HAYLING ISLAND.

Hayling Island formed part of the Doomsday hundred of Boseberg, known in later times as the hundred of Bosmere. In 1857 "A Topographical Account of the Hundred of Bosmere" including the parishes of Havant, Warblington, and Hayling, was written by Mr. C. J. Longcroft, and his book has since been the standard work on this part of Hampshire topography.

The history of Hayling Island resolves itself in three parts—

1. The account of the island previously to its connection with the Norman Abbey of Jumieges.

2. Its history during its connection with that Abbey.

3. Its history since the suppression of its alien priory when its connection with the abbey of Jumieges ceased.

Mr. Longcroft's book contains much historical information collected from original sources, and those who are interested in Hayling may be referred to it for many details. Knowledge is, however, advancing, and Mr. Longcroft's account of Hayling can now be supplemented. I propose only to draw attention to some archæological matters of general interest connected with Hayling, and to some points of Hampshire history with which Hayling was much concerned.

HAMPSHIRE SALTERNS.

The archæology of Hayling carries us back to pre-historic times.

Its name has been derived partly from old Celtic language formerly spoken over this part of England, the word "hal" denoting salt, while the latter part of the name "ing" is a Saxon word denoting a meadow or grass land.

One of the oldest industries in England, of which we have any knowledge, viz., that of extracting salt from sea water, survived here until about twelve years ago. I am not aware

that salterns have survived in any part of England except one on the east coast, but it is interesting that this very old industry should have come down to our time in an island which has in all probability derived its very name from this industry in pre-historic days.

There was probably a reason for this. No considerable river flows into the sea near this island, and it may be that the sea water was found better adapted along this coast than elsewhere along the Hampshire coast for salt making. The water of the English Channel contains about 2000 grains per gallon of common salt. Hayling was so long connected with the salt industry that some few particulars concerning the Hampshire salt trade in olden time may not be unacceptable.

The earliest national record we have of Hampshire salterns is that contained in Doomsday Book, from which we learn that 27 salterns existed at that time along the coast of this county and most of these probably existed in Saxon times. The saltern at Hayling is mentioned, and it is stated that it paid a tax of 6s. 8d.

The other salterns, some of which were taxed higher than that at Hayling, in 1086 were at Bedhampton, Copnor, Cosham, Wymering, Dibden, Totton, Eling, Hordle, Crofton, and Havant, also at Bowcombe, Watchingwell, and Whitfield in the Isle of Wight, and others are recorded belonging to the manors of Boarhunt and Wallop, which must have been situated on the coast.

There is, however, a much earlier reference to the British salt making than that of Doomsday Book, in the writings of St. Ambrose, Bishop of Milan, who lived in the 4th century. He mentions this part of England, and his remarks on British salt making are as follows :—"Let us look at the things which are common, and withal full of kindness, how water is turned into such firm and solid salt that it is often cut with instruments of iron, which is usual in the British salts, they are crusted into a substance as hard and white as marble and are very wholsom."

The earliest method of obtaining salt from sea water was probably that of setting a pile of wood on fire and pouring sea water on the ashes. This was the method probably practised

by the Celts in the original salt making carried on in Hampshire. Large heaps of wood ashes are recorded as having been found on the shore near Lymington, which perhaps were the remains of primitive salt works. The Romans probably introduced a better method of obtaining salt. In any case as civilization advanced, evaporation partly by the sun and partly by artificial heat was adopted. In the 13th and 14th centuries the Hampshire salt trade became relatively more important than it was at the time of the great survey. As regards Hayling, this is, I think, shown by the assessments made in 1334 for the taxation of the 10th and 15th in Hampshire. In that taxation, Mayngham, now known as Mengham, was assessed to pay £4 12s. 9d. Mengham, one of the ancient tythings of Hayling, is but a small part of the island, and that it should be taxed as high as £4 12s. 9d., while such places as Petersfield paid only 16s. 5d., Portsea 49s. 10d., and Porchester 48s. 6d., appears to me to show that a very considerable trade in salt in addition to agriculture was carried on at Mengham in the 14th century. The tax on salt was one of the most ancient taxes and prevailed throughout the Roman Empire.

In the middle ages, the trade of salt making was subject to tithes. Tithe of the salt at Lymington was given to Quarr Abbey in 1147, and no doubt a considerable revenue was derived from the tithe of salt at Hayling, which in the middle ages helped to swell its revenue for the benefit of the foreign abbey to which it belonged.

The old salt trade from the Hampshire coast was carried on partly by means of pack horses and other beasts of burden northwards across the downs, and some old lanes and bridle tracks by which the salters travelled are still known in various parts of the county as the old salt ways. These are among the very oldest roads in the county.

The salterns of Hampshire were perhaps more important than those of any other county. The trade stood the competition with the salt works of Cheshire and Worcestershire until the repeal of the salt duty in 1824. At that time there were 35 works where salt was made by evaporation from sea water, and 29 of these were in Hampshire and the Isle of Wight.

Mr. Lisle who wrote his "Observations on Husbandry" about 200 years ago, stated that salt in Hampshire was cheaper in summer than in winter, because the salterns made more salt in summer than they had storage room for, and farmers at that time were accustomed to buy their stock of salt in the summer.

The Lymington salterns formerly paid an annual duty of £50,000. There were a dozen salterns there in 1790, but only three in 1825. The last saltern in the Isle of Wight, viz., that at Newtown, was discontinued about 30 years ago.

WADE-WAYS.

I think Hayling and its neighbouring islands must have been referred to by Diodorus the Sicilian, who was contemporary with the Emperor Augustus and Cicero. In his reference to a part of the south coast of Britain from which tin was shipped, he says:—"A singular thing happens to the isles in these parts, lying between Europe and Britain, for at the flood the intervening passages are overflowed and they seem like islands, but a large space is left dry at the ebb, and then they seem to be peninsulas."

In commenting on this passage, Mr. Elton in his "Origins of English History" thinks there are no islands at the present day corresponding to these details—but the isles of Thorney, Hayling, and Portsea do correspond to them, or did so in ancient time before bridges were built, and when communication with the mainland was kept up by means of artificial staked roadways known as "wades." There was such a wade from Langstone to Hayling, *i.e.*, a roadway covered at the flow of the tide but available at its ebb.

By ancient custom, trees from Havant thicket were cut to repair this wade-way to Hayling island A similar ancient wade-way led from the mainland to Thorney Island. Another old wade-way of which some traces still remain led from Hayling to Thorney.

HERMITS.

The consideration of these old wade-ways, brings us to the consideration of an interesting class of ancient personages who were connected with them in this neighbourhood, viz., the hermits.

There is no phase of medieval life concerning which more popular error has arisen than that surrounding the ordinary life of a hermit. A hermitage may be regarded as a peculiar kind of monastery, which had only one inmate. The hermit had commonly some function to discharge, useful to his fellow men, as well as his religious duties, and in some cases he probably had a servant to help him. We have records or traces of hermitages in different parts of Hampshire, and we can trace such duties of hermits, as guiding travellers through a forest, keeping a light burning in a light house, keeping a ferry, or, as in this neighbourhood, guiding travellers across the dangerous wade-ways into Hayling Island or Thorney Island. A hermitage, the name of which still remains, was situated south of Havant near the wade-way to Hayling, and another was located on the mainland opposite Thorney Island.

PREHISTORIC REMAINS.

There are three objects of antiquity in this church and churchyard which are much more ancient, and have more ancient associations than the church itself.

1.—The long disused font, concerning which a local tradition says that it was dredged from the sea a mile or more from South Hayling beach at a place known as Church Rocks. Mr. Longcroft says it was restored to the church from West Bourne, and was previously found in a well or pond. What appears certain is that this most ancient font is of a shape and style of ornamentation far more ancient than the church itself. The church is of Early English date and the font now in use is of the same style, and was probably new when the church was new. The finding of a still older font in the parish is an occurrence which has happened in other Hampshire parishes. The older font was perhaps replaced when the church was rebuilt in the 13th century. The ornamentation on this older font points to the Romano-British period, or to influences on Anglo-Saxon art which were derived from early Roman sources. It is possible that this example of early ornamentation may be as old as the time of St. Ambrose. The earliest church of Hayling to which this font is said to have belonged is traditionally said to have stood off the present beach at the

site known as Church Rocks. The return to the Inquisition held 14 Edw. III. declared that the place where the parish church had been built was then immersed so deep in the sea that an English ship of the larger class might pass there. The occurrence of material of Roman date in the walls of the church points however to the existence of some more ancient building, probably not far from the church.

2.—The yew tree in the churchyard is certainly many centuries older than the church. It is near the south door which is the usual situation of the most venerable churchyard yews in Hampshire, as for example that at Corhampton which is close to a Saxon church, and certainly as old. The yew at South Hayling is apparently older than that at Corhampton, and it appears to me to be the oldest in the county. The existence of such an ancient tree in the usual position may be explained by this site having been selected for the site of the 13th century church, while the yew was already growing.

3.—The large greywether sandstones near the church door, which formerly served, as I am informed, for the bases of two of the pillars of the nave or part of the church foundations are, I think, significant objects. Similar stones occur or have been found in the foundations of some early churches in Hampshire as at Compton and Preston Candover. They appear to have been known as druid stones from pre-christian time. The old pagan custom and rites connected with such unusual stones, and also with fountains and trees which survived for centuries, were forbidden by edicts of King Edgar and King Canute and by other decrees as late as the 13th century.

The use of such stones concerning which the people had lingering ideas of reverence, come down from pagan time, for corner or foundation stones of a church would be only an example of carrying into practice the order of Pope Gregory to build christian churches on the ruins of paganism.

The use of such unshaped stones in their natural state as masses of hard rock, may have had also significance of another kind. Symbolism played a large part in the christian instruction of our ancestors. There are examples of symbolism in the carved stones in this church, and the use of these large stones as basement or foundation stones may have

been intended to have reference to the rock on which the church was built. "Thou art Peter and upon this rock I will build my church."

EARLY HISTORY.

The earliest historical reference to Hayling which I have met with, is one not mentioned by Mr. Longcroft, viz., a grant A.D. 956 by King Edwy to the thane Æthelsige of land in Hayling Island. A copy of this grant is contained in Cartularium Saxonicum, Vol. III, edited by Mr. de Grey Birch.

This grant shows that the land at Hayling was in the possession of the King in the 10th century.

During the later Saxon period it appears to have also been in the possession of the Crown or the grantees from the Crown, except a part which had been held by the monks of St. Swithun from a much earlier date. The greater part of the island was certainly held by Queen Emma, wife of Ethelred II., probably as part of her dower. She gave half of her land in Hayling to the Church of St. Swithun, with a reversion of the other half on the death of a thane named Ulward, who was to hold it until he died.

In subsequent centuries, this grant by Queen Emma of her manor of Hayling to the Church of St. Swithun, became engrafted into one of the most famous of our Hampshire legends, viz., that of Queen Emma and the red hot ploughshares. This story is not mentioned by any contemporary historian or by any writer before the year 1333, when Bishop de Orlton was amused in the great hall of the Priory at Winchester, by a minstrel who sang to him some legendary songs, one of which was that of Queen Emma walking over the red hot ploughshares. The legend probably had its origin in the 14th century.

In the autumn of 1066, at about the same time as the battle of Hastings, the re-building of the great Norman abbey church of Jumieges was completed. A year later William I., fresh from the Conquest of England, attended its dedication by the Archbishop of Rouen, with an imposing ceremonial. These circumstances are connected with this island. The

Norman Conquest brought about a great change in Hayling for the Conqueror gave the chief manor in the island, that formerly held by Queen Emma, to this great Abbey of Jumieges, and a priory was established here, consisting of a prior and a few monks to look after the interests of the Norman monastery in this island.

The old church was standing at that time and is mentioned in the Conqueror's grant. Henry I. confirmed this grant. Henry II. also confirmed it as the gift of King William, and he mentions in his charter that the grant includes the greater part of the island of Haringey with the church, and tithes of the whole island except the tithes of pulse and of oats in the land of the Bishop of Winchester. He also confirmed the abbey in its customs and privileges.

The site of the priory buildings appears to have been in the south-eastern part of the island near Tourner Bury, where traces of old buildings have been found from time to time and where the names Chappel Park, Monks and Abbots land have come down to modern time.

Some doubt in regard to the site has arisen, owing to the grange or farm buildings of the demesne land having, after the suppression of the priory, been rebuilt near the present manor house, and it is to be regretted that the site of the priory is marked on the Ordnance Maps near these later manorial buildings, instead of near Tourner Bury.

THE ABBEY OF JUMIEGES.

As we look round the church and survey its handsome structure, in the later style of the 13th century, and remember the long connection of Hayling with the foreign religious house which was then in possession of the lordship and tithes of this island, we cannot doubt that it owes its origin to the Abbey of Jumieges on the banks of the lower Seine some miles below Rouen, now itself a ruin. This church indeed forcibly reminds us of two great phases of English history; first the political and religious activity of the 13th century, and secondly, the long continued connection of many great English manors with foreign religious houses, as one of the abiding results of the Norman Conquest, long after the political connection with Normandy had ceased. That political

connection came to an end just before the Great Charter of English liberties was signed, but the ecclesiastical connection lasted for two centuries longer. After the establishment of representative parliaments, people in many parts of England, as well as our kings, must have begun to ask themselves why the produce and tithes of so many English manors should be spent for the benefit of foreign religious houses; and some of those foreign abbeys must have begun to consider whether such a source of revenue could be permanent. Some of these abbeys were aware of the precarious nature of such outlying possessions, at that time. I think the Abbey of Jumieges was one of those which recognised the signs of the times, and I think that we may see in this church, which was built about the time when the first English parliament assembled, an evidence that such a subject had been considered, that the great religious community, the lords and rectors of Hayling, had resolved that it had a claim upon the Abbey, and that it was prudent to recognise that claim in no niggardly way. It was, I imagine, owing to religious and political considerations of this kind that South Hayling became possessed of its fine parish church.

The Abbey of Jumieges was always accounted one of the most important religious houses in France. Among the monks who were connected with it was one known as William of Jumieges, who wrote the "History of the Dukes of Normandy," and whose original MS. is still preserved in the library at Rouen. This writer's account of the making of the New Forest is well-known. His information about it was probably derived from his brother monks at Hayling, or from a visit here himself. Jumieges is now the finest of all the monastic ruins of Normandy, and is not inferior to the great abbeys of Caen in architectural and historical interest.

ALIEN PRIORIES.

The alien priories in Hampshire and the Isle of Wight, of which Hayling was one, were twelve in number. The position of these subordinate priories during the wars between England and France was a very anomalous one, since it was manifestly a detriment to the State that the alien priories should transport corn and stores from England into an enemy's country.

In 1294 Edward I. seized upon all the alien priories in this country dependent upon Norman Abbeys. Among others the Abbey of Jumieges was deprived of its priory at Hayling with all its possessions. Simon de Marsham, by a warrant dated the 2nd August, 22nd Edw. I., was ordered to seize into the hands of the Crown "All the priories and other religious houses of the land and power of the King of France" with all their lands, tenements, goods and chattels in the counties of Oxford, Berks, and Southampton. This was done, and in the return made to the Treasurer and Barons of the Exchequer, we find, as regards Hayling, of the Abbey of Jumieges, that the whole manor including the church was valued at £144 8s. 3½d. per annum. But the end of Hayling Priory was not yet. The prior was re-instated and his possessions were restored to him. In the reign of Edward II. hostilities again broke out between England and France, and again the priory was seized and committed to the care of Ralph de Bereford and Richard de Westcote, keepers of the alien religious houses of the power and dominion of the King of France in the county of Southampton. Subsequently it was restored to the care of the prior, who was ordered to give security at the Exchequer for the safe custody of it.

The end came a century later, when in the early part of the reign of Henry V., the alien priories throughout England were finally dissolved and seized into the hands of the Crown, never again to be returned to their original grantees. This dissolution took place in 1414. Four years later, viz., in 1418, Henry V. resolved to establish a monastery of the Carthusian order at Shene in Surrey, the last monastery established in England in the middle ages. The manor and rectory of Hayling with all the old possessions of the former priory were given to this new monastery ot Shene, the site of which is now in the lower part of Richmond park.

LATER HISTORY.

The "Valor Ecclesiasticus," made in the 26th year of Henry VIII., tells us that the value of the manor of Hayling, which then formed part of the revenue of the monastery of Shene, amounted to £104 11s. 9d. per annum.

Hayling contains no remains of its ancient priory, but as long as this church lasts, which was probably built by a 13th century French architect, acting under instructions from the great Abbey on the banks of the Seine, it will be a reminder of the former connection of this island with the monastery of Jumieges. I must refer you to Mr. Longcroft's book[1] for further information, but some new information concerning Hayling in the middle ages may I think yet be brought to light by researches among the medieval records of the French libraries if, as perhaps is the case, some of the MSS. were saved when the Abbey of Jumieges was destroyed during the Reign of Terror which followed the French Revolution.

The historical associations of Shene, with which Hayling was connected for more than a century before the dissolution of the monasteries, are many. There was a royal mansion at Shene as early as the reign of Edward I. It was there Edward III. died. There also died Anne, the Queen of Richard II. Henry VII. rebuilt the palace of Shene which had been destroyed by fire, and he died there in 1509. There also it was that Queen Elizabeth died.

Hayling retains to this day traces of its former connection with Shene. During that period a dispute arose between the Vicar of Hayling and the Prior and Convent of Shene in reference to the chapel of Northwood and the liability of the Convent in respect to it. This church of Northwood a few miles from here in the north of the island, is a very interesting structure. The Vicar of South Hayling still has ecclesiastical charge of the church of Northwood or North Hayling, as he had when the dispute arose with the Prior and Convent of Shene in the 15th century.

The history of Hayling after the dissolution of the monasteries is fully set forth by Mr. Longcroft, how it was granted by Henry VIII. to the Earl of Arundel, and how it was confirmed by Queen Mary to Henry Earl of Arundel as a mark of her special favour in recognition of the part he had taken during the time of the temporary usurpation of the

[1] A Topographical Account of the Hundred of Bosmere, in the County of Southampton, including the parishes of Havant, Warblington, and Hayling, by *C. J. Longcroft, London, 1856.*

government after the death of Edward VI., by the Duke of Northumberland and his son Dudley, the husband of Lady Jane Grey.

In that charter the important grant of "wreccum maris" or the right to wrecks of the sea on the shores of this island was conveyed to the Earl of Arundel, and passed from him to the Dukes of Norfolk, and I presume to the present lord of the manor. A great barn, which I believe still exists near the manor house, is said to have been built of a cargo of German oak, shipwrecked upon this island.

GEOLOGICAL NOTES.

There are two geological subjects connected with Hayling which are of general interest.

1.—The extent of the island, which was formerly considerably larger than it is at present.

2.—The material contained in the shingle on its beach and its drift deposits.

The island has become diminished in great extent within the historical period owing to the encroachment of the sea, submergence or coast erosion, or both. In the 18th year of Edward II. *i.e.*, in 1324-5, the Prior of Hayling petitioned the Crown for some relief from taxation on account of his diminished revenue, owing to the encroachment of the sea. An inquisition was ordered to be held to ascertain the truth of this. The report which was made to the King was that 206 acres of arable land and 80 acres of pasture had become submerged, nearly all the hamlet of Estoke, and part of the hamlet of Northwode.

Again, in the 2nd year of Richard II., *i.e.*, in 1378, the men of Stoke, Eststoke, Northwoode, Mengeham, Southwode, and Weston in Hayling Island, prayed the Crown to grant them an exemption from a portion of the tax of the fifteenth, by reason of the loss of a great part of their island by inundations of the sea, and also that owing to the defence of the island they were impoverished, and their prayer was granted.

The shingle on the beach at South Hayling is similar to that found along the coasts of Hampshire and Sussex. So many things have come from the east, and travelled westward,

such as civilisation, knowledge of arts and sciences, and ancient races of people in their migrations, that it is a change to find something which moves in the opposite direction. This is the case in regards the shingle along this coast of England, which comes from the west. Much of the gravel and many of the pebbles on Hayling beach have come from the west coast of Hampshire or from Dorsetshire, and some of these pebbles from Devonshire.

The boulder stones also which have been found in Hayling Island are of much geological interest. Professor Prestwich, who examined these boulders and wrote a paper upon them which was read at the meeting of the British Association at Southampton in 1882, found that some of them were of granite, others of syenite and porphyry. I have also seen granite boulders on the Sussex coast between Pagham and Bognor. The nearest granite or syenite formations, now existing are in the Channel Islands and in Cornwall, and these boulders must have been transported by water from one of these localities or from some nearer granite formation which at remote geological period also existed to the westward. I have said enough to show you how many points of geological, archæological, and historical interest Hayling Island presents to us.