

The Bosworth Commemoration at Dadlington

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IN 1811, JOHN NICHOLS, describing Bosworth Field, lamented that '*no pillar is erected to commemorate the event*'. By 1813 he was able to report that King Richard's Well was to be consolidated, a suitable inscription raised, and so 'the site of this memorable spot will be handed down to the latest posterity'.¹ A century and a half later the well was restored and the slab replaced by the members of the Richard III Society; who moreover, in 1967, set up a plaque to the slain in Sutton Cheney church. In 1974, the battlefield was opened to the public by Leicestershire County Council. Signs, maps, models and films now all help to interpret the battle: and with a stone on the reputed site of Richard's death, heraldic standards flying, and crossed-swords signposts from nearby main roads, Nichols could hardly complain today of the site being unmarked.² But a forgotten memorial to the dead had in fact been established almost three hundred years before he wrote.

Polydore Vergil claimed that about a thousand men were killed fighting for Richard III, and a hundred for Henry Tudor: William Hutton later modified the total to 900.³ Certainly it must have been on this scale: we can safely ignore Diego de Valera's contemporary estimate of over 10,000.⁴ Richard's corpse was taken to Leicester, to be displayed and then buried in the church of the Grey Friars: while a handful of others — notably John, Duke of Norfolk — were taken home for burial.⁵ But the great majority of those who died were, on the orders of Henry, to be buried 'with honour' on the field itself.⁶ Various reports have been made in the past of finds of human bones;⁷ and the most convincing centre around the village of Dadlington, on the southern edge of the battlefield. William Burton, who began his pioneering history of the county a little over a century after Bosworth (and who happened to be lord of the manor of Dadlington, with a strong interest in its history), claimed that many of the slain had been buried in the churchyard; Nichols noted the visible remains of grave-pits in the vicinity; and in 1868, a 'quantity of human bones' including 'as many as twenty skulls' was found, again in the churchyard.⁸ Military historians are

agreed that the main slaughter would have taken place not in the battle itself, but in the final rout of the Yorkist army in the direction of Stoke Golding (where, according to tradition, Henry received the crown). Such a flight would very soon have carried the combatants over the parish boundary, and into the chapelry of Dadlington (see map); and so the village's inhabitants would in all probability have dealt with the aftermath.'

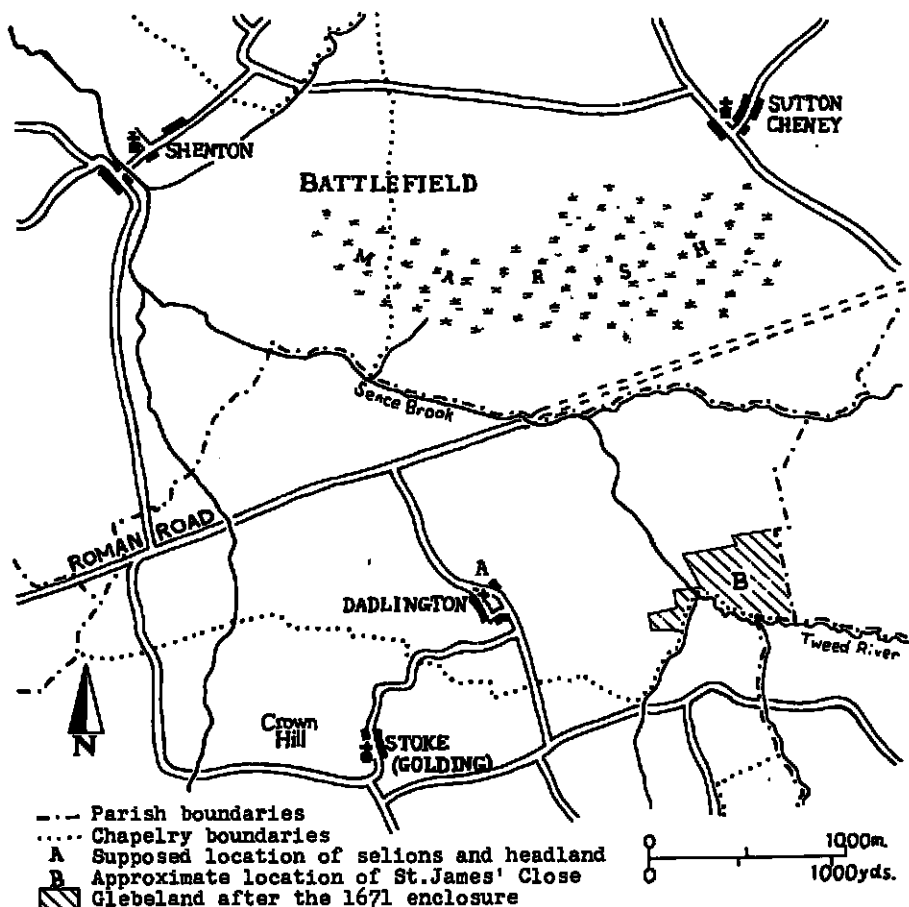
The Appeal

In 1511, the first step was taken in an attempt to commemorate those killed in the battle. Henry VIII issued a signet warrant for letters patent, which were to authorise the churchwardens of Dadlington to appeal for funds throughout four midland dioceses and for a period of seven years (Appendix 1A). The money raised was to go 'towardis the biolding of a chapell of sainte James' on the battlefield, and 'towardis the salary of a prist . . . to sing in the said chapell — principally for the soules of all such persones as were slayn in the said feld'. In other words, some kind of chantry foundation was proposed.

The churchwardens publicised their cause by means of a document printed by Richard Pynson, the royal printer, of which a few copies have survived (Appendix 1B). It begins with a vigorous woodcut depiction of St. James (to whom Dadlington church is dedicated); and commends the 'messengers of Seynt James chapell', specified as the place where the dead of Bosworth are buried. It then solicits contributions for 'ye buyldynge & meyntenaunce of [the chapel] and of ye preestes & mynysters that beyth found ther to synge & rede & praye for ye seyde soules & all crysten'. It emphasises the royal authority, but also the spiritual advantages ('indulgence & pardon') offered to contributors: they too might benefit from the prayers of the chantry priest. The text ends with an anticipatory acknowledgement of a donation, a space for the donor's name being left blank. Unfortunately, all known copies of the appeal are printer's waste, re-used in a bookbinding: and so we have no evidence of who may have contributed.

It was fairly common practice in the middle ages for the Pope, or other ecclesiastical authority, to offer a partial indulgence to those who gave towards a specified charitable purpose, such as a fabric fund. The offer would probably be limited to a given region and for a given term of years. Agents, known as *questores* or pardoners, might then be sent out by the institution concerned to collect donations, and sometimes they were further licensed by royal letters patent as a guarantee of the King's protection. In other cases, the King alone might license the collection of alms for a good cause, although without, of course, the offer of an indulgence: and this practice replaced that of indulgences when the English monarch became head of the Church at the Reformation. From the advent of printing, copies of the letters patent (which became known as 'briefs') were issued using the new technique, and the Dadlington appeal is of this type.¹⁰ But it is a rare case, dating from well before the break with Rome, of what is in effect an indulgence issued in the King's name alone.

As might be expected, however, it is particularly vague about the spiritual benefits: real indulgences gave precise details of the amount of penance to be remitted. It was to be issued in the dioceses of Lincoln, Chester (properly called Coventry and Lichfield at this date), Worcester, and Norwich: a broad sweep



Bosworth Field and its Environs.

References for the map:

The map is intended to give an impression of the battlefield area in the early sixteenth century (and indeed in 1485). Roads are those shown on the 1789 map in Hutton (*op. cit.*, n.1, opp. p.245), with certain adjustments. The abandoned portion of the Roman road may still have been visible, and is represented by pecked lines. The extent of the marsh is based on D. T. Williams, *The Battle of Bosworth* (Leicester 1973), although the author also suggests that it may have stretched far enough east to make the Roman road impassable. Streams follow their modern channels. Parish boundaries are taken from the Ordnance Survey Tithe Index maps, sheets 63 NW and SW (1835); and from original tithe and enclosure maps.

across the middle of England, but oddly omitting Ely (presumably because of its small size), between Lincoln and Norwich.

Motives and Precedents

It is clear that the initiative for the appeal came, not from the King, but from Dadlington's churchwardens: and that they were moved more by harsh financial pressures than by any pious desire to remember the slain of the previous generation. Bosworth was merely a convenient excuse to secure royal patronage, and to appeal to a wider public.

Dadlington was a dependent chapelry of the parish of Hinckley. This benefice was owned for much of the middle ages by the Benedictine abbey of Lire, in Normandy; which also maintained a small cell, Hinckley Priory, in the town." But at the beginning of the fifteenth century the holdings of Lire, an alien priory, were confiscated by the Crown, and Hinckley ended up in the hands of the newly founded Carthusian priory of Mount Grace in Yorkshire.

The monastic appropriator of a parish was its rector, and so entitled to all the tithes due from it: but it was normally the case that the religious house would claim only the 'great tithes', of corn, hay and wood (those of greatest value, and easiest to collect), while the 'small tithes' — everything else, notably livestock — were assigned to the upkeep of a vicar. This was the case at Hinckley under an agreement of 1283, with a few local variations. One was that the vicar, out of his income, had to pay two other priests: one to officiate at Stoke; and one to celebrate mass three times a week at Dadlington, and also once a year each at Wykin and Hyde." For Dadlington, this was based on an earlier arrangement whereby the Prior of Hinckley was responsible for seeing that the chapel was served three days a week."

In the thirteenth century it was considered adequate for mass to be celebrated in a parish church even once a week. By the beginning of the sixteenth, however, it was expected every day, and complaints were heard in parishes which fell noticeably short of this standard." In a chapel-of-ease like Dadlington the requirements were not so stringent, but mass three days a week would still not have been considered entirely satisfactory.

Nor would the actual level of the curate's wages. As we shall see, from the 1530s he was receiving 4 marks (£2 13s 4d) per year from the tithes. This was under a revised system of payment, but it is still worth noting that the amount was only about half that which a curate, in this part of the country and at this date, might reasonably expect to receive; and that in fact a cleric would have had difficulty surviving even on the full amount — roughly equivalent to a labourer's wage." As evidence that the Dadlington curate was not adequately provided for, we find in ecclesiastical visitation records from 1489 (the earliest surviving) until 1510 that the chapelry is either not mentioned, or (in 1509 and 1510) shared the priest from Stoke."

The churchwardens therefore presumably decided to take advantage of the battlefield connection to improve the fortunes of their chapel. As was quite common with applications for royal licences, they chose a time when the King and his officials were available locally. The signet warrant was issued from Nottingham Castle, where Henry had spent the previous two weeks. On his way there, he had passed through Leicester: and the following week he left for

Coventry, travelling via the abbey of Merevale, which lay only seven miles from the battlefield and was the name given by the Croyland chronicler to the battle itself." The warrant is dated 24 August, two days after the anniversary of the battle: it is therefore possible that there had been some sort of commemoration already. It might also be noted that for the past few years Polydore Vergil had been writing his *Anglica Historia*, interviewing members of the court for information on more recent history: memories of Bosworth would have been strong."

Normally, the involvement of the King in the issue of any sort of licence was purely formal. In this case, however, it seems likely that Henry VIII was at least aware of what was going on. Both he and the churchwardens probably had preconceived ideas about the memorial, and we might therefore consider some comparable examples of battlefield chapels in England.

The earliest date from the Saxon period: the church erected on the site of King Oswald's victory of Hefenfeld in 634, or Cnut's church at Ashington, built in 1020 'for the souls of the men who had been slain there' four years earlier." The trend reached its climax in Battle Abbey, founded by the Conqueror to commemorate the events of 1066, its high altar on the spot where King Harold's standard had fallen." The Croyland chronicler, for one, had drawn the obvious parallels between Hastings and Bosworth, and Henry VIII may have wished to mark his father's conquest in the same spirit, if not on the same scale, as that of William I."

Following the Norman settlement there were fewer opportunities for such foundations, until the growth of chantries (from the thirteenth century onwards) provided an alternative type. Although early chantries tended to provide intercession for the soul of a single individual only, it soon became usual to include also the names of family, friends or benefactors, members of the royal family, or simply 'all Christian souls'.² In certain cases, those who had been killed fighting together might be prayed for together. The greatest institution of this sort was All Souls' College, Oxford, founded in 1438 as a place of prayer for (among others) those who had died in the French wars;³ but the later fifteenth century saw more modest foundations include as beneficiaries all the dead of certain battles.⁴ Where convenient, a chantry might be established actually near the site of a battle: thus in 1458, when the Yorkist leaders were reconciled to Henry VI, they agreed to endow a chantry in the abbey of St. Albans for the souls of those killed there three years before;⁵ while Henry VII founded a chantry in Tewkesbury Abbey in 1500 for various individuals, including some of the slain of 1471.⁶ Occasionally, even, an entirely new church might be built in the vicinity. The best known is the collegiate church of Battlefield, founded by Richard Husse and Henry IV on the site of the Battle of Shrewsbury (1403).⁷ On a smaller scale was the mortuary chapel or 'hermitage' at Barnet, later converted into a dwelling, but which a local landowner hoped to rebuild as late as 1651.⁸

However, the closest parallel to Bosworth was Towton. Here Edward IV planned to restore and enlarge an existing chapel, where many of the dead had been buried, and secured a papal indulgence to attract contributions. It was left to Richard III to begin building operations, and the chapel was in fact never finished (although indulgences continued to be issued until 1502).⁹ The

churchwardens of Dadlington and the King therefore had a variety of precedents for the establishment of a chantry at Bosworth. The victory which had put the Tudor dynasty on the throne was, if anything, unusual in not being commemorated already.

At this time, Henry VIII was trying to project an image of himself as a great warrior prince: for example, at the beginning of 1511, to celebrate the birth of a short-lived son, he staged a dazzling tournament at Westminster with himself as one of its champions. However, he had no real-life victories to his credit — which may be partly why he wished to remember the prowess of his father. But later this same year two small English forces were sent abroad to support his allies; and in 1513, Henry himself led an army to France, which won the Battle of the Spurs and captured Théroutanne and Tournai. These were not great military achievements, but the King was to have them celebrated as such, and from this time — when he could begin to think of himself as a true warrior — his interests in spectacular tournaments diminished greatly.²⁸ Similarly, it is hardly surprising that we hear no more of royal interest in the Dadlington project.

In 1520, Henry met Francis I at the Field of Cloth of Gold, and Cardinal Wolsey laid the foundation stone of a chapel as a permanent memorial.²⁹ The King was able to commemorate successes of his own: he no longer had any need to rely on his father's triumph.

The Foundation

Nevertheless, the Bosworth foundation, in some form, did come into being, although direct evidence is virtually non-existent. As we have seen, until 1510 Dadlington shared the priest from Stoke. In 1511, however, the appeal went out; and from 1516/17, and for at least ten years afterwards, Dadlington was served by its own chaplain, one Roger Normanton.³⁰ It seems almost certain that, like the clergy of other impoverished benefices, he was combining the cure of souls with chantry duties:³¹ that he was the first and probably last priest for the intercessory foundation.

In 1526, Normanton was reported to receive an annual wage of £4.³² During the 1530s, Mount Grace Priory leased out the tithes of Dadlington, the lessees agreeing to pay in addition to the rent four marks (£2 13s 4d) towards the income of the priest 'to sing' in the chapel.³³ Mount Grace was dissolved in 1539, and its property came to the Crown; but the tithes were still farmed in the same way, the lessees' contribution towards the priest's wages being defined as half, and the remainder coming from the 'parish'.³⁴ In 1542, the property was granted to the Dean and Chapter of Westminster;³⁵ and the lease of the tithes continued on the same terms.³⁶

Thus the tithes, which had originally provided a priest for three days a week, were now (fairly logically) to provide half the wages of a supposedly full-time priest. The other half, rather vaguely, was to be paid by the parish. Undoubtedly this meant (in part, at least) the income from the chantry foundation.³⁷

This second half should, of course, have been equal to the £2 13s 4d due from the tithes. The total of £4 in 1526 would imply that it was rather less, although allowance should be made not only for inflation but also for the

undervaluation likely at any assessment, like that of 1526, made for taxation purposes. In fact, we know that the lands which provided this income were worth around £5 a year in 1623, which suggests an annual value of about one pound at the time of the foundation, and a few shillings more by the 1530s."

We also know (from a patent roll of 1587 discussed below) that the lands were to provide for thirty masses a year." A trental, as this was called, was a fairly common number of masses offered for the dead, although usually as a single series following the death of the beneficiary, not repeated annually. They might be said all on the same day (obviously not at Dadlington, where there was only a single priest); on consecutive days over a period of one month; or three at each of ten major feasts of the year, a form known as St. Gregory's trental." A standard 'price' for a trental seems to have been ten shillings (cheaper, naturally, than the daily celebration of mass for a full chantry)." Whatever the precise figures at Dadlington, it would seem that the funds from the enterprise cannot have been very great.

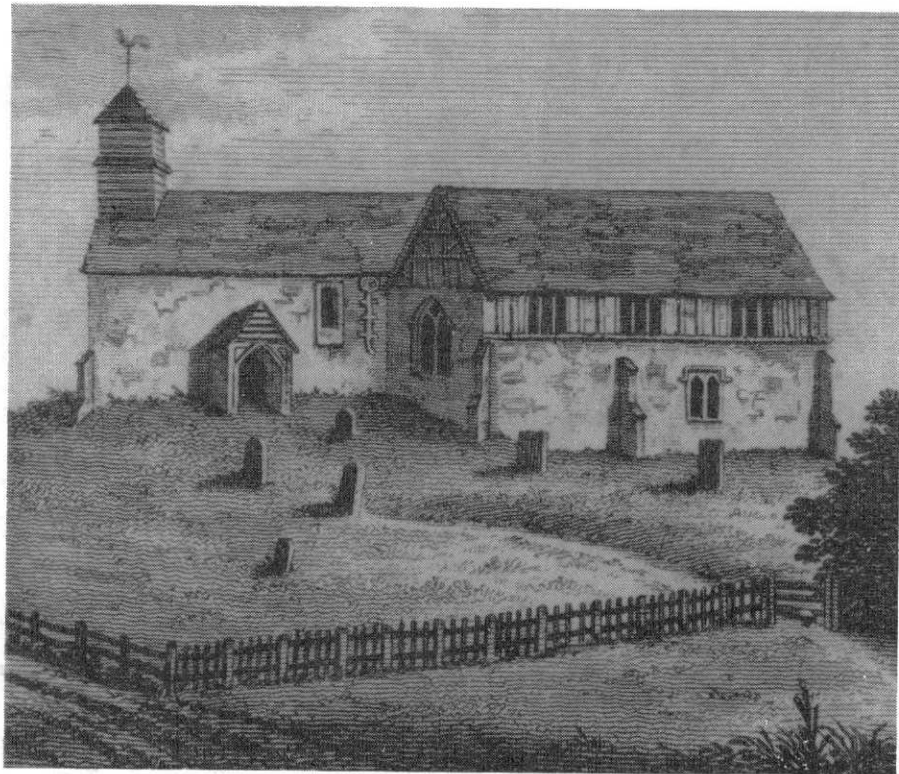
The same patent roll entry contains a considerable amount of information about the lands themselves. First was a messuage and croft (house and plot of land) called Kingesyarde. From seventeenth century evidence we learn that this property, 'wherein the curate ever dwelt', adjoined the churchyard and possibly included part of it: it can reasonably be identified with the site where a modern bungalow still stands." The name is likely to refer, not to any royal connection, but to the King family. John Kyng was a churchwarden in 1516/17 and in 1526;" and it is possible that he supplied the 'yard' on which the priest's house was built."

Next are mentioned three selions of land (strips in the open fields), together with a headland (a turning space for the plough). They clearly formed a single block, and are said to have been 'erga' (opposite or against) Kingesyarde."

Last was the appropriately named St. James' Close, which covered one and a half acres. After the open fields of Dadlington were enclosed in 1671, this became part of the new glebe lands;" and it can be located approximately, in the south-eastern corner of the chapelry, within what was known as Hill Close. This remained 'rough common pasture, covered with furze', until it was further cleared and enclosed in the early eighteenth century; a clearance which must have included the bounds of St. James' Close. The name continued for a time, but applied to the whole area, until it too disappeared."

The King's warrant seems to imply that a new chapel was to be built for the benefit of the chantry priest; but the printed appeal (presumably drafted by the churchwardens) refers to the 'buyldynge & meynテナunce' of the existing structure. This humbler proposal certainly seems more likely if the underlying reason for the appeal was the impoverishment of the chapelry.

An examination of the present fabric of Dadlington church reveals nothing that can positively be ascribed to the early sixteenth century (Appendix 2). There are, however, two features worth noting. The first is the timber roofing of nave and aisle, and (hidden in the nineteenth century) the external exposed timber framing of the aisle. The framing is shown in the three early engravings of the church; and was described by one observer as a work of 'no mean talent'.⁵⁰ While it cannot be dated accurately, it was probably broadly late fifteenth or early sixteenth century: the roofs are presumably contemporary.



Dadlington Chapel in 1791. From Nichols' *County of Leicester*; drawn by J. Pridden. By courtesy of the Guildhall Library, London.

The other feature is one of the hoodmould stops on the east window of the south aisle. The window itself has reticulated tracery (c.1310-50); and the right hand stop is in the form of a hooded male head, consistent with such a date. However, the left hand stop appears to depict the head of a man wearing a sallet and bevor of late fifteenth century style — precisely the sort of armour worn at Bosworth, and in use for some years afterwards. But the stop is not obviously a later insertion.³¹ Perhaps the most likely explanation would be that the carving actually represents some earlier, civilian, head-dress — possibly a woman in veil and wimple (as appears on two other stops). The resemblance to a sallet is too strong, however, for the carving to be rejected altogether as a product of the fifteenth or sixteenth centuries.

Nevertheless, it is clear that if any work was done on the church following the chantry appeal, it was maintenance and repair, not major rebuilding. As suggested by the financial evidence, the whole project seems to have turned out as something rather less elaborate than originally conceived.

Suppression and Beyond

In 1545, and (following the death of Henry VIII) again in 1547, Acts of Parliament were passed to dissolve colleges, chantries, and other such foundations. Both provided for national surveys of chantries, carried out in 1546 and 1548 respectively. Only the second of these covered the most minor endowments (for priests for terms of years, obits, anniversaries, and lights), and so may have recorded the Dadlington trentals; and for Leicestershire it is unfortunately only the earlier certificates that have survived.³² But, surveyed or not, in 1548 all intercessory foundations were dissolved, and their lands (in theory at least) passed into the hands of the Crown.

The larger, more desirable, pieces of property were sold off fairly rapidly. There was less of a market for the smaller plots.³³ Those in Dadlington were not dealt with until 1587, when they were included in letters patent granting various small parcels of former chantry lands to Theophilus Adams and Thomas Butler.³⁴

The naming of Adams and Butler as grantees was something of a fiction: they were Crown agents, who were given a number of small parcels of land to pass on to the actual purchasers individually.³⁵ Some nine months later, therefore, the Dadlington lands were conveyed to William Richardson and Thomas Clarke; and after another nine months, Richardson and Clarke sold them to George Harcourt, lord of the manor of Dadlington.³⁶

We know all this because in 1623 John Neale, the curate of Dadlington, instituted a suit in the Court of Chancery against William Harcourt (son of George) and his family for their unlawful seizure of these 'divers howses, tenements and lands'.³⁷ According to his petition, the property had since 'time out of mind' been assigned to provide half the curate's wages, supplementing his income from the tithes. The Harcourts, in their defence, cited their legal title to the land, and blamed the curate's low income instead on the rapacity of Gabriel Goodman, the farmer of the tithes, who 'would not give sufficient maintenance to a minister, as they take it he ought to doe'. The suit dragged on for at least two years, but appears eventually to have been dismissed.³⁸

The curate and the chapelry therefore remained in a state of poverty. Church inspections of the 1630s revealed a chapel with broken windows, slates missing from the roof, pigeons fouling the empty font, and a range of other problems; and once more sharing a curate with Stoke Golding.⁹ This is hardly surprising, as the funds available to pay a priest seem to have been at about the same level in the 1640s as in the 1530s (and far from adequate even then): clerical wages in general had increased fivefold.¹⁰

Some kind of agreement appears to have been reached in the middle of the seventeenth century. On the one hand, the farmer of the tithes was obliged to make a slightly more realistic contribution — fixed at £20 — towards the curate's upkeep.¹¹ But on the other hand, the church seems finally to have surrendered any claim to the former trental lands. In 1662, twelve of the inhabitants complained that 'severall smale passills of land', traditionally church property, had been 'taken away by means of a late enclosure': this may mark the fate of some of the holdings.¹² At any rate, the general enclosure of Dadlington's common fields in 1671 must have put an end to any outstanding disputes, and with them to any lingering folk-memory of the trentals.

Charles Ross has pointed out that, alone among 'second generation' usurpers of the fifteenth and sixteenth centuries, an 'uncaring' Henry VIII did not seek to rebury or commemorate his father's victim, Richard III.¹³ At Dadlington, he did at least sponsor an attempt to remember those who had died (on both sides) when the Tudor dynasty seized the throne. But the half-hearted manner in which he did so, together with the religious reforms which he himself was to initiate, saw to it that the very existence of the Bosworth foundation would be largely forgotten by posterity.

Appendix 1A

Text of Public Record Office C.82/367/no.15: signet warrant, 1511.¹⁴

Henry [sign manual]

By the king.

Moost reverend fader in god right trusty and right entierly welbiloved we grete you well. And wol and comaunde you that under our great seyle beying in your keping ye doo make oute our lettres patents of licence unto the churchwardeyns of the parishe churche of Dadlington in our countie of Leicestr', to aske demaunde and levye thalmes of our welbiloved subgietts within the Diocises of Lincoln' Chestr' Worcestre' and Norwiche, for and towardis the biolding of a chapell of sainte James standing upon a parcell of the grounde where Bosworth' feld, otherwise called Dadlyngton' feld, in our countie of Leicestr' was done, and towardis the salary of a pris: by the said churchwardeynes provided to sing in the said chapell — principally for the soules of all suche persones as were slayn in the said feld, the same our licence to endure the space of seven yeres from the date of our said lettres patents to be accompted. And thise our lettres shalbe your sufficient warraunte and discharge in that bihalf. Yeven under our signet at our castell of Notingham the xxiiijth day of August the thirde yere of our reigne.

[Clerk's signature]

[Endorsement:] To the moost reverende fader in god our right trusty and right entierly welbiloved tharchebisshop of Canterbury primate of all England and our chauncellour of the same.

Appendix 1B

Text of appeal for contributions."

CHaryte hath caused our Sovereyn Lorde The Kynge to consyder howe gracious howe merytorious & howe plesande a dede it is to almyghty god and what greate rewarde they shall have of god for it that prayth for ye soules of them that weyr sleyn at bosworth feelde and therfor he hath geven out his letters patent under his brode seale desyrynge all his subiectes & lovers favorably to receyve ye messengers of Seynt James chapell to ye wheche ye bodyes or bones of the men sleyn in ye seyde feelde beth broght & beryed and to geve or send summe thyng to ye same chapell for ye buyldyng & meyntenaunce of it and of ye preestes & mynysters that beyth found ther to synge & rede & praye for ye seyde soules & all crysten Therfor every man or woman synge or weded that ones in theyr lyfe receyves a letter of this chapell of Seynt James & geveth or sendeth summe thinge to it for ye meyntenaunce of it & of ye seyde preestes & mynysters what soever it be shall be partenar & partaker of all ye indulgence & pardon yt is graunte to ye benefactors of it & of all masses and prayers that shall be seyde in it and good dedes that shall be done in it unto ye worldes ende. And be it knowen that [blank] hath send a devoute and a competent almes to the forseyde chapell by the procter of it and therfore is by this letter admytted & declared to be partenar & partaker of all the indulgence pardon masses prayers good dedes and merytoryos werkes as is afore rehersed both in lyfe & deth for evermore.

Appendix 2

Dadlington Church: the Fabric

The church consists of a single celled nave and chancel, with a southern aisle chapel (the east ends of chancel and aisle forming a continuous wall). The entrance is in the south wall of the nave. Nave and aisle each have a gabled roof; and the west end of the nave is distinguished by a square bellcote.

Both nave and aisle must date back at least to the thirteenth century, the period of the low two-arched arcade dividing them. A fragment of dog-tooth moulding of similar date is set externally above the chancel east window. The chancel also contains a thirteenth century piscina and double sedilia; and there is a small (undatable) piscina in the aisle chapel.

The four surviving medieval windows all appear to be early fourteenth century, although not from the same hand. The original square-headed chancel east window may have been of the fourteenth or fifteenth century.* All, except the aisle west window, have external hoodmould stops in the form of human heads. Although considerably eroded, the costume detail (two women in veils

and wimples; three men in hoods; one bareheaded man; one uncertain, but probably bareheaded) and style again suggest an early fourteenth century date for these — with one possible exception, the 'helmeted' face discussed in the text.

The original timbered queen-strut roofs survive, although restored in part in 1890.⁶ Externally, until the nineteenth century, the two gables of the aisle revealed exposed timber framing: and in the south wall of the aisle, immediately under the eaves, was a course of timber framing with spaces left between some of the studs to create three small windows.⁶

Nichols refers to a doorway in the north wall, blocked with brickwork 'within memory' (in 1782), part of the arch remaining. Lost in the nineteenth century were a small window (? or doorway) above and to the east of the porch; some stained glass; and, in some form, the arms of lords of the manor.⁶

In 1842 the building was said to be in a 'deplorable state';⁷ but over the second half of the century restoration was carried out in a piecemeal manner.⁷ The main east window was replaced (all but the hoodmould stops) by one with reticulated tracery, and much of the surrounding east wall dates from the same time. A new window was inserted into the south wall of the aisle, to the west of the medieval one and of almost identical design; two large wooden-framed windows were introduced into the north wall of the nave; and parts of other windows were replaced. The roofs were renewed; the timber framing and small windows rendered over; and red tiles were hung in place of the shingle on the bellcote. There has also been further restoration in recent years.⁷

NOTES AND REFERENCES

Abbreviations:

CPR	Calendar of Patent Rolls
L & P	Letters and Papers of the Reign of Henry VIII
LAO	Lincolnshire Archives Office
LRO	Leicestershire Record Office
PRO	Public Record Office
VCH	Victoria History of the Counties of England
WAM	Westminster Abbey Muniments

1. John Nichols, *The History and Antiquities of the County of Leicester*, vol. 4.2 (London 1811), p.550. W. Hutton, *The Battle of Bosworth Field*, 2nd ed. with additions by J. Nichols (London 1813), Advertisement, pp.ix-xi; p.187.
2. George Awdry, *The Richard III Society: the first fifty years* (Upminster [1976]). Edward Turner, *Battlefield of Bosworth* (Leicestershire County Council 1976). Jeremy Potter, *Good King Richard?* (London 1983), pp.58-9.
3. *Three Books of Polydore Vergil's English History*, ed. Sir H. Ellis (Camden Society, vol. 29: 1844) pp.225-6. Hutton, p.129.
4. E. M. Nokes and G. Wheeler, A Spanish Account of the Battle of Bosworth, *Ricardian*, no. 36 (1972), p.2.
5. H. M. Colvin (ed.), *The History of the King's Works*, vol. 1 (HMSO 1963), p.490. Rhoda Edwards, King Richard's Tomb at Leicester, *Ricardian*, no. 50 (1975), pp.8-9. W. E. Hampton, *Memorials of the Wars of the Roses* (Gloucester 1979), pp.40; 125; 131; 154; 232.
6. Bernard André, *Historia Regis Henrici Septimi*, ed. J. Gairdner (Rolls Series 1858), p.34. Vergil, p.226. It is also worth noting the brawl in York in 1490, when one point of contention was whether Richard had been buried in a ditch like a dog, or like a gentleman: A. Raine (ed.), *York Civic Records*, vol. 2 (Yorkshire Archaeological Society Record Series, vol. 103, 1941), pp.71-3.

7. Hutton, p.128. Nichols, vol. 4.2, p.716. Richard Brooke, *Visits to Fields of Battle in England of the Fifteenth Century* (London 1857; reprinted Gloucester 1975), p.173. E. Trollope, *Excursion to Bosworth Field, Transactions of the Leicestershire Architectural and Archaeological Society*, vol. 2 (1870), p.145n. Jill Webster, *The Story of Stoke Golding* (Gloucester 1969), p.8.
8. William Burton, *The Description of Leicester Shire* (London 1622), p.82. *Bibliotheca Topographica Britannica*, ed. J. Nichols, vol. 7 (London 1790; reprinted New York 1968), p.18. Nichols, vol. 4.2, p.557. Hutton, p.248. *Hinckley Parish Magazine*, Nov. 1868, p.105. The 1868 discovery was made when the grave of John Geary was being dug: gravestones of this family stand on the southern edge of the churchyard, east of the gate. A later mention in the *Leicester Journal* (18 July 1890, p.8) describes the stratum of bones as a yard thick. Burton's antiquarian interest in Dadlington is demonstrated by his lost work on it of 1625 — apparently transcripts of records — which was used by Nichols (vol. 2.2 (1798), p.842; vol. 4.2, p.712). Its scope can be judged from his similarly entitled work on Lindley (Nichols, vol. 4.2, pp.651ff.); and, more usefully, from his surviving collection of original documents and transcripts relating to Dadlington (LRO 2.D.71/1/1-150).
9. For mass burials after battles, see Sir N. Harris Nicholas, *History of the Battle of Agincourt* (London 1832), p.289; Bengt Thordeman, *Armour from the Battle of Wisby 1361*, vol. 1 (Stockholm 1939), pp.93-5.
10. W. E. Lunt, *Financial Relations of the Papacy with England 1327-1534* (Studies in Anglo-Papal relations during the Middle Ages, vol. 2: Cambridge Mass. 1962), pp.473-506. W. A. Bewes, *Church Briefs* (London 1896), pp.6-11. For further examples of printed indulgences, see: K. W. Cameron, *The Pardoner and his Pardons: Indulgences circulating in England on the eve of the Reformation* (Hartford Conn. 1965), *passim*; A. W. Pollard and G. R. Redgrave, *Short Title Catalogue of Books printed in England, Scotland and Ireland 1475-1640*, rev. Jackson, Ferguson and Pantzer, vol. 2 (Bibliographical Society 1976), nos. 14077. c.23C-84A. The thirteenth century 'royal briefs' sometimes cited were simply letters of protection. For royal licences by Richard III to collect alms, see R. Horrox and P. W. Hammond (eds.), *British Library Harleian Manuscript 433*, vol. 2 (Richard III Society 1980), pp.88; 92; 172-3; 221.
11. H. J. Francis, *A History of Hinckley* (Hinckley 1930), p.19. For Hinckley Priory, see *VCH Leicestershire*, vol. 2 (London 1954), p.52.
12. *Hinckley Parish Church Magazine*, N.S. no. 246 (June 1911). Summarised in Francis, p.33. Stoke Golding was known simply as Stoke throughout the middle ages. Wykin lies north-west of Hinckley: Hyde was a portion of the parish over the Warwickshire border.
13. *Rouuli Hugonis de Welles*, ed. W. P. W. Phillimore, vol. 1 (Lincoln Record Society, vol. 3: 1912), p.248.
14. Peter Heath, *The English Parish Clergy on the Eve of the Reformation* (London 1969), p.5.
15. M. L. Zell, Economic problems of the parochial clergy in the sixteenth century, in R. O'Day and F. Heal (eds.), *Princes and Paupers in the English Church 1500-1800* (Leicester 1981), pp.25-6. Julian Cornwall, *The People of Rutland in 1522, Transactions of the Leicestershire Archaeological and Historical Society*, vol. 37 (1961-2), p.19.
16. LAO Viv.2, f.23 (1489-90); Viv.3, f.14 (1490); Viv.4, f.20 (1498); Viv.5.1, ff.14; 15v. (1509); Viv.5.2, ff.57v.; 75v. (1510): visitation records. See also n.46 below.
17. Henry's itinerary can be partially reconstructed from his chamber accounts: *L & P*, vol.2.2 (1864), p.1454. At Merevale, he gave a donation of one mark. For Croyland's reference to Merevale, see *Ingulph's Chronicle of the Abbey of Croyland*, trans. H. T. Riley (London 1854), pp.502; 505.
18. The first draft of the *Anglica Historia* was written between 1506 and 1513. Vergil was strongly opposed to indulgences, however, and if he knew of it would not have approved of the form of the Dadlington appeal. Denys Hay, *Polydore Vergil* (Oxford 1952), pp.9; 72; 80. Alison Hanham, *Richard III and his Early Historians 1483-1535* (Oxford 1975), pp.131-2.
19. Bede's *Ecclesiastical History of the English People*, ed. B. Colgrave and R. A. B. Mynors (Oxford 1969), pp.214-7. *The Anglo Saxon Chronicle*, trans. Dorothy Whitelock (London 1961), p.98.
20. *The Chronicle of Battle Abbey*, ed. Eleanor Searle (Oxford 1980), pp.36-7; 42-5; 66-9.
21. *Ingulph's Chronicle*, p.505. Sir George Buck (*The History of King Richard the Third (1619)*, ed. A. N. Kincaid (Gloucester 1979), p.105) was to contrast the honourable treatment of the body of Harold in 1066 with that accorded to Richard.
22. K. L. Wood-Legh, *Perpetual Chantry in Britain* (Cambridge 1965), pp.309-11. J. T. Rosenthal, *The Purchase of Paradise* (London 1972), pp.14-20.
23. *CPR, 1436-1441*, p.172.

24. *CPR, 1461-1467*, pp.76: 428. A. Hussey (ed.), *Kent Chantry* (Kent Archaeological Society Records Branch, vol. 12: 1936), pp.141-2.
25. *Regisrum Abbatiae Johannis Whethamstede*, ed. H. T. Riley (Rolls Series, 1872), pp.301-2. *An English Chronicle of the Reigns of Richard II, Henry IV, Henry V and Henry VI*, ed. J. S. Davies (Camden Society, 1856), p.77.
26. *CPR, 1494-1509*, p.200.
27. E. J. Priestley, *The Battle of Shrewsbury 1403* (Shrewsbury 1979), p.20. A comparable continental example is the chapel built at Nancy by the duc de Lorraine, on the battlefield and the common grave of 1477: Philippe Ariès, *The Hour of Our Death* (trans. Helen Weaver) (London 1981), p.548.
28. *VCH Middlesex*, vol. 5 (1976), pp.275-6.
29. Colvin (*op. cit.*, n.5), p.292. *Calendar of Entries in Papal Registers: Papal Letters*, vol. 12, 1458-71 (1933), p.623. *The Fabric Rolls of York Minster* (Surtees Society, vol. 35: 1859), pp.241-2.
30. *The Great Tournament Roll of Westminster*, introduction by Sydney Anglo (Oxford 1968), *passim*, esp. pp.60-1.
31. J. G. Russell, *The Field of Cloth of Gold* (London 1969), p.176.
32. A. P. Moore (ed.), *Proceedings of the Ecclesiastical Courts in the Archdeaconry of Leicester 1516-35*, pt.1, *Associated Architectural Societies Reports and Papers*, vol. 28 (1905), pp.140-1; 174-5 (Archdeacons' visitations, 1516/17; 1526). *A Subsidy collected in the Diocese of Lincoln in 1526*, ed. Rev. H. Salter (Oxford Historical Society, vol. 63: 1909), pp.103-4. Normanton as a place name occurs in north-west Leicestershire, and nearby in Derbyshire and Nottinghamshire: Roger is therefore likely to have been of fairly local origin.
33. For the question of combining chantry and parochial activities, see: Zell (*op. cit.*, n.15), pp.27-8; Wood-Legh (*op. cit.*, n.22), pp.119-24; 275; Alan Kreider, *English Chantries: the Road to Dissolution* (Harvard Historical Studies, vol. 97: 1979), pp.21-2; 24; 42-50; Christopher Haigh, *Reformation and Resistance in Tudor Lancashire* (Cambridge 1975), p.33.
34. *A Subsidy* . . . (*op. cit.*), p.104.
35. WAM 14463: lease of tithes to Sir Anthony Fitzherbert and Michael Purefrey, 1532, to take effect from 1540 or the death of the current lessee, Humfrey Harper: rent, £4 6s 8d. In fact, in 1540-1, the executors of Robert Harper were being prosecuted for not paying this rent, now due to the Crown (PRO E.321/18/20: Court of Augmentations Proceedings). The 1535 *Valor Ecclesiasticus* (ed. J. Caley, vol. 5 (1825), p.84) confirms the rent due to Mount Grace. WAM 14501 is a 1479 lease of the Dadlington tithes: it has been damaged by damp and much is illegible, but it is clearly on different terms to the later leases.
36. PRO SC.6/HEN 8/4630 m.8; 4361 m.5; 4632 m.5v.; 4633 m.6v.; 4634 m.4; 4635 m.5: Ministers' Accounts (Mount Grace Priory) 1539-46. The accounts for 1539-40 are calendared in Francis (*op. cit.*, n.11), p.66. Only the first two sets of accounts (1539-40 and 1541-2) give details of the priest's wages. In these the lessee is Nicholas Pyrefrey: from 1542-46, it is Michael Pyrefrey. The latter can be identified with Michael Purefoy, from 1548 of Caldecote, Warwickshire (Nichols, vol. 4.2, pp.599; 601). He had an uncle and other relations named Nicholas, but the name may be an error in the accounts.
37. *I. & P.* vol. 17 (1900), pp.392-5: Michael Pyrefrey is named as a tenant. But the Crown continued to receive accounts until 1546 (see n.36 above).
38. WAM 8034, ff.83; 87: Book of Surveys, 1563-4. Michael Purefrey is lessee, paying £2 13s 4d towards the priest's wages. WAM 36813: lease of tithes to Godfrey Goodman (who is to pay half the wages), 1569.
39. It is possible that it also refers to income from Dadlington's substantial glebe: one yardland in the open fields, and some (disputed) meadow (LAO Glebe Terrier for Dadlington, 1625); see also n.49.
40. PRO C.3/369/13: Chancery bill, 1623 (see also n.57 below and text). Adjustments for inflation are based on price tables in J. Thirk (ed.), *The Agrarian History of England and Wales*, vol. 4, 1500-1640 (Cambridge 1967).
41. PRO C.66/1287, m.38: Patent Roll, 1587. The full description reads (abbreviations extended and punctuation modernised): 'Ac totam illam messuagiam et totum illudcroftum nostras cum pertinentiis suis, modam vel quondam vocatas Kingesyarde; ac tres seliones terre nostras erga predictumcroftum, cum uno le hedlande ibidem, iacentes et existentes in Dadlington in comitatu nostro Leicestr', que antehac ad sustentationem triginta annalium missarum date et appunctate existentes. Ac totum illud parvum clausum in Dadlington predicto vocatum St. James Close continens per estimationem unam acram et dimidium.' (Crown-copyright: this transcript appears by permission of the Controller of Her Majesty's Stationery Office.) See also n.54 below. It is possible that the reference is to an annual mass for a period of thirty years, but this seems unlikely.

42. T. E. Bridgett, *History of the Holy Eucharist in Great Britain*, vol. 2 (London 1881), p.150. F. J. Furnivall (ed.), *Political Religious and Love Poems* (Early English Text Society, no. 15: 1866), pp.118-22 (for St. Gregory's trental). The term 'trental' was also sometimes used to mean a 'month's mind' — a mass on the thirtieth day after death.
43. In the early sixteenth century, 10s. was given for trentals in Kent (Zell, *op. cit.* n.15, pp.26-7), and in several Midland counties (Andrew Clark (ed.), *Lincoln Diocese Documents 1450-1544* (Early English Text Society, no. 149: 1914), pp.160; 182; 217). Other cases include, in 1451, 100s. given to ten priests to say St. Gregory's trental in Lincolnshire (*ibid.*, p.54); in 1487, £21 paid for 13 St. Gregory's trentals in London, but also for burial and perhaps other services (N. Davis (ed.), *Pascon Letters*, part I (Oxford 1971), p.210); and in 1531, 28s. given for three trentals in London (*North Country Wills 1383-1558* (Surtees Society, vol. 116: 1908), p.127). Technically, of course, the money paid was an offering, not a price.
44. PRO C.3/369/13: Chancery bill, 1623. LAO Glebe Terrier for Dadlington, 1625 (see n.58 below). The bungalow is called 'Whitcroft'.
45. Moore, *loc. cit.* (n.32). A John King was one of the tenants of former Mount Grace lands (in Dadlington and elsewhere) granted to Westminster in 1542: *L & P*, vol. 17, p.394.
46. The sites of this and the adjoining property (on raised ground by themselves on one corner of the village green) look very much like a single plot divided (see the 1843 Tithe Map: PRO IR.30/19/42): so it is arguable that Kyng may have occupied the other house, and gave up his 'yard' for the priest. From at least 1625 there was another 'parsonage house' in Dadlington, on the western side of the green. It seems likely that this was acquired after the suppression of the trentals and the confiscation of Kingesyarde: and that before the provision of the latter in c.1511-18 no priest's house had been required, no priest being resident.
47. Dadlington had three open fields (LAO Glebe Terrier, 1625: see n.49 below). Possibly the strips stretched out behind the present site of Hall Farm, where ridge and furrow is still very apparent, running approximately at right angles to the main street.
48. The date of enclosure is inferred by Nichols (vol. 4.2, p.714); while a 1676/7 Bargain and Sale (LRO 2.D.71/1/5) contains references to 'the late enclosure'.
49. The following glebe terriers exist for Dadlington: 1625, 1697, and 1825 (LAO); 1674, 1690, 1697 (another copy), and 1700 (LRO 1.D.41/2/189-92); 1731 (Nichols, vol. 4.2, p.714); 1734 and 1767 (in WAM RCO.45); and there is also the 1843 Tithe Award (PRO IR.29/19/42 (apportionment); IR.30/19/42 (map)). The LRO terriers for 1674, 1697 and 1700 are transcribed (inaccurately) in *Notes for a History of Dadlington (Leicestershire), with a foreword by W. T. Hall* (reproduced typescript, 1942: copy in Hinckley Public Library), pp.26-7. The post-enclosure glebeland (some 50 acres in all) comprised Woods Close (Tithe Award plot no. 60; clearly the 5 acres 'on Bruxled Furlong' in 1674; not specified in 1690, but one of the glebe tenants was named Wood); the small parcel of meadow next to it (no. 74); and the large area on Harper's Hill known as Rye Hill (1674; 1690), Hill Close (1697-1734), or St. James' Close (1767). Hill Close was cleared and divided into three in the early eighteenth century (1731; 1767). St. James' Close is specified as a part of this area in 1674, 1697, 1700 and 1734 (this terrier, dating from after the clearance, is in the same terms as those of 1697 and 1700, and is probably based on them rather than the landscape). 'Quob' is also mentioned as part of Rye Hill in 1674 and 1690: the name means a bog (A. H. Smith, *The Place-Name Elements*, pt. 1 (English Place-Name Society, vol. 25: 1956), p.121), and it can therefore be identified with the 'Bogg' of the Tithe Award (no. 77). The lower part of the field still lives up to this name.
50. For the engravings, see n.68 below. The quotation is from *The Builder*, no. 22 (8 July 1843), p.266. The writer suggests that contemporary architects should design such roofs in iron.
51. It is not in fact clear how much of the tracery of this window is original. Some parts are certainly nineteenth century renewals: elsewhere things are less obvious, as there is a great deal of variation in the extent of erosion. The 1843 engraving (*The Builder*, *loc. cit.*) shows a window of rather different (perhaps slightly earlier) design, with a foil in the head: but this may be artistic licence. The hoodmould stops are clearly medieval. The stained glass dates from 1904.
52. A. H. Thompson (ed.), *The Chantry Certificates for Leicestershire of 1546-8, Associated Architectural Societies Reports and Papers*, vol. 30 (1910), pp.463-570. There also survives a 1548 rental and survey of former chantry lands in Leicestershire (PRO SC. 12/29/30).
53. For this subject in general, see C. J. Kitching, *The Disposal of Monastic and Chantry Lands*, in F. Heal and R. O'Day (eds.), *Church and Society in England: Henry VIII to James I* (London 1977), pp.128-36.

54. PRO C.66/1287, mm.36-44: Patent Roll, 30 April 1587. See also n.41 above. The various lands were granted in return for the surrender of other lands by several individuals, including Adams; but the circumstances are not clear. They were to be held as of the manor of East Greenwich, a legal technicality intended to by-pass burdensome feudal obligations to the monarch (see Joel Hurstfield, *The Greenwich Tenures of the Reign of Edward VI*, *Law Quarterly Review*, vol. 65 (1949), pp.72-81). A small rent (two shillings for the Dadlington holdings) was reserved to the Crown.
55. R. B. Outhwaite, *Who Bought Crown Lands? The Pattern of Purchases 1589-1603*, *Bulletin of the Institute of Historical Research*, vol. 44 (1971), pp.20-1. Adams and Butler were joint grantees of such groups of small parcels on several occasions in the latter part of Elizabeth's reign.
56. The conveyance to Richardson and Clarke was dated 10 Feb. 1587/8; and that to Harcourt, 8 Nov. 1588. The real lord of Dadlington at this time was Ralph Burton (father of William: see n.8 above); but the Burtons leased the manor to the Harcourts (G. F. Farnham, *Leicestershire Medieval Village Notes*, vol. 2 (Leicester [1929]), pp.157-8).
57. PRO C.3/369/13: Chancery bill. Petition dated 13 May 1623; answer dated 19 June 1623. Neale was also schoolmaster of Hinckley, but there is conflicting evidence over dates: D. Startin, *The Hinckley Grammar School Foundation: the First 350 Years* (Hinckley [1977]), pp.2-3. Neale alleged that the Harcourts had leased out a house on the property (not the curate's house) to a smith named Warringe: and it may be noted from the 1843 Tithe Award (*op. cit.*, n.49) that a small blacksmith's shop (no. 223) then stood on the main street, immediately in front of the probable 'Kingsyard' plot (no. 2).
58. LAO, Glebe Terrier for Dadlington, 30 May 1625. The second paragraph reads: 'Item ther is a howse adioyninge to the Churchyard & one close, which the Minister hath hadd[?] but it hath beene taken away by one Will'm Harcourt Esqr., And which hath been in suit in lawe, and now is in suite'. The outcomes of Chancery proceedings were recorded in the Entry Books of Decrees and Orders. There is no mention of Neale *contra* Harcourt during the relevant period; but a case of John Neale *contra* William Harcombe and others, resulting in dismissal, is entered under 25 May 1625 (PRO C.33/147, f.922v.; 148, f.1135). It seems very possible that this is the Dadlington suit.
59. LRO I.D.41/18/6, f.2; 9, f.16v.: Church Inspections, 1630; 1637. The 1630 comments cover a whole page, perhaps a reflection on the chapelry's extremely unsatisfactory state: the comparative brevity of the 1637 entry may indicate an improvement.
60. In 1648, the Committee for Plundered Ministers was told that the farmer of the tithes had previously paid only 5 marks (£3 6s 8d), and more recently £5, for a curate at Dadlington; 'whereby the said parish hath been supplied with scandalous ministers, and are now wholly destitute of any' (Nichols, vol. 4.2, p.714).
61. In 1648, the Committee for Plundered Ministers ordered the farmer to provide 'some godly and orthodox Divine' (*idem*). In 1651, it was determined that he should pay £12 17s 4d towards the curate's wages (*Notes* . . . (*op. cit.*, n.49), p.21: the reference there given, however, is inaccurate. I am indebted to Mr. E. G. W. Bill, Lambeth Palace Librarian, for checking this point). In 1670, the tithes were leased at the customary rent of £4 6s 8d p.a., but now also with the obligation to pay £20 p.a. for the maintenance of the curate (WAM 14490). He was paid £20 until the nineteenth century, by which time, of course, this sum too was grossly inadequate. The problem was only resolved when Stoke Golding and Dadlington were combined as a new parish in 1865.
62. *Notes* . . . p.22. The statement is said to be in the Archdeacons' records, but it has not been possible to track it down. (I am grateful to Mrs. G. C. Parkes of the LRO for attempting to do so.) The property had been leased out at a rent of £1-£2, and so can have been no more than a portion of the trental lands.
63. Charles Ross, *Richard III* (London 1981), p.226.
64. Contractions have been extended and punctuation modernised. This document is Crown-copyright and the transcript appears by permission of the Controller of Her Majesty's Stationery Office. Calendared in *L & P*, vol. 1. (1862), no. 1848; 2nd ed., vol. 1.1 (1920), no. 857.14.
65. *Short Title Catalogue* (*op. cit.*, n.10), no. 14077. c.37. The initial C depicts St. James as a pilgrim and surrounded by cockleshells. The appeal was printed two copies at a time, placed head to head: the other setting (*STC* 14077, c.36) uses a slightly different block for the initial, and has some minor variations in spelling. All known copies were found in the binding of a book in the Britwell Library, and were subsequently dispersed. Sotheby and Co.'s catalogue for the Britwell Court sale of 1 April 1927 (Lot 1003) includes an incomplete transcript and a reproduction of 14077. c.36. Both settings are reproduced in Cameron (*op. cit.*,

- n.10), p.29. The indulgence is discussed briefly by W. A. Jackson, *Three Printed English Indulgences at Harvard*, *Harvard Library Bulletin*, vol. 7 no. 2 (1953), pp.229-31. I am grateful to Dr. David Rogers of the Bodleian Library and to Lord Kenyon for information regarding this item.
66. The medieval east window can be seen, indistinctly, in the 1843 engraving (*The Builder*, *loc. cit.*, n.50); and is shown in 1885 (after partial replacement) in Tim Parry, *A Guide to the Parish Church of St. James the Greater, Dadlington*, [1983], p.6.
 67. Everything above collar height is hidden behind a ceiling: while the common rafters or purlins below this level are plastered over. This was probably also the case in 1832 (LRO I.D.245/50/2, p.62: visitation book). Those timbers which are visible from the nave appear to be original, and W. G. Hoskins (*Leicestershire: A Shell Guide* (London 1970), p.45), suggests a mid-fourteenth century date (although they are more likely to be contemporary with the external timber framing, and therefore later). However, the *Leicester Journal* refers to re-roofing in 1890 (18 July, p.8), and to the old oak being re-used for the new pulpit and seating.
 68. The timber framing is shown in the engravings in *Bibl. Top. Brit.* (*op. cit.*, n.8), vol. 7, pl.10 (1782: but an abysmally poor drawing); Nichols, vol. 4.2, pl. 116 (1791); and *The Builder*, *loc. cit.* (1843). See illustration for the 1791 engraving.
 69. *Bibl. Top. Brit.*, vol. 7, pp.101-2. Nichols, vol. 4.2, p.714. The 1832 visitation book (LRO I.D.245/50/2, p.61) describes the north wall as brick. The same source (p.62) mentions four 'casement' windows; but it is not clear to what this refers. The 1782 and 1791 engravings show the small window. Glass (which included the arms of Cotton) is mentioned in Nichols, p.714; and (as 'fragments') in William White, *History, Gazetteer and Directory of Leicestershire and Rutland* (1846), p.562; (1877), p.199. The other heraldry is referred to by Burton (*op. cit.*, n.8), p.82.
 70. LRO I.D.245/50/8, p.196: visitation book, 1842.
 71. Parry (*op. cit.*, n.66), *passim*. T. Parry, Dadlington: A Short Historical Sketch, *The Hinckley Historian* (*Magazine of the Hinckley Local History Group*), no. 3 [1978], p.20. *Notes . . .* (*op. cit.*, n.49), pp.11-13. *Leicester Journal*, *loc. cit.*. *Hinckley Times*, 19 July 1890, p.3. *Leicester Chronicle*, 19 July 1890, p.8.
 72. Notably, the removal of the stove chimney (see photographs in the county Sites and Monuments Record at the Newark Houses Museum, Leicester; e.g. Album 41, ill. 425, dated 1967), and the rendering of the west wall. For other recent work, 1960-80, see parish records cited in David Parsons (ed.), *A Bibliography of Leicestershire Churches*, pt.3, *Documentary Sources*, Fascicule 1 (Leicester 1984), p.54.

Note:

Since this paper was written, Colin Richmond has published an article on the Battle of Bosworth in *History Today* (Vol. 35, August 1985, pp.17-22), which includes illustrations of the 1511 signet warrant and the printed appeal. Dr. Richmond argues that Dadlington may actually have been the site of the battle: I hope to discuss this suggestion in a future issue of *The Ricardian*.