

# Adelaide Branch Richard III Society



If you weren't at the November meeting this is Margaret's Hamblin award. She was surprised and delighted to receive it as were all of us, especially those of us who have been members as long as or nearly as long as Margaret. We all know how much she deserved recognition for all her hard work over 30 odd years.



Also I am after your memories of events, meetings, people, etc of our Branch over the last 35 years. These will be used to compile a report for the Bulletin and/or the Recorder and in our newsletter. SO GET THINKING! then write them down and send to Sue. Either [walladge@internode.on.net](mailto:walladge@internode.on.net) or [susanmjw@gmail.com](mailto:susanmjw@gmail.com) or snail mail works too!



Rilla and Sue had a meeting during January to plot out the programme for the year.



February 3rd DVD

March 3rd talks from 2017 list continued on people, places, events or if you've lost your 4, pick an aspect of medieval life.

April 7th Lyn and Margaret - workshop on illumination. Come and try your hand!

May 5th Quiz Not just Ricardian but South Australian too. (Big Hint?)

June 2nd High tea Entertainment to be decided.

July 7th Coronation lunch 12.30pm start

August 4th Bosworth your research on someone who was there- Yorkist or Lancastrian. List provided earlier of combatants.

September 1<sup>st</sup> Rilla looking back on an early talk on Richard's place of burial and how accurate was it in light of recent events.

October 6th AGM

November 3rd Members talks on medieval food, clothing, houses, trades

December 1<sup>st</sup> Christmas lunch and this time we share our favourite thing, carol, song, story, memory about Christmas after main course so no going home early.

### **Recent Society news**

Thanks to Pat Hibbs for sending Pam this link to an article about how people walked in the Middle Ages. Apparently they walked differently to us!

[https:// murreyandblue.wordpress.com/2018/01/11/walk-this-way/](https://murreyandblue.wordpress.com/2018/01/11/walk-this-way/)

It is well worth a look and makes sense.

This is a lovely little story from Margaret Owens, passed onto me by Pam Benstead. Sally BGLO

A friend of Margaret's in Yorkshire recently went to a lecture by Turi King.

"Turi King described taking a fragment of Richard's bone to a laboratory in York. The taxi driver asked where she had travelled from, & when she said Leicester he started complaining that "they" had "our" king, who should have been brought back to York. She didn't dare tell him that a small part had, in fact, been brought back - in the small cool bag on her lap!"

Evidence for use of handguns at Bosworth:

<http://www.battlefieldstrust.com/resource-centre/warsoftheroses/battlepageview.asp?pageid=824>

Thanks to Pam Benstead for forwarding this item of news from John Ashdown-Hill.

Best wishes Sally BGLO



As you may know, in 2004 John discovered Joy Ibsen (née Brown). The following year Joy's sample revealed the mtDNA of Richard III and his siblings. That information was not published immediately, but in 2006, at the invitation of the Richard III Society, John presented it to HRH The Duke of Gloucester.

This year, in his forthcoming book on their mythology John will be revealing (i.e. publishing) something new - the mtDNA of the so-called 'princes in the Tower' (and its source).

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From Margaret Flint NCW

<https://www.theguardian.com/uk-news/2017/dec/21/leicester-car-park-richard-iii-buried-given-protected-status>

## Leicester car park where Richard III was buried given protected status

Heritage minister says protecting site as a scheduled monument will ensure its preservation for future generations

[Maev Kennedy](#)

Thu 21 Dec '17 11.01 AEDT

The scruffy council car park in Leicester that was revealed in 2012 to an astonished world as the site where Richard III was buried in 1485 is being given [scheduled monument status](#) by the government.

The listing is to protect “one of the most important sites in our national history”, the remains of the medieval friary where the battered, naked body of the last Plantagenet king was buried after he lost the Battle of Bosworth, his life and his crown to Henry Tudor.

Part of the site, including the grave, has been preserved [within the new Richard III centre](#), converted from an old school whose playground helped preserve the archaeology. However, many traces of the lost Greyfriars church and the friary buildings are believed to lie under the car park.

The heritage minister, John Glenn, said: “The discovery of Richard III’s skeleton was an extraordinary archaeological find and an incredible moment in British history.



The former burial place of Richard III, a medieval monastic site that lies under a car park in Leicester. Photograph: Historic England

“By protecting this site as a scheduled monument, we are ensuring the remains of this once lost medieval friary buried under [Leicester](#) are preserved for future generations.”

The grave was found in August 2012 by the University of Leicester in an excavation prompted by Philippa Langley, a screenwriter and amateur historian, who was convinced Richard’s remains still lay under the car park. To the astonishment of many who had believed that the jibe of “Richard Crookback” was Tudor and Shakespearean propaganda, the spine was twisted like a shepherd’s crook.

Months of scientific tests preceded [a press conference in February 2013](#), which was front page news and was relayed live around the world. The dating of the bones, the battlefield injuries including a gaping hole in the skull and the matching of DNA handed down from his mother through the unbroken female line with two living relatives established “beyond reasonable doubt” that the body really was Richard’s.

The city mayor, Peter Soulsby, said the listing would protect the site for future generations. “We’re very proud of Leicester’s rich history, which spans over 2,000 years. The discovery and identification of King Richard III’s remains was a remarkable achievement. These events marked an unforgettable time for our city.”

In March 2015, with the words “King Richard, may you rest in peace in Leicester”, Soulsby welcomed the coffined bones, carried on a horse-drawn hearse, back into the city. It was a key moment in a remarkable day, when a solemn cortege including knights on horseback accompanied the remains back to the battlefield and other sites associated with the king’s last day.



The face of King Richard III, the last Plantagenet king, at the Society of Antiquaries in London. Photograph: Gareth Fuller/PA

Soulsby was standing on Bow Bridge where, according to local legend, Richard knocked his heel against a stone as he rode out to his last battle on 22 August 1485. The legend says the same stone was struck by his bloodied head when he was carried back as “a miserable spectacle”, according to Thomas More, slung “like a hogge or a calfe, the head and armes hanging on the one side of the horse and the legs on the other side”.

In the politically charged atmosphere of regime change, the clergy of Greyfriars accepted the responsibility of finding the final resting place for a toppled king. They buried Richard in a hastily dug grave without coffin or shroud, but in a position of honour near their high altar.

Over the centuries, the friary was demolished, apart from one small stretch of wall, and its exact site lost. Although the area was still known as Greyfriars, it was believed that all trace of the grave had been destroyed in later construction on the site: in fact, a crucial section had remained open ground and preserved the gardens of large houses and later a school yard.

The skeleton with the twisted spine no longer lies in the roughly dug hole, too small even for the king’s slight frame. It was reburied in March 2015 in a new tomb in Leicester Cathedral, just across the road from the site, [in an extraordinary ceremony](#) attended by representatives of royalty, descendants of Plantagenet and Tudor aristocracy, families whose ancestors fought at Bosworth, the distant cousins whose DNA helped identify the bones, the archaeologists who found him and the academics who worked for two years to identify him, and as many of the people of Leicester as could be crammed into the building.

The honour of listed status has been given by the government on the advice of Historic England, whose chief executive, Duncan Wilson, said the area to be scheduled had been carefully considered and would be managed through planning controls with Leicester city council.

The grave is displayed as it was found, protected by a stone and glass pavilion within the [Richard III](#) centre. The discovery has transformed the once shabby area around the cathedral, which now welcomes visitors from all over the world, but although newly erected signs explain its extraordinary significance to visitors, the car park remains as tatty as ever.



- The excavation which resulted in the discovery of King Richard III's remains within the site of the former Greyfriars Friary Church in Leicester in 2012  
© Leicester City Council

This takes up a lot of pages but I thought it worth including

## Former Burial Place of King Richard III Granted Protection



Historic England

Published 21 December 2017

- Greyfriars in Leicester granted protection to recognise the site where King Richard III was buried after the Battle of Bosworth in 1485
- The site of the medieval monastic friary is likely to be well preserved under the city centre car park
- Protection given to “one of the most important sites in our national history”

The remains of a 13th century monastic site, [Greyfriars in Leicester](#), which was the burial place of King Richard III, has been granted protection by the Department for Digital, Culture, Media and Sport on the advice of Historic England.

Richard III's skeleton was found during an archaeological excavation at Leicester City Council's car park in 2013 and was confirmed as the remains of the English King killed in the Battle of Bosworth in 1485. Experts from the University of Leicester analysed DNA from the bones and they matched that of descendants of the monarch's family. His remains were reburied 530 years after this death at Grade II\* listed Leicester Cathedral in 2015



Memorial Stone for Richard III at Leicester Cathedral © University of Leicester

## The importance of scheduling archaeological sites

The scheduling of archaeological sites ensures that the long-term interests of a nationally-important site are placed first, before any changes can be made to it. Historic England's role is to carefully monitor these sites for future generations to ensure they can play their part in telling our national story. Scheduled Monument Consent must be obtained before any work or changes can be made to an archaeological site once it has been protected, in addition to any planning consent that may also be required.

## War of the Roses

The death of King Richard III in the final battle of the War of the Roses at Bosworth Field in Leicestershire resulted in Henry Tudor (Henry VII) becoming King of England. Shortly after the

battle, Richard III's body was buried with little ceremony in the church of the Greyfriars and 10 years later Henry VII paid for a modest tombstone to be placed over Richard's grave.

## Medieval friaries

The Friars represented a radical religious reform movement of the 13th century, with a lifestyle of absolute poverty. They did however establish permanent bases – friaries. Franciscan friars first arrived in Leicester between 1224 and 1230 and Greyfriars was an early 13th century Franciscan friary, a post-conquest monastic site which played an important role in the social and economic evolution of Leicester in medieval times.

In 1538 the friary was dissolved and the church demolished. The friary appears to have been demolished during the following decade and although built on in part over the following centuries, much of the area was occupied by gardens. Historic maps dating from the early 18th century show the Greyfriars' site as open land surrounded by buildings on its outer edges, with the central areas being occupied by formal gardens. These gardens became car parks by the mid-20th century serving the Council offices.



Leicester Cathedral © Historic England

Often, religious sites in urban areas have been subsumed by later development, making assessment and protection of remains difficult. As there has been little disturbance to Greyfriars from buildings and foundations, the area has great potential for surviving archaeological remains and presents a rare opportunity to protect this important monument.



King Richard III statue in Leicester © Historic England

Heritage Minister John Glen said: “The discovery of Richard III’s skeleton was an extraordinary archaeological find and an incredible moment in British history. By protecting this site as a scheduled monument, we are ensuring that the remains of this once lost medieval friary buried under Leicester are preserved for future generations.”

**Duncan Wilson, Chief Executive of Historic England said:** “The site of Greyfriars where Richard III was hastily buried in the days following his death in the final battle of the War of the Roses is one of the most significant in our national history. The archaeological remains on the site are now well understood and fully deserve protection as a scheduled monument.

“The area of protection has been carefully considered and will be managed through both scheduling and planning controls in partnership with Leicester City Council. The aim is to ensure that this important site can be protected for future generations as a tangible and evocative reminder of this significant episode in our nation’s history.”

**City mayor Peter Soulsby said:** “We’re very proud of Leicester’s rich history, which spans over 2,000 years. The discovery and identification of King Richard III’s remains was a remarkable achievement. These events marked an unforgettable time for our city. We’ve already honoured this discovery with a world-class tourist attraction in the King Richard III visitor centre and the scheduling of this site will help to ensure this remarkable discovery is protected for future generations to enjoy.”

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- [Greyfriars, Leicester](#)

#### List Entry Summary

This monument is scheduled under the Ancient Monuments and Archaeological Areas Act 1979 as amended as it appears to the Secretary of State to be of national importance. This entry is a copy, the original is held by the Department for Culture, Media and Sport.

Name: Greyfriars, Leicester

List entry Number: 1442955

Location      New Street, Leicester, LE1 5NE

Land to the rear of properties on Peacock Lane, St Martins, Greyfriars, and Friar Lane.

The monument may lie within the boundary of more than one authority.

County: District: City of Leicester

District Type: Unitary Authority Parish: Non Civil Parish

National Park: Not applicable to this List entry. Grade: Not applicable to this List entry.

Date first scheduled: 13-Dec-2017

Date of most recent amendment: Not applicable to this List entry.

### Asset Groupings

This list entry does not comprise part of an Asset Grouping. Asset Groupings are not part of the official record but are added later for information.

### List entry Description

#### **Summary of Monument**

Greyfriars, Leicester, a C13 Franciscan friary the church of which later became the burial place of King Richard III.

#### **Reasons for Designation**

Greyfriars, Leicester the early-C13 Franciscan friary, later the burial place of Richard III, is scheduled for the following principal reasons:

**Historic interest:** as a good example of a Franciscan friary, a post-conquest monastic site which played an important role in the social and economic evolution of Leicester's medieval landscape. Also as the burial place of Richard III, the last Plantagenet king of England. An event in history which impacted both nationally and internationally;

**Potential:** for the proven high level of archaeological potential retained within the unencumbered areas of the friary precinct;

**Documentation:** the history and evolution of the friary and its associated precinct is well documented both historically and archaeologically which adds considerably to the sites' interest;

**Rarity:** as a Franciscan friary in an urban context which remains relatively unencumbered by post-medieval development;

**Group value:** for its spatial and historic relationship with numerous listed buildings and scheduled monuments which together form a cohesive group capable of contributing further to the knowledge and understanding of the social, economic, religious and secular evolution of Leicester.

#### **History**

The Friars (from the Latin frater, meaning 'brother') represented a radical religious reform movement of the thirteenth century. The founding saints (principally Saints Francis and Dominic) advocated a lifestyle of absolute poverty, supported exclusively by begging and the gift of alms. Friars owned no property and lived in the community, preaching and undertaking charitable works, often moving from town to town. Nevertheless, they did establish permanent bases – friaries – from which, they emerged to fulfil their mission. The first English houses were founded in 1224, but they

eventually established a presence in all the major urban centres. Their houses were often sited near poor and peripheral locations, and on restricted sites, one consequence of which is that they sometimes have less orthodox layouts than the older monastic orders, on which their houses were modelled. Their buildings were at first austere, but as time passed and their work attracted popular support, large and more richly decorated buildings became commonplace. Their churches were designed to accommodate large assemblies gathered to hear the friars preach, and they rapidly became the settings for many types of public meeting. Different groups of friars placed emphasis on different aspects of their mission; the Franciscans specialised in helping the poor and destitute. Eventually the Franciscans (often known as the Greyfriars) held about 60 houses in England and Wales.

Franciscan friars first arrived in Leicester between AD 1224 and 1230 but it's unknown when or who founded their friary. Tradition dating from the C16 suggests it was founded by Simon de Montfort II, who became Earl of Leicester in 1238. Although this is considered to be unlikely he may well have been an early benefactor. The first reference to the Friary church dates to 1255 when Simon De Montfort's wife Eleanor, Countess of Leicester persuaded her brother King Henry III to grant 18 oak trees to the friars to make choir stalls and for panelling their chapel, suggesting the near completion of the choir of the church at this time. The nave of the church with a north aisle, was completed in 1290. Other documented buildings include a chapter house, refectory, infirmary and possibly a theology school. The friary also had large areas of garden within its precinct and a cemetery was situated between the church and St Francis' Lane (modern Peacock Lane). In 1402 the Friary became notorious when three of its friars were executed for treason along with Sir Roger Clarendon, an illegitimate brother of King Richard II, and Walter Baldock, a former prior of Launde in Leicestershire.

Of those buried in the Friary only four are named with any certainty; Peter Swynsfield, seventh Provincial Minister of the English Franciscans (d1272); Emma, wife of John of Holt (d. 1290) William of Nottingham, 17th Provincial Minister (d. 1330); and a knight called Mutton, 'sometime mayor of Leicester'. Little else is known about the early history of the Medieval institution except that in 1327 a murderer called John of Busseby sought sanctuary in the church for five weeks before managing to escape and in 1414 King Henry V held a parliament in Leicester using some of the friary buildings for committee meetings.

There is little information about the size of the Friary; in 1300 at least 18 friars resided at Leicester and by mid-C14 there may have been as many as 20-30 friars in the community. In 1349 Gilbert Lavener and his wife Ellen donated a property in the town to the friars so they could enlarge the friary. However, numbers may have dropped after the arrival of the Black Death in 1348 and by C15 there may have been only a dozen friars left.

The death of King Richard III in the final battle of the War of the Roses, at Bosworth Field in Leicestershire on August 22 1485, resulted in Henry Tudor (Henry VII) becoming king of England. Shortly after the battle Richards's body was buried with little ceremony in the church of the Franciscan friars (the Grey Friars) in Leicester and ten years later Henry paid for a modest tombstone to be placed over Richard's grave. In 1538, the friary was dissolved, the church was demolished and the site eventually passed into the hands of Robert Herrick who had his mansion built there in the early C17. When in 1612, Herrick showed Christopher Wren (father of the famous architect) the site of Richard III's grave, 'it was covered with a handsome Stone Pillar, three Foot high, with this inscription, Here lies the body of Richard III. Sometime King of England'. Herrick believed that the king's remains still lay in his garden, whilst other rumours circulated suggesting that Richard's skeleton had been dug up and thrown into the River Soar by a jeering mob, a belief commonly held by many until the present day.

Little is known about the last 50 years of the friary leading up to its demise during Henry VIII's Dissolution of the Monasteries in the 1530s. However, in 1513 prominent wool merchant and former Mayor of Leicester called William Wyggeston set up a hospital to care for the poor. He chose a site

next to St Martin's Church for the building and leased the land from the Grey Friars. Seven years later, the hospital leased a second piece of land from the friars, called St Francis Garden. We do not know where this garden was located, although it was probably nearby and is thought to be a small enclosure in the north-west corner of the friary precinct still marked by a short stretch of walling in north-west corner of the western car park.

On 10th November 1538, the remaining friars surrendered their house to Henry VIII's commissioners, who made an inventory of the friary's assets, sold off everything of value and rendered the buildings uninhabitable. The last seven friars were the warden William Giles, the reader Simon Harvey, Henry Shepherd, John Stanish, Robert Aston, Radulph Heyrick and William Abbot. At this time they appear to have been very poor, subsisting largely on alms; a record of the friary's annual rental value lists a sum total of £1 4s.

Greyfriars was sold in 1545 for £24 3s 4d to John Bellowe and John Broxholm, C16 property speculators from Lincolnshire, as part of a large land purchase which also included Leicester's Augustinian friary. In the years that followed the friary appears to have been systematically demolished with some of its stone and timber being sold to St Martin's Church. By the late C16 Robert Herrick had acquired the plot, and on it built a large mansion close to Friar Lane (under the modern street called Grey Friars). The remainder of the land was occupied by gardens. Greyfriars House remained in the possession of the Herrick family until 1711, when Robert's great grandson Samuel Herrick sold it. In the following decades much of the property was divided and sold off. In 1743 New Street was laid through the site and in 1759 a new town house was built on part of the land. This still survives today at 17 Friar Lane which is listed at Grade II\* (NHLE 1183556). In 1776 Greyfriars House was sold to Thomas Pares who in 1800 established the bank Pares and Co. in the north-east corner of its garden. The land was sold on again in 1824 and Herrick's mansion was finally demolished in 1871. A new street called Grey Friars, was laid through the site in 1873 and the remaining land was sold for commercial development. This included the Leicester Trustee Savings Bank, built on the corner of St Martin's and Grey Friars in 1873 and now listed at Grade II (NHLE 1299747).

Part of the land at No 17 Friar Lane was sold in 1863 to the Alderman Newtons Boy's School and after 1915 the remaining property was acquired by Leicester County Council. New offices were constructed in the 1920s and 1930s, which were used until 1965, when County Hall was opened. Since then, the buildings have been used by LCC, with the former gardens serving as a staff car park.

Very little evidence of Greyfriar's church survives above ground, but map regression dating back to 1722 provides good evidence as to its location. In 1722 Greyfriars is shown immediately south of St Martin's Church and Thomas Roberts' map of 1741 shows it in the same place. Old street names such as St Francis' Lane and Friary Lane suggest the Franciscan friary once stood in the vicinity. Other documentary evidence includes a Coroners Roll dated to 1300 which lists all sudden deaths in Leicester. Following a murder the street where the assault took place is described as 'the lane which leads to St Martin's church and towards the church of the Friars Minor.' This may refer to St Francis' Lane, suggesting Greyfriars Church lay on the north side of the friary opposite St Martins Church. John Leyland recorded 'the grey Freres of Leicester stode at the end of the hospital of Mr Wigston' placing the friary south of Wyggeston's hospital built in 1513. In 1791 John Throsby noted that 'the Franciscan or Grey Friary, stood on the south side of St Martin's church-yard... the grounds belonging to the Friary were spacious and extended from the upper end of the Market Place to the Friar Lane meeting house.' He also placed the church beneath houses facing St Martin's Church (today 6-8 St Martins) because human bones were discovered there when workmen were digging their cellars.

A number of historians felt it to be unlikely that Richard III's skeleton had been dug up and thrown into the River Soar and David Baldwin in 1986 predicted that the king's remains might yet be found on the Greyfriars site by archaeologists.

This was realised in August 2012 when Philippa Langley, a screenwriter and secretary to the Scottish Branch of the Richard III Society, launched a project aimed at locating the burial place of Richard III. Within hours of the machining of the first trench human remains were found and within the next ten days it was confirmed that the remains were positioned within the choir of Greyfriars church. The burial was excavated on 5th September 2012 and found to have a curvature to the spine and evidence for battle wounds. By the 4th February 2013, following extensive scientific analysis, it was announced beyond reasonable doubt that the individual exhumed at Greyfriars was Richard III, the last Plantagenet king of England.

Excavations continued with a total of three trenches being opened within the confines of what is now (2016) beneath the Richard III Visitors Centre and part of the adjacent Social Services Car Park. The excavations revealed sections of the Friary church enabling it to be mapped, and its plan and alignment outside of the trenches to be predicted, providing a clear indication of the high level of archaeological potential of the site as a whole. Further burials were also recovered indicating the diversity of important archaeological evidence surviving relatively close to the current ground surface.

In October 2016 planning permission was granted for four houses to be built to the rear of 10-14 New Street. The area of this future development has been removed from the scheduling, as shown on the attached map.

## **Details**

### Principal elements:

The site of Greyfriars church is situated to the south of Leicester Cathedral within a parcel of land defined by Peacock Lane and St Martins to the north, Friar Lane to the south and Grey Friars (the modern street name) to the east. The friary occupied a large walled precinct (the boundaries of which largely follows the modern street pattern) with the church aligned roughly east-west towards the northern boundary wall, and the cloister immediately south of the nave with the chapter house to the east of the cloister. Other documented buildings include a refectory, infirmary and possibly a theology school. Within the confines of the precinct wall there is also likely to be a cemetery, dormitory, kitchen, library, priors lodgings, guest house, workshops, stables, gardens, water management features and other buildings and structures which supported the functioning of the friary.

**Description:** The friary survives largely as buried archaeological deposits with the exception of approximately 18m of standing fabric to the rear of 6 and 8 Peacock Lane. This stretch of walling, heavily repaired over the past 800 years, is thought to mark the southern edge of St Francis Garden, an area of land leased to Wyggeston Hospital in around 1520. Archaeological excavations in the former bus depot to the west of the precinct, in advance of building development, revealed the footings of a medieval wall which is understood to mark the western edge of the friary precinct. This is preserved beneath the fence marking the western edge of New Street car park and the rear property boundaries of 2-14 New Street.

The excavation of the three trenches within the confines of what is now (2016) beneath the Richard III Visitors Centre and part of the adjacent Social Services Car Park showed the stone from many of the walls had been robbed but the survival of other archaeological deposits has enabled the plan of the Friary church to be mapped, its alignment to be predicted, and has given a clear indication of the high level of archaeological potential of the site as a whole. A pair of parallel east-west walls with stone benches built against their internal faces were excavated and identified as the chapter house, the only small building within the friary which would normally have fixed seating around the walls. The second trench revealed a pair of parallel north-south walls, a little over 2m apart, with flooring between, indicating a corridor which would have served the chapter house, thereby identifying it as

the eastern cloister walk. At the southern end of this was a fragment of north-south wall surviving to a height of around 0.41m and thought to be part of the east range. From this evidence it was then possible to propose a plan of the cloister garth, cloister walks and chapter house and suggest the position of the church. The third trench tested this theory, and confirmed, with the discovery of substantial parallel east-west walls, that the church was on the north side of the cloister. This is the most common configuration although exceptions to the rule have been recorded. Within the church, slender non load-bearing east-west walls indicate supports for the timber choir stalls, whilst a step marked the junction between the choir and the presbytery to the east. Overall, the eastern half of the church (choir and presbytery) was 10.4m wide and at least 14m long, based on the predicted position of the 'walking place' immediately north of the east cloister walk.

The recovery of stone rubble, fragments of plaster, roof tiles, floor tiles, architectural fragments and window glass have all contributed to our understanding of the buildings appearance and plan. It is clear that the friary was mostly built from grey sandstone, quarried locally from Daneshill approximately 2km west of Leicester. Broken Swithland slates, ceramic roof tiles and ridge tiles show that many of the roofs were tiled, whilst the documentary sources from the time of the dissolution suggest that the church roof at least was clad in lead. Some examples of early Perpendicular window tracery of a style current in about 1400 were recovered from the presbytery although they were recovered from a backfilled modern drain and not therefore in-situ. The recovery of plaster indicates that at least some of the friary walls were rendered and whitewashed and small pieces of glass and lead found amongst the rubble show some of the windows were glazed. In most buildings, floors appear to have been covered with plain tiles laid in a diamond pattern. These had coloured glazes in brown, orange and green. In the church however many of the tiles were highly decorated. Many of the tiles were made relatively locally at Nuneaton, approximately 27km to the south-west of Leicester, whilst others were of a type more commonly found in south-west England. These frequently had patterns of heraldic design representing popular chivalric designs of the period including eagles, lions, griffins, fleur-de-lys, and geometric and floral patterns.

In addition to the burial of Richard III other burials were discovered in the church. These were marked by rubble infilled voids in the floor, showing where tombs or grave slabs had been removed when the church was demolished. Beneath the voids graves could be seen. Significantly, none of these appears to have been disturbed, the destruction and defacement of the tombs being confined to floor level. Further evidence for burials comes from John Throsby's *History and Antiquities of Leicester* c.1791. Here he also noted that, 'the ground belonging to the Friary were spacious and extended from the upper end of the Market Place to the Friar Lane meeting house'. He also placed the church beneath houses facing St Martins Church (now 6-8 St Martins) because human bones were found there when workmen were digging their cellars.

Historic maps dating from the early-C18 show the Greyfriars site as open land surrounded by buildings on the outer edges, with the central areas being occupied by remnants of formal gardens. Goad plans for the late C19 also show the central areas of the precinct as gardens, becoming car parks by the mid-C20 and it is here that there is the greatest potential of surviving archaeological remains. The level of disturbance from the laying of the car park asphalt is unlikely to have had a huge impact on the buried remains.

The C18 and C19 development around the periphery of the precinct will have impacted on the survival of archaeological deposits, particularly given that the majority of the buildings have basements and for this reason the ground beneath the buildings is not included in the scheduling. Seventeen of the buildings are currently (2016) listed, the majority being at Grade II with the exception of 17 Friar Lane which is listed at Grade II\*.

The area of the proposed scheduling encompasses two buildings. 15 New Street is a C20 construction which is proposed for demolition in order to improve accessibility to the rear of 6-8 St Martins and to allow landscaping to better reflect the Medieval context of the Friary and visitors centre. It has no basement, and given that it sits within the cloister, the potential for the survival of

archaeological deposits is high and the ground beneath it is therefore included in the scheduling, although the building itself is excluded (see below). The second building is a circular structure in the eastern corner of the scheduled area, behind the City Council Offices, on the corner of Friar Lane and Grey Friars. This is supported on piers and has therefore required minimal ground disturbance for its construction. For this reason the ground beneath the building is included in the scheduling, although the building itself is again excluded (see below).

Planning permission (application no: 20160613) has recently (October 2016) been granted for the building of four town houses to the rear of 10-14 New Street. The development lies within the precinct walls but given archaeological conditions have been placed on the planning decision the site of the development was excluded from the area that was assessed for scheduling. An outbuilding to the rear of 37-39 Friar Lane which is shown within the development area, has recently (2016) been demolished in preparation for the development but is still shown on the Ordnance Survey mapping.

Extent of scheduling: The scheduled area is irregular in shape, reflecting those areas within the original precinct which remain unencumbered by post-medieval development and therefore those areas with the highest archaeological potential as defined by the map.

The scheduled area does not fully represent the extent of the original friary precinct. Nationally important archaeology may survive in other areas but evidence for its survival is less obvious. Given the number of buildings with cellars built within the bounds of the precinct it is likely that archaeological deposits in these areas will have been disturbed during the construction and subsequent adaptation of these buildings. Many of the buildings are listed so the built-up areas are best managed through a combination of listed building controls and the National Planning Policy Framework (NPPF).

Exclusions All modern road and paving surfaces, fences, signage and drain covers are excluded from the scheduling, although ground beneath all these features is included. Also excluded are The Richard III Visitor Centre, 15 New Street and the circular structure in the eastern corner of the scheduled area, behind the City Council Offices, although the ground beneath all these buildings is included.

#### **Selected Sources**

##### Books and journals

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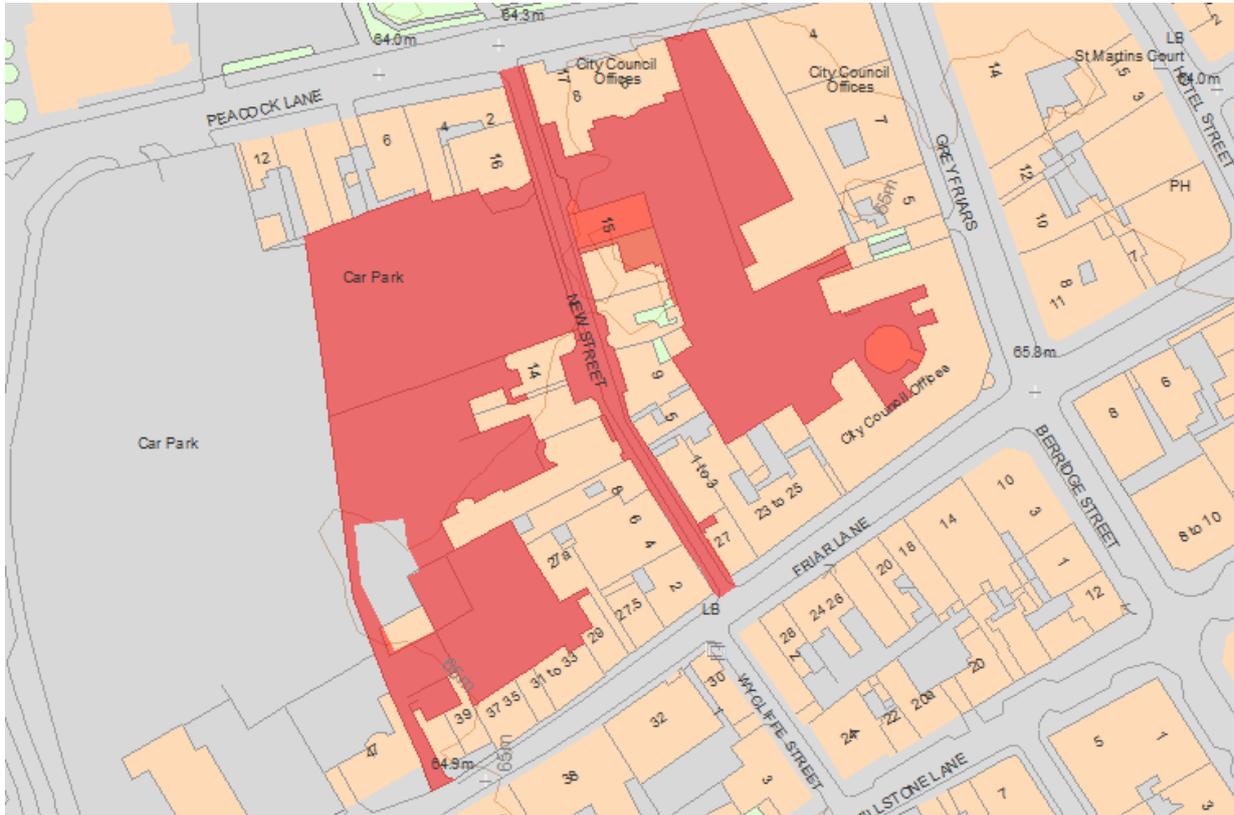
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National Grid Reference: SK5854004327

Map



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The above map is for quick reference purposes only and may not be to scale. For a copy of the full scale map, please see the attached PDF - [1442955 .pdf](#)

End of official listing

**PAINTING THE ROSES AT WAR**  
a talk by artist  
*GRAHAM TURNER*  
14th April 2018  
1pm (talk starts at 1.30)  
Pennefather Hall, Christ Church,  
St. Albans Road, Barnet, EN5 4LA

A selection of original paintings and prints will be on display and available for sale.

For more information about Graham Turner and his art, see his website - [www.studio88.co.uk](http://www.studio88.co.uk)

Tickets £5  
(£3 for members of Barnet Museum & History Society, 18 & under free)  
Visit Barnet Museum to book or email [enquiries@barnetmuseum.co.uk](mailto:enquiries@barnetmuseum.co.uk)  
Tickets will be available at the door, but places are limited.  
Further details at - [www.barnetmuseum.co.uk](http://www.barnetmuseum.co.uk)

**BARNET MUSEUM** The Battlefields Trust

Challenge in the Mist  
The Battle of Barnet, 14th April 1471  
Painting by Graham Turner

Wouldn't we all like to go? Shame it's so far away!

**the Shakespeare Blog about medieval customs at the start of the New Year (though for them it wasn't because of the old calendar).**

## [Plough Monday and Distaff Day](#)

Posted: 13 Jan 2018

[http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Cotton\\_MS\\_Tiberius\\_B\\_V/1](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Cotton_MS_Tiberius_B_V/1)



January, from a mss at the British Library.

Although Christmas is well past, it's been only a week since many people got back to normal, so attached are the English to festivities at the turn of the year. It's not a new phenomenon. From Elizabethan times, and probably well before, it was traditional to take a break from unnecessary work just when nature itself seemed to be at rest.

This was particularly marked in the countryside when the first Monday after Epiphany (6 January), was known as Plough Monday. Thomas Tusser, in his *Five Hundred Points of Good Husbandry*, tells farmers to prepare the ground:

*Go breake up land,  
get mattock in hand,  
Stub roote so tough,  
for breaking of plough.*

This gorgeous image of a team of oxen drawing a plough is an illustration of January from an Anglo-Saxon calendar held at the British Library. I'm indebted to Eleanor Parker, who tweets as @ClerkofOxford, for this image and for information about Plough Monday. While reading up on Plough Monday and traditions associated with it, I came across references to [Distaff Day, also known as St Distaff's Day and Rock Day](#). This was 7 January, and was when women began their task of spinning again after the holiday period. Although spinning wheels were in use, spinning by hand using a distaff and spindle remained the most common way of spinning thread, and using a distaff was always a woman's task.

The return to work seems to have been taken lightly, as on this day it was traditional for men to burn the women's flax, who retaliated by throwing water over the men. The early 17<sup>th</sup>-century poet Robert Herrick, whose most famous poem begins "Gather ye rosebuds while ye may", refers to this in his poem *St Distaff's Day*:



Medieval ladies spinning using the distaff and spindle

*Partly work and partly play*

*You must on St. Distaffs Day:*

*From the plough soon free your team;*

*Then cane home and fother them:*

*If the maids a-spinning go,*

*Burn the flax and fire the tow.*

*Bring in pails of water then,*

*Let the maids bewash the men.*

*Give St. Distaff all the right:*

*Then bid Christmas sport good night,*

*And next morrow every one*

*To his own vocation.'*

There was other jollification too. Thanks again to Eleanor Parker for the link to an early twentieth century book [Examples of Printed Folk-lore concerning Lincolnshire, collected by Mrs Gutch and Mabel Peacock](#). This gives examples of Plough Monday plays which were particularly prevalent in Nottinghamshire, Leicestershire and Rutland. These, described as “the most elaborate of all English seasonal folk-drama” resemble the much more widespread Mumming Plays, generally including a Fool character, a combat and revival sequence, ballads, dancing and costumes decorated with ribbons.

As well as signalling a return to work, Plough Monday was important symbolically. The Dictionary of English Folklore notes that before the Reformation the celebrations on Plough Monday could be elaborate. Ploughs were often kept in churches, and they would be blessed and decorated before being taken round the village. Donations were encouraged, to be spent on maintaining “plough lights”, candles kept burning in the church to ensure the continued divine blessing on the plough.



Plough blessing in church, Thaxted, Essex, 2016, with Morris Dancers.

These rituals were important in order to ensure the fertility of the soil and the success of the harvest. In a few places it still continues, but then it wasn't just a bit of fun: in Shakespeare's lifetime harvests failed and he knew all about the hardships that resulted. In *A Midsummer Night's Dream*, poor weather defeats all the efforts of the farmers:

*The ox hath therefore stretch'd his yoke in vain,  
The ploughman lost his sweat, and the green corn  
Hath rotted ere his youth attain'd a beard.*

The Christmas period was marked at court too: entertainments of many kinds, including plays, took place until Twelfth Night when order was restored. Shakespeare's play *Twelfth Night* celebrates the topsy-turvyness of this time of year, though its plot and characters don't obviously relate to the date itself. Reading about Distaff Day though, I wondered whether he might not have been thinking about this traditional day when Toby Belch bawdily describes Sir Andrew Aguecheek's hair: "it hangs like flax on a distaff; and I hope to see a housewife take thee between her legs and spin it off".

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