

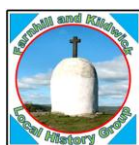
Chapter 1 - The First Church and the Formation of the Parish (AD 950 – 1325)

1. The Church

The Domesday Survey of 1086 states quite baldly. 'In Kildwick Arnketil, 2 carucates to the geld and 1 church.'¹ So we know that there was a church at Kildwick in 1086 though it was not the one in which we worship now. The length of time that it had been there is a more difficult question to answer. The only surviving scraps of an earlier church on the site in the present building are 'two Norman Capitals of good design, reversed as bases of the South West pillar and the next one but two to it.' As the Rev. J.W. Rhodes observed in his 1914 booklet, their style fits a stone church dating from about 1100² but neither he nor other writers have been content to leave over 1,000 years of Christian history unaccounted for.

Christianity was well established in Britain by later Roman times but there is general agreement that it was an urban based religion which flourished mainly among the well to do rather than in rural backwaters like Craven. Recently more information has emerged to show that Christianity survived the Roman withdrawal but that its influence was greatest in South West England and South Wales, which is not a great deal of use to those hoping to discover its roots in the central Pennines! More promising would seem to be the seventh century. The Rev. E.W. Brereton, the Vicar of Kildwick 1901-8, begins his history of the church with Paulinus, the first Roman Catholic missionary to Northumbria, but regretfully concludes that his missionary efforts of 627 had not reached as far as Airedale, when his work was undone by the defeat of his patron Edwin of Northumbria by the heathen, Penda of Mercia.³

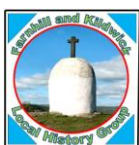
An alternative source of inspiration would seem to be the Celtic Church of Patrick and Columba. Brereton suggested cautiously that the people of Kildwick might well have been moved to erect their first church by the preaching of Aedan from Iona and named after the Apostle St. Andrew, the Scottish patron saint, under his influence. Brereton then pictures an original *Saxon* edifice erected at the edge of a wood called Kirkwood and describes a building 'with a heavy oak-timbered roof thatched with straw and overlaid with turf and with a very broad low tower (if it may so be called) without any porch.'⁴



What were to Brereton possibilities became more or less established facts in the rather fevered imagination of Rhodes. 'Is it possible,' he writes, 'that Columba came as far as here? He died in 597.' Even if Columba did not make it, we 'love to think, however,' he continued, 'that it is practically certain that S. Aidan and S. Chad ministered here in a rough timber Church, built probably with half logs standing upright on a rough stone base, with tiny unglazed openings for windows.'⁵ The Church history produced for the Millenary celebrations in 1950 went further and speculated that the church was dedicated not to the apostle, St. Andrew of Patras but to a Celtic saint Andrew who was founding churches around 873.⁶ The Celtic saint is one unknown to the present writer and he arrived rather late as the Celtic Church had accepted Roman Catholic supremacy in 664. 873 was also a peculiarly difficult year for church planting because it marked the arrival of a huge pagan Viking host, led by the quaintly named but ferocious Ivar the Boneless which, basing itself at Repton, terrorised south Yorkshire and the Midlands before moving away southwards.

What seems to have happened is that the author had mixed up and misdated the cult of the apostle, Andrew, encouraged by Wilfred, the controversial seventh century Roman Catholic Archbishop of York, during his time as Bishop of Ripon. Regretfully therefore we must conclude that there is no evidence at all for the presence of either of the two Celtic saints. And that is the problem. It is possible that there were contacts with the Saxon, if not the Celtic, church through Ripon and that the dedication may have been inspired by the St. Andrew's cult, which was particularly strong there during the seventh century golden age of the Saxon church in Northumbria. There is place name evidence for a church at Laycock but the turmoil caused first by the Anglo-Saxon and then by the Scandinavian invasions, both pagan at their inception, broke any links that might have been made.

There is information which suggests the existence of a pre-Conquest church but it is of a much later date. During the restoration work in 1901 a number of fragments were recovered which had been used as fillings in the 15th century chancel. In 1908 they were inspected by Mr. W.G. Collingwood, the acknowledged expert of the time on Anglo-Saxon England. He definitely placed them from their workmanship and design in the early tenth century. They appear to be parts of seven different crosses and he considered the decorative ornamentation to be typically Scandinavian, consisting as it does of single and double interlacing scroll. One portion depicts the figure of a man holding an L shaped object. There is another object under his right hand, two round pellets in the background and a row of five small rectangular objects below. Collingwood suggested that it might be a representation of the risen Christ, with the roof of the cave tomb over his head, the object in his left hand being a palm and the one under his right hand possibly representing a cock. Another portion depicts the figure of a man with one hand upheld and a beast on each side which Collingwood thought might be Christ the Good Shepherd, accompanied by two sheep and with his hand raised in blessing.⁷



In the flagged north aisle of the church there is also a fine example of an incised recercelai cross with its typical splayed termination to the arms and base of three steps, representing the degrees or calvary. These memorials can be found in old churches throughout both north and west Yorkshire. The overwhelming majority are tomb covers so it may have come from the graveyard. They are usually post 1066 but the earliest ones are thought to have covered the graves of manorial lords. As the lords of the manor of Kildwick from 1140 were the priors of Bolton the slab probably predates the appropriation and it may have originally marked the burial of Arnketil himself.⁸

Inset into the tower is a stone head which is clearly of a much earlier date. The carving is rough and its details suggest that it might not only be pre-Gothic but pre-Romanesque as well. One eye appears to be intentionally dropped below the other which has led it to be dubbed 'Isaiah' by the bellringers. More seriously, recent investigations by John Billingsley, at the invitation of the Church Recording Group, has identified it as the Norse God, Odin, who is portrayed as one eyed. In Kirkby Stephen church there is a fragment of an Anglo-Saxon cross with a depiction of Loki, the fallen God, so Anglo-Saxon Christians were not averse to using pagan iconography to illustrate Christian themes. When Pope Gregory sent the first Roman Catholic missionaries to England he specifically instructed them to establish their preaching places on the sites of pagan sanctuaries, so that the veneration the people had felt for the gods could be transferred to Christ and his apostles. To Odin was attributed the power to keep out evil spirits which traditionally were thought to gain access to the church through the west door. Hence its position in the tower wall right over the door.⁹

The presence of a single stone cross could simply indicate a preaching place but seven of them plus the recercelai cross and the stone head point to the existence of a stone (not timber) building at around 950 which would make sense. At that time this part of Airedale would have formed the northern limit of the Anglo-Saxon kingdom founded originally by Alfred and then expanded by his son, Edward the Elder, and his grandson, Athelstan, and which was ruled by Eadred around that date. To the north were two hostile Norse Viking kingdoms one centred on York and the other on Dublin, which maintained contact with each other via the Ribble and Wharfe valleys. After the collapse of the York kingdom in 954 on the death of the pagan, Eirik Bloodaxe, deliberate measures were taken by Eadred, and continued by his successors, to prevent further interference by the Dublin Vikings, which are reflected in the Domesday survey.

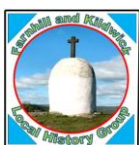
At the time William the Conqueror was reorganising the north into a series of honours each based on a fortified castle but he had not yet turned his attention to Wharfedale and Upper Airedale. Most of the land is described as 'the King's hand' and lists its previous owners. Earl Edwin of Mercia, one of the most powerful men in the pre-Conquest kingdom, is described as having had land in Bolton, Halton East, Embsay, Beamsley, Skipton, Stirton, Thorleby, Gargrave and Addingham, all astride the Wharfe or guarding entry from the Ribble valley. Airedale south of Skipton, on the other hand, is divided between smaller men like Gamal Barn, Arnketil, Thorkil and Ramkel. They were probably originally his house carls, who got their land in return for military service by blocking enemy entry into Airedale.¹⁰



Church planting followed a similar pattern. Central churches, or minsters as they were called, were almost exclusively to be found on manors belonging to the king but the weather was steadily warming, as it is today, and the population was rising. The demand for daughter churches was growing so rights to establish them began to be granted to favoured subordinates all over the country. Kildwick was almost certainly one of these foundations. Rhodes echoed the traditional view when he quoted Dr. Moorman, the etymologist, who thought the name Kildwick derived from 'keld' and means 'village by the well' which he identifies tentatively as Farnhill Spout. Modern place name dictionaries disagree and suggest that it was the wick i.e. village of children as in 'Child' or other kinds of dependents, perhaps of a youth of noble birth or belonging to retainers. The existence of a vaccary there in the 14th century makes the variant 'Childwick', a place which provided milk for young monks seem attractive at first sight, but Kildwick was not to be connected to Bolton Priory until later. The church of a retainer, which is clearly what Arnketil was, appears to fit best. Its site is close to what is now Farnhill Hall which has incorporated in it the remains of a 14th century pele tower, designed to protect the valley from incursions by the Scots. Farnhill may have been used as a defensive strong point in even earlier times because its position places it almost opposite the pass via Cowling over the Pennines which may well have been used by raiders from Ireland. The church is also on an alluvial terrace above the valley bottom but below the upper valley slopes, a site which is identical to similar foundations studied in the south west.¹¹

In 1109 a new honour was finally created by Henry I based on Skipton. The first lord was Robert de Romille or Rumilly, a corruption of whose name is preserved in Rombalds Moor. He had no sons and on his death the honour passed into the hands of William de Meschin, who had married his daughter Cecily. By this time the church reform movement, initiated by Popes Leo IX and Gregory VII in the preceding century, was sweeping Europe. The aim was to increase the Roman Catholic Church's spiritual standing by rescuing those parts of it which had fallen under secular control and by restoring its missionary zeal. Before this time there had been a sharp distinction between monks and nuns who were expected to be celibate and parish priests who were permitted to marry. Celibacy was becoming the rule for everyone in holy orders, though it was not compulsory until 1215, and lords of the estate churches mentioned earlier were encouraged to use them to help endow monasteries, which were to be the cutting edge of the missionary drive.

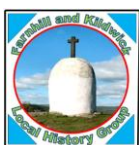
From the very beginning the movement in Craven had a distinctly Scottish flavour. Cecily was instrumental in persuading her husband to endow a new church at Skipton and its first incumbent was Reynald, a monk from the Augustinian priory of St. Mary at Huntingdon. This was only a first step because it paved the way for a group of four more monks who, under Reynald's leadership, established a daughter priory of Huntingdon on land at Embsay, granted to them by William and Cecily. Placing events in their correct order is difficult because the charters which we use are rarely dated and we have to guess when they were issued from what we know about the individuals who made and witnessed them. The grant appears to have been made between 1120 and William's death in 1132. From 1113 to 1124 the Earl of Huntingdon and patron of the priory was David, the brother of Alexander I, King of Scotland. In 1124, on the death of Alexander, he succeeded him as David I and the earldom passed to his son, Henry.



The idea that a king of one country could hold land in another may seem strange to us but it was common in the twelfth century when much of England, Scotland, France and Flanders had an inter-related Norman aristocracy. David I himself was the brother-in-law of Henry I, King of England from 1100 to 1135, and one of his most trusted councillors but David felt no loyalty towards his successors. He exploited the quarrels that erupted after Henry's death between those who supported his nephew, Stephen of Blois as king, and those who supported his daughter, Matilda. In 1136 David invaded the north of England on the pretext of supporting Matilda but actually for his own ends. He quickly overran Northumberland and Cumbria and during 1137 penetrated through northern Lancashire into Craven where a detachment of his army routed Stephen's supporters near Clitheroe. David was not so successful east of the Pennines where his army was defeated in a hard fought engagement near Northallerton in 1138 called the battle of the Standard. Repeated attempts to take Durham and York also failed. Nevertheless Kildwick was probably part of an extended Scottish kingdom from 1137 until after the deaths of David in 1153 and Stephen in 1154, cleared the way for the new English king, Henry II, to recover the ground lost.¹²

David did his best to keep control of Craven during his rule by arranging a marriage between his most powerful supporter, his nephew, William Fitz Duncan, and Alice de Rumilly, Cecily's daughter. David was a strong supporter of the monastic reform movement. Originally he favoured a reformed Benedictine order called the Tironensians but later he became an enthusiastic advocate of the Cistercians. The Augustinian canons at Embsay benefited from the Scottish presence too. Another church was created for their support at Carleton shortly after the original endowment and a charter exists dating from between 1135 and 1140 by which Cecily de Rumilly granted to Embsay priory the church at Kildwick, 'for the soul of her husband, William Meschin and of her sons Ranulf and Matthew, and for the health of herself and her daughters.' In the circumstances it is hardly surprising that we learn for the first time that the church was definitely dedicated to St. Andrew. Crucially Kildwick's appropriation had the approval of Archbishop Thurstan of York. Thurstan's relations with King David were distinctly prickly but he was as keen as the Scottish king on promoting the monastic reform movement.¹³

The charter appropriating the church was followed by another, in which Cecily also 'granted the vill of Kildwick, with the mill and the soke of the mill, with the game enclosure and all appurtenances in wood and in plain as far as Aspsiche, and in waters and in grazing, and commons of the whole pasture, in pure and free alms and quit of all worldly service and custom...' to the priory for the salvation of her soul and those of her parents. 'So that she and her son-in-law William, nephew of the king of Scotland and son of Duncan, have offered the same vill by knife upon the altar of St. Mary and St. Cuthbert' (The patron saints of Embsay priory). The grants were confirmed both by William Fitz Duncan on behalf of his wife, Alice, and by Henry de Tracey, Cecily's second husband.¹⁴ The second grant and the confirmation must have taken place by 1147 because after that year we hear no more of William Fitz Duncan so he was probably dead.

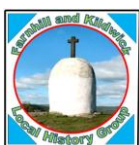


The monks derived other benefits from the Scottish presence. The grant to them of All Saints' Broughton seems to have taken place around 1145 and St. Mary, Long Preston, sometime between 1148 and 1150.¹⁵ They also found their position at Embsay uncomfortable and moved to Bolton. The arrangement by which they exchanged land at Stirton and Skibeden for the new site is dated to 1151 but the move does not seem to have been completed until 1154-5.

Thurston died in 1140 and there was a long interregnum until 1147 but his eventual successor as archbishop, Henry Murdac, not only confirmed the grants but co-operated with David in extending the lands of the Cistercian monastery at Fountains which had been founded in 1132, so the new English king, Henry II, did not upset the arrangements the Scottish king had made when he re-established his authority in 1157. The only remaining problem was with Huntingdon. The link with Embsay had been dropped when Earl Henry had been dispossessed by Stephen in 1141, because his father had openly supported Matilda, so the priory had not been consulted over the move to Bolton. When Henry II became king Huntingdon priory tried to reassert its authority. The dispute was not resolved until 1195 when Bolton was granted its independence in return for an annual pension to Huntingdon of £5-6s-8d. The pension was officially placed on the revenue from Kildwick but was actually paid out of the priory's central treasury. The agreement necessitated confirmation of the grants to the priory yet again. Among them is one from Alice de Rumilly which repeats the earlier ones and expressly reserves the mill rights to Bolton.¹⁶ It also makes special mention of a carucate and a half of land which the canons now held in Farnhill and Cononley, granted to them by Walter le Fleming sometime before his death in 1184.¹⁷

Among the witnesses placed first to the later Kildwick charters are Thomas the chaplain, Osmund, the chaplain, and Richard presbyter, who may each have been administering Kildwick on behalf of Bolton at the time the different charters were approved.¹⁸ Then there is silence for over a hundred years. The only relic remaining from this period is an old wooden chest with three separate locks, which ensured that when money was deposited or removed the priest and two of the churchwardens all had to be present.

During the thirteenth century concern grew that patrons were not paying their priests enough. When Simon de Haplethorp was presented to the vicarage of Kildwick in February 1267 the Archbishop of York, Walter Giffard, drew the attention of his archdeacon to the requirements of the decree of the Lateran Council of 1215 that a parish church, if it were annexed to any person in a position of dignity, should have a fit and perpetual vicar canonically instituted who should have a suitable proportion of the revenues, otherwise the proprietor was to be deprived of the patronage which would then be given to another who would provide properly for him. As a result when Simon was inducted it was laid down that he was to have a portion of at least £10 for his sustenance which put him in the middle range of the priestly pay of the time.¹⁹

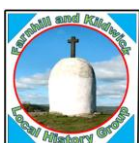


Simon was succeeded as vicar by Roger de Skipton in 1272 and in 1277 the situation was regularised when the great tithes of sheaves, wool, lambs and white tithes (milk, butter and cheese) were assigned to the priory and the lesser to the vicar. The prior and convent were to be responsible for repairs to the chancel and the vicar for the vicarage. In 1291 a tax was imposed on the clergy by Pope Nicholas to help finance the Sixth Crusade which yields interesting details about church finances. Kildwick was appropriated to Bolton and assessed at £26-13s-4d and in the new taxation at £12, a pension of £5-6s-8d still being paid to the priory of Huntingdon; the vicarage was assessed at £6-13s-4d, and in the new taxation at £3-6s-8d; i.e. Kildwick was valued at £38-13s-4d of which the vicar got £10. Martin de Grimston succeeded Roger in 1302. He did not stay long, the accounts showing that by 1304 Robert the chaplain was administering the parish, and he was eventually replaced by John de Walkyngton early in 1306. The last vicar of the period being covered was William de Gargrave who was inducted in 1316.²⁰

By the early fourteenth century the vicar of Kildwick was not alone in tending to the spiritual needs of the parish. From 1299-1300 the Bolton priory accounts have an entry for Cononley charging the township for a priest with a house £4-6s-8d. This was the priory's demesne land there, which was leased out at the same time as the reference to the priest appears. Another entry clarifies the position. It is first noted in 1286 as to the 'hospital 18d' and is later amplified to 'House of St. John the Baptist for land in Cononley and Eastby 18d.' This suggests that the lessees were the crusading order of the Knights of the Hospital of St. John the Baptist of Jerusalem or the Knights Hospitallers as they are usually known and that he was employed by them. The order also acquired a considerable amount of other property in the parish. The attempted restoration of the order by Queen Mary in 1558 lists, rents, lands etc. in Hamblethorp, Nether Bradley, Farnhill, Steeton, Sutton, Eastburn, Cononley and Roydhouse.²¹

In his *History of Craven* the Rev. T.D. Whitaker also mentions a charter from Thomas, Prior of Bolton, granting Elias de Stiveton the right to celebrate divine service in his chapel of Stiveton, presumably by his own chaplain. In return the priory got a garth in Steeton known as the chapel yard. He gives no date for the charter but the names of the two parties suggest that it was around 1230.²²

Finally there is an isolated reference in the 1317-8 Bolton accounts to a vicar of Sutton under the heading, 'Perquisites of the Prior' which runs 'To the Vicar of Sutton for assistance given to the Prior 20s. Item, to the same for counsel given by him 10s.' There is no record of a church at Sutton appropriated to Bolton priory nor any indication of an alternative patron and the entry has no relevance to the township. There are five Suttons in Yorkshire alone so it seems reasonable, if rather disappointing, to conclude that it was the vicar of a different Sutton from the township in Kildwick parish, who gave the Prior assistance and advice at what was a very difficult time.²³

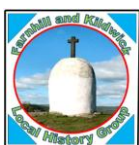


2. The Parish

The Bolton priory accounts show that by the early years of the 14th century the priory was receiving tithes from the 'Parish of Kildwick' which comprised the ten townships of Bradley, Cononley, Cowling, Eastburn, Farnhill, Glusburn, Kildwick, Silsden, Steeton and Sutton. All these ten townships figure in the Domesday survey, so it is tempting to assume that it existed as a territorial unit in 1086. Rhodes goes even further. Only two Craven churches are listed in Domesday so he imagines an enormous parish covering a large part of south Craven. This is pure speculation and depends entirely on the belief that there was a complete network of parishes over the whole of England, as in his own day.

Craven was a notoriously difficult area in which to plant churches and many parts of the Pennines may well have been unchurched. Conversely Kildwick's ability to collect tithes may have been limited to the lands of Arnketil himself. He had substantial possessions but Domesday shows that though he also owned Cowling the only other part of the later parish in which he had any property was Bradley. It was not unknown for a landowner to collect tithes from parts of his property which his church could not have served directly. As we shall see later the Steeton tithes were originally paid to the church at Ilkley. The idea that there were other local churches not mentioned because they were not liable for tax is also a non-starter as the dates of Skipton, Broughton, Carleton and Keighley are all known and were later foundations.

Parishes usually followed secular divisions and after the Conquest the evolution of the 14th century parish conformed in the main to that of the honour of Skipton. Following the development of an honour and its subordinate fees is a difficult exercise and invariably contains a lot of guesswork but most of the elements appear to have been in place by the time of the death of Alice de Rumilly around 1187 because one of her charters grants to the canons of Bolton the right to a good piece of land for tithe barns in all of her lands.²⁴ The northern boundary was probably the earliest to be fixed as Addingham was part of the Vavasour estate, one of the honour's subordinate fees. Kildwick obviously was part of the honour from its beginning in 1109 until both the church and the manor was given to Bolton. According to the Domesday survey Silsden had been divided between 5 thegns and had 8 carucates to the geld. The five probably held Silsden, Brunthwaite, Swartha, Holden and Gillgrange respectively. Despite being already allotted to Osbert D'Arques in 1086, Silsden almost certainly formed part of the original honour of 1109 and was held in demesne for the whole period. In 1314 there were 68¹/₂ bovates, farmed by villein tenants, which at 8 bovates to the carucate is not much different from 1086. Bradley seems to have been divided between three or four small free tenants who held their land directly from the honour²⁵ so the township was probably allotted to Kildwick at the time that the new parish of Skipton was formed.

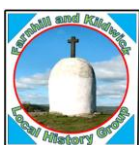


In 1314 the lords of Farnhill are given as the Prior of Bolton and Robert de Farnhill but the pattern of landholding was intimately bound up with Cononley on the other side of the Aire. There the earliest manorial lord who can be traced is Adam son of Suain. He appears to have been one of the honour's most powerful vassals, owning a large tract of land in Cumbria at the time when William de Meschin was Earl of Carlisle. He died sometime between 1154 and 1159, so it seems reasonable to suggest that Cononley's boundary was drawn around the time that the parish of Carleton was founded. Adam's holding is described as six carucates in Farnhill and Cononley. They were inherited by his younger daughter Maud. Clemence the daughter of Maud's second husband, John Malherbe, married John de Longvillers. By the time of the priory accounts they were in the possession of Margaret, the widow of Geoffrey de Nevill, their granddaughter and further grants had increased the land held by the canons from one and a half carucates to two carucates and three bovates.²⁶

When the parish's Lancashire boundary was fixed is more obscure. The Domesday survey shows that Cowling had already been given to Roger of Poitou who owned 32 manors in Craven alone with much more property between the Ribble and the Mersey. In 1101 he involved himself in an abortive rebellion against Henry I and his lands came back into the king's hands. A *Craven Herald* article on 'Cowling under the Normans' asserted that Henry then gave most of them to his nephew, Stephen of Blois, and that Stephen regranted Cowling to Ranulf de Meschin but does not say when.²⁷ It must have been after the death of his father William in 1132, so Ranulf would not have had much time to enjoy Cowling before the Scottish invasion of 1137 and we have no evidence of a lord of Cowling owing service to the honour of Skipton until much later.

The Meschin family also owned the barony of Copeland in southern Cumbria until William was forced to surrender the earldom of Carlisle in exchange for that of Chester. Among their tenants was Sir Godard de Boyville, the lord of Millom. His brother, Robert, appears to have been the ancestor of the Boyvilles who had a subordinate fee in Cowling held of the honour of Skipton. Godard died around 1154 but Robert lived longer so Cowling may well have been part of Henry II's 'new' enfeoffment of 1166.²⁸ In 1284-5 Sir William de Boyville held three carucates in Cowling. Sir William died shortly before 12 June 1305 and on 2 August orders were issued for John de Boyville to have his father's lands as he had done homage. In 1314 he held 3 carucates in Cowling of Robert de Clifford. He died shortly before 3 Nov. 1319 still holding the 3 carucates.²⁹

Sir William's inquisitio post mortem shows that he was also the under tenant of Sir William Vavasour, holding the manor of Sutton in Airedale of him by the service of $\frac{1}{7}$ of a knight's fee, rendering 10s yearly. John's inquisitio of 3 November 1319 shows that it consisted of 2 carucates in Sutton which belonged to the Vavasour manor of Addingham. The Vavasours held 9 carucates of the honour of Skipton. The four in Addingham and the three in Berwick are described as of the 'old enfeoffment' i.e. before 1135, but the two in Sutton were added later which suggests that, like Cowling, they were probably of the new enfeoffment of 1166.³⁰ Just as the Boyvilles were the under tenants of the Vavasours in Sutton so the Longvillers were the under tenants of the Boyvilles in Cowling. John de Longvillers was the tenant at his death in 1254. His interest in Cowling as in Cononley and Farnhill descended to his granddaughter, Dame Margaret de Nevill. She is referred to as lady of Cowling in 1316, and was evidently the tenant of John de Boyville.³¹



The Domesday survey shows that the 3 carucates in Steeton plus 2 at Eastburn had already been reallocated to Gilbert Tison.³² Glusburn rated 6 carucates. Gilbert also got 3 of them and Osbert D'Arques, the other three. D'Arques was also involved in the abortive rebellion of Roger of Poitou so his holdings in Glusburn were given to the new honour of Skipton and like Bradley appear to have been held by free tenants. The Domesday survey, however shows that Tison's lands were part of the Percy fee, not the honour of Skipton and remained in it throughout the period covered by the present chapter. Gilbert's son Adam inherited his lands which then passed from him to his grandson, William. William only had daughters, four of them are named in his genealogy, the youngest of whom, Agnes, married Hugh, the son of Malger de Stiverton or Steeton.³³ This Steeton lay in Sherburn parish, not in Kildwick, but using charter witnesses we can trace the descent from the Sherburn family of Elias de Stiverton, who made the grant of land to Bolton priory already mentioned, and from him to Richard de Stiverton, who was knighted by Henry III for his loyalty during the baronial revolt of 1258-65.³⁴ He was also rewarded by being given 'All the lands of Thomas of Metham in the county of York, and all the lands thereunto and all the lands belonging to Nicholas Eyvill, Thomas of Drayton and Henry de Briton to the value of £11.'³⁵ Metham's lands may well have included the Airedale Steeton because de Stiverton's right to the manor was being questioned as late as 1344.³⁶ Richard's son, Sir Robert de Stiverton and his two grandsons John and Robert are frequently mentioned in charters of the priory accounts period.

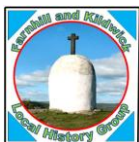
Originally Steeton, Eastburn and the Percy part of Glusburn paid their tithes to Ilkley, probably a remnant of the pre-Conquest system of estate churches but the de Stivertons must have found the position unsatisfactory and a general rearrangement seems to have taken place in the early thirteenth century which involved Keighley as well. There is a Bolton charter dating from between 1200 and 1234 in which Roger of Keighley renounces any claim to the advowson of the church of Keighley in favour of Bolton priory. In this case therefore Bolton acquired the right to nominate the incumbent but not to collect the tithes. The position therefore of Steeton, Eastburn and Glusburn between Kildwick where the canons had the advowson and the right to collect tithes and Keighley where they only controlled the advowson must have been rather awkward.

This may be why around the same time Andrew, the rector of Ilkley, renounced his right to collect tithes and oblations from the Percy lands in Steeton, Eastburn and Glusburn in favour of the prior and convent of Bolton in return for 10s annually to be paid to the church at Ilkley.³⁷ A Bolton charter dated not later than 1220 records that the canons had given Alexander son of Ulf 7s6d for three and a half acres in Eastburn by Robert their chaplain, showing that the transfer had taken place by this date at the latest. This and other early thirteenth century charters relating to land grants to the canons in Eastburn were probably connected with the establishment of the tithe barn. In one of them Simon son of Alexander son of Ulf confirms his father's grant of an acre to the priory to which he adds an extra rood on which 'to build houses for the canons' men.³⁸ The grant by the canons of Bolton to Elias de Stiverton of the right to maintain a chaplain and to celebrate divine service in his chapel at Steeton mentioned earlier may also have been part of the same general settlement.



Footnotes

1. Williams, Ann, Stinson, Marie, Martin, G.E. (eds.): *Domesday Book*, Penguin 2002 p795
2. Rhodes, Rev. J.W.: *Kildwick and its Lang Kirk i' Craven*, privately printed 1914 p4
3. Brereton E.W.: *History of the Ancient and Historic Church of Kildwick in Craven Crosshills* 1909 p9
4. Ibid pp9 -10
5. Rhodes 1914 p3
6. Selby, Rev. S.A.: *Kildwick's Parish Church 950 AD - 1950, A Short History of the 'Lang Kirk of Craven' St. Andrews*, Crosshills 1950 p7
7. Collingwood, W.G.: *Anglian and Anglo-Danish Sculpture in the West Riding*, Yorkshire Archaeological Journal vol.xxiii, pp197-200
8. Cowling, W.C. - *History of the Lang Church of Craven* 1954 pp5, 7 and 8 says it was pre-Conquest. For the latest thinking see McClain, Aleksandra: *Medieval Cross Slabs in the North Riding of Yorkshire*, YAJ vol.79, 2007 pp155-95
9. Billingsley, John :*An Early Carved Head and Anglo-Danish Sculptures at Kildwick Church, North Yorkshire*, YAJ vol.80, 2008 pp43-50
10. Domesday p795
11. Ekwall, E.: *Concise Oxford Dictionary of Place Names*, 4th ed. repr.1966 p267 for Kildwick and p104 for preferred explanation under 'Chilton' and Turner, Samuel: *Making a Christian Landscape: The countryside of early medieval Cornwall, Devon and Wessex*, University of Exeter Press 2006 p43 for siting.
12. Oram, Richard: *David I: The King who made Scotland*, Tempus 2004 p11 map 5 shows the boundary going right through Kildwick parish.
13. Clay C.T. (ed.) *Early Yorkshire Charters (EYC) vol. VII: The Honour of Skipton* Charter No.8 p57; see also Legg, Katrina J. (ed.) *The Lost Cartulary of Bolton Priory,(LC) YASRS vol. CLX 2009*, Appendix II, No. 54 for the notification to Archbishop Thurston
14. Ibid Nos.10-12 pp59-60
15. Ibid No.9 p58 places the grant in 1151-3 as does LC No. 13 p5. I have followed Richard Oram who thinks William Fitz Duncan died earlier
16. Gurney, Norah K.M. and Clay, Sir Charles (eds.) *Fasti Parochiales YASRS vol. cxxxiii* 1970 p78 and Thompson, A Hamilton : *History and Architectural Description of the Priory of St. Mary, Bolton-in-Wharfedale*, Thoresby Soc. vol.xxx, Leeds, 1928, p58



17. EYC vii p180
18. Thompson p58 oddly only mentions Osmund, the chaplain, who witnessed the Alice de Rumilly charter above.
19. *Fasti* p78 and Pounds, N.J.G. - *History of the English Parish*, CUP. 2000 block graph p206.
20. *Fasti* p79.
21. Kershaw, Ian and Smith, David M.: *The Bolton Priory Compotus 1286-1325, together with a Priory Account Roll for 1377-78*, YASRS vol. cliv 2000 .p102 records his arrival. The list of property is derived from *Calendar of Patent Rolls, Philip and Mary IV 1557-8* p320
22. Whitaker, T.D. *History of the Deanery of Craven* 3rd ed. 1878 p214
23. *Compotus* p441
24. LC No. 20 p9
25. EYC vii p286 from I.QM of Robert de Clifford. For Bradley see *C.Feudal Aids 1284-1431* 1302-3 List of Knights' fees pp108-9
26. EYC vii p178.
27. Domesday p854; CH 1 Oct. 1926.
28. EYC vii p183 notes to charter 113.
29. EYC vii pp278-9.
30. EYC vii p279.
31. Ibid.
32. Domesday p843.
33. EYC vol.xii p5
34. Clough, John *History of Steeton* Keighley 1886 p62
35. Ibid
36. See *Register of Archbishop Greenfield, II 1306-13*, Surtees Soc. vol149, 1934, No.992 pp147-8, 1011, p157-8 and 1027 p168 for the Metham divorce case and Chapter 4 p?
37. For Keighley see LC Appendix II No. 40, p276; for the settlement with Ilkley LC Appendix II No. 46, p280; for the grant of divine celebration LC No. 405, pp206-7.
38. LC Nos. 390, p199 and 393, pp220-1

