

# The ESCUTCHEON

---

Volume 23 No. 2

Lent Term 2019

---



**The Journal of the Cambridge University  
Heraldic and Genealogical Society**

---

CAMBRIDGE

MMXIX

---

ISSN 2516-2187

## Contents

A Message from the President.....	15
From a Medal for Football to Knight of the Garter .....	17
<i>David Broomfield</i>	
Equality of Arms: The case for gender equality in heraldic law and practice.....	20
<i>Paul D. Jagger</i>	
Latin graces and related dining customs of Cambridge colleges and other institutions .....	22
<i>Julian Cable</i>	
Pedigree Rolls.....	41
<i>Sir John Baker: Talk at CUHAGS Annual Dinner 16<sup>th</sup> February 2019</i>	
In Memorium: Dr Gordon Wright Dr Antti Matikkala .....	45
<i>David Broomfield, Monica Morrill, Ambrogio Caiani</i>	
Editor's Talepiece	
<i>Terence Trelawny-Gower</i> .....	51

## Message from the President

Dear friends,

Despite our usual run of excellent talks, from Eddie Herbert (Selwyn), Edward Hepper, Anthony Delarue, and Julian Cable (Selwyn!), and a very enjoyable Annual Dinner at St Catharine's College hosted by Professor Sir John Baker, this Lent Term has been what we might call 'bittersweet.' In the midst of life, we are in death, as this Term has so painfully reminded our Society. It is around this time of year that we remember, with a commemorative lecture, the life and the tragic death of Lord Mountbatten, and yet sadly we have had cause to mourn the passing of two other men very dear to us.

We heard at the beginning of Term of the death of Dr Antti Matikkala, President of CUHAGS 2005-06. As David Broomfield puts it, "He leaves behind his wife Mira and two children. He loved Cambridge, CUHAGS and England." At our first speaker

meeting, David – on behalf of all of us – spoke very fondly of him, and we made sure to toast his memory.

Then we also heard with great sadness the news of the passing of Dr Gordon Wright. No sooner had I passed the unhappy news on to members of CUHAGS, I received a flood of emails from all and sundry, old and young, all about how much they will miss him. At the Annual Dinner, I shared some of these with those present. Gordon being the cornerstone of heraldry in Cambridge for so long, it is appropriate that Somerset and York Herald were among the first to write to me.

“Being at Cambridge gave one many privileges and one I have always particularly treasured was knowing him. What a glorious man he was.” – From David White, Somerset Herald.

And then we have this from Peter O’Donoghue, York Herald:

“For any university society the transient nature of the student population presents problems. Dr Gordon Wright provided CUHAGS with much-needed continuity and stability over many decades and I have no doubt that his presence was the reason for the survival and success of the society. But Gordon provided a great deal more than this. He was unfailingly courteous, kind and wise, and his presence made meetings of the society that very rare thing, particularly in the pressurized atmosphere of Cambridge: a place where people of all ages and backgrounds could come together to enjoy their subject and one another’s company. Under Gordon’s gentle and civilizing eye CUHAGS meetings have for half a century provided an opportunity for all of us to meet and get to know one another. He was much loved and will be sadly missed.”

First meetings are a theme in many of these recollections. Most people seem to remember very vividly the first time they met Gordon, which is no surprise. When I spoke with David Broomfield, he said “when I first met Gordon (18 years ago), he said "CUHAGS is an undergraduate society, with an average age of 70. Luckily with more undergraduate members the average age has fallen, but Gordon did his best to keep the average up by living so long.”

Sir John Baker, “I didn’t realise he had made it to 100 - he always seemed younger than he was”

From Harold Hopkins, one time member of CUHAGS: “I first met him outside the entrance to Clare College Formal Hall, when he scrutinised my invitation to the banquet on Lady Day 2000.”

But I think the finest of these comes from one of my predecessors, Mr Patrick Cook, who rather *naughtily* described CUHAGS to his American audience on Facebook as “a small and eccentric antiquarian society”.

“I vividly recall our first meeting. I was 22 and a master's student. He asked me if I had arrived "by motor car," to which I replied that no, I had walked. I asked about the academic gown and medals he was wearing (for it was that kind of event). The medals, he said, were from the Second World War. The gown was that of a Doctor of Medicine. He then added that "I used to practice medicine, until I retired in 1946.

Characteristically for him, this was both true and a joke -- he had been an army doctor as a young man, before leaving the active practice of medicine to teach anatomy and physiology to generations of medical students at Cambridge. He was devoted to medicine, history, heraldry, and to the enjoyment of life. He once told me once that the question "Gordon, would you care for port?" was a "silly question because it can only ever have one answer."

Patrick had attached a photograph, and he continues “The woman pictured here is his second wife, Liz, a remarkable woman who is both a lawyer and surgeon. She had been one of his students and went on to run a hospital in Australia. They married decades later, when Gordon was already in his nineties.”

Well, I think Patrick really said everything that needed to be said, and I know all our thoughts and prayers are with Liz. It is hard to imagine CUHAGS without Gordon.

Yours in pean,

**Keir Martland**

## **From a Medal for Football to Knight of the Garter**

*David Broomfield*

In 1879 the Hon. Charles Hardinge stepped forward and collected his medal. His team, the Trinity Old Harrovians, had won the Inter-Collegiate Football Association Challenge Cup. Trinity usually fielded three teams, the Trinity ‘Old Harrovians’, the Trinity ‘Old Etonians’ and the Trinity ‘The Rest’. The medal is of bronze and it has on one side the arms of the University hatched in Petra Sancta, the other side records the championship and the name of the winning team. Round the edge is the winner’s name, ‘Hon. C. Hardinge’.



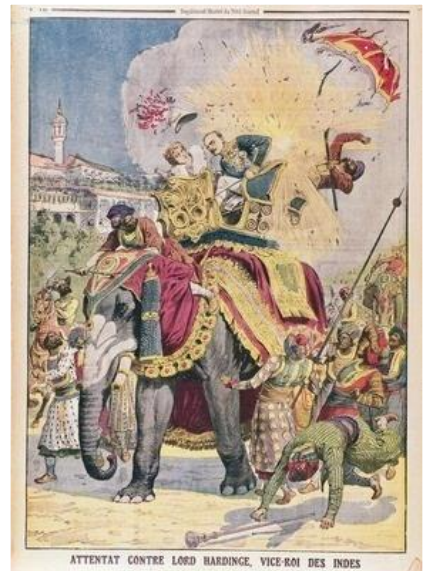


Who was Charles Hardinge and what became of him? He was born in June 1858 so was 21 when his team won the Cup. He was the second son of the 2<sup>nd</sup> Viscount Hardinge. His grandfather, Henry, had been a soldier serving with Moore and Wellington in the Peninsula. At the Battle of Ligny his left hand was shot off so he missed the Battle of Waterloo. As a Member of Parliament he served under Wellington as Secretary at War and Chief Secretary for Ireland. He became Governor General of India in 1844. Under his term of office the Sikh army was defeated and was made

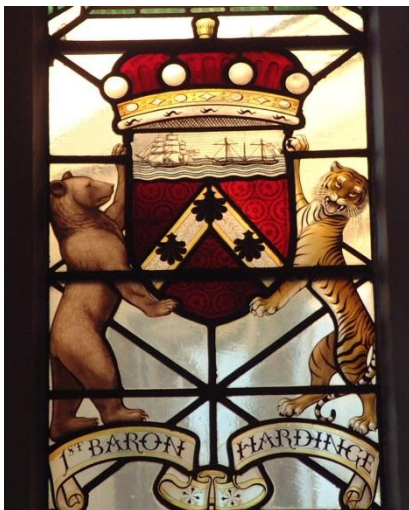
Viscount Hardinge of Lahore in 1846 and a Field Marshal in 1855. He married Lady Emily Jane Stewart the daughter of the 1<sup>st</sup> Marquess of Londonderry and sister of Lord Castlereagh.

Charles' father was MP for Downpatrick before succeeding to the title. He married Lady Lavinia Bingham a daughter of the 3<sup>rd</sup> Earl of Lucan, the man who commanded the Heavy Cavalry division in the Crimean War. Lady Hardinge died in 1864 when Charles was six.

After Harrow and Trinity, Charles Hardinge entered the diplomatic service. He was Ambassador to Russia and Permanent Under Secretary to Sir Edward Grey. In 1910, having been created Baron Hardinge of Penshurst, Asquith sent him to India as Viceroy. Whilst there he presided over the Delhi Durbar in 1911 and moved the



capital of India from Calcutta to Delhi. In December 1912 he was riding on the back of an elephant in a State procession in Delhi when a terrorist threw a bomb, containing gramophone needles and nails, at him. One attendant was killed and another wounded. Hardinge suffered severe injuries to his back and neck but remarkably was back at work within two months. On relinquishing the post in 1916 he returned to London was made a Knight of the Garter and was again Permanent Under Secretary at the Foreign Office. In 1920 he became Ambassador to France retiring two years later. He died in 1944.



His coat of arms appears in the Hall at Trinity College, Cambridge. The original Hardinge arms are: Gules on a chevron argent fimbriated or three escallops sable and these are still used by the senior branch of the family. In 1808 King George III granted the Hardinge family an augmentation of honour commemorating the achievements of Captain George Hardinge. George was the elder brother of the 1<sup>st</sup> Viscount Hardinge. He was appointed Captain of the frigate HMS St Fiorenzo, this ship had begun life in 1782 as the French ship Minerve. Cruising off the coast of India Hardinge gave chase to the more heavily armed French ship the Piemontaise. He pursued her for several days before bringing her to battle off the coast of Sri



Lanka. After an hour and twenty minutes of fighting the Piemontaise surrendered but Captain Hardinge was killed by grapeshot. The augmentation is typical of the 'landscape' heraldry of the time. The blazon reads, 'On a chief wavy argent a frigate wholly dismasted with the French flag flying beneath the British ensign towed towards the

dexter by a frigate of apparently inferior force in a shattered state the British colours hoisted all proper'. A crest of augmentation was also granted, this showed a naval officer's hand grasping a sword over which were Dutch and French flags, the words "Atalante" and Piemontaise" and wreaths of laurel and cypress. Lord Hardinge used these augmentations as a way of differencing his arms from those of the Viscounts Hardinge. When he was granted supporters he chose a bear, for his time as Ambassador to Russia, and a Bengal tiger for his time in India. *With thanks to Dix Noonan Webb Ltd, auctioneers for permission to reproduce the medals.*

During his time as Viceroy Lord Hardinge also had minted silver medals. These display his full achievement of arms with two crests, that of augmentation and the Hardinge crest of a mitre, his supporters, baron's coronet and the collar of a Knight Grand Cross of the Order of the Bath (Civil Division). Lord Hardinge would ultimately hold six British knighthoods: KG, GCB, GCSI, GCMG, GCIE and GCVO.

Hardinge married Hon. Winifred Sturt in 1890. She was the daughter of the 1<sup>st</sup> Lord Alington and Lady Augusta Bingham. Lady Augusta was the daughter of the 3<sup>rd</sup> Earl of Lucan, this made Charles and Winifred first cousins which meant the families were initially against the marriage. Their daughter, Diamond, was born in 1900; she was a bridesmaid at the marriage of Prince Albert, Duke of York and Lady Elizabeth Bowes-Lyon. They had two sons the elder, Edward, was born in 1892 but died of wounds received in France in 1914. The younger son, Alexander, who was born in 1894, also saw service in the Great War and was awarded a Military Cross. He went on to serve as Private Secretary to both King Edward VIII and King George VI. He inherited the barony at his father's death in 1944. The title is currently held by his grandson Julian, 4<sup>th</sup> Lord Hardinge of Penshurst.



# Equality of Arms

## The case for gender equality in heraldic law and practice

*Paul D. Jagger*

On 29 March 2014 the several Kings of Arms in London (Garter, Clarenceux, Norroy & Ulster) issued a ruling that recognised same-sex marriages in heraldic practice. Few people noticed the change, and fewer still are likely to be affected by it, yet the change was both necessary and ground-breaking.

The reason for the change was the Marriage (Same Sex Couples) Act 2013 which received Royal Assent on 13th March 2014. The first marriage under the Act took place on the same day as the ruling by the Kings of Arms.

The effect of the ruling changed the long held principle of marital arms being impaled with the male arms always on the dexter side, sometimes known as the position of honour, with those of the female on the sinister. In a same-sex marriage, the dexter side of the arms indicates whom the armorial refers to; a marriage between Mr. Smith and Mr. Jones may be shown with either Smith or Jones in dexter. The same applies to a marriage between MS Smith and MS Jones if both are armigerous in their own right.

However, there is still work to be done to achieve gender equality in heraldic law. Notwithstanding the ruling on same-sex marriage, women are still disadvantaged when it comes to inheritance of their arms. The children of a woman who has been granted arms in her own right do not inherit her arms, although they automatically inherit the arms of her husband if he is armigerous.

Wherever a male can be found to carry forward the arms of the father, it is the arms of the male that take precedence. A woman whose father is armigerous may bear his arms until she marries, and if she has brothers they carry the arms forward to future generations of their progeny. If she has no brothers, and assuming she contracts a marriage with an armigerous man, then her father's arms are carried by her husband on an escutcheon of pretence. In this respect a woman acts to transfer her father's arms to her husband and thence to any children of the marriage.

Furthermore, a woman may not be granted a crest and there are no marks of cadence for daughters. Another ruling by the Kings of Arms dated 7th April 1995, introduced a series of arrangements whereby an armigerous woman may indicate her status as single, married, divorced or widowed with various arrangements of the lozenge, escutcheon and mascle. No similar arrangement exists for men whose marital status is irrelevant so far as heraldry is concerned.

In times past when women were non-combatants, could not vote, were not admitted to the professions, were unable to attain a university degree or inherit real estate if there was a male heir, these practices could be justified as an extension of the status of women in society. Most of these inequalities were removed more than a century ago. In the 21st century when women are equal to men in all walks of life, the law of arms continues to discriminate in favour of men.

Some might seek to defend the *status quo* based on tradition, or perhaps out of concern the complications of bringing about change, yet the Canadian Heraldic Authority has enforced equality before and under the law for thirty years, and nothing broke. The ruling by the Kings of Arms on 29 March 2014, fundamentally changed the way in which marital arms may be read, and again nothing broke.

Britain's proud history and custom of heraldic practice should be treasured, but it is not upheld or advanced by defending the indefensible. Arms are granted to subjects of good character and eminence. The law of arms does not concern itself with the age, ethnicity or sexuality of the armiger, therefore, why should it concern itself with gender, especially so in a manner that disadvantages one gender in favour of another?

It's time for the law of arms to advance into the 21st century, fully recognising gender equality, allowing inheritance of both male and female arms, permitting women to bear arms on a shield (whether married or not) and be granted a crest.

The question is how to achieve change while respecting the principles of heraldic practice that have been established over centuries. Thankfully heraldry is infinitely flexible and change can be achieved without the need to invent anything new, not least because the heraldic concepts in question are already fully represented in male heraldry.

Equality of Arms is the campaign to achieve gender equality in the inheritance of armorial bearings (coats of arms) in the United Kingdom. The campaign now invites all with an interest in this topic to visit its blog at [equalityofarms.blogspot.co.uk](http://equalityofarms.blogspot.co.uk) where you will find a proposal for change in the law and join an informed discussion on how best to achieve equality of arms. You may also follow the campaign on Twitter @EqualityofArms.



# Latin graces and related dining customs of Cambridge colleges and other institutions

*Julian Cable*

## Foreword

The content of this article is drawn from the Mountbatten Commemorative Lecture I delivered on 31 January 2019. It adds the results of further research to a previous article I wrote for *The Escutcheon* in Lent 2008 and to a previous CUHAGS lecture from April 2011.

The focus of my research has been in three main areas:

- Latin graces of the Cambridge colleges, with some references to graces used at Oxford
- My research findings regarding Latin graces in other British institutions outside Cambridge (and Oxford)
- Some unusual customs relating to collegiate dining.
- My own interest in college graces started at my own college and the college of our President: Selwyn, where I was an undergraduate reading Music in the early 1990s.



Here's an old postcard of the old court at Selwyn, showing a sunken lawn that Selwyn uniquely had among the colleges, until the court was filled in, in 1961. The postcard shows the quaint spelling "Dinning Hall"!

About myself: having gained a First for two of my three years at

Selwyn, I was elected as a Scholar, and it was my duty and privilege to read the college Latin grace before Formal Hall, which in those days took place on Tuesday, Thursday and Sunday evenings. The Dean of college would draw up a rota, with each scholar down to read grace for one week during the year. Sometimes the rota involved a second week as well – it all depended on how many Selwyn students had achieved

Firsts in a given year, compared with the number of weeks during Full Term in a year. In those days, in the ranking of Cambridge colleges, Selwyn appeared at best around the middle of the league tables for Tripos results. Selwyn has fared rather better in more recent years, culminating in a glorious zenith in 2007-8 when the college came top of the Baxter table with 98 Firsts, much to the delight of the then Senior Tutor, Dr Tilby. A consequence of such a result would be that each Scholar might only read grace once or twice in the ensuing year.

In my case, I was often asked to stand in for other scholars in the year who were perhaps less inclined to dust down their Latin skills. This meant I acquired a close familiarity with the text and came to memorise it.

In my experience, the standard of grace reading was very variable from one scholar to another. I attribute this in large part to the patchiness of Latin teaching in schools, with some undergraduates coming up to Selwyn sadly having had no exposure to Latin at all. This meant that some scholars struggled to give the correct phrasing of the grace text, or with the pronunciation. I remember one scholar who pronounced the line “gratisque animis fruamur” as if the word “gratisque” was French! I also recall the then Dean of college made a typing error in the copy of the text that was circulated to scholars: instead of “Per Jesum Christum Dominum nostrum”, he had typed “*Dominium* nostrum”! It was interesting to see which scholars actually read out the incorrect version without a second thought.

At St Catharine’s College, they have posted on their website a recording of the college graces for before and after dinner, spoken by Professor Sir John Baker, who has himself addressed CUHAGS – a Fellow in Law at the college, and graciously hosting our Annual Dinner this year:

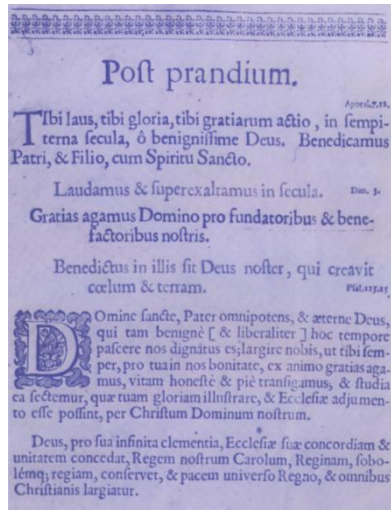
<https://www.caths.cam.ac.uk/about-us/chapel/about-chapel/latin-graces>

The standard at Cambridge is to use classical Latin pronunciation to read graces (but with one notable exception, at Trinity), rather than ecclesiastical pronunciation.

The Cambridge college with the most complete collection of Latin graces is Christ’s College. Christ’s has a set of four graces, respectively titled *Ante prandium*, *Post prandium*, *Ante coenam*, and *Post coenam*. Out of these four original graces at Christ’s, two and part of a third are now discontinued.

One of these graces is said to have been written by John Fisher, Bishop of Rochester, and confessor of Lady Margaret Beaufort, on her re-foundation of the College. When I once contacted Professor Geoffrey Thorndike Martin, Honorary Keeper of the Archives at Christ’s College, he told me that it is a College “legend” that one or more

graces were composed by Bishop Fisher but he had never seen documentary proof of this.



Nowadays, one can be sloppy about using the adjective “prandial” to refer to any meal. Hence, it is common to hear a term like “pre-prandial drinks”. However, strictly speaking, “prandium” denotes luncheon (which, until comparatively recent times, was the principal meal of the day), while “coena” denotes the evening meal (though this distinction has been lost).

One of these Graces, *Post prandium*, is illustrated in the accompanying picture, on a broadsheet printed in the first half of the 17th century for use of the reader on duty at Christ’s College.

## Before dinner

So, let’s consider the format of a typical evening where a formal college dinner takes place, at which one or more Latin graces are used.

To begin with, college members might be summoned to dinner by the tolling of the Chapel bell. However, unusual variations also exist or have existed. For example, at The Queen’s College, Oxford, the call to dinner has traditionally been by the sound of the trumpet – and still is, on guest nights. (The apostrophe comes before the “s” in Oxford, unlike Queens’ College, Cambridge which is named after more than one queen.)



The picture shows a Mr Lakin, Head Porter at the Inner Temple in London, performing an ancient duty by winding the horn to summon members to dinner. The custom of blowing a horn for this purpose at Inner Temple was first recorded in 1621, and the Inn possesses a horn dated 1786. However, the practice of horn-blowing was discontinued in 1886 when the then Head Porter ran short of breath! Though in 1937 Master MacKinnon presented a new horn and the custom enjoyed a brief revival.

Another curious custom existed at New College, Oxford until about 1830. The signal for the start of dinner was proclaimed by two choristers intoning in unison, very slowly, the words “*Tempus vocandi à manger, O seigneurs*” – a curious mixture of Latin and medieval French, meaning “Time to call you to dine, my masters”. This custom was wonderfully revived at CUHAGS recently!

Once gathered in Hall at the start of dinner, with junior members ready at their places along the low tables, all stand at the entrance of the Fellows proceeding to High Table, announced by the butler sounding a gong or using a gavel, or, at Magdalene College, by the Hall supervisor announcing in a loud voice “Stand in the Hall, please!”. Magdalene is unique in its absence of electric lighting in the Hall, relying instead entirely on candlelight. (At St John’s, the long gallery of the SCR similarly is lit by candles only.)

Depending on the college, the grace before dinner might be read by a Scholar (meaning an undergraduate who achieved a First in the previous year’s Tripos examinations, or an Organ Scholar, but not normally a Choral Scholar), or it might instead be read by the Presiding Fellow, the Chaplain, or another Fellow.

A grace that is used every day is known as a “ferial” grace, while a grace that is used only for special feasts is known as a “festal” grace.

Each college has its own Latin text for Grace. Often (though an oversimplification), the older the college, the longer the text of the grace is likely to be. Possibly the longest ferial grace (in daily use) is at University College, Oxford, which includes versicles and responses followed by two lengthy paragraphs. Not only is the grace itself lengthy, but also the title on the card in use at the college: “*Gratiarum Actio in Collegio Magnae Aulae Universitatis quotidie ante mensam dicenda*” – Grace in the College of the Great Hall of the University to be said each day before dinner.

In some colleges, before dinner, the grace is shortened to the two-word formula “*Benedictus benedicat*” (May the Blessed One bless) – especially on more informal occasions, such as when the Fellows dine alone. In some colleges, the pre-dinner Grace takes the form of an introduction based on two verses from Psalm 145, beginning “*Oculi omnium in te sperant, Domine*”, followed by a prayer and a blessing, often beginning “*Benedic, Domine*”. One such before-dinner grace in this format is the grace of Clare College:

*Oculi omnium in te sperant, Domine; tu das iis escam eorum in tempore opportuno.  
Aperis tu manum tuam, et imples omne animal benedictione tua.*

*Sanctifica nos, quaesumus, Domine, per verbum et orationem, istisque tuis donis, quae de tua bonitate sumus accepturi, benedicito per Christum Dominum nostrum. Amen.*

Translation (from Reginald Adams' book):

"The eyes of all wait upon thee, O Lord; thou givest them their meat in due season. Thou openest thine hand and fillest every living thing with blessing."

"Sanctify us, we beseech thee, O Lord, through thy word and prayer, and consecrate these, thy gifts, which through thy generosity we are about to receive, through Christ our Lord. Amen."

A commonly used shorter version at some colleges omits the psalm and opens with the prayer "*Benedic, Domine, nos et dona tua*", or alternatively "*Benedic, Domine, nobis et (his) donis tuis*" – by a quirk of grammar, the verb "*benedicere*" may take either the accusative or the dative case. The colleges at Cambridge are roughly evenly split between those that use the accusative form (10 colleges) and those that use the dative (11 colleges). At Newnham, in the phrase where "*sumpturi*" would normally be used, this is replaced by the feminine form "*sumpturae*", unless men are present.

Trinity is unique in having two High Tables, and the Grace before dinner is recited antiphonally between the Master and Vice-Master (or the presiding Fellows at each of the two tables).

Trinity is also unique in that, until recently, it always used anglicised, or Westminster, pronunciation rather than classical. The librarian at Trinity, Dr Nicolas Bell, recently wrote:

*Trinity still follows the details given in Reginald Adams's book to the letter, but there has been a change in the matter of pronunciation. It was the custom to use 'Westminster pronunciation', as still employed for Latin prayers in the Abbey each morning by Westminster School. Some of the older Fellows still read in this way (thus nutriti is new-try-tie), but most aged under 80 prefer a more conventional pronunciation. The difficulty comes if one of the two reading antiphonally is modern and one is 'old school': if the Master or Vice-Master is present and begins the grace in 'new pronunciation' but a much older Fellow is presiding at the second table, then sometimes the second Fellow will modify his pronunciation to align with the other, and sometimes not.*

The change likely occurred when Trinity appointed, as Master, Sir Martin Rees, who was accustomed to other practices (he came from King's, though he had been at Trinity as an undergraduate).

## **After dinner**

After dinner, in some colleges a simple two-word formula is used: "*Benedicto benedicatur*" (May the Blessed One be blessed). This is an example of a linguistic construction known as an ablative absolute. Alternatively, after dinner, the versicle "*Laus Deo*", pronounced by the Head of House or presiding Fellow, is followed by the response "*Deo gratias*", said by all. At Selwyn, as a result of some students drunkenly

lengthening the last vowel of “*Deo gratias*” in what was considered to be an unseemly way, this latter formula was replaced in the 1990s by the use of the versicle “*Benedicamus Domino*”, with the response “*Laus Deo*”.

It is not only at Selwyn that the after-dinner grace has been blighted by undignified behaviour by student diners. At St John’s, which has one of the longest after-dinner graces to be used daily, sometimes the Fellow reading this grace cannot get through it uninterrupted as a result of undergraduate sniggering. I was recently informed by Malcolm Underwood, Archivist at St John’s College, that in 1889, a College Council Minute at St John’s states: “A letter from Mr Smith was read drawing attention to the manner in which grace in hall was read by Scholars; and the fact that when well-read it received ironical applause from other students”.

A curious tradition exists at Jesus College at the end of dinner: as the Fellows leave the Hall to retire to the Senior Combination Room, the last Fellow to leave gives a deep bow to all present, and all applaud according to how well they think he has bowed! In my article in *The Escutcheon* from Lent 2008, I mistakenly stated that it was the Junior Fellow who bowed. I stand corrected by Dr Nick Pyper, a member of CUHAGS and of Jesus College, who pointed out that it is whoever happens to be the last Fellow to leave the Hall. This bowing is a relatively recent custom; Nick Pyper has said that the custom had not yet started when he went down from Jesus College in 1967, but that it had started by the time he returned to the College in 1977. Furthermore, CUHAGS member Tim Cutts related how in Michaelmas Term one year, the second-year undergraduates told the Freshers that it was the custom to applaud when the last Fellow bows; this was untrue and merely a prank, but that marked the start of this custom which has remained ever since!

Further, CUHAGS member Dr Berthold Kress commented that on some past occasions, notably on Sundays, when the late Dr Oliver Rackham (long-standing Fellow of Corpus and one-time Acting Master) was presiding, he bowed upon leaving the Hall after dinner; there was no applause, but the choir would customarily bow back to him.

In some colleges, a special, lengthened form of Grace is used on special feast days (festal use). The festal after-dinner Grace is often comprehensive in scope, including prayers for the monarch, the church, and for commemorating benefactors. At Trinity, members of the Royal Family are mentioned in order of precedence. At Jesus, a prayer for Parliament is included.

Just one Cambridge college, Queens’, uses an after-dinner Grace in English, to replace an earlier Latin text now discontinued:

“For these and all his mercies, for the Queens our Foundresses, and for our other benefactors, God’s holy name be blessed and praised. God preserve our Queen and Church.”



The Fellows then retire to the Senior Combination Room for coffee, port and dessert. At Selwyn, what then follows is that a toast is proposed to Church and Queen, but curiously this is drunk sitting down, in memory of an early Master at the end of the 19th century, who had a disability which made him unable to stand. He was John Richardson Selwyn, second Master of the college, 1893-8, younger son of George Augustus Selwyn, in whose memory the college was founded. In 1976, during his tenure as Master, Rev Professor Owen Chadwick wrote to the Queen's Private Secretary to explain that the Loyal Toast had been drunk sitting down since the 1890s (even though, unlike in the Royal Navy, there were no bulkheads on which to hit one's head if standing up; and not out of the slightest disrespect to Her Majesty). In her reply, Her Majesty graciously replied that she was fascinated to hear of this custom, and had no objection to its continuance. The custom continues to this day.

The Loyal Toast is also drunk sitting down after dinner in the Senior Combination Room at Christ's College, albeit for reasons unknown to me.

### **Music settings**

At some feasts, a setting of the Grace might be sung by the choir. Having a Grace set to music is an excellent way to keep the tradition of Latin graces alive. In my third year as an undergraduate at Selwyn, I set the Selwyn grace to music, for four-part unaccompanied choir. The music is still housed in the Selwyn chapel choir library.

The grace of Sidney Sussex College was set to music by the composer Eric Whitacre during his time as Composer-in-Residence at that college in Michaelmas Term 2010. The voices divide into many parts, giving a rich texture. A video is available on YouTube, directed by the composer:

<http://www.youtube.com/watch?v=zcvOhfXtikg>

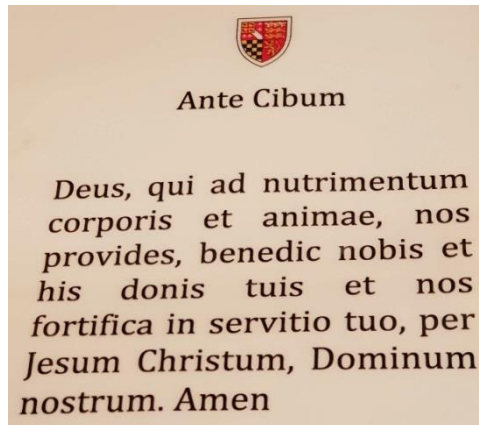
### **Recent graces**

An encouraging sign is that new Latin Graces have continued to be written in the past century, including for Girton and Wolfson Colleges, the latter in fact having a choice of three possible texts for Grace before dinner, with one of these, uniquely, being a verse in dactylic hexameter form:

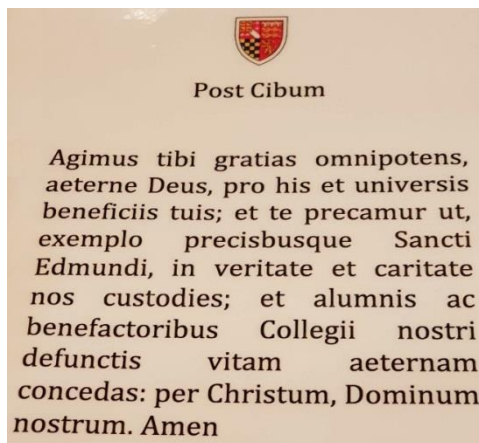
*“Sanctificet nobis victum qui cuncta creavit.”*

(“Let him who hath created all things bless for us what there is to eat.”)

One college, St Edmund's, uses a pair of graces that were composed by the current Dean, Fr. Alban McCoy. These graces are not included in the Reginald Adams book!



St Edmund's College – Ante cibum:



The Post Cibum grace mentions St Edmund by name, as well as alumni and benefactors of the College:

Already in the 21<sup>st</sup> century, a new grace has been composed, this time at Newnham College – but in this case it is a secular replacement for the existing Christian grace, and has been composed by students:

*“Pro cibo inter esurientes, pro comitate inter desolatos, pro pace inter bellantes, gratias agimus.”*

Translation:

“For food in a hungry world, for companionship in a world of loneliness, for peace in an age of violence, we give thanks.”

According to an article in *The Times* in May 2009, Professor Mary Beard, Professor of Classics at the University, felt that while this new grace was “well-intentioned”, she “couldn’t stomach it” as it was an “insult” to Latin by containing “a load of well-meaning platitudes”.

My own objection is rather different: that saying grace is a specifically Christian offering of thanks; in a secular context, to whom is one actually offering thanks?

## Graces at Durham

At Durham University, some colleges use a Latin grace, although there generally appears not to be the same unbroken tradition of a given text being used down the generations by a college as is the case at Cambridge and Oxford. The choice of grace at a given Durham college is likely to be influenced by an incumbent Chaplain at a particular time.

For example, the grace of Hatfield College is the same as at Oriel College, Oxford, probably because of the influence of the Reverend Dr Henry Jenkyns, Professor of Greek and Classical Literature at Durham, who was a Fellow of Oriel:

*Benedicte Deus, qui pascis nos a iuventute nostra et praebes cibum omni carni, reple gaudio et laetitia corda nostra, ut nos, quod satis est habentes, abundemus in omne opus bonum. Per Jesum Christum, Dominum Nostrum, cui tecum et Spiritu Sancto, sit omnis honos, laus et imperium in saecula saeculorum. Amen.*

On the other hand, the grace of University College, Durham, used at formal dinners in the Great Hall of Durham Castle, is not based on any of the Oxbridge graces, and the source of this grace is unknown:

**COLL: UNIV: DUNELM:**

Gratiae Ante Cibum Agendae

Domine omnipotens, aeterne Deus;

qui tam benigne nos pascere hoc tempore dignatus es;

largire nobis,

ut tibi semper  
pro tua in nos bonitate  
ex animo gratias agamus;

vitam honeste et pie transigamus;

et studia ea sectemur  
quae gloriam tuam illustrare  
et ecclesiae tuae adiumenta esse possint;

Meanwhile, at St Chad's, the college handbook states the following:

“Students and guests stand when the bell signals that the High Table party is arriving. Everyone remains standing until the Senior Man (or whoever is presiding at Low Table) says the following Grace (or a suitable substitute):

*Benedictus benedicat, per Jesum Christum Dominum nostrum. Amen.”*

The idea of someone presiding at Low Table is a curious one, and one I haven't encountered elsewhere.

## Graces at Trinity College, Dublin

At Trinity College, Dublin, formal dining in Hall is known as “Commons”. The *ante cibum* grace starts with the familiar verses from Psalm 145, as used at Trinity College, Cambridge and at other Cambridge colleges. The second part of this grace, beginning with “*Miserere nostri*”, is almost the same as the *ante cibum* grace at Trinity’s namesake college at Oxford. The College provides the following specifications for reading of grace:

*At Commons in the Dining Hall, according to ancient usage, grace shall be said both before and after meals by one of the Scholars or students appointed for the purpose by the Board, and in the following form:*

### *BEFORE MEAL:*

*Oculi omnium in te sperant, Domine. Tu das iis escam eorum in tempore opportuno. Aperis tu manum tuam, et imples omne animal benedictione tua. Miserere nostri te quaesumus Domine, tuisque donis quae de tua benignitate sumus percepturi, benedicito per Christum Dominum nostrum.*

### *AFTER MEAL:*

*Tibi laus, tibi honor, tibi gloria, O beata et gloriosa Trinitas.*

*Sit nomen Domini benedictum et nunc et in perpetuum.*

*Laudamus te, benignissime Pater, pro serenissimis, regina Elizabetha hujus Collegii conditricem, Jacobo ejusdem munificentissimo auctore, Carolo conservatore, caeterisque benefactoribus nostris, rogantes te, ut his tuis donis recte et ad tuam gloriam utentes in hoc saeculo, te una cum fidelibus in futuro feliciter perfruamur, per Christum Dominum nostrum.*

## Graces at Eton College

The information on graces at Eton was kindly supplied to me by Simon Dean, a former CUHAGS President and now a Mathematics master at Eton. The 70 Eton Scholars are in College house, and the pupils in other Houses are known as Oppidans. Simon told me that the Captain of the School (in College house) says the following ferial grace each day at lunch:

Before: *Benedicat Deus.*

After: *Benedicamus Domino.*

Response: *Deo gratias.*

Meanwhile, the Oppidan houses vary in their practices according to the House Master. For example, Evans’s House uses the Trinity College, Cambridge grace on formal occasions, because Simon Dean (Deputy House Master of Evans’s) is a Trinity man.

Simon thinks that other House Masters either use the Latin grace of their old college, or else use the simple “*Benedictus benedicat*” before and “*Benedicto benedicatur*” afterwards.

There is no set form of grace at the Founders’ Feast at Eton, although for several years the Founder’s Prayer (of King Henry VI) has been sung by a choir in place of a grace, apparently at the request of the last Provost.

Other large feasts at Eton might use ad hoc English graces or well-known Latin ones. The last Conduct (or Chaplain) used the Pembroke grace as he was a Pembroke man (who was there under the great Meredith Dewey, Fellow 1936-83, and Dean). In fact, Pembroke offers a choice of three graces: the simple two-word form; Mr Dewey’s Grace; and The Master’s Grace.

## Graces at Westminster School

CUHAGS member Damian Riddle kindly provided information on graces at Westminster School, where he was a schoolmaster for many years.

The following image shows the wording for the admission of the Queen’s Scholars, who sing the Vivats at the Coronation ceremony, and a form of grace before dinner.

ADMISSIO SCHOLARIUM	ADMISSION OF QUEEN'S SCHOLARS
<i>Electi suo ordine flexis genibus a decano publice vel in ecclesia vel in schola admittantur his verbis:</i>	<i>The elected scholars in their order, kneeling before the Dean, in the Abbey or in School, shall be publicly admitted with these words:</i>
EGO N. hujus ecclesiae collegiatae decanus admitto te N. in discipulum scholarem hujus collegii juxta statuta ejusdem in nomine Patris, et Filii, et Spiritus Sancti. <i>Amen.</i>	I ... Dean of this Collegiate church, admit you ... a scholar of this college, in accordance with the statutes of the same, in the name of the Father, and of the Son, and of the Holy Ghost. <i>Amen.</i>
GRATIAE ANTE PRANDIUM	GRACE BEFORE DINNER
V. Oculi omnium in te spectant, Domine; R. Et tu das illis escam in tempore. V. Aperis tu manum tuam, R. Et imple omnia animalia benedictione tua. V. Gloria Patri, et Filio : et Spiritui Sancto; R. Sicut erat in principio, et nunc, et semper : et in saecula saeculorum. <i>Amen.</i>	V. The eyes of all wait upon thee, O Lord; R. And thou givest them their meat in due season. V. Thou openest thine hand, R. And fillest all things living with plenteousness. V. Glory be to the Father, and to the Son : and to the Holy Ghost; R. As it was in the beginning, is now, and ever shall be : world without end. <i>Amen.</i>

If the Queen’s Scholars are not dining, the standard two-word graces are used before and after lunch. The difference is that Westminster retains the old Anglicised

pronunciation, as at Trinity College, Cambridge, thus: “Bene-dee-ctus bened-eye-cat” and “Bene-dee-cto bened-eye-cay-tur”. This pronunciation is likely to have originated when the school was founded by Elizabeth I, who wanted to make an emphatic break with the old monastic Latin pronunciation.

If the Queen’s Scholars are dining, a longer formal grace is used (as previously pictured), said antiphonally between two Scholars, one for the versicles and one for the responses.

The following YouTube clip is of Charles Low, a Classics master at Westminster, reciting the graces using the Anglicised pronunciation. As well as versicles and responses, the grace before the meal includes the Kyrie Eleison and the Lord’s Prayer.

<https://www.youtube.com/watch?v=GuvJQIBtrXE>

## **Graces at Winchester College**

At Winchester, the following grace is said before dinner by the Aulæ Praefectus (Prefect of Hall):

*Benedic nobis, Domine Deus, atque eis donis tuis, quae de tua largitate sumus sumpturi; per Iesum Christum, Dominum nostrum. Amen.*

The grace after dinner at Winchester is as follows:

*Agimus tibi gratias omnipotens Deus pro his at universis donis tuis quae de tua largitate accepimus, qui vivis et regnas et es Deus in saecula saeculorum.*

## **May morning in Oxford**

May morning is an annual event in Oxford on 1 May. It starts early at 6 AM with the Magdalen College Choir singing a hymn, the *Hymnus Eucharisticus*, from the top of Magdalen Tower, a tradition over 500 years old. The music for the hymn was composed in the 17th century by a Fellow of Magdalen, Benjamin Rogers.

Large crowds normally gather under the tower along the High Street and on Magdalen Bridge. This is then followed by general revelry and festivities including Morris dancing, impromptu music, etc., for a couple of hours. There is a party atmosphere, despite the early hour. There are normally all-night balls the night before, so some people (especially students) are in formal attire.



Text of *Hymnus Eucharisticus*:

*Te Deum Patrem colimus,  
Te Laudibus prosequimus,  
qui corpus cibo reficis,  
coelesti mentem gratia.*

*Te adoramus, O Jesu,  
Te, Fili unigenite,  
Te, qui non dedignatus es  
subire claustra Virginis.*

*Actus in crucem, factus est  
irato Deo victima  
per te, Salvator unice  
vitae spes nobis rediit.*

*Tibi, aeterne Spiritus  
cuius afflatu peperit  
infantem Deum Maria,  
aeternum benedicimus.*

*Triune Deus, hominum  
salutis auctor optime,  
immensum hoc mysterium  
orante lingua canimus.*

A video clip of the Magdalen choir on May morning is available here:  
[http://wn.com/Hymnus Eucharisticus](http://wn.com/Hymnus_Eucharisticus)

May morning is also the subject of a frequently reproduced painting by the Victorian artist William Holman Hunt:



## The Boar's Head Dinner



One tradition at The Queen's College, Oxford that still takes place annually at Christmas time is the Boar's Head Dinner. This is the equivalent of a Commemoration of Benefactors dinner at Cambridge.

The custom of the Boar's Head Dinner dates back to at least 1395, and commemorates the valorous act of an undergraduate soon after the College's foundation in 1340/1. This student, walking in the neighbouring forest of Shotover and reading Aristotle, was suddenly attacked by a wild boar. The furious beast came open-mouthed upon the youth, who, however, very courageously, and with a happy presence of mind, thrust the volume he was reading down the boar's throat, crying, "*Græcum est*" (With compliments of the Greeks), and fairly choked the savage with the sage!

At the Boar's Head Dinner, the Boar's Head is carried in procession from the kitchen to the High Table, followed by the College choir singing the Boar's Head Carol. This carol has words in a mixture of English and Latin – thus, it is *macaronic*. The last Latin refrain mentions "*In Reginensi Atrio*" – in the hall at Queen's.

The boar's head in hand bear I,  
Bedeck'd with bays and rosemary,  
And I pray you, my masters, be merry  
*Quot estis in convivio* (Translation: As many as are in the feast)

### CHORUS

*Caput apri defero* (Translation: The boar's head I offer)  
*Reddens laudes Domino.* (Translation: Giving praises to the Lord)

The boar's head, as I understand,  
Is the rarest dish in all the land,  
Which thus bedeck'd with a gay garland  
Let us *servire cantico*. (Translation: Let us serve with a song)

### CHORUS

*Caput apri defero*  
*Reddens laudes Domino.*

Our steward hath provided this  
In honour of the King of Bliss;  
Which, on this day to be served is  
*In Reginensi Atrio.* (Translation: In the Queen's hall)

CHORUS

*Caput apri defero*  
*Reddens laudes Domino.*



Not wanting to feel outdone by Oxford, in 2011 CUHAGS held a Boar's Head Feast in the Hall of Gonville and Caius College, and the Boar's Head Carol was sung. This event is thought to be the first occasion since at least 1607 that a Boar's Head Feast has taken place at Cambridge!

### **Needle and Thread Dinner**

Also at The Queen's College, Oxford, a Needle and Thread Dinner is celebrated early in the New Year. Its name derives from a pun that dates back to the foundation of the college in 1341. The Founder was Robert Eglesfield, which sounds (vaguely) like the French *aiguilles et fil* (needles and thread). At the dinner, the College Bursar presents Fellows and their guests with a large needle and thread, saying to each "Take this and be thrifty".



## All Souls' Mallard Feast



Pictured is the late Dr Martin West, a Fellow of All Souls' College, Oxford. He was one of the finest classical scholars of the 20th century, and the only one in living memory to be awarded the Order of Merit (OM). He was elected by the College Fellows as Lord Mallard, for a most curious event – the Mallard Feast – which takes place in the first year of each century. The date of this photo is 14 January 2001, and it was printed in *The Daily Telegraph* the following day.

For some centuries now All Souls has had the Mallard as its totem. The origins of this association are somewhat obscure. The legend is that when Archbishop Chichele's builders were digging foundations for the College in 1437/8, an enormous mallard flew up out of a drain where it had been trapped for many years.

From later in the seventeenth century there are two accounts of an annual Mallard procession. One writer, Anthony Wood, represents it as taking place on or soon after January 14th (the statutory date for the start of Hilary Term, and also held to be the anniversary of the bird's emancipation from the sewer in 1437/8), and as being an initiation ordeal for the new Fellows who were to be admitted then. They might well have been dragged from their beds at night and led in a state of undress around the College of which they were to be full members.

Another writer, Thomas Baskerville, gives a detailed account of a Mallard procession, instead on or about All Souls Day.

The procession was intended as a quest for the hidden mallard. Many Fellows took part, but not all: principally the younger men, who knocked on the doors of senior Fellows and demanded money. This was a domestic version of a wider practice of begging for money around Halloween, as in "trick or treat" and "a penny for the Guy".

Both Wood and Baskerville refer to the singing of the Mallard Song, and quote the text. Wood made the reasonable conjecture that its author was Sylvanus Taylor, a Fellow of the College from 1657 – 1672 who was a noted amateur musician. The Warden of the time, Stephen Niblett, wrote in a register of former Fellows about him:

“Versus scripsit sed (dicit Wood) Musicam melius callebat. Author (uti audiui) celeberrimae nostrae cantilenae dict(ae) *The Mallard*. Obiit Dublin: 1672” – which seems to confirm Taylor’s authorship. At any rate it appears to date from sometime not long before or after 1660. It is possible that Christopher Wren, who created the college sundial, might have been among the first to sing the song.

In the first verse, the poet sets the Mallard against four other winged creatures noted for their size, although not all available as food. The griffin is a heraldic creature with the body of a lion and the head and wings of an eagle. An entry in the College books for 1618 refers to bustard and capon as Gaudy dishes, although a former librarian, Dr Simmons, noted that the five dishes mentioned are actually “Pigge, Goose, Capon, Rabet & Custard” (the last of these a sort of open pie), not Bustard. The turkey arrived in Europe from America in the early 16<sup>th</sup> century.

The choruses refer to King Edward. This reference is likely to be to Edward VI, the Tudor champion of Protestantism.

Notable in the chorus of the song is the repeated use of the word "swapping", possible from an original meaning “swiping, flailing” of a sword, and then acquiring a colloquial meaning of “whopping great”.

The text of the Mallard Song is as follows:

*The Griffine, Bustard, Turkey & Capon  
Lett other hungry Mortalls gape on  
And on their bones with Stomacks fall hard,  
But lett All Soules' Men have ye Mallard.*

#### CHORUS

*Hough the bloud of King Edward,  
By ye bloud of King Edward,  
It was a swapping, swapping mallard!*

*Some storys strange are told I trow  
By Baker, Holinshead & Stow  
Of Cocks & Bulls, & other queire things  
That happen'd in ye Reignes of their Kings.*

#### CHORUS

*The Romans once admir'd a gander  
More than they did their best Commander,  
Because hee saved, if some don't foolle us,  
The place named from ye Scull of Tolus.*

*CHORUS*

*The Poets fain'd Jove turn'd a Swan,  
But lett them prove it if they can.  
To mak't appeare it's not att all hard:  
Hee was a swapping, swapping mallard.*

*CHORUS*

*Hee was swapping all from bill to eye,  
Hee was swapping all from wing to thigh;  
His swapping tool of generation  
Oute swapped all ye wingged Nation.*

*CHORUS*

*Then lett us drink and dance a Galliard  
in ye Remembrance of ye Mallard,  
And as ye Mallard doth in Poole,  
Lett's dabble, dive & duck in Boule.*

*CHORUS*

*Hough the bloud of King Edward,  
By ye bloud of King Edward,  
It was a swapping, swapping mallard!*

It is unlikely that a procession took place in 1701. In 1801 the procession was revived as a one-off celebration of the new century. The procedure, like the commemorative medal that was struck for the occasion, was modelled on older descriptions, but it was now a more solemn and dignified affair than the disorderly processions of the seventeenth century. The future Bishop Reginald Heber of Calcutta, then a freshman in Brasenose, observed about forty Fellows marching along the roof of the Codrington Library at four in the morning, carrying large torches and thundering out the song.

The event was repeated on January 14th 1901, following an elaborate dinner. Two detailed accounts exist of the evening's proceedings, one by Warden Anson, the other by the daughter of a Fellow who, forewarned, watched through the gate from Catte Street. Cosmo Gordon Lang, the future Archbishop of Canterbury, was the Lord Mallard. He was carried round the quadrangles on a chair, shoulder-high, singing the Mallard Song again and again, while everyone joined in the chorus. A cable was sent to George Curzon, Viceroy of India, with the single word "Swapping", and soon afterwards from Government House in Calcutta came the reply "It was". The 1901 feast ended with the party joining arms, dancing round the fire singing "Auld Lang Syne", and each participant drinking Madeira served from a silver salt cellar in the figure of a mallard.



The ceremony was re-enacted on January 14th 2001, with Dr Martin West as the Lord Mallard. As in previous centuries, a commemorative medal was commissioned. The event was far larger than ever before, as Quondam Fellows (former Fellows) were invited to participate. For the first time, women Fellows took part. After dinner some 117 Fellows and Quondams paraded round the College with flaming torches singing the Mallard Song. The Lord Mallard, Martin West, was carried at the front of the procession in the very same chair that had been used in 1901. He then led a small party up the Gate Tower and sang the verses again from there, while the mass of Fellows responded from below with the chorus. The evening ended with a firework display.

But it is not just once a century that the Mallard is celebrated. The Mallard Song is sung twice every year, at the November Gaudy and at the Bursar's Dinner in March. The creature is depicted on many silver and other objects given by Fellows to the College. It appeared in a novel guise a few years ago when two of the younger Fellows presented the College with a working telephone in the form of a mallard. According to the Mallard Society website, "all such gifts give us special delight".

This duck theme, although primarily associated with All Souls' College, is not confined to Oxford, however. At Trinity College, Cambridge, a plastic duck is curiously placed among the Hall roof beams, and occasionally moves from one rafter to another, even though the only access to these beams is through the lantern, and thus the area is virtually inaccessible.

How curious indeed are some of the customs at ancient British institutions!

My principal references for the subject of Latin graces in use at Cambridge colleges are as follows:

- *The College Graces of Oxford and Cambridge*, Reginald Adams, published by The Perpetua Press, Oxford (1992), ISBN 1 870882 06 7
- *Cambridge College Graces*, S.J. Mitchell, article in *Cambridge*, the magazine of the Cambridge Society, No.24 (1989)
- *Selwyn College – A History*, W.R. Brock and P.H.M. Cooper, published by The Pentland Press Ltd, Durham (1994), ISBN 1 85821 177 8

# Pedigree Rolls

*Sir John Baker*

The ultimate origin of the pedigree roll may be the biblical genealogy compiled by Peter of Poitiers in the later twelfth century as an aid to interpreting the scriptures by giving a chronology of the world from the time of Adam. Before 1300 rolls were also used for royal pedigrees, sometimes with a marginal summary of events in national history. In the fifteenth century some noble families commissioned their own versions, setting out their family line in parallel with that of the monarchy. But it was in the sixteenth century that the production of pedigree rolls became common.

Queen Elizabeth I was glorified in a huge pedigree roll now displayed at Hatfield House, with a genealogy starting from Adam (and therefore, necessarily, including Noah), via King Arthur, King Lear, Julius Caesar and other luminaries. But the growth area was in mundane private pedigrees. There were a number of reasons for this. One was to mark the union of two families on marriage, in which case the two lines were set out in parallel – incidentally demonstrating that the marriage was within the canonical rules. Another was to show the connection between different branches of a family as a guide to possible future inheritances. But a major motive was to demonstrate the antiquity and gentility of the family, and to establish its right not only to its chief coat of arms but to the arms of heiresses which could be quartered with it. The older the arms, and the more numerous the quarterings, the better. This tendency to amass quarterings was not approved by the College of Arms, which ruled in the 1560s that a person was not entitled to quarter every coat which had descended to him. But the ruling excluded pedigree rolls, in which the practice continued without stint – indeed, arms were profligately bestowed on ancestors who never themselves used them, so that they could be quartered.

The typical Tudor pedigree roll set out not merely the lineal ancestry of the person for whom it was produced, if possible starting at the Norman Conquest, but also the forebears of the heiresses who brought in their paternal arms. It was further desirable, if the descent was from a younger son, to trace the parallel senior lines and show how they had become extinct. If a royal connection could be made as well, so much the better. A pedigree of Scott in my collection manages to incorporate Henry VIII and Anne Boleyn, not to mention the first Sir John Baker (whose arms were incorrectly shown).

Where possible, every person in a pedigree was furnished with a shield of arms, often quartered, and impaled with the arms of his or her own spouse, and a circular medallion, often ringed with green, containing a brief written identification. The links

between the medallions might take the form of branches issuing from the main trunk of the family tree, depicted as a natural tree with leaves. But this was not an ideal scheme, given that trees grow upwards, whereas English pedigrees nearly always went downwards, with the living descendants at the foot. It was therefore more common to use connecting lines, at first often radiating – the eponymous *pied de grue* ('crane's foot') – or meandering in all directions, sometimes colour-coded. In the second half of the Tudor period the rectilinear downward pedigree became the norm. But there is a striking exception at Raveningham Hall, Norfolk, where a tree of 1578 portrays Sir Nicholas Bacon standing on the ground with his wives, and their progeny (including the teenaged Francis Bacon) blossoming from flowers on the branches of the family tree growing upwards.

A considerable influence in developing the written pedigree must have been the collegiate reorganisation of the heralds in 1484 and their subsequent practice of holding visitations to verify and record the coat armour used by the gentry. This familiarised the gentry with the need to prove their pedigrees. However, surprisingly few rolls are authenticated by heralds, and few even have headings or dates. They were produced by the arms-painters who set up shop in London and elsewhere. Some painters were employed by the heralds also, then calling themselves under-heralds, and proficiency in that line was considered a qualification for becoming an officer of arms. Some could not wait for this privilege. An Elizabethan impostor called William Dakins, masquerading as Lancaster Herald, conducted visitations and supplied pedigrees, one of which (for Edmund Bagshaw of Stevenage) is in my collection. Although he was sentenced by the Star Chamber in 1580 to stand in the pillory and lose one of his ears, this did little to diminish his practice, which continued actively until 1596, when he was imprisoned; even in gaol he produced five pedigrees. He was not alone in his shady practices, and on his examination in 1598 he named seven others, including John Scott, 'servant to one Hurte, a scryvenour in Cambridge'. This John Scott was the author of 'Foundation of the University of Cambridge' (1615), the first commercial guide-book to the university, which was published in manuscript at the time of James I's visit. It contains the arms of the colleges and founders. The one I have also includes paintings of the arms in the Old Schools.

A few more words about the pedigree rolls. They were usually engrossed on multiple sheets of vellum or parchment, glued together, with the ends attached to wooden rollers. The enormous Seymour pedigree (1604), now in the record office at Chippenham, is made from 26 membranes; it is 6 feet 2 inches wide and 22 feet 5 inches long. It mentions 750 people and contains 35 portraits. It has been little studied because it is too large to unroll in any ordinary room. Probably the largest of

all is that of the Shirley family (1632), which Sir Anthony Wagner recorded as being 11 feet 9 inches wide and 29 feet 1½ inches long.

Most pedigrees have numerous painted shields of arms, with a larger achievement at the foot. The artistry varies enormously, but the best ones were finely painted, with gold and silver paint for the metals. Added embellishments might include portraits, pictures of supporting documents with seals of arms, and occasionally of funeral monuments. The pictures of recent members of the family – such as the Bacons at Raveningham – might be real likenesses. Others are fanciful, as in the Hatfield pedigree, which includes a mounted figure of William the Conqueror, not to mention Noah in his ark. The principal founders of a family were sometimes shown as figures in armour, holding pennons, guidons or shields with their arms. These paintings have not as yet received any detailed attention from art historians. Some represented medieval military dress as seen on monuments and in church windows, but some were unashamedly anachronistic, even showing the recently introduced officers' red sash over modern armour (as in the Scott pedigree), and some were purely fanciful.

If rolls have no heading, the way to identify and date them is to start at the bottom, where the achievement will be that of the person for whom it was made. If there is impalement but no children, or blank circles for future children, it was very likely produced at the time of marriage. If there are contemporary entries for named children, or even grandchildren, this can help to arrive at an approximate dating. A better clue is provided when names near the foot have notes such as 'living in 1621' (or whatever), since that is evidently the date of the pedigree.

I would have liked to produce several examples for you to see, but they are rather unwieldy. The one I have chosen – which I obtained only last year – is 10½ feet long, formed of five skins glued together, and contains 104 coats of arms in gold, silver and colours. It is unsigned, but the title (in a large cartouche) declares it to be: 'A true and perfect pedegree of the antient and worthy familie of Beresford alias Barford, originally discended from Berford in the county of Warwick and since transplanted into Leicestersheire from whence John Barford of the said county gent. is lineally discended, exactly contineud to the year 1647.' On either side of the cartouche are full-length paintings of John de Berford (c. 1100) in a mauve surcoat over mail armour, holding a shield of Barford, and Chief Justice William de Bereford (d. 1326) in the robes and collar of SS of a chief justice of Charles I's time. Sold with it was a large achievement of arms, catalogued as a distinct item, though it did not take a genius to see that it had once been the final part of the roll. It is of the same width, and has a pencil number 6 at the head, with signs of gluing. The arms are of Barford, quarterly, with a crescent for difference, impaling *Barry nebuly of six ermine and*

*gules*. This impalement presented a puzzle, because the coat is nowhere shown in the pedigree. The arms are those of Foliott. John Barford is shown in the pedigree, with his crescent for difference, and his wife named as Elizabeth, daughter of William Valett of Northam near Exeter; her arms are apparently blank. Closer inspection shows that 'Valett' is written over an erasure, and the seemingly blank space for an impalement is in fact white paint covering the same arms as in the achievement. The explanation is that Valett was a Follett – perhaps rendered into Devonian drawl. The Folletts were not armigerous, and the arms painter thought it sufficient to treat Elizabeth as a Foliott. This was evidently found out and corrected at an early date.

I ought to end with the warning that pedigree rolls are notoriously unreliable. Even when official, they are not comparable with grants of arms. A king of arms had but to point his wand and a coat of arms came into existence. His patent was conclusive proof that the arms belonged to the grantee and his issue. A pedigree, on the other hand, was a series of factual conclusions based on evidence or conjecture. Some heralds and arms painters merely registered the information the family provided, turning it into visual form with appropriate armory; but even if they conducted a rigorous independent examination, they could not by their signature make something true which was not true. In practice, successive pedigrees produced for the same family often contained amendments as more information came to light. The conscientious Robert Glover, Somerset, even made a client covenant under seal to allow a pedigree to be altered if a conjectural assertion turned out on further investigation to be wrong. Less conscientious heralds participated in deception, as in the case of Sir Walter Mildmay, founder of Emmanuel. As he rose in status, Mildmay was desperate to claim a medieval ancestry, and a medieval-seeming coat of arms (*Argent three lions rampant azure*) in lieu of the recently granted dogs' heads. The supporting charters and seals were forged with considerable skill under the eye (or blind eye) of Robert Cooke, Clarenceux.

The most extreme case was that of Hugh Fitzwilliam, who became obsessed with claiming the Fitzwilliam family estates. He collected old rolls of arms, including the Dering roll (sold in 2007 for £192,000) and Cotgrave's Ordinary of *c.* 1340. And he commissioned more than twenty pedigree rolls himself in the 1560s and 1570s. Most of these survive, one of them in the Cambridgeshire Record Office. They were economical with the truth, and indeed in the course of their preparation a page was surreptitiously excised from a visitation book by one of heralds. It was all in vain. Hugh lost all his lawsuits and died unmarried a few years later. At the next visitation, the line he had been so careful to trace was recorded to be extinct.

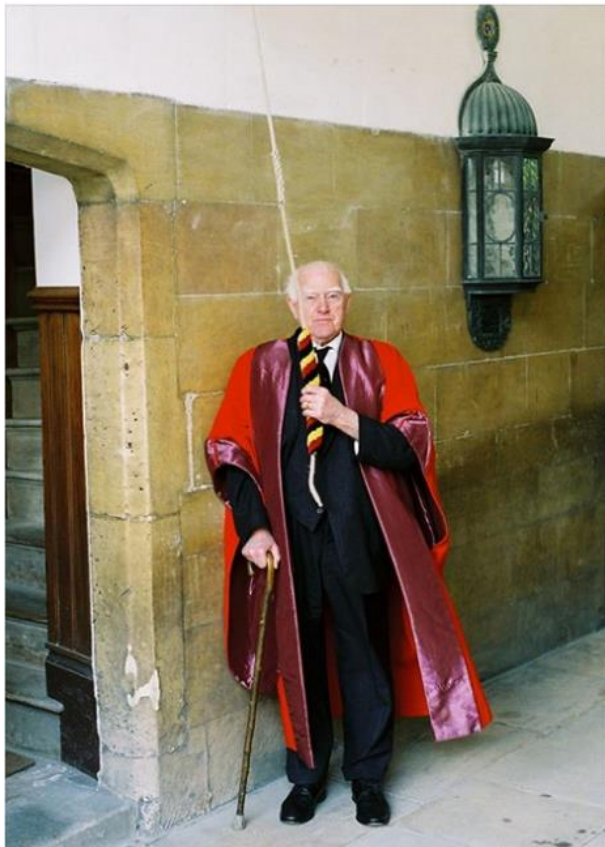
Despite this warning, I commend the study of pedigree rolls. They are of interest not only as 'material culture', ranging between fine art and rustic amateurism, but also as evidence of how those who commissioned them thought about their family history and of how they wished it to be remembered by posterity.

For further information and sources see 'Tudor Pedigree Rolls and their Uses' in *Heralds and Heraldry in Shakespeare's England*, ed. N. L. Ramsay (2014), pp. 125-165.

## In Memoriam

### Dr Gordon Wright

*Monica Morrill (President CUHAGS 2006-2008)*



I shall forever remember Dr Gordon Wright as "Cambridge's Constant Gentleman." He was always presented in good form, and kept his humour amidst a plethora of circumstances. I remember initially meeting Dr Gordon Wright at the first Cambridge University Heraldic and Genealogical Society Dinner and Lecture I attended, probably in October of 2004. The life was in his eyes and distinguished eyebrows. He was so expressive, particularly when the port was being circulated around the room. Over the years, he was always there: ready to help, offer suggestions, or share his wisdom, which was always welcome. His knowledge of the history of the Washington family heraldry, and the War of Independence inspired me to weave them into speeches, and bring

the history back to the United States. I valued his vast life experience in World War II, raising a family, and directing generations of medical students at Cambridge. Dr Wright was very truly a constant at Cambridge.



On my last trip to the UK in April 2018 I was able to visit with Dr Wright twice, first at his care facility in Cambridge on a Friday whilst his most impressive wife, Dr Lizzy Macleod, was away briefly. I found him listening to Bach with headphones and passing the time peacefully. I had to speak louder than usual in conversation, remind him who I was, which was actually splendid since he had, after all, achieved 100 years of age just a few months prior.

After a kind Italian man helped to transfer Dr Wright to a wheelchair, I took him to the back garden so he could enjoy the spring flowers and some fresh air. When I returned him to his room Dr Wright didn't want me to leave, but I promised I would see him at the Dr Gordon Wright Lecture the following Thursday. I asked him if I could pray for him before I left his room, "Yes" as he nodded his head and listened. After I prayed, we both looked at each other with tears in our eyes, "Thank you," he said with a slight bow in his noble manner. I knew he had heard the blessings I asked God to bestow upon him.

Dr Wright was already a blessed man long before I had met him. He adored his children, and grandchildren, some of whom I met at CUHAGS dinners, and he loved life at Cambridge. He had a zest for life, taking his bike everywhere he could. On one CUHAGS day trip we toured Eton College hosted by a Cambridge Alumnus who was teaching there. On our way home from the Cambridge train station I was leading with my bicycle and all I could hear amidst the road traffic was a faint whisper, "...too fast." Dr Wright had to remind me not to leave him behind. Dr Wright was so youthful in spirit that it was easy to forget that I was riding a bicycle near a Fellow who had somewhat aged.

Sometime after that adventure, Dr Wright, when walking over a cattle grid in the commons with his bicycle, twisted a tendon or two in one of his ankles. That injury may have slowed him down but it never stopped him from attending CUHAGS events.

When it came to planning the CUHAGS 50<sup>th</sup> anniversary celebrations, Dr Wright, along with Derek Palgrave, David Broomfield and Antti Matikkala, were available to offer advice when we were preparing to get CUHAGS a coat-of-arms. I wrote the initial letter to the College of Arms from Italy in August 2006, and our request was eventually approved. Dr Wright wanted the CUHAGS Patron, the Duke of Norfolk to attend the 50th anniversary more than anyone particularly because Dr Wright knew his father from his World War II days. At the 50th anniversary CUHAGS dinner in June 2007, Sir Peter Gwynn-Jones, King of Arms, came instead of the Duke of Norfolk as our special guest speaker. During the pre-prandial drinks in Clare College's garden, Dr Wright reminded me privately of his previous request to say a few words before the

evening ended. He was granted the last word, and rightfully so, he was the longest-serving CUHAGS member of anyone in the room. He was the reason the CUHAGS's home was established at Clare College. I didn't think he would speak for nearly thirty minutes but as he spoke I wished I had a recorded his remarks. Dr Wright had an audience of over 200 people captivated with his charming way of retelling history over the previous seven decades. It was a memorable ending to a wonderful evening.

I'm certain all at Cambridge who knew Dr Gordon Wright, will agree that he had a life well lived, and who shall be very fondly remembered as Cambridge's constant Fellow.

(Dr Gordon Wright 1918 -2019)

## **In Memorium**

### **Dr Antti Samuli Matikkala, PhD (Cantab)**

*David Broomfield*



Antti Matikkala, who died on 14<sup>th</sup> January this year, was President of CUHAGS 2005-06. He was born 13<sup>th</sup> January 1979 in Oulu a city in Northern Finland on the Gulf of Bothnia. His father, Veikko Matikkala (d. 2005), was a businessman and a member of the Finnish Parliament 1975-79. Having completed his MA at Helsinki University he came to Trinity College to do his doctorate, "The Orders of the Garter, the Thistle and the Bath and the formation of the British honours system 1660-1760". His thesis was published in 2008 by Boydell's as, "The Orders of Knighthood and the formation of the British honours system". He returned to

Finland and was a Fellow of the Helsinki Collegium of Advanced Studies 2009-12. He continued to edit and publish books and articles on European orders and decorations most notably the definitive history of the Order of the White Rose and the Order of the Lion of Finland. In 2018 he curated the exhibition celebrating the 100<sup>th</sup> Anniversary of the Finnish Honours System held at the National Archives in Helsinki.

He was a member of a great many organisations across Europe including: The Finnish Heraldry Society (of which he had been President), The Heraldry Society, the Heraldry Society of Scotland, The Finnish Numismatic Society, the Belgian Orders,

Medals and Decorations Research Society, the Scandinavian Heraldry Society and the Bookplate Society. He was a Freeman of the City of London and became a Liveryman of the Worshipful Company of Scriveners in July 2005. He was a Fellow of the Society of Antiquaries, of the Royal Historical Society and the International Academy



of Heraldry. He was a member of the sub-committee that helped design the coat of arms of CUHAGS. A great admirer of the simple, striking heraldic design of his own country he advocated the principle of one colour and one metal in any coat of arms. When it came to CUHAGS he was overruled but his own arms, registered with the Finnish Heraldry Society in 1999 and designed by him, are a fine example of this principle at work.

His wife, Mira, completed her PhD on “Anti-Imperialism, Englishness, and Empire in Late Victorian Britain” at Cambridge in 2007 a year before Antti. He leaves behind his widow and two children our condolences go to them.

## **Dr Antti Samuli Matikkala**

*Monica Morrill*

The stunning news of losing Dr Antti Matikkala amidst the peak of his career shall be an understatement of epic proportions. I first met Antti and Mira Matikkala in the autumn of 2004 whilst we were PhD students at Cambridge and when I first started attending Cambridge University Heraldic and Genealogical Society events. His lovely wife, Mira, was always at his side. In fact, the only occasions when Antti seemed to be on his own was at CUHAGS Committee Meetings. They were a lovely couple. Both infused youth and vigour into the group, and eventually Antti became president of CUHAGS.

Somehow, through the persuasion of Derek Palgrave, I became the Junior Treasurer whilst Antti was president. His introductions to the guest speakers were always interesting, punctuated with a witty remark that was certain to enlighten and entertain the audience.

Usually he was quiet spoken, a gentle man. When he was getting to know someone he was a bit of an observer, but once Antti got to know someone everything he said had a

purpose. He even introduced me to his supervising Professor, John Morrill, since we shared the same surname, whom has also become a friend at Cambridge.

I valued Antti's opinions, his advice, and his friendship. Because there were so few students at Cambridge to lead at CUHAGS, I was understandably expected to succeed Antti as president of CUHAGS. I'll never forget the moment when we disappeared from the Clare College dining hall to exchange the sash. He was a ceremonious gentleman, so kind, as he carefully removed the sash and assisted me in donning it as the new president. Antti opened the door for me and faced the audience; he was always looking forward. Thinking and Doing, that was Antti. Cambridge, and indeed Trinity College were blessed to have such a gentleman grace their halls.

The world misses a great scholar in his absence as well. He was lightning fast in getting back to me on matters related to seals, heraldic history, and so on. I shall always remember in 2008 when he responded via e-mail to a query I had on a United States Presidential Seal. I was in Washington, DC and he was in Finland, but it was if there was no distance of knowledge – Anti had the answers.

I share in the loss of a profound gentleman, scholar, and friend. May he rest in peace, and I'm certain Mira, and his son and daughter who survive him, shall preserve and cherish his brief but remarkable legacy, as we all will.

### **Dr Antti Samuli Matikkala**

*Dr Ambrogio A. Caiani*

When I first arrived in Cambridge in 2005 to undertake a PhD in Modern History I was very intimidated by such a formidable institution dedicated to learning in the truest sense of the word. Like so many new arrivals I wondered how far I would be able to fit-in and become a member of this community of scholars. I had vague interests in heraldry and social elites so I considered CUHAGS might be a good fit and a space to share common interests. During my initiation, the Thirkill room greeted me, and on opening its doors I saw a group of gowned individuals eying me inquisitively. I was struck particularly by the military and elegant bearing of the individual at the centre of the group. It did not take me long to discover that this man was Antti Matikkala, then president of our society, and a scholar of inexhaustible erudition combined with a vibrant intellect. Endowed with utterly impeccable manners, he made you feel welcome immediately and wore his impressive learning very lightly with good cheer. I was touched deeply that he made me feel so much at home and soon a friendship

emerged. It was my hope that it would be a life-long connection but sadly Antti passed away suddenly in January of this year at the young age of thirty-nine. Like so many others I remain in a state of shock and a sense that it is all so deeply unfair fills my soul.

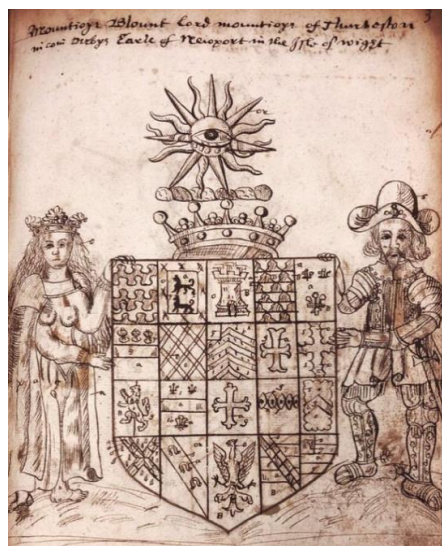
It is impossible to find any good in this premature death, but I am reassured in some ways that his legacy is with us still. Antti was a remarkably thorough scholar and finished his PhD at Trinity in barely two years. His books on the British and Finnish Honours system and articles on heraldry are the definitive works and will stand the test of time. Despite being on this earth so briefly he is endowed with academic immortality. However, Antti was not an ivory tower intellectual but a warm, good humoured and dedicated friend. On many journeys to London, Oxburgh Hall and a memorable visit to Helsinki, he showed his generosity in terms of his time, affection and willingness to help you as much as he could. I was particularly touched when he asked me to be godfather to his son Elias. We both laughed at the irony that the first godchild of an Italian Catholic should be a Lutheran Finn. Behind it all we were delighted that despite our superficial differences we enjoyed and relished our different European cultures. The last time I saw Antti was in Oxford where I had a temporary appointment. We discussed future academic projects and I saw that my godson was blossoming under the nurture of highly dedicated parents. Indeed, Antti seemed to now share Elias' love of football, a passion he had not himself enjoyed as a child. Paternal love is a truly transformative force!

Sadly, in more recent years the pressure of work and distance had kept us apart. To my shame Antti was much, much better, than me, at keeping in touch. Very stupidly I assumed there would always be time. For this assumption I am very sorry and filled with regret. I recently visited his widow Mira with whom Antti had been deeply in love since they met at University in Helsinki when they were only nineteen years of age. Although we did discuss the unfairness of Antti's death, we did find some meagre comfort that his work is immortal and that he lives on in the memory of all those he touched with his intellectual generosity and human warmth. His grave in Helsinki municipal cemetery is a beautiful verdant spot next to the final resting place of the Finnish heads of state and it overlooks the bay which is often frozen. I think he would have been pleased with it and the company next to him. I miss him deeply and hope that his memorial in Cambridge in January 2020 will be an occasion for us to remember such a wonderful husband, father, friend and scholar.

(Dr Antti Matikkala, 1979-2019)

## Editors Talepiece

Terence Trelawny- Gower



Arms of Mountjoy Blount (Blunt) (1597-1666), Baron Mountjoy in the Irish peerage (1617), Baron Mountjoy of Thurveston in the English peerage (1627), and 1<sup>st</sup> Earl of Newport, Isle of Wight (1628). He was the son of Charles Blount, Earl of Devonshire and his wife Penelope Devereux (she was formerly married to Robert Rich, 1<sup>st</sup> Earl Warwick).

Mountjoy was Master of Ordnance to Charles I (1634), and played an 'ambiguous' part in the Civil War. His judgement was apparently held in high esteem by Charles I, *'but his counsels are blamed for being always over dilatory and cautious'*. He served in the Royalist army, taking part in the battle of Newbury, where he was captured and subsequently confined to London *'on parole'*. As was expected in the 17<sup>th</sup> century, Blount used his position as Master of Ordnance to amass a significant fortune; much, it would appear, from the sale of gunpowder at *'exorbitant prices'*. Newport was Constable of the Tower in 1641. He became one of the Lords of the Bedchamber after the Restoration, and died at Oxford to where he had decamped to avoid the plague.

He had married in 1626, Anne Boteler, daughter of John Boteler, 1<sup>st</sup> Baron Boteler and Elizabeth Villiers, half-sister of George Villiers, 1<sup>st</sup> Duke of Buckingham. By her he had eight children (four of whom died in childhood), including Mountjoy, Thomas and Henry, 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> Earls respectively; they were all said to have been 'idiots'. Each inherited the title in turn, but on the death of Henry in 1679, the Earldom of Newport IoW and that of Baron Mountjoy became extinct. His widow later married Thomas Weston, 4<sup>th</sup> Earl of Portland. She died in 1669.

