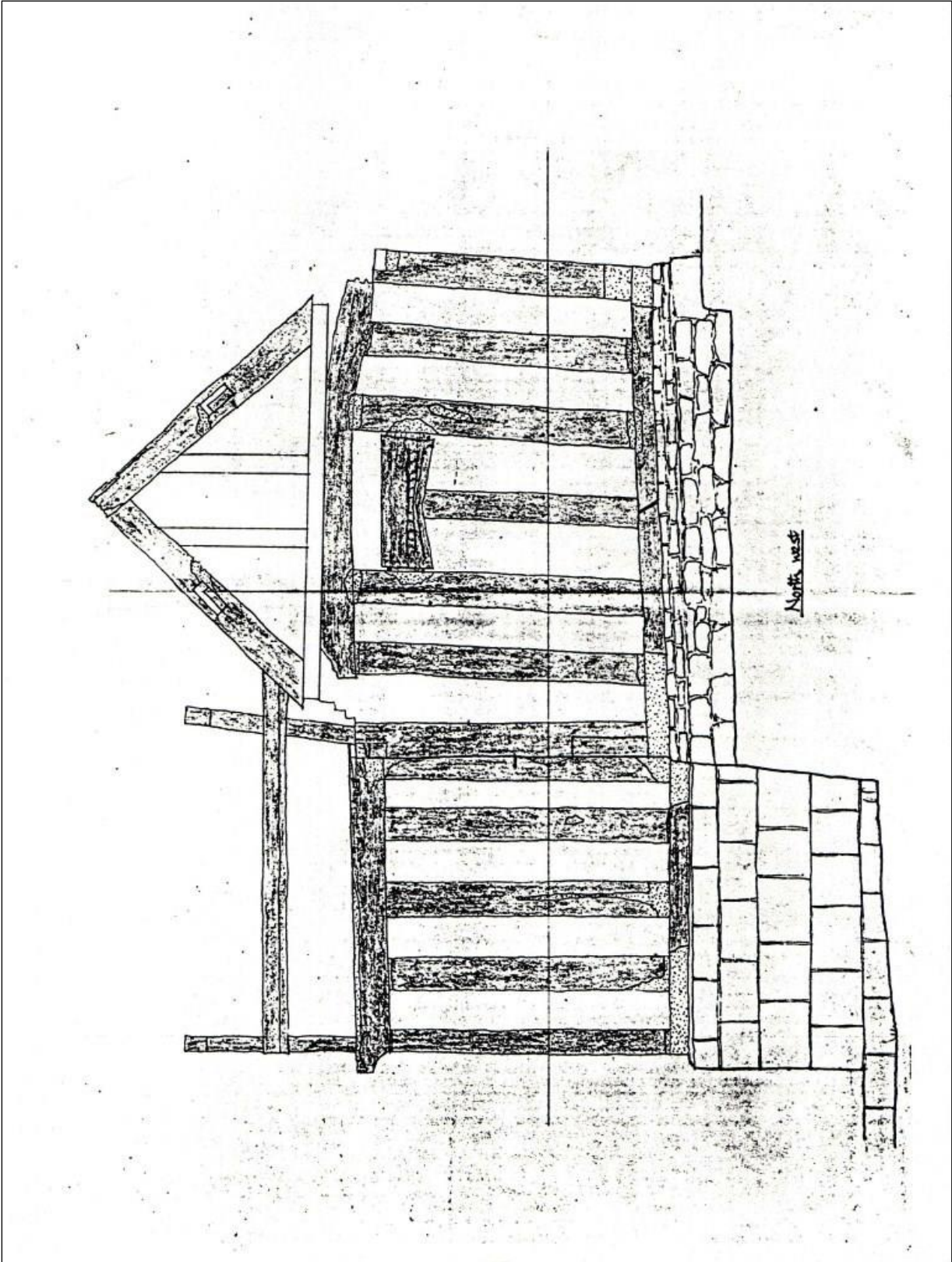
JONES THOMAS ASSOCIATES CHARTERED ARCHITECTS

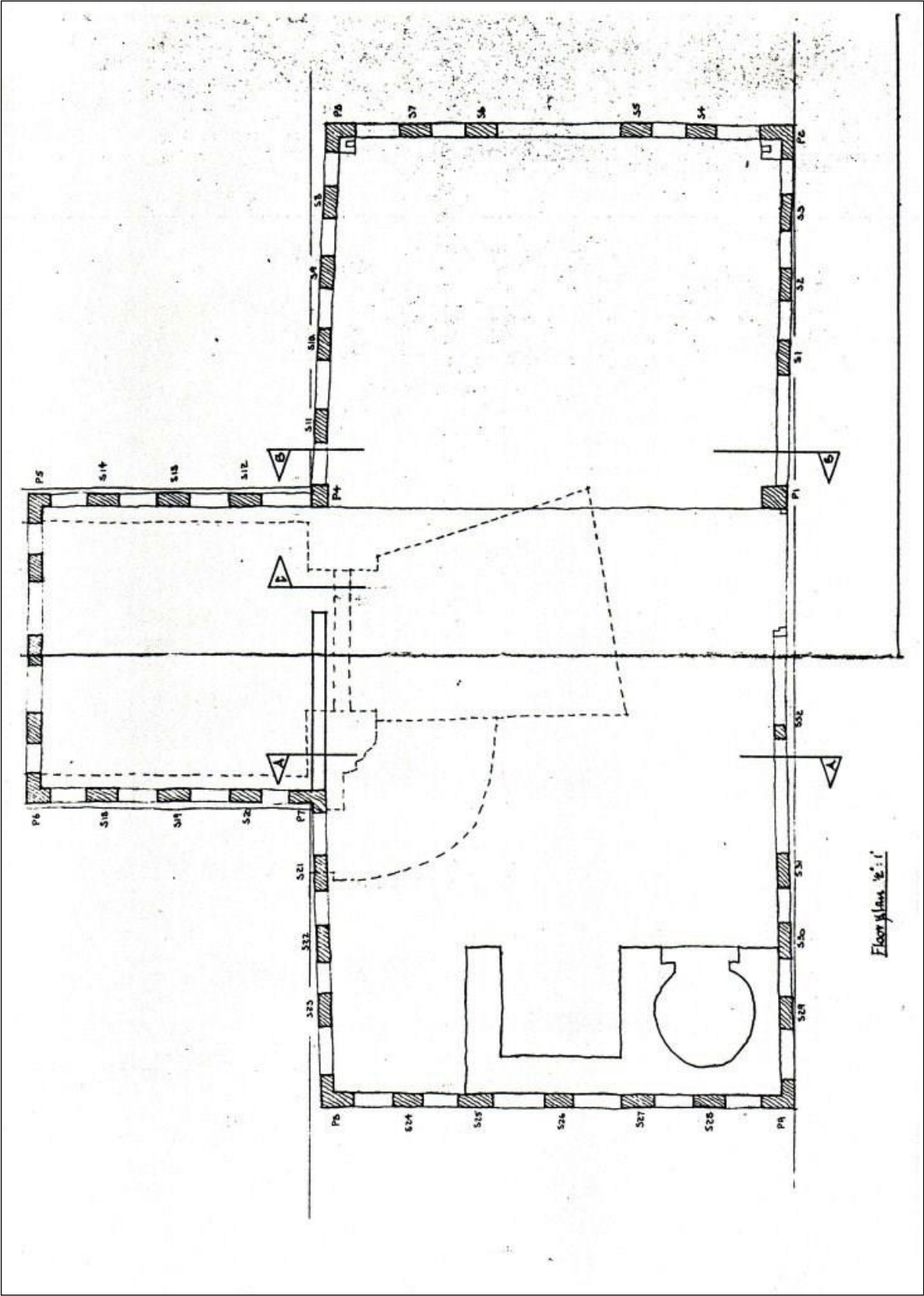
job title St. Winifred's Well
client The Llanbunoch Trust

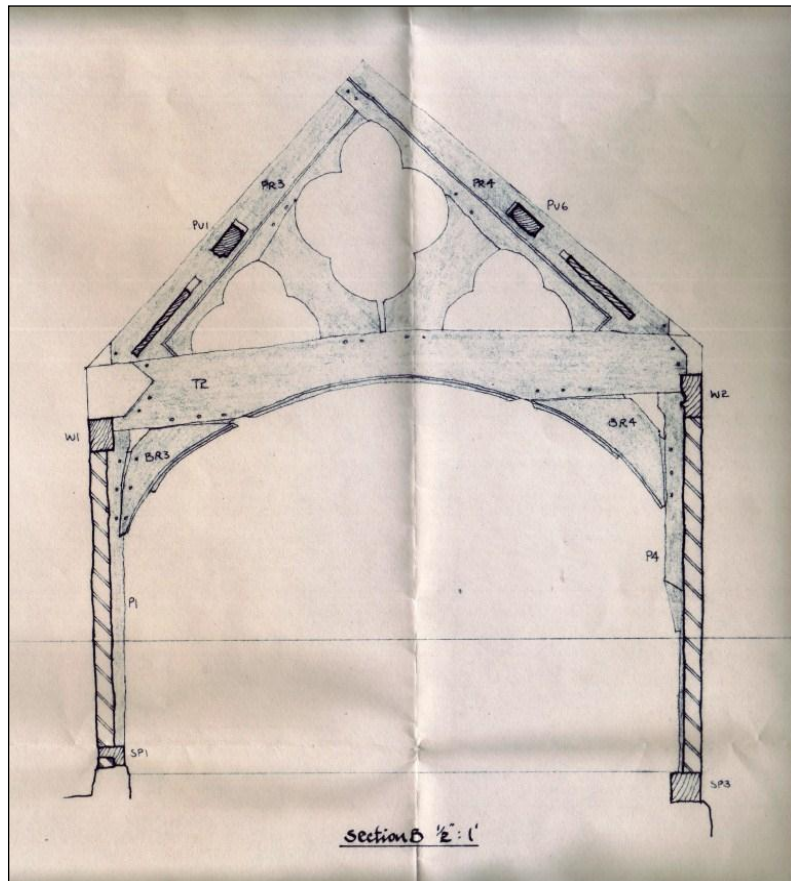
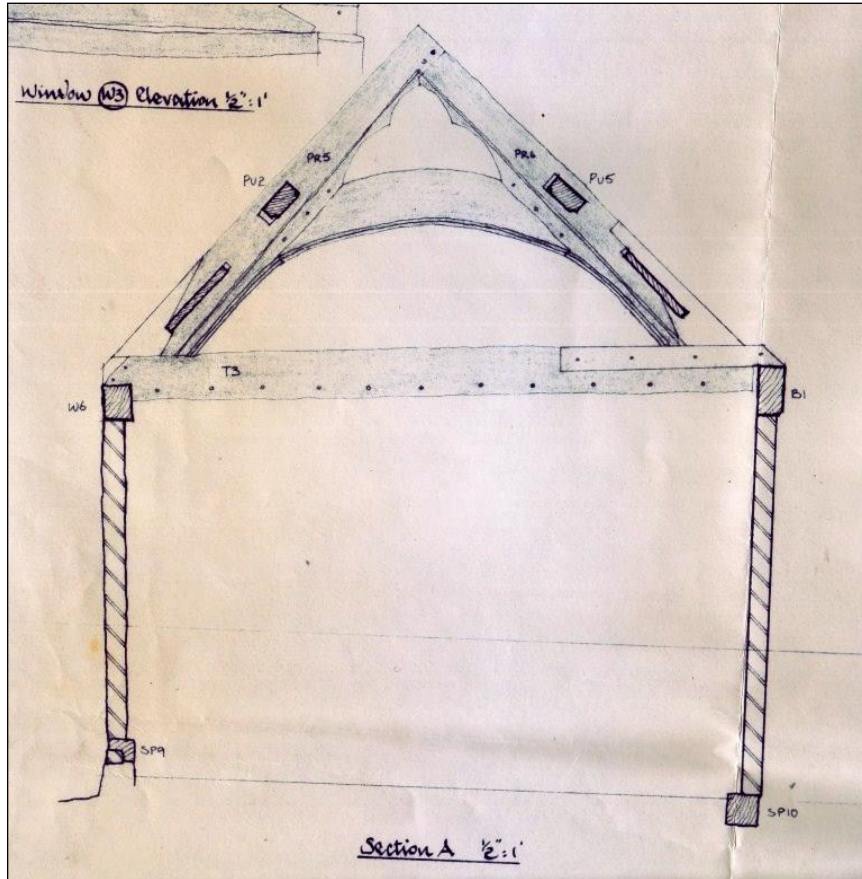
dr. title Survey & Elevations
scale 1/2" = 1' date OCT 1989

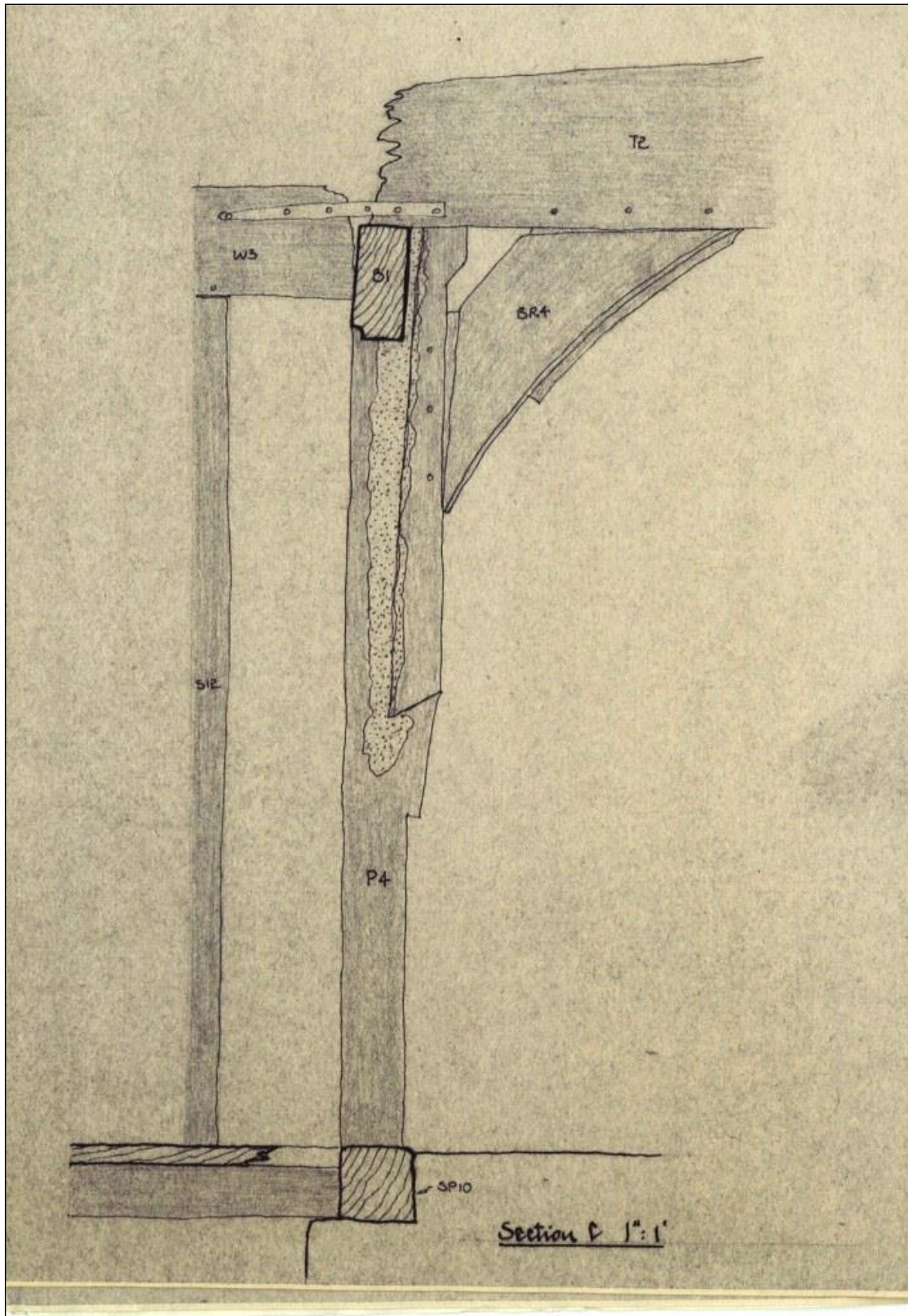












Conservation architect Andrew Thomas has worked on many of Landmark's restorations, especially in the Marches. Here, he specifies one of many such careful timber repairs in the building, conserving as much of the original fabric as possible.



As the later plaster was removed, the moulded timber cornice was revealed.



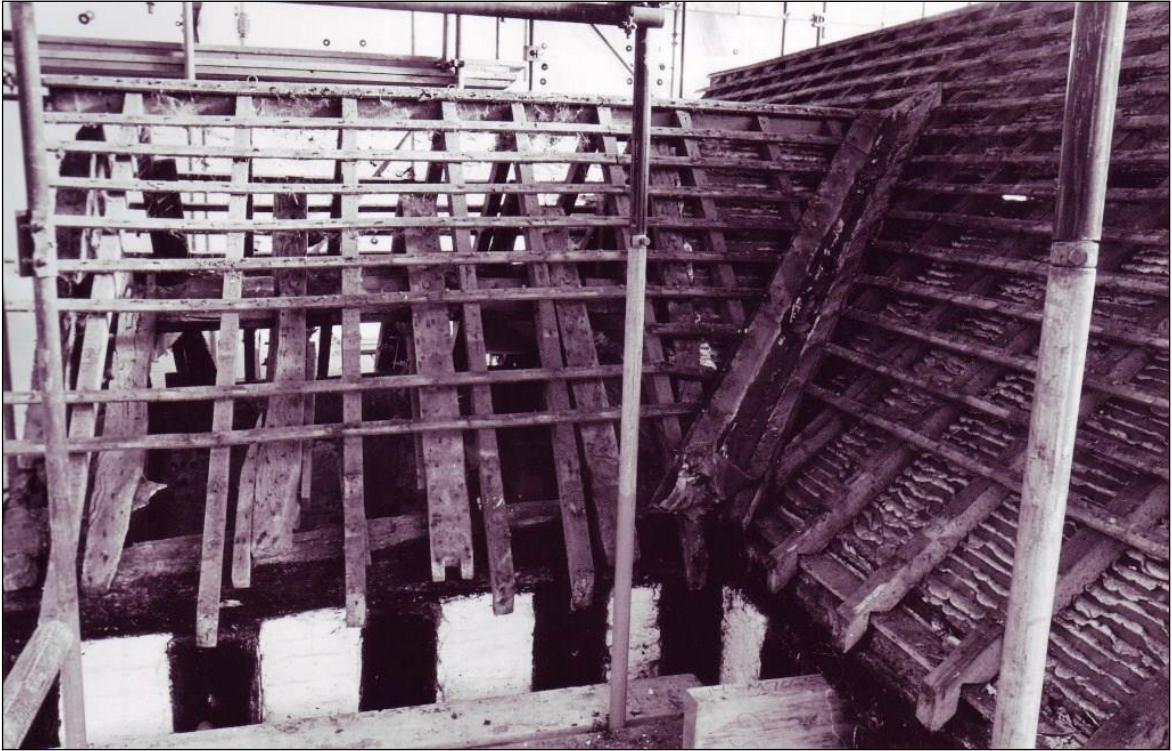
Detail of cornice, fine work for such building in the late 15th century.



Moulded cornice at the east end. On the left, the beginning of the later inserted window.

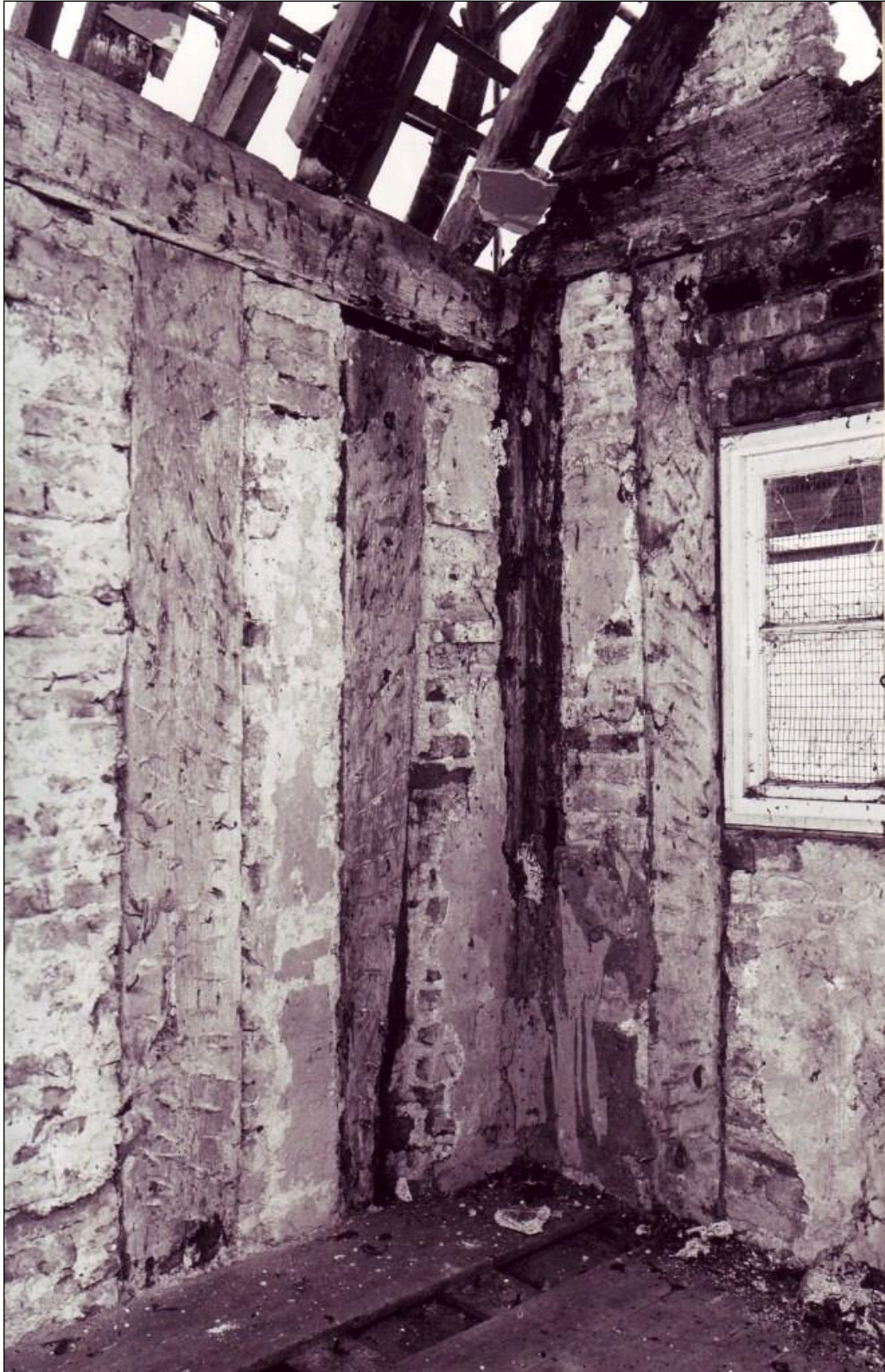


Decayed ends of main truss timbers.

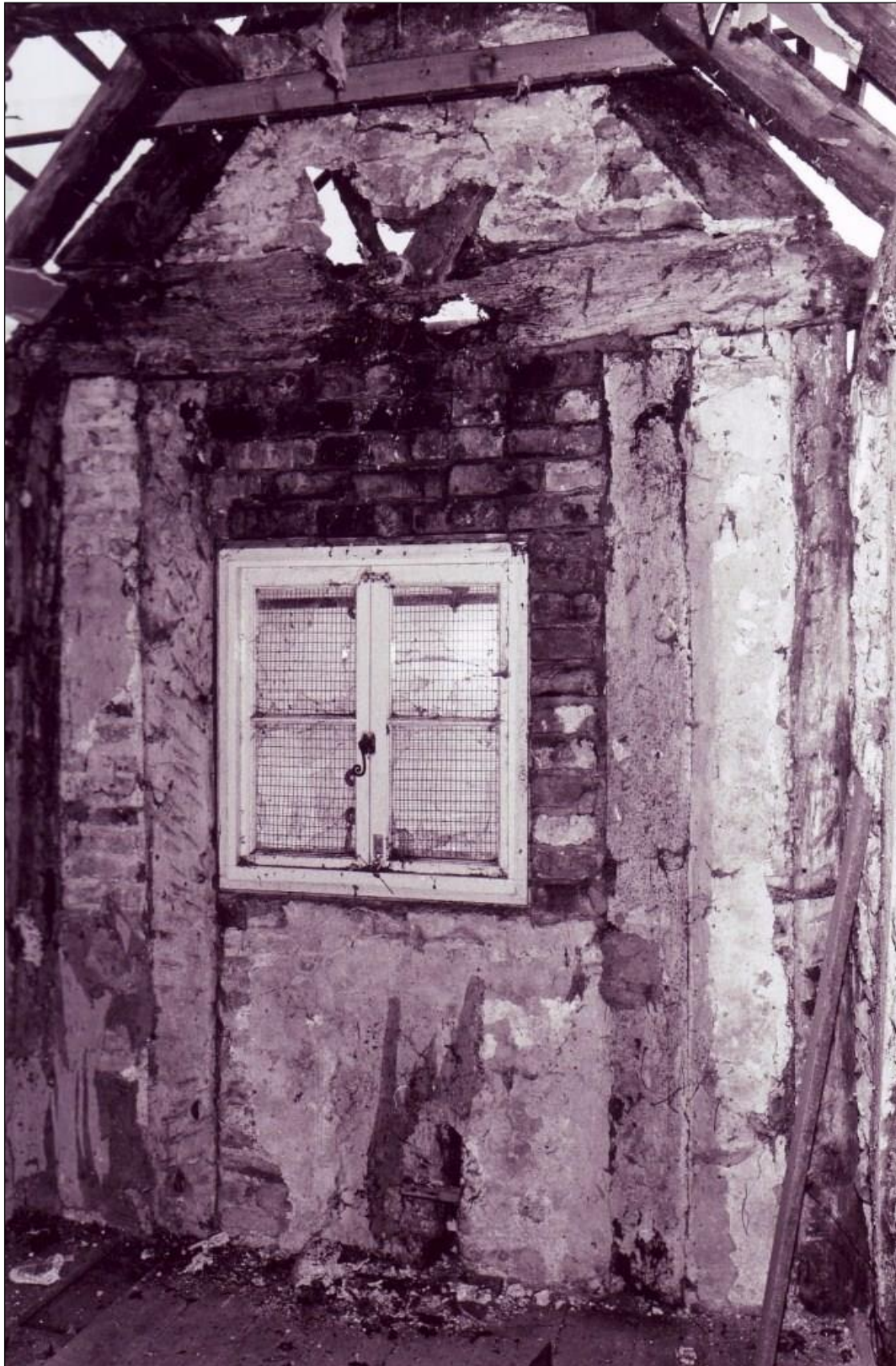


When the roof was renewed c.1930, battens were laid over old joists to provide a more level surface.





**The posts in the wing had later been hacked to take plaster.
On some of them was graffiti from the 17th and 18th centuries.**



The gable of the wing was found to be especially badly decayed.



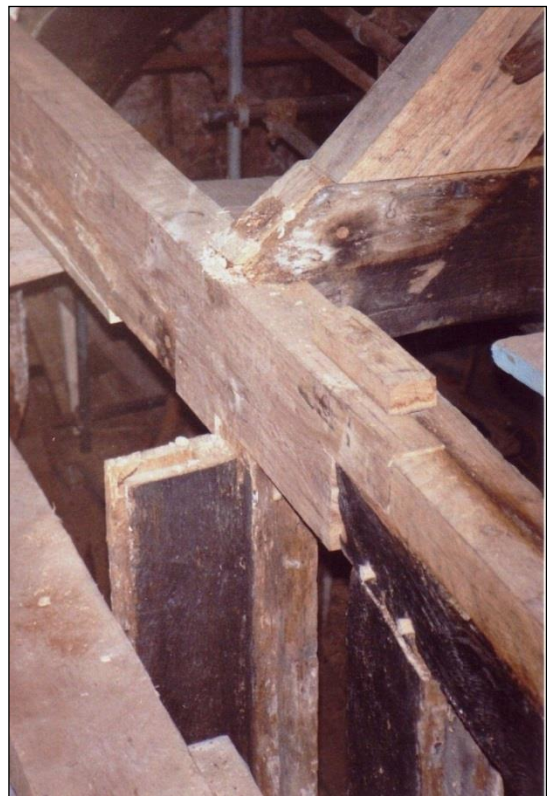
Split lathes awaiting plaster in the projecting wing.



Scratch coat of hair plaster, or daub, on the west gable.



Detail of eaves, notched to fit the slate and prevent rain driving in, making it unnecessary to fit a fascia board.





Architect Andrew Thomas inspecting repairs to the roof timbers (in blue coat, top picture).

St Winifred's Well

ST WINIFRED'S WELL was opened last year after months of repair and restoration. The Well House is a late Medieval Chapel which was adapted in the 17th century for use as a Court House and again in the early 19th century for use as a cottage.

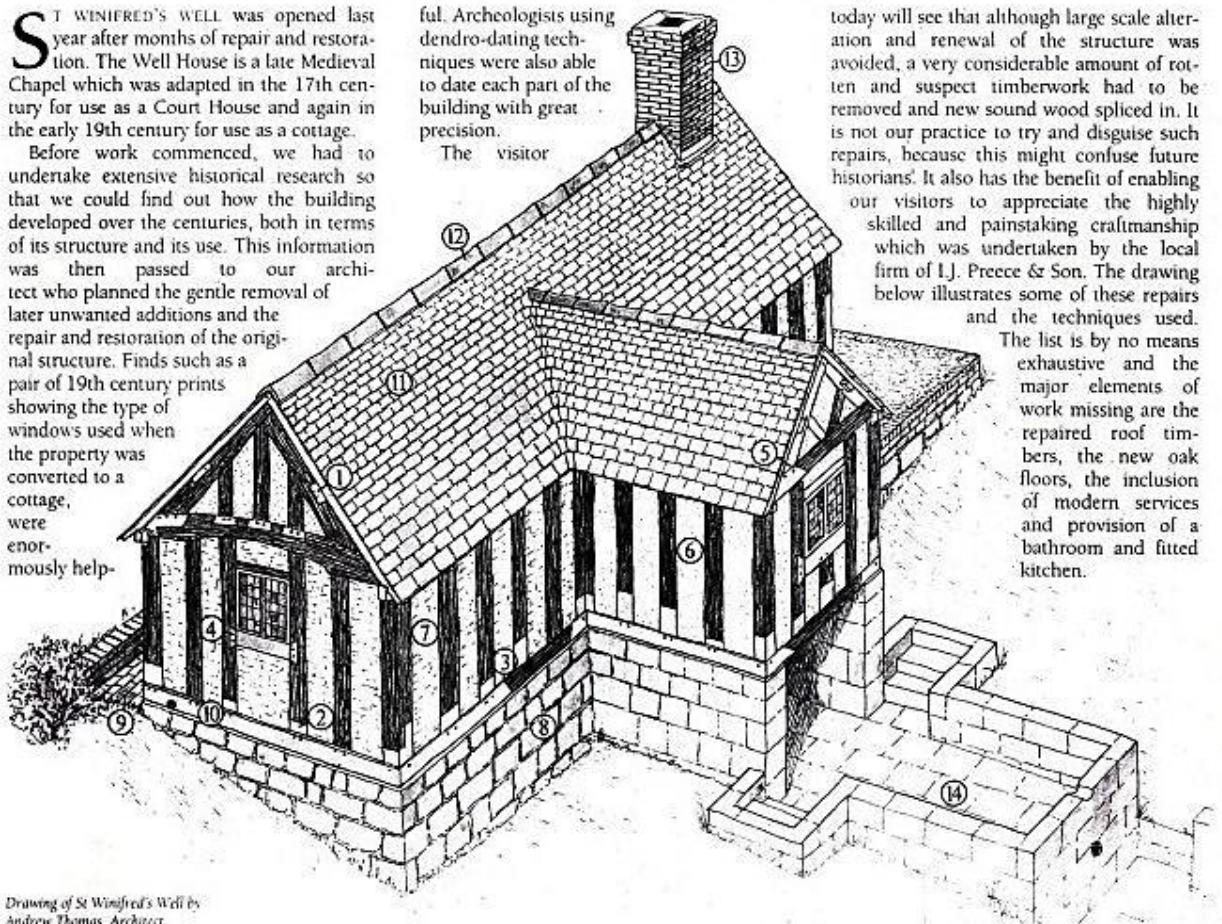
Before work commenced, we had to undertake extensive historical research so that we could find out how the building developed over the centuries, both in terms of its structure and its use. This information was then passed to our architect who planned the gentle removal of later unwanted additions and the repair and restoration of the original structure. Finds such as a pair of 19th century prints showing the type of windows used when the property was converted to a cottage, were enormously help-

ful. Archeologists using dendro-dating techniques were also able to date each part of the building with great precision.

The visitor

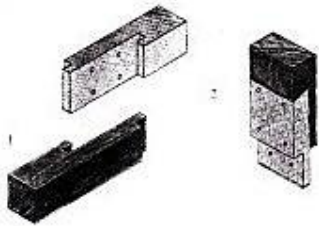
today will see that although large scale alteration and renewal of the structure was avoided, a very considerable amount of rotten and suspect timberwork had to be removed and new sound wood spliced in. It is not our practice to try and disguise such repairs, because this might confuse future historians. It also has the benefit of enabling our visitors to appreciate the highly skilled and painstaking craftsmanship which was undertaken by the local firm of I.J. Preece & Son. The drawing below illustrates some of these repairs and the techniques used.

The list is by no means exhaustive and the major elements of work missing are the repaired roof timbers, the new oak floors, the inclusion of modern services and provision of a bathroom and fitted kitchen.

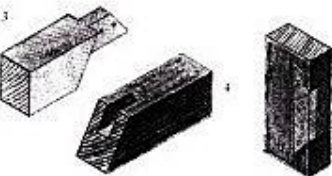


Drawing of St Winifred's Well by Andrew Thomas, Architect

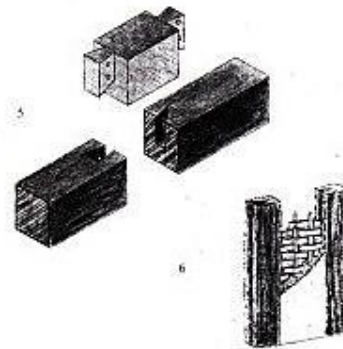
- 1 Tongued lap joint used for extending truncated purlins to reinstate the verges.
- 2 Patch and tenon used to replace decayed post foot



- 3 Bridled scarf joint in sole-plate repair
- 4 Dovetailed face repair



- 5 Dovetailed tenon joint used to repair tie-beam
- 6 Wattle and daub infilling renewed using traditional methods



- 7 Brick infilling removed, stored and reinstated
- 8 Stone plinth repaired and repointed
- 9 Brick path dismantled and relaid on new foundation
- 10 Decayed sole-plate replaced by new oak on lead damp proof course
- 11 Modern roof tiles replaced by Welsh slate on oak rafters to reinstate the original pitch and form

- 12 Hand made clay ridge tiling
- 13 Chimney rebuilt with salvaged bricks
- 14 Stone base and sides of Holy Well grouted and repointed

The cost of this type of work varies enormously and is influenced by building size, construction and location. We aim to use traditional methods of repair with traditional materials and skilled local craftsmen wherever possible. It is time consuming work and can therefore be more expensive than work to modern structures. The prices below are illustrative only but give an idea of the type of work we fund with donations and legacies.

- £100 repairs a damaged lead light window
- £250 will pay for a new door and frame for a new leaded light window.
- £500 repairs a damaged oak door
- £750 replasters, in lime hair plaster, a small cottage sized room
- £1,000 repairs a brick chimney stack above roof level or repairs an oak roof truss
- £2,500 will pay for the relaying of an English oak floor in a cottage sized room

Andrew Thomas & John Bucknall

45 fyre and caston Barnabe þereine and brente hym to deth. Bot on þe
nyght aftyr, Iohn wyth hys ferus tokyn þat was vnbrnt of Barnabe
and bericd hit in a priuie place. þus þis man makyd | an ende wyth
þis worlde and ys now an holy martyr wyth God in heuen, *et cetera*.

[43] *De sancta Wenefreda sermo*

This day is Seynt Wenefreday. It is not ordeynid to be haly-day bot
þeras men han deuocion. Wherefore whoseoure hath deuocion comyth
þat day to chyrch and doth hir worchep, þe wych was maydyn and
5 martir. þan how scheo suffred martirdam 3e schul here, for þow
somme knowen it, somme doth not. [And þow a gode tale be twys
told, it is þe better for to lerne and for to vnderstand.]

þer was in hir tyme an holy eremyte þat was called Bew[n]low, þe
whch com to a gode man was called Thewnyth and was Seynt
10 Wynfryth fadur and was a rych man of londes and rentys. He preyed
þis [T]hewnyth to 3eue hym a place of erpe vpon þe wyche he mythe
buldon a chyrch to serue God inne and to preche Goddys worde to þe
pepul. þan was þis Thewnyth gladd of hys askinge and ordeyned
hym a place nygh to hys howne howce þat he mythe wyth oþer some
15 com to Goddys seruice. þus þe mene tyme, whyl þe chyrch was in
byldyng, ofte he preched Goddys worde to þe pepul, and Wenefrede
com þidyr wyth hur fadur. And whan scheo herde hym spekn of þe
grete mede and ioye þat maydenus schuldyn haue in heuen, passyng
alle oþur orderes, þan hadde scheo so grete deuocion in hys seyng þat
20 anone sche made a vow þat sche wolde neuere han parte of man bot
abydon eue in hir maydyn-heuede whyl scheo lyuid.

þan on a Sonday whan þis schyrch was made and byggydde,
Thewnyth wyth alle hys mayne 3ode to þe chyrch, bot Wenefrede bode
at home for a seknes þat hur greuid, þat scheo mythe not gon wyth
25 hem to chyrch. þan as scheo satte at home, hure one, com þere a
kyngus sone was called Craddok to lygge be þis maydyn. But whan he
spak to hyr of doing of þat synne, scheo sayde þat scheo wolde gon
into hyr schambur and makyn hyre more honest þan scheo was and
so comon anone to hym a3eyne. And whan scheo com into þe
30 schambur, be anoper dore scheo ran towarde þe chyrch as fast as
scheo mythe, hopping to haue sokur þer.

But whan Craddok sagh hur renne towarde þe chyrch, he oure-toke

[43] 2 Thys | T- in *blue. dec.*, 2 ll. *decp* 6-7 And . . . vnderstand | om.
8 Bewnow | bewmow 11 Thewnyth | chewnyth

Sermon 43 in John Mirk's *Festial*. First written down c1400, the *Festial* became the most widely used book of vernacular sermons, written for clergy impaired by 'defaute of bokus and sympulnyse of lettre'.
(Ed. Susan Powell, *Early English Texts*, 2009)

hur and sayde, bot scheo wolde assente to hys wylle, he wolde anone
smyte of hur heued. þan kneled Wenefrede downe and seyde: 'I haue
leuer þou do me to deth þan defoult my body, þat I haue makyd a vow 35
to kepe in mayden-hed whyl I lyve, to my Lorde Ihesu Criste.' þan
Cradok oute wyth hys swerde and at on strok smote of hyre heued.
And for it was doun þe hyll to þe chyrch, þe hede stynt neuere
tomblyng til it com þidur in sygh of alle þat weren þere. Wherefore
men weren so afryght þat þei madon suche a noyce þat Bewnow 40
hadde grete mervayle whatte it myghte bene and cam to ham to wyton
whatte þat was, þat þei maden suche a noyce. þan whan he see þe
heued, he toke it vp and cussed it ofte tymes sore wepyng, and here it
vp to þe body, and behelde on Cradok how he wypte hys swerde on þe
gras, þat was alle bloody of þe strok. þan sayde Bewnow to hym: 'þou 45
wykkyd man and vnccly, aske mercy of God for þis horrybul | dede, f.83
and 3itte God wyl han mercy on þe. And if þou wylt not, I pray God
þat he sende vengeans on þe anone.' And ryghte in syghte of alle þe
pepul anone he fel dede to þe erpe, and þerwyth þe erpe openyd and
swolowed hym doun body and sowle into helle.

þan toke Bewnow þe hede and sette it a3ayne to þe body and hyllyd
it wyth hur mantyl, and 3ode to hys masse. And whan he hadde
songon and preched þe pepul myche of þis maydyn, he sayde God
wolde not þat sche schulde be dede 3ete, for he hadde ordeyned
myche pepul to be holpe be hyr. Wherefore he badde vche man pray 55
to God to reyson hyr a3eyne to lyve, and so dydde. And whan scheo
seete vp, scheo wypte hyre face wyth hur hande of þe duste þat was
þeronne and spak to hym, hol and sounde os scheo was beforon.

þan God schewed þere þre grete miracles. On was wan þe erpe
swolowed hym bodily þat hadde slayne hyr. Anoper was for, þercos þe 60
heued abode, anone sprong a fayre welle þere, þo3 none was sene
beforen. þe brydde, whan scheo þat was slayne ros a3eyne to lyue. þe
ferpe was: eue whil scheo lyvyd, þer was a whyte serkul aboute hur
nek þeras þe strok was, leke a whyte threde. Wherefore þerwas scheo
was before called Brewa, fro þis day forth men called hyr Wenefrede, 65
þat is in englys a whyte threde.

þan see Wenefrede þe grete miracul þat God wrought in hyr, scheo
tok it hevly to herte and 3af hyr cure aftyr to holy lyuyng, and nyghte
and day was bysy to serue God, as Bewnaw tawthe hur. þan whan
scheo was perfyte in alle doing, Bewnow 3ode to anoper place to
dwellyn, and, as hoo was warnyd be reuelacion, 3ode to anoper place

63 nota in margin with red paraph 71 hoo | alt. from he:

þer weren inne many holy virgines. And when hoo com þidur, hoo lyved so perfyttly in alle wayes þat alle token ensaumpul be hyr. And for þe whyte seme whas euredent tokyn of hyr martirdom, þerfore alle men and wommen haddyn grete deuocion in hir wordys and in alle hur doinges, so þat many lafton þe worldys occupacion and weren fayne to come and dwellyn in hyr company.

So whan scheo hadde lyuid þere fele 3erus, scheo was warnyd be God þat hyr deth-day was nyghe. Wherefore scheo makyd hyr redy, and whan scheo hadde þe sacramentys of Holy Chyrch, in syght of alle hur systeres scheo 3af hyr goste to Ihesu Criste, þat scheo loud wyth alle hur herte, and þan was beryed in a chyrch-3arde þer many oþer seyntus were beryed before.

Now how þis holy seynte cam to þe abbey of Scresbery 3e schal heryn. When þe abbey of Scresbery [was new made], monkys of þe place made of[t] grete mone, for þei hadde no seynte wyth hem for to ben here patron and berer of here preyeres to God, as other abbeyes of þe cuntre haddon. Wherefore þe abbotte of þat houce, for he hadde herde before of | Seynt Wenefrede, he made hys priour gon into Walys and sechyn where þat scheo was byried. So wente þis prioure forth, and be grace of reuelacion of þis holy maydon he com to þe place where scheo lay, and so be strench of lordeschep and help þat he hadde he broute hyr bonys into Seynt Gyles chyrch at Scresberyes toun[e]s ende, and þer abode a serteyne tyme tyl þe day þat scheo 95 schulde be translaid and wyth honure and worschep be brought into þe abbey.

þan w[h]a[m] þis day com, grete multitudine of pepul com þidur, in parte for a grete miracle þat was don in þat chirche of a chylde þat was helyd of a grete sekenesse and also to do worchep to þis holy mayden. 100 And so wyth þe abbotte of þe place and þe couent wyth many oþer men of Holy Chyrche þei browten hyr into þe abbey and setton hyr þere þer scheo is now. Wherefore in schoorte tyme aftur God wroghte þritty grete myracles þat ben wryton wythowtyn mony oþer þat ben not wryton, boþe of tho þat scheo dyd in hyr lyue and oþer fele þat 105 ben wroghte at hyre well.

To styre 3oure deuocion more to þis seynte, I wil telle 3ow a myracul þat was done to a man of Erkal toun þat was called Adam. þis man was greuously peynid wyth þe falling evel and boþe hys

72 hoo] *alt. from he?* hoo? *alt. from he?* 84 nota in margin with red paraph
85 was new made] *om.* 86 of[t] of 94 tounes] tounes 97 whan] was
106 nota in margin with red paraph

handys weren tornyd hyndewarde and lyne flatte to hys armys, so þat þe armes weren stompes ande nonc armcs. He hadde also suche a 110 grevauns in hys on legge þat he mythe not gone bot wyth myche pynce. So þis Adam wyth þeis pree woos wyth myche penaunce com to þe scryne of Seynte Wenefrede and was þer in hys prayeres alle a nyght. But on þe morowe, whate for wakyng and for wery, he felle on slecpe. And whan he woke, he felde hymself holle in alle hys lymes and see 115 hys handes strawte even and steris hys fyngres at hys lykynge, and sayed wheþer he myght gone and 3ode forthe wythoute gref and felde wel þat he was hol of alle hys sekenes. Wherefore wyth hys voyce he thankyd God and þis holy maydon and was so fayne of hys hele þat he made a vow þat he wolde neure gon from hyr bot ben a seruaunte in 120 þat chyrch alle hys lyfe aftur, and so he was.

þus 3e hauc ensaumpul to do worchep to þis holy maydon and martir, and 3af 3e ben hol in body, ful helte 3e ben seke in soule. Wherefore 3e hauc more nede to seke hur for to hauen hele in soule þan to hauen hele in body. For ofte tyme God scndeth seknes in body 125 to hele þe soule, bot seknes of soule is here deth bot it be helyd þe sonner. Wherefore prayeth to hyre to geton 3ow hele boþe in body and in soule so þat 3e may com to hym þat is hele to alle sores and syknes þat is almythy God of heven.

Also in þe toun of Scresbery seton þree men togydyr, and os þei 130 seton talkynge, an atturcoppe þat somme callyn an vryne com oute of þe wowe and bote hem alle þree in þe | nekke. Bot, þogh it greuyd hem not f.84 at þat tyme bot [lyt]yl, some aftyr it rankelled and so swall here protes and forsete here breth þat too of þem weren dede. þe þridde was so nygh dede þat he made hys testament and makyd hym redy in alle wyse, 135 for he hopyd not ellys bot only deth. þan os he lay in hys torment, he boght on Seynt Wenefrede and of hur myraclus and so as he myght he badde hys modyr go þidur and offren a candul to þe schryne and bryng hym of þe watur þat hur bonys wheryn wassyn inne, and so schoo dudde. And whan he hadde þis watur, he made to wasson hys sore 140 þerwyth. And whan he hadde don soo, he feled þat he amendyd. þan he made a vow to Seynte Wenefryth þat if he myghte han lyf and hele, he wolde makyn an ymage of syluyr and offren to hyr. þus he mendud yche day aftur oþer vnto þe tyme þat he was alle hol, and þan he dud make an ymage of syluyr os he behytte and 3ode þidyr and ofred it vp to þe 145 scryne and becam hur seruaunte cure whyl he leuid aftur.

110 armcs . . . also] *punct.* armcs he hadde. also 130 nota cropped in margin
133 lyt]yl] *exyl*

Also at þe day of hyr translation comyn outhe of Walys knythes and many men wyth hem to be at þat solempnite and to see þe maner þerof, and in here company com a grete man þat was dome and myrthe, 150 noþing speke bot alle be synes. So whan þei comyn into þe chyrch, soðeþly þis dome man fel doune to grownde and loste hys wytte. þan os he lay, Seynte Wenefryth com to hym and badde hym drink of þe watur þat hyr bonys weren wassyn inne and he schuld ben hole of hys speche and of oþur evel þat he hadde. þan anone he woke and badde 155 3euen hym holy watur. þan haddyn hys felowes grete wondur þat þei hardyn hy[m] spekm and askyd whatte watur þat he wolde haue. þan sayde he: 'þe watur þat Seynt Wynfryth bonus weren wasyn inne.' And whan he had dronkyn of þat watur, he was hol as any fyssh and anone 3ode into þe quere, and before þe covent he tolde opynly þat he com not þidur for no noþer þing bot only to sene þe doing of þe solempnite: 'Bot now for schoo of hur grete curtesyse hath 3evyn of þe me my speche and helud me in body also, I wil be hyr pylgrym hever wil I lyue.'

[44] *De festiuitate sancti Iohannis Baptiste*

Suche a day 3e schul haue Seynt Ionys day Baptyste þat is called so for he folowod oure Lorde Ihesu Criste in þe watur of Iordayne. Wherefore 3e schul faston þe euen. þan schul 3e know how suche cuenes 5 weren furste ifounde in olde tyme. [In] þe begynnyn of Holy Chyrch men and wommen oure-nyght þei comyn to chyrch wyth candeles and oþer lyghte and wokyn in chyrch alle nyght in here deuociouns. But aftur be processe of tyme men lafton suche deuociouns and vsed songes and daunces and so fellyn to lechery and to glotony, and þus turnyd 10 þe gode holy deuocioun into synne. Wherefore holy fadres | ordcneht þe pepul to leue þat wakyng and faste þe euen and so tornyd þe wakyng into fasting. Bot 3it it holdyth þe holde name and is called *uigilia*, þat is wakyng in englys, and in englys it is called 'þe euen', for at euyen þei weron wont to cum to chyrch, os I haue sayde 3ow.

15 Bot 3it in worchep of Seynt Ione men wakyth at home and makyth þree maner fyres. One hys clene bones and no wode, and hys called a bonfyre; anoþer is clene wode and no bonys, and is called a w[ak]le-fyre, for men sytton and wakyng be it; þe þridde is makyd of bonys and of wode, and is called Seynt Ionys fyre.

147 nota in margin with red paraph 156 hym] hym
144 3 Suche] S. in blue desc. 2 ll. dec. 5 In] om.

44. NATIVITY OF ST JOHN BAPTIST

þe forme fyre was makyd of bonys, as Iohn Belet telleth. For in þat cuntry is grete hete, þe wyche hete so enschaufeth þe dragones þat þei gendreth infere. And as þei flen in þe ayre, þei schedon doune into þe wates frogh of here kynde and so venometh þe wates þat myche pepul takyth here deth þereþorogh, and many grete sekones. þan 25 where þere mony grete clerkys and rede of Kyng Alysaunder, how whan he schulde haue a batayle wyt þe kyng of Ynde, and þe kyng broght wyth hym many olyuauntes bering castelles of tree on hur bakmys, as þe kynde of hem is, and knytes armed in þe castellys araynt alle for þe batel, þan knew Alisawndir þe klyn]de of holyfauntes, þat þei dreddyn noþing so myche os 3arryng of swync. Wherefore he 30 made to gederen alle sowes þat myrthyn ben getyn and makyd to dryuen hem as neygh þe olyfauntes os þei myght wel here here 3erring. And þan he ordeymid on for to makyn a pyg to cryen. And whan þe sowes hardon þe pyg cryen, anone alle infere þei madon suche a 3arryng þat alle þe olyfauntes flowen and kaston down here 35 castelles and selowen þe knyts þat weron in hem. And so Alisawndir hadde þe victory þis wyse. þese wyse clerkys knoweth þat dragones hateth no þinge more þan þe styneche of brennyng] bones. Wherefore þei taght þe pepul to gedyr alle þe bonus þat þei myght fynde and setton hem on fyre, and so wyth styneche of hem þei dryuen away þe 40 dragones and so weryn holpyn of þat dyssece.

þe secunde fyre was made of wode to brennon and to lyghton, for Seynt Iohn was a lanterne brennyng and lyghtyng. And also þei madon blasus of fyre to ben seyne ferre, for it is þe kynde of fyre to be sene fer in nyghte, and so was Seynt Iohn. For Ieremye þe profyte 45 many 3ere or Seynt Iohn was borne profesyed of hym and spak þus wyth Goddys mowthe and sayde: 'Beforron þat I formyd þe in þi modur wombe, I knew þe; and before þat þou 3odyst outhe of hyr body, I halowod þe and 3af þe a prophete to þe pepul.'

þan for Seynt Iohn schulde ben holy or þat he were borne, God sent hys angel Gabriel to Zacarie, Seynt Iohnes fadur, as he dud sacrifice in þe stede of Abya þe byschop in þe tempul and prayed to God to haue a schylde—for boþe he and hys wyf weren bareyne and olde. þan sayde þe angel to hym þus: 'Zacharie, God hath harde þi prayer and graunted þe a schylde þat þou schal calle Iohn, and he 55 schal be fulfilled of þe Holy Goste in hys modur wombe and many | schullen ben gladdre in þe day of hys byrthe.' þan for Zacharye was 1.85

25 nota in margin with blue paraph 20 kynde] knyde
38 brennyng] brennyng Kyng] kyngus