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<1020/c>	Ashford of Helpstone, who in 1076 was summoned by Ingulph before the King's Justices at Stamford for trying to extort land from the abbey. On his way there he was thrown from his horse and killed. As his relations carried him off to be buried, the sky suddenly darkened and the heavens opened. As the storm raged about them, the bier unaccountably broke and the corpse tumbled into a meadow the bailiff had been trying to extort. At that very moment Ingulph came by and on seeing him Ashford's relations acknowledged God's judgement in favour of the abbey. Justin Simpson, in his Historical Sketches in the Stamford Mercury written in the late nineteenth century, reflects that 'such a satisfactory and speedy termination to a law suit rarely falls to the lot of man to witness in these degenerate days'. THE BLACK HUNTERS OF BURGHLEY THIS TALE is recorded in The Anglo-Saxon Chronicle and in the twelfth-century chronicle of Hugh Candidus of Peterborough. After the appointment of Henry of Poitou, a self-seeking Norman, to the abbacy of Peterborough in 1127, the woods from that place to Stamford became full of strange huntsmen, Many monks and local people heard the dreadful cry of horns and Hugh Candidus tells us 'a great many persons, of unquestionable veracity, both saw these hunters and heard them'. The ghost-huntsmen tradition was one of the central images of northern mythology and was symbolic of the presence of dark or evil forces, connected here with the appointment of an unpopular abbot. In Jakob Grimm's Teutonic Mythology, it is suggested that the tradition originated from Woden or Odin, the principal god of Germanic pagan religion, but the image also has parallels with the four horsemen of the biblical apocalypse. Its inclusion in The Anglo-Saxon Chronicle is an important and very early reference to the tradition. Peck, though, dismisses the event as 'humour' and Justin Simpson comments: 'If this fable was trustworthy we could scarcely do otherwise than believe that not only was Stamford in days past frequently honoured by the presence of English Kings and Queens, but also that His Satanic Majesty occasionally hunted in the neighbourhood.' GILBERT OF SEMPRINGHAM AND THE WONDERFUL PREGNANCY IN The book of St. Gilbert, pp. 112-115, the following miracle is reported of this twelfth-century saint: Our more cynical age, though, might suspect that Gilbert's generosity was motivated by more than spiritual interest in the boy's welfare! HUGH OF LINCOLN & THE SHOEMAKER THE MIRACLES surrounding the funeral procession of Hugh of Lincoln are taken from the Flores Historiarum, a thirteenth and fourteenth-century text originally credited to Matthew of Westminster (it was actually written by
<div data-bbox="240 752 319 779"></div> <p>Key:</p> <p>Footprint</p> <p>ConEn1</p> <p>Footprint</p> <p>ConEn2</p> <p>Footprint</p> <p>ConEn3</p>	<p>the monks of St. Albans and Westminster</p> <p>), and from the Nova Legenda Angliae by John Capgrave (1393-1464). Hugh of Lincoln died in London in November 1200 and on the way back to Lincoln the funeral procession passed through Stamford. Bentley Wood in an article in the Stamford Post in 1900 sets the scene: One of the faithful who braved the weather was a shoemaker, known in the town for his unusual devotion. When the cortege stopped he bowed his head under the bier and prayed requesting that he should die</p>

	<p>that night to join the bishop in heaven. He went home, confessed, made his will, took the sacrament and quietly expired! A SUPERNATURAL LIGHT AT ST LEONARD'S PRIORY THIS EVENT is told by Robert de Graystones, the early fourteenth-century chronicler of Durham, elected bishop in 1333. Durham Abbey owned St. Leonard's Priory in Stamford. On 12 March 1320, Sir Henry de Stanford, the former bishop of Durham, was buried in the choir of St. Leonard's Priory at Stamford. Suddenly before the altar a 'light shining from heaven, in the manner of a sunbeam' appeared, which was seen as a sign of divine approval of Stanford's opposition to Edward II and the Pope, who had deposed him from the bishopric of Durham. What is also remarkable is that Stanford was born on St. Leonard's day, was elected bishop of Durham on St. Leonard's day and was buried in St. Leonard's Priory. A MIRACULOUS CURE THIS mid seventeenth-century story is recorded in the second edition of Richard Butcher's Survey of Stamford of 1717 and is taken from a testimony written by Samuel Wallis, a Stamford shoemaker, upon whom the 'miracle' was performed. Wallis was critically afflicted with consumption and William Foster, in a letter published in Peck's Annals, claimed that Wallis had been sick for thirteen years. On Whitsunday 1658 a stranger called at his house and begged for some small beer. He then instructed Wallis to take a herbal remedy of red sage leaves for twelve days after which time he would be cured. The miracle occurred just as predicted. Some people considered this stranger to be a devil changed into the illusion of an angel of light, or a witch. There was even a belief that he was the Wandering Jew, doomed to walk the earth until Christ's second coming. But the reality is probably less fantastic, as the prescribed remedy appears in the contemporary medicinal book, Complete Herbal, by Nicholas Culpeper. A FRIAR'S PROPHECY THE EARLIEST known reference to this tradition is in the Stamford Mercury of October 1825, at the time of Henry Fryer's bequests for the foundation of a hospital, and</p>
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