Priory of St James Dudley

Education pack
Priory of St James Dudley

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1 Introduction

This education resource pack provides a history of the Priory of St James in Dudley with activities across the curriculum based on the history, the buildings and the life of the monks at the priory.

1.1 Why study local history?

Local history looks at history that’s close to home. This could be of a building or a place that we walk past every day without realising its history - the lives of the people who lived or worked there - the events that took place there.

Local history provides direct or first-hand evidence which is often more absorbing and fascinating than the study of national or international history.

1.2 Who the pack is for

The pack is designed to be used by teachers and pupils in Key Stage 2.

1.3 How to use the pack

The pack is divided into sections, and each section can be competed separately.

The pack includes activities and worksheets which can be used both in school and on visits to the priory.

The education pack has a focus on history and provides an opportunity for an in depth local history study and to learn more about religious history in the UK.

The pack also provides learning opportunities in geography through practicing geographical skills and field work and strong cross-curricular links to mathematics and English.

Additional information and resources can be accessed via the Dudley website at: www.dudley.gov.uk/priorypark
2 Contact and how to find us

2.1 Visiting the site of the Priory of St James
The Priory of St James is located in Priory Park, Dudley DY1 4EU. Entry to the park and the priory ruins is free. It is not necessary to book your visit.

2.2 Location map

2.3 Contact
For more information or to request a copy of the pack please contact Parks Development Team on 01384 815675 or visit: www.dudley.gov.uk/priorypark
3 A short history of the Priory of St James

The Priory of St James in Dudley was originally built in the 12th century by Gervase Paganel, 5th Baron of Dudley, to fulfill a deathbed wish of his father, Ralph, to establish a religious community at Dudley.

The priory was one of a network of priories and monasteries that were established in England and Scotland after the Norman Conquest of 1066. For nearly 400 years the priory was home to an order of monks who followed the traditions of the Abbey of Cluny, in France. For this reason the priory at Dudley and its monks are known as Cluniac.

In medieval times there were more than two thousand Cluniac priories throughout Europe.

Cluniac priories were usually quite rich and their churches were decorated with beautiful painted stone carvings and the walls were covered with brightly coloured paintings.

The first and most important Cluniac priory in England was in Lewes, Sussex. Over time fifty Cluniac priories, some very small, were established in England and Scotland.

The Priory of St James in Dudley came under the immediate control of the Priory of St Milburga in Much Wenlock. The prior at Much Wenlock was in charge of appointing the prior for Dudley.

In 1180 the Priory of St James was officially opened by Prior John of Much Wenlock.

3.1 The Paganel family and the founding of the Priory of St James

In medieval times people believed that life on earth was just a forerunner of life after death and how you behaved in life would affect whether you went to heaven or hell when you died.
Ralph Pagnel - Lord of Dudley (c 1098-1153) Ralph Pagnel lived at Dudley Castle. In 1141 Ralph and his men went to Nottingham to make sure that the people there would be loyal to the Queen (Matilda). Some of Ralph’s men burst into a merchant’s house and demanded money. The merchant told them the money was in the cellar and when the soldiers went down there he locked the door and set fire to the building.

Houses in those days were made of wood and so the fire spread rapidly throughout the town. People took refuge in the stone churches but the fire was so strong even the churches burned down.

Ralph Pagnel felt very guilty for what had happened in Nottingham and feared what would happen to him when he died. On his deathbed he asked his son, Gervase Pagnel, to promise to build a priory. He believed that this would help redeem his soul and make sure he went to heaven and not hell. He wanted the monks in the priory to say prayers and masses for him and this would help his soul.

Gervase Pagnel (c. 1127-1194) Gervase Pagnel kept his promise. Some of his family had already built priories in France (where they originally came from) and near their other lands in England, Drax in Yorkshire and Tickford Priory in Newport Pagnall. Gervase gave lands near to the castle in Dudley for the priory to be built on with permission for stone from his quarries and wood from his forests to be used in the construction. There was already a small wooden church, dedicated to St James, on this site.

3.2 Other families with links to the priory

In the second half of the 13th century Roger de Somery gave money to the priory and was buried there in 1273. His wife Agnes was buried next to him in 1309. His son and grandson (also both called Roger) were also buried at the priory.

Relatives of the de Somerys, the Suttons, then lived at Dudley Castle. In 1360 Isabella de Sutton paid for the construction of the Sutton Chapel at the priory in memory of her husband, John de Sutton, who had been killed in a battle against the French.

A hundred years later the de Sutton family were still at Dudley Castle and they extended the Sutton Chapel at the priory. John Sutton VI and his wife Elizabeth were buried in the Sutton Chapel in 1487.
3.3 The departure of the monks

The Priory of St James was closed by Thomas Cromwell under orders from Henry VIII in 1539 as part of the Dissolution of the Monasteries which closed Catholic monasteries, priories, convents and friaries in England, Wales and Ireland. Once the monks had left the priory anything of any value was taken by the King’s men and the building was either destroyed or fell into ruin. Local people used material such as stone and timber from the buildings for their own use.

3.4 The Priory of St James after the Dissolution of the Monasteries

1646 The priory ruins were used to house soldiers during the English Civil War when Parliament was fighting against King Charles 1.

1771 A house was built in the ruins of the south transept which was made from stone taken from the priory. The house was lived in by a tanner whose job was to take animal skins and turn them into leather. This house was demolished in 1825.

1774 A steam mill was constructed on the site and used to grind glass. This finely ground glass was then used to polish steel. Some remains of the mill can be seen in the deep, round hollow in the lay brothers’ part of the site. The mill was also demolished in 1825.

1825 William Ward, 1st Earl of Dudley, had Priory Hall built and the priory lands became the gardens for the hall. The original driveway to the hall was built going right through the ruins of the priory. The ponds that had surrounded the priory were drained.

1926 Dudley Borough Council purchased the ruins and land from the Earl of Dudley.

1939 Archaeology work was carried out at the priory and archaeologist Rayleigh Radford put stone lines in the grass to mark out the walls of rooms and cloisters and excavated medieval tiles. All records of this were lost when the building housing them was bombed during World War II.

*Picture of the priory from 1821*

After the priory was closed under the orders of Henry VIII local people took stone from the buildings for their own use. By 1774 a house had been built in the ruins using stone from the priory. This house can be seen in the drawing left. At first the house was lived in by a tanner making leather. Later the house was occupied by a manufacturer of thread.

The remains of the window of the priory at the front right of the drawing can still be seen on the site today but the house is long gone.
4 The priory site and buildings

4.1 The priory site

The area chosen for the construction of the priory was in the centre of three streams and therefore surrounded by water. This was not very useful land for crops, animals or timber, but was perfect for the requirements of the monks. The monks lived by the Rule of St Benedict which forbade the eating of meat from animals with four legs and so monks ate a great deal of fish.

They also had quite sophisticated drainage systems for their toilets and so building their priory near to a water source was important.

They built dams on the streams that surrounded the priory to create fish ponds and diverted the streams into channels to flush waste from the toilets.

4.2 The priory buildings

Work started on the priory in about 1150.

The outside walls were made of local limestone, quarried from Wren’s Nest, and the inside was richly decorated with beautiful painted stone carvings and brightly coloured paintings on the walls.

Artist impression of how the priory might have looked when all the buildings were complete (14th century). Beyond the fishponds was a wooded park, owned by the Lords of Dudley where they hunted deer. The monks were forbidden, both by the Rule of St Benedict and by the Lords of Dudley, from hunting for the deer in the park.
Medieval encaustic tiles - The floors of the priory buildings were covered in clay tiles. Some of these were plain but in the important buildings, such as the church, these would have been patterned. The patterned tiles were made by stamping the design into the wet, red clay, filling the indentation with white clay, applying a glaze over the whole tile and then firing the tiles in a kiln. The finished tiles were reddish brown with the pattern a pale yellow.

Designs were usually geometric and could be put together to make a bigger pattern. Other designs showed the coats of arms of important lords or mythical beasts such as unicorns and griffins.

The tiles that you can see in the ruins today are not original but have been made in exactly the same way as the medieval encaustic tiles. They use some of the original designs as well as some designs by local school children.

All priories were built to a standard design. However, there is a difference in Dudley with the domestic buildings where the monks lived built on the north side of the church rather than the south side, as was usual. This was probably because of the layout of the land they were given.

All priories had domestic buildings where the monks would live, sleep, eat and meet together to discuss the business of the priory.

The current site of the ruins shows the basic layout of the priory buildings.
The buildings known as the West Range, North Range and East Range would have all been two storeys high.

**West Range** This is where the lay brothers and servants lived. There would have been a dormitory upstairs and a day room downstairs. There would also have been a guest room for visitors.

**North Range** The kitchen would have been downstairs and a refectory (dining room) upstairs.

**East Range** This is where the monks lived. There would have been a dormitory upstairs which was connected to the church by the night stairs. Downstairs there was a day room and the chapter house.

The reredorter was also located on the ground floor at the north end of the East Range. This was a communal latrine (toilet) found in medieval monasteries.
**The cloister**  This was an open area surrounded by a covered walkway on all sides. The present herb garden is planted in the middle of the cloister. Monks would sit here to read or talk during the very small amount of leisure time they had.

On one side of the cloister was a covered wash fountain, the lavatorium, where the monks would wash their hands before entering the refectory (dining room).

This is also where the monks shaved their heads. They shaved the top of their head to leave a ring of hair above their ears surrounding a bald patch on top. This is known as a tonsure and is part of the ‘uniform’ of a monk.

**The chapter house**  The monks met here for their daily meeting. It was called the chapter house because during the meeting a chapter of the Rule of St Benedict, the rule by which the monks lived, was read out.

The chapter house meeting also agreed and administered punishments for any monks who had misbehaved.

**The refectory**  This is where the monks ate their meals. They ate in silence whilst one monk read from the Bible or other religious text.

**The dormitory** - When the priory was first built the monks would have slept together in the same dormitory but as the years passed wooden partitions were built to give each monk greater privacy. When attending night services they would use the special night stairs which gave them quick and covered access to the church. Remains of the night stairs can be seen on the site today.

**Lay brothers’ dormitory**  The people living at the priory were not all monks. Lay brothers wore monks robes but did not participate in all the religious duties of the monks. The priory also offered overnight hospitality to travellers. Wealthy people could ‘retire’ to the priory if they gave the monks property that they owned in the town and the monks would look after them until they died - this was called corrody.

**The kitchen**  The kitchen was usually the only room in the priory that had a fire. There would have been servants and lay brothers working in the kitchen. The monks would oversee the work of the kitchen.

**Toilets**  Medieval monasteries had a communal latrine called a reredorter. Priories were some of the few places that had toilets in medieval times. People living in Dudley would not have had access to such a luxury with running water to flush away the waste.
Library and scriptorium  Monks were some of the only people at the time who knew how to read and write. They had a library of books, all of which had been copied out by hand on parchment. In the scriptorium the monks worked copying books and official documents by hand and were often paid to do this.

Church and chapel  At the south end of the priory was the church.

The church is made up of three main sections: the nave, the transept and the chancel. A priory church was always constructed in the form of a cross with the main part of the church running from west to east - from the main entrance into the nave and then to the altar in the chancel. At about half way along its length was a crossing - this is called the transept.

Parts of the church

The nave  The nave was the first part of the church that you entered through the main doors. A beautifully carved stone scene would have been placed above the entrance to the church - this is called a tympanum.

At first the church was only for the monks but over the years people from the town would have been allowed to stand in the nave of the church - there were no seats in the nave.

The church was lit by candles and the walls were covered with plaster and limewash. This was then covered with brightly coloured paintings showing scenes from the Bible and other religious images. Incense (herbs that were burnt to make a sweet smell) would have filled the air. For ordinary people in medieval times the whole experience would have been magical with flickering candlelight making it seem as if the pictures on the walls were moving.

The transept  All priory churches were built in the form of a cross. At the east end of the nave the transept ran across from north to south. Above the centre of the transept was the great central tower of the church which rested on massive pillars. The bases of the pillars at Dudley can still be seen today.

The chancel  Beyond the transept was the chancel which was exclusively reserved for the monks. The altar was placed at the eastern end of the chancel as it had to be facing Jerusalem, the spiritual centre of Christianity.

The Lady Chapel was built on the south side of the church in the 14th century by the Sutton family.
4.3 The priory site and buildings - Activities

In the classroom

1. Name the buildings - complete the plan of the priory (P2). Make reference to the information under the heading The Priory Buildings on page 10. Discuss what each building was used for.

2. Create a tile - the floors of the priory would have been covered in decorated tiles. Today we can see reproductions of these tiles in different parts of the priory. Draw or paint a tile. If you have clay, why not try to make a tile.

On site at the priory

1. Name the buildings - complete the plan of the priory (P2). Use the clues on site to identify and name as many of the buildings as possible. Some of the buildings are identified by the floor tiles.

2. Measure the buildings - measure the parts of the priory listed below. Use the plan of the priory (P3). You can use standard measures such as metres or non-standard measures such as the length of your foot or your stride.
   - Length of the church A to B
   - Length of the transept C to D
   - The inside perimeter of E
   - The area of H (length x width)
   - The blue arrow points to a circular feature - what is this?
   - The red arrow points to a direction on the compass - mark this direction at the top of the red arrow.

3. Find the tiles - the floors of the priory would have been covered in decorated tiles. Today we can see reproductions of these tiles in different parts of the priory. Find the tile designs on the activity sheet (P5) and say in which part of the priory you found them.
4.4 The priory site and buildings activity sheets

4.4.1 Activity sheet P1  Teacher copy
4.4.2 The priory site and buildings

Activity sheet P2

- Remaining wall above six feet in height
- Remaining foundations
- Building outline
The priory site and buildings

4.4.3 Activity sheet P3  Teacher copy

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>Unicorn</td>
<td>cloister</td>
</tr>
<tr>
<td>2</td>
<td>Swan</td>
<td>kitchen/dormitory above</td>
</tr>
<tr>
<td>3</td>
<td>A star with four points</td>
<td>monks day room below /dormitory above</td>
</tr>
<tr>
<td>4</td>
<td>Two lions- one big, one small</td>
<td>north transept</td>
</tr>
<tr>
<td>5</td>
<td>Rainbow</td>
<td>cloister (child’s tile)</td>
</tr>
<tr>
<td>6</td>
<td>Wolf</td>
<td>servants day room/dormitory above</td>
</tr>
<tr>
<td>7</td>
<td>Shield</td>
<td>south transept</td>
</tr>
<tr>
<td>8</td>
<td>Man with three buttons on his coat</td>
<td>south transept</td>
</tr>
<tr>
<td>9</td>
<td>Eagle</td>
<td>kitchen/refectory above</td>
</tr>
<tr>
<td>10</td>
<td>Snake</td>
<td>servants day room/dormitory above</td>
</tr>
<tr>
<td>11</td>
<td>Griffin (a griffin has the head and wings of an eagle and the body of a lion)</td>
<td>monks day room below/ tower and dormitory above</td>
</tr>
<tr>
<td>12</td>
<td>Nine circles, each with a cross inside</td>
<td>chancel and guest house</td>
</tr>
</tbody>
</table>
## The priory site and buildings

### 4.4.4 Activity sheet P4

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>1</strong></td>
<td>Unicorn</td>
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<td>Wolf</td>
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<tr>
<td><strong>7</strong></td>
<td>Shield</td>
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<tr>
<td><strong>8</strong></td>
<td>Man with three buttons on his coat</td>
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<td><strong>9</strong></td>
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</tr>
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<td>Snake</td>
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<tr>
<td><strong>11</strong></td>
<td>Griffin (a griffin has the head and wings of an eagle and the body of a lion)</td>
</tr>
<tr>
<td><strong>12</strong></td>
<td>Nine circles, each with a cross inside</td>
</tr>
</tbody>
</table>

Find your favourite tile and draw it on the back of this sheet
5 Life of a monk at the Priory of St James

A monk is a member of a religious community of men. They often take vows of poverty, chastity, and obedience. Women who wanted to follow a Christian religious life became nuns.

Monks lived at The Priory of St James from 1150 to 1539.

5.1 Benedictine and Cluniac monks

The monks at the Priory of St James in Dudley were Cluniac monks. They belonged to a group called the Benedictine Order and followed the rule of St Benedict who lived in Italy nearly 1500 years ago. He wrote down rules that monks had to live by.

Cluniac monks came under the direct control of the monastery in Cluny, in Burgundy, France. In medieval times the Abbot of Cluny ruled over two thousand priories throughout Europe.

The Priory of St James was a small priory and there were rarely more than five monks living there.

5.2 Daily life at the priory

Cluniac monks spent most of their time going to church and praying. Wealthy people gave money to the priory so that the monks would pray for them so their souls would go to heaven when they died. Wealthy people who gave money to the priory were known as benefactors.

As well as the monks there were also lay brothers living at the priory who were not yet ready to become fully ordained monks. It seems likely that the lay brothers would have carried out the more physical jobs such as chopping wood, gardening and cooking.

There were also people who worked in and around the priory for a wage.
There were a number of roles for the monks including:

**The prior** The prior was in overall charge of the priory. He was a lord in his own right as the priory had lands and other possessions that needed managing.

**The sacristan** The sacristan would have cared for the priory possessions, the buildings, altar decoration and the sacred vessels. He also had responsibility for the kitchens and the supply of clothing.

**The precentor** The precentor was in charge of the library, supplying the correct service books, ensuring celebrations were correct and training the choir. He may also have taught the lay brothers, novices and children who came to the priory for their education.

**The almoner** The almoner was responsible for dispensing food and clothing to the poor and providing hospitality to pilgrims and travellers. He may also have cared for the sick both inside and outside the priory.

At this time monasteries were the only source of education, health and social welfare for the people. The Priory of St James provided the first school and hospital in Dudley.

### 5.3 The rules

Monks had to attend as many as eight church services every single day. Some of these services were during the night. They had special night stairs from their dormitory to get to the church quickly. You can see the remains of the stairs today.

Monks had to spend a great deal of their day in silence (except when they were singing or praying in the church). Because of this they made up special sign language so that they could communicate with each other without speaking.

Monks were not allowed to eat the flesh of four-legged animals. The only exception was if they were ill and being looked after in the infirmary (hospital) in the priory. However, they stretched this rule by claiming that rabbits up to the age of one year didn’t count as animals and were declared to be fish and not meat.

Monks usually gave money to the priory when they joined to help pay for their keep. The only possessions that a monk kept was a wooden comb and a knife to be used when eating.

Monks had to make a promise never to marry and never to leave the priory.

A monk at the priory wore a uniform of a black robe with a hood, called a habit. He shaved the top of his head leaving a ring of hair around his head above the ears; this was
called a tonsure and was said to represent the crown of thorns on the head of Christ. Having little hair also helped to keep head lice away.

The monks slept in their clothes so that they could get up quickly to go to the church services in the night. When they slept they had to make sure their blankets covered their bodies completely.

5.4 Punishment

If a monk broke the rules he would be punished. The prior would decide on the punishment in consultation with the other monks at the daily Chapter House meeting.

If a monk had been talking when he should have been silent he would be made to lie down at the entrance of the church for the whole day. Monks going to the church service would step over him on the way in and over him on the way out. He would not be allowed to move, eat or drink and at the end of the day would have to come to the other monks to ask for forgiveness.

For more serious offences a monk could be beaten with sticks or even imprisoned in the priory and only given bread and water to eat and drink.
5.5 The life of a monk - Activities

Note: Monks at the Priory had to spend most of their day in silence. While you are doing this activity you are not allowed to speak. If you do speak you will be punished.

1 Going to church

Monks did this at least 8 times a day. Ideally you will need monks’ clothing (habits) to carry out this activity.

- Line up with your hoods up over your head.
- Walk slowly across the room keeping your line straight.
- When you reach the other side, stop, turn round and walk back again.
- Practice this until you get it right.

Remember - while you are doing this activity you are not allowed to speak.

2 Punishment

If someone spoke or did something else that they shouldn't they would be punished. One punishment was as follows: when a monk had broken the rules he had to enter the church before the other monks with his hood down. He would then lie on the floor at the entrance to the church and all the other monks would step over him before entering the church.

- choose someone who is to be punished and instruct them to take down their hood
- tell them to walk to the other side of the room in silence and lie down
- line up the remaining monks
- set the monks to process in silence across the room, stepping over (not on) the punished monk

NO TALKING OR LAUGHING!

3 Join the dots

Draw a monk by joining the dots on activity sheet P5
Join the dots to see what a monk who lived at the priory would have looked like.

Monks wore black robes and had a special haircut called a tonsure.
6 Measuring, mapping and using a compass

Cluniac monasticism originated in the year 910 with the foundation of the abbey of Cluny in Burgundy, France. Thirty five Cluniac priories were built in England and three in Scotland. The first of these was Lewes Priory in Sussex in 1077.

This section includes:
- information about using maps and a compass
- a plan of the Priory of St James; a street map of Dudley; and maps of Britain and Europe

Note: there are also mapping exercises in The priory site and buildings and Mystery of the Bones.

6.1 Introduction to using maps and a compass

Children (and adults) are fascinated by compasses. There is always just a little bit of magic about how the needle (usually red) always points north.

The cardinal directions

The cardinal directions (or points) are: north, east, south and west (starting at north and going clockwise).

These are further subdivided into the four equal divisions: northeast, southeast, southwest and northwest. These are called the primary inter-cardinal directions. These can be divided down further.

Children can be helped to remember the names of the cardinal directions on a compass by using mnemonics, such as ‘naughty elephants spray water’. Children could be encouraged to make up their own.
6.2 Measuring, mapping and using a compass - Activities

1 Looking at a map - do not use a compass for this exercise

1a Look at an ordnance survey map that shows the Dudley borough (Explorer OL 219). Point out the compass rose that is printed on the map.

1b Note that the map is divided into squares by grid lines that run from top to bottom (north to south) and left to right (west to east) - longitude and latitude. The numbered lines can be used to provide a ‘map reference’. For example, Wren’s Nest Nature Reserve is located at the squares 93 by 91 - (read the north to south line first).

Further study: for more information about map reading download Map Reading Made Easy from the Ordnance Survey website.

Note: without using a compass to orient the map the directions shown will not reflect directions in the physical world. Please see Using a compass and map together below.

2 Dudley street names - co-ordinates exercise

Many of the street names in this area of Dudley remind us of how important the castle and the priory were. The street names also remind us that the area was once woods and parkland.

Use the Dudley street names map (P6) to locate the streets and right down their ‘co-ordinates’ using the letters and numbers. (note: letters and numbers have been used instead of the usual Ordnance Survey 6 numbered reference.)
6.3 Measuring, mapping and using a compass - Activity Sheet

6.3.1 Dudley street names - map reference exercise

Many of the street names in the area of Dudley around Priory Park remind us of how important the castle and the Priory of St James were. The street names also remind us that the area was once made up of woods and parkland.

Use the map coordinates to locate the streets listed below. The first one has been done for you.

<table>
<thead>
<tr>
<th>Words relating to the castle and priory</th>
<th>Words relating to the woods and park</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street name</td>
<td>Co-ordinates</td>
</tr>
<tr>
<td>St James’s Road</td>
<td>D6</td>
</tr>
<tr>
<td>Gervase Drive</td>
<td></td>
</tr>
<tr>
<td>Paganel Drive</td>
<td></td>
</tr>
<tr>
<td>Priory Close</td>
<td></td>
</tr>
<tr>
<td>Priory Road</td>
<td></td>
</tr>
<tr>
<td>Castle Mill Road</td>
<td></td>
</tr>
</tbody>
</table>
6.4 Using a compass

To begin with, let the children play around with compasses in pairs or small groups, and ask for their ideas as to how this device might work.

The needle of a compass is a small magnet. The earth is also like a magnet with a north and south pole. The north end of the compass needle is simply the north end of the magnet and points to the north magnetic pole of the earth (in the direction of the geographic north pole).

Point out the main parts of the compass: the needle, the degree dial, and the cardinal directions (N, E, S, W).

Line up the N on the degree dial with the needle to find north direction.

Depending on their age, children will understand quarter and half turns and can learn that east is a quarter turn to the right from north, for example. Older children will understand degrees - the compass needle rotates through 360 degrees; south is 180 degrees rotation from north; and east is 90 degrees rotation from north.

6.4.1 Take a reading in the classroom

Demonstrate taking a reading - the coloured part of the needle always points north.

Now, holding the compass still, point towards an object in the room and estimate the direction you would need to take to reach it - north, east, south, west.

Continue demonstrating and letting students try this out for themselves. Children may find it easier to place the compass on a flat surface to find north and use the compass accurately.
6.5 Using a compass and map together

You will need an Ordnance Survey (OS) map of the local area and a ‘base plate’ or orienteering compass.

Lay out the map on a flat surface.

Identify the compass rose on the map.

Identify the grid lines – these run from north to south (longitude) and from east to west (latitude).

Place the compass on the map and line up the orienting arrow of the compass with any one of the longitude grid lines (north to south). The compass should point to the top of the map.

Holding the compass in position, rotate the map until the magnetic needle lines up with the orienting arrow and the grid line.

Directions on the map (on the compass rose) now correspond to real directions.

Keeping the map in place repeat the exercise 1b from page 26. This time, looking from the school towards places identified on the map, for example Priory Park, will show the direction of the park in the ‘real’ world.

6.6 Create a scavenger hunt

Hide a number of articles (in the classroom or elsewhere in the school grounds).

Provide a list of directions and checkpoints, such as, “First go 10 steps north, then 5 steps east, then 12 steps northwest.” For a more precise course you could also use degrees for the directions and metres for the distances. This activity is best done outside. Let the children create their own scavenger hunt.
6.7 Traveling in medieval Britain - Activities

In medieval times there were over a thousand Cluniac priories across Europe, some of which were in Britain. Monks often had to travel from one priory to another.

For the following activity use the map of Britain titled Cluniac priories in Britain (P7).

a. Find Dudley on the map.

b. You need to travel from the priory at Reading to Wenlock.
   Travelling in a straight line, approximately how far is this in kilometres (km) - use the scale on the map.
   Using the different methods of travel below, how long will it take to get there?
   **walking** - walking pace is about 5km per hour.
   **by horse** - long distance horse pace is about 10km per hour.
   **by car** - travelling at an average of 55km per hour.
   **by train** - travelling at 100km per hour.

c. In Medieval times monks would have either walked or travelled by horse.
   If a monk could walk about 40km a day, how many days would it take to travel from Dudley to Lewes via Delapre and Reading.
   Lewes (pronounced Lewis) was the first Cluniac priory in England. Because Cluniac monks came under the control of the Abbot of Cluny in France, each monk had to visit the Abbot at Cluny at least once during his time as a monk. This was a long journey.

d. For the following activities use the map titled Lewes Priory and Europe (P8).
   You need to travel from the priory at Lewes to the Abbey of Cluny in France.
   Using the scale on the map, work out how far this is in kilometres.
   **Note:** you will need to cross the English Channel from Dover to Calais by boat - this is about 33 km.

e. Using the different methods of travel below, how long will it take to get there?
   **walking** - walking pace is about 5km per hour.
   **by horse** - long distance horse pace is about 10km per hour.
   **Note:** allow 4 hours to cross the Channel by boat.

f. In Medieval times monks would have either walked or travelled by horse.
   If a monk could walk for about 8 hours a day, how many days would it take to travel from Lewes to Cluny?
6.8 Traveling in medieval times - Activity Sheets

6.8.1 Cluniac priories in Britain

Activity sheet P7
Task: The map shows, in red, the countries where Cluniac Priories were established in Europe in medieval times. The outlines of each of these countries is on sheet P10. Match the outlines to the countries on the map and write their names in the correct place.
7 What’s on the menu

7.1 Food and cooking in Medieval Britain

The monks at the Priory of St James, like all monks, had to live by a set of rules. The rules they followed were written by a monk, St Benedict, who lived in Italy one thousand five hundred years ago.

The monks were not supposed to eat meat that came from ‘four footed animals’ except when they were sick. They could on special occasions eat meat from birds (chickens, doves, pigeons, ducks and even swans) as these animals only had two feet. We also know that the monks bred rabbits to eat because the newborns were declared to be ‘fish’ and not meat.

The monks usually had two meals a day but sometimes would only have one meal a day in the wintertime or on some special religious occasions. The meals were made from food grown in the priory grounds or provided by the estates owned by the priory.

The monks ate bread with every meal.

The monks ate in silence and so had to ask for what they wanted using sign language. Sometimes one of the monks would read from a religious text.

People also ate a dish called pottage, a thick soup with ingredients such as vegetables and bran.

As there was no clean water, beer and wine were the standard drinks and many monasteries housed a brewery or a vineyard. Many people think that monks invented beer.
7.2 Activities

What’s on the menu - food and cooking in Medieval Britain
You are in charge of the kitchen at the priory in the year 1264.

There are two activities below:
1. Create a menu and put together a midday meal for the monks.
2. Create a menu for a feast that the prior is giving to a visiting benefactor.

1. Create a midday meal for the monks

Equipment:
You will need pictures of the foods on the menu to create a meal - either use found images from magazines or the internet or draw pictures of the foods.

You will also need paper plates, scissors and glue.

Activities:
Refer to the Table of Foods (P11). You can also add your own foods to the list. Not all of the foods in the table would have been available to the monks in the 12th century and so cannot be used. Many foods, even things like potatoes, arrived in Britain after the end of the 15th century and the age of the explorers.

1a. Use the table on page 38 (activity sheet P12) to create a menu for a midday meal for the monks.

1b. Using pictures of different foods on the menu, create a plate of food for the monks.

   Arrange your food on your plate making sure it looks as delicious as possible.

   What would a plate of food that you would eat today look like?

   Is it different to what the monks would have eaten?

   How is it different?
2. Create a menu for a feast that the prior is giving to a visiting benefactor.

Look at the list of foods in the table and decide which items you can include in the menu. You can also add your own foods to the list.

Check whether this food would have been available at the time and then fill in your menu sheet P12.

**Table of foods**

<table>
<thead>
<tr>
<th>lettuce</th>
<th>cheese tart</th>
<th>dove</th>
<th>pancakes</th>
<th>rye</th>
</tr>
</thead>
<tbody>
<tr>
<td>rice</td>
<td>fish</td>
<td>potatoes</td>
<td>peas</td>
<td>pork</td>
</tr>
<tr>
<td>rabbit</td>
<td>pears</td>
<td>milk</td>
<td>swan</td>
<td>bread</td>
</tr>
<tr>
<td>pottage</td>
<td>goose</td>
<td>beef</td>
<td>eels</td>
<td>beans</td>
</tr>
<tr>
<td>garlic</td>
<td>broccoli</td>
<td>honey</td>
<td>turnip</td>
<td>pasta</td>
</tr>
<tr>
<td>porridge</td>
<td>cabbage</td>
<td>eggs</td>
<td>wine</td>
<td>tomatoes</td>
</tr>
<tr>
<td>venison</td>
<td>barley</td>
<td>spinach</td>
<td>chocolate</td>
<td>turkey</td>
</tr>
<tr>
<td>parsnips</td>
<td>carrots</td>
<td>apples</td>
<td>gruel</td>
<td>duck</td>
</tr>
<tr>
<td>custard tart</td>
<td>coffee</td>
<td>cheese</td>
<td>peanuts</td>
<td>green peppers</td>
</tr>
<tr>
<td>hippocras</td>
<td>pineapple</td>
<td>tea</td>
<td>red peppers</td>
<td>bananas</td>
</tr>
<tr>
<td>acorns</td>
<td>leeks</td>
<td>lamb</td>
<td>beer/ale</td>
<td>mango</td>
</tr>
<tr>
<td>oats</td>
<td>blackberries</td>
<td>plums</td>
<td>hazelnuts</td>
<td>pizza</td>
</tr>
</tbody>
</table>
### Meal menus

<table>
<thead>
<tr>
<th>Midday meal menu</th>
<th>Ingredients</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feast menu</th>
<th>Ingredients</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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<tr>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

38
7.3 Herbs and the priory herb garden

Herbs were very important to the monks at the priory and were used for many things including cooking, dying cloth and keeping insects away. Herbs were used as medicine with different herbs used for different parts of the body and for different illnesses. Herbs were also used as incense in religious ceremonies such as burning rosemary for remembrance.

Today’s herb garden is planted in the centre of where the cloister would have been.

Activities

This activity can be done in the classroom or on site at the priory. The availability of these herbs at the priory varies throughout the seasons.

1. Identify the herbs using the pictures below.

2. Smell or taste the herbs and record how they taste or smell. Wash the herbs before tasting.

- **Parsley**
  - Do you like parsley?
  - My rating: 😊 - - - - - - - 😊
  - Parsley reminds me of:

- **Mint**
  - Do you like mint?
  - My rating: 😊 - - - - - - - 😊
  - Mint reminds me of:

- **Sage**
  - Do you like sage?
  - My rating: 😊 - - - - - - - 😊
  - Sage reminds me of:

- **Thyme**
  - Do you like thyme?
  - My rating: 😊 - - - - - - - 😊
  - Thyme reminds me of:

- **Rosemary**
  - Do you like rosemary?
  - My rating: 😊 - - - - - - - 😊
  - Rosemary reminds me of:

- **Bay leaves**
  - Do you like bay leaves?
  - My rating: 😊 - - - - - - - 😊
  - Bay leaves reminds me of:
8 Mystery of the Bones
An ancient whodunit?

The Mystery of the Bones is a fictional murder mystery

Children and teachers can play out the unfolding story which starts in the present day with the finding of bones at the priory ruins. However, the investigation also includes documents dating back to the 12th century and as part of the drama children will be able to ‘travel back in time’ to interview people who were living at the priory in the 12th century.

This is an exciting literacy based activity. Children will consider evidence, discuss and debate opinions, engage in writing for a purpose and role play in order to solve the mystery. The activity is an engaging introduction to the Priory of St James and can be combined with a site visit.

8.1 The story

Bones have been found at the ruins of the Priory of St James in Dudley.
The bones were found by a local man, John Pagnell, whose dog dug them up.
John Pagnell was seen by his neighbour, Sarah Newport, who was in Priory Park at the time.
The police are looking into the case and have employed the services of forensic scientist Dr Martina Snip.
8.2 Activities

Mystery of the Bones - an ancient whodunit?

1. Solving the mystery - role play for children and teachers

Play out the drama of the investigation. Travel back in time and interview the prior and Brother Hugh.

Characters

Investigating officers Journalists

These roles could be played by children.

John Pagnell Sarah Newport Brother Hugh
Dr Martina Snip Prior Osbert

These roles could be played by adults.

Part A - please use activity sheets: MB1, MB2, MB3, MB4, MB5 and MB6

You can also use the blank sheets MB12, MB13 and MB14 to help with the investigation.

Groups of children interview the key participants: John Pagnell, Sarah Newport and Dr Martina Snip. Dr Snip will explain what tests she will carry out on the bones.

Meanwhile some of the children can ‘travel back in time’ to talk to Prior Osbert and one of the monks, Brother Hugh. They both lived at the Priory in 1160. Children can ask them about their life at the priory and see if it sheds any light on the mystery of the bones.

The children assess their findings and come to initial conclusions which they share with the class.

Part B - please use the following activity sheets MB7, MB8, MB9, MB10 and MB11

You can also use the blank sheets MB12, MB13 and MB14 to help with the investigation.

Further evidence about each character then comes to light and is shared with the class. Children then come to their final conclusion, complete the Crime Report and solve the mystery.
2. **Journalism** - report the story - pupils can play the role of a journalist and either: write a news story or produce a video news report.

   a. Write a news story – see examples from newspapers; include a quote; include the 5 Ws – **what** happened - **who** is involved - **where** did it happen - **when** did it happen - **why** did it happen.

   b. Produce a video news report; follow the 5Ws rule - **what** happened - **who** is involved - **where** did it happen - **when** did it happen - **why** did it happen.

3. **Mapping exercise** - mark where the bones were found.

   This exercise can be completed in the classroom or on site at the priory.

   a. In the classroom

      Use map MB15 and mark where the reredorter is - this is at the end of the east range (furthest north).

      Read the following statements:

      MB2 - statement of John Pagnell
      MB5 - statement of Dr Martina Snip.

   b. On site at the priory

      Use the map MB15.

      Find a set of tiles that say TOWER. This is marked with a star * on the map. From here walk in the direction of north. The last building you come to is the reredorter.

      Read the following statements:

      MB2 - statement of John Pagnell
      MB5 - statement of Dr Martina Snip.

      Now locate where the bones were buried.
Human bones found at Dudley Priory

A man walking his dog in Priory Park in Dudley yesterday made a gruesome discovery - five bones believed to be the leg bones of a man.

John Pagnell, aged 37, of Limes Road, Dudley said, “I was taking my dog Rufus for a walk around Priory Park yesterday when he started barking loudly. I ran to where he was, just outside the northern end of the priory ruins. When I got there he had started to dig.” Minutes later Rufus had uncovered five large bones which look like they have come from the leg of an adult man.

People in the park rushed to the scene after hearing Mr Pagnell’s shouts. The police were called and have sealed off the area and taken the bones for investigation.

The police are treating the find as suspicious and are appealing for anyone with information to come forward. They have asked local children to help them in their investigations.
Witness Statement - Priory bones case

Date:
Location:
Investigating Officer:
Witness: John Pagnell

Witness Statement

I was out walking in Priory Park with my dog, Rufus, when he ran to the area beyond the wall marked out at the end of the priory furthest from the ruins of the church, just by the tree and started barking and digging frantically. The dog unearthed the bones. I have never seen them before.

Someone in the park called the police. I was too busy trying to stop Rufus digging more as it was embarrassing having everyone rushing up and crowding round.

I always walk my dog the same route through the park every day, usually about the same time 9 am before I go to work. I don't know what the bones are. Dogs obviously like bones and so he just smelt them and dug them up.

I live in Limes Road and my neighbour is Sarah Newport. I know her but I don't get on with her, she is always complaining that my dog makes too much noise and upsets her and her cat. She has even made a complaint to the local police about my dog, saying that I don't keep it under control.

I live alone in my house but my brother has been staying with me for a few days up until last night. Last night I had a massive argument with him. There was lots of shouting and banging doors. He left at midnight, taking all his things with him, saying he was going to go back home and I haven't heard from him since. The argument was about some money he owed me.
Witness Statement - Priory bones case

Date:  
Location:  
Investigating Officer:  
Witness: Sarah Newport  

Witness Statement

I live next door to John Pagnell in Limes Road. He is not a very good neighbour as he lets his dog bark all the time and I think he doesn’t look after it properly. One time the dog snapped at my cat in front of the house but Mr Pagnell just laughed. My cat was really scared.

John Pagnell has had someone, a man, staying with him for the last week. The man looks a bit like him, but older, so could be his brother. I have passed them both in the street but neither of them have spoken to me.

Last night I was woken up at 10 pm as there was a terrible argument going on next door with lots of shouting, doors banging and glasses smashing. I went downstairs in my dressing gown as I was scared and was thinking about calling the police. Then suddenly there was a loud cry and all the noise stopped. There was a deathly silence. After some time, the front door opened and was shut and when I looked out of my downstairs curtains I saw Mr Pagnell walking quickly down the street with a massive, heavy bag. He seemed to be looking around to see if anyone was watching him but as it was dark- about midnight- no-one was out. I went back to bed but got to thinking that something bad might have happened with all that shouting.

This morning, when Mr Pagnell went out to take his dog for a walk as usual I followed him as I was suspicious. When the dog started digging up the bones Mr Pagnell was really anxious and kept trying to get the dog to put the bones back. He looked really guilty . . . maybe they were the bones of his brother?

I have never been involved with the police before, although I did report Mr Pagnell to the police when his dog attacked my cat.
Official memo

Report of missing person: Robert Pagnell

Ralph Pagnell has been reported missing by his family. He had been staying with his brother, John Pagnell, in Dudley but failed to return from this visit and has not been in contact with his family for two days. He was supposed to attend a doctor’s appointment this morning but failed to turn up.

His wife has reported him missing, saying that it is most unlike him to not be in contact and to miss an important appointment. She said he has been worrying about money and had visited his brother to try to see if he could help.

All local police units have been informed.
Witness Statement - Priory bones case

Date:  
Location:  
Investigating Officer:  
Witness: Dr Martina Snip

Witness Statement

I have had to do a lot of tests on the bones to work out what they are so I can only give you simple answers at first and will send you my written report later today.

The bones that the dog dug up are leg bones. They could be the leg bones of a man. They had not been buried very deeply which suggests that whoever buried them did so in a hurry.

The tests I will do will show:

• If the bones belong to a person or to an animal
• How long the bones have been in the ground
• The age of the person or animal that the bones belong to
• Any sign of damage to the bones which will suggest that the person or animal had been attacked.

I use a microscope, other machines and some tests using chemicals to work all this out about the bones.

We have not found any fingerprints on the bones, but this is not surprising as the dog has licked them all.

The area where the bones were found is behind what would have been the toilet block of the monks. The bones dug up were under a tree. Sometimes tree roots can push buried items up to the surface.

It is important to get all the evidence back from the tests before we can know precisely where the bones have come from. I will get you my report as soon as I can.
Official memo

Nuisance caller: Sarah Newport

Over the past year, Sarah Newport has made twenty-five calls to the police complaining about her neighbour John Pagnell. Most of these complaints relate to his dog and to noise problems. All of the complaints have been thoroughly investigated.

In each case it was found that Mr Pagnell’s behaviour (and that of his dog) did not cause a substantial or unreasonable interference with Sarah Newport. Therefore, according to the law, Mr Pagnell had not committed an offence.

A great deal of police time has been spent on investigating these complaints. There will be no further inquiries unless substantial new evidence can be provided.
Forensic Report

Date:

Case: The Mystery of the Bones

Examining Forensic Scientist: Dr Martina Snip

Tests:

• Examining bones under a microscope
• Isotope testing to determine age of bones
• Chemical tests

Results:

The tests carried out show that the bones come from the legs of a male deer. The chemical tests show that this deer lived about 850 years ago.

There was evidence of scorching on the bones which suggests that they had been heated to quite a high temperature. There was also evidence of chewing on the bones. At first it was thought that this might have come from the dog who dug them up but closer examination showed the teeth marks to be much older.
The Prior

My name is Prior Osbert and I am Prior of St. James in Dudley. The year is 1160. I live with two fellow monks - Robert and Hugh, along with several servants.

The Priory has only recently been built and we are the first monks to live here. We are very happy to have this new Priory to live in and are very grateful to Gervase Pagnel - Baron of Dudley, who has given us the land on which to build the Priory and money to pay for the buildings. Gervase Pagnel is a generous man and has allowed us to build our church. He has, however, made it very clear that we are not allowed to hunt his deer in the old park and he will punish us severely if we do. This is not going to happen because the rules we live by don't allow us to eat most meat.

We are religious people and spend a great deal of our time in our church, attending church services and praying. In fact, we go to the church at least eight times a day and even have to get up in the middle of the night to go to church services. This doesn't leave much time for anything else, although we do copy books by hand and are well fed with food from our kitchen.

The rules we live by say that we must spend most of the day in silence. As the Prior, I am allowed to speak but if you want to talk to the other monks you will have to ask my permission. Our rule also says that we must not eat meat that comes from animals with four legs. Can you think what we might be able to eat? We eat our food in silence whilst one of the monks reads to us out of a religious book.

We have a herb garden which grows herbs to use in cooking and for medicine. We are also lucky that we have toilets which empty over a stream at the back of the Priory. Ordinary people living in Dudley don't have such luxuries.

I know nothing about any suspicious incidents at the Priory that could have led to the burying of the bones. I very much want to know what happened.
Extract from the chronicles of Dudley Priory

Written by Brother Robert

During the night I was called to Brother Hugh, who was violently sick and looked very ill. I collected mint and fennel from the herb garden and made them into a drink.

This I gave to him to ease his stomach. After several hours he still complained of sickness and I feared he had been poisoned. I questioned him as to what he had eaten the previous day but he remained silent on this matter.

As he was still feeling unwell I took some onions and boiled them in water. This water I then gave to Brother Hugh. It seemed to calm him a little.

He was most anxious not to stay in bed and insisted on walking around the outside of the Priory buildings, stopping in some places to examine the ground. I felt this behaviour was rather odd, but perhaps a symptom of his illness.

Fortunately, Brother Hugh recovered by the end of the day and was able to resume his duties.
To Prior Osbert
From Gervase Pagnel

It brings me much sadness to write this to you but it has come to my attention that someone has been stealing deer from my park. As you know I have expressly forbidden this. The hunting grounds are mine and mine alone.

One of my men reports seeing someone in a monk’s habit collecting a deer from the park under the cover of darkness. I am aware that this may have been someone pretending to be a monk but I would like you to carry out some investigation to see if we can catch the culprit and punish him or her.

I am a tolerant man. I give you money for the Priory and allow you to take stone and wood for your buildings but I will not permit you or your monks to steal my deer.

Gervase Pagnel
Brother Hugh

I am a monk at the Priory of St James. As the Priory us quite newly built we do not have many servants yet so we monks have to do quite a bit of work. I supervise the kitchens as I like cooking and want to make sure our food tastes as good as it can. It can be a bit tasteless having to eat vegetables, beans, fish and bread everyday so I try to add some herbs for flavour. Before I became a monk I used to love eating meat but now it is not allowed.

Most of my day is taken up with going to the church for services. I go at least eight times a day and even have to go in the middle of the night! All this makes me very tired and I need more food to keep me awake.

A man from the town told me that, if I went out after the night church service he would show me how I could get some deer meat to eat. I love venison (deer meat) and the thought of eating it made my mouth water. For three nights I tried to forget what he had said but on the fourth night I arranged to meet him and go to the park to collect the deer. We didn't have to go far- just outside the Priory. One of the man's friends had killed a deer and he gave me a big piece to take back to the Priory. I was worried that my habit (what the monks wore) would get dirty and that someone would see me with this forbidden meat.

When I returned to the Priory I went straight to the kitchen- although it was the middle of the night. I made the cooking fire hot and quickly roasted my venison. It was delicious! I couldn't believe how delicious it was! It was so delicious that I ate all of it! I couldn't leave it for the Prior to find as he would have punished me. I got rid of the evidence, snuck back up to the dormitory and changed into my spare habit. No-one woke up so I think I got away with it. I still dream of that taste of that venison but have never done anything wrong since and am very glad that no-one has ever found out. You are the first people I have told.
Police report - Priory bones case

Date:
Location:
Investigating Officer:

Description of alleged incident:

Investigations needed:

Questions to ask:
Interview record - priory bones case

Date:
Location:
Investigating Officer:

Witnesses:
• John Pagnell
• Sarah Newport (eyewitness and neighbour)
• Forensic Scientist
• Prior of St James Priory
• Monk of St. James Priory

Witness interviewed:

Questions and responses:
Crime report - priory bones case

Date:
Location:
Investigating Officer:

________________________________________

Alleged crime:

________________________________________

Evidence:

________________________________________

Conclusion:

________________________________________

Action:
8.2.15 Mapping exercise
Mark where the bones were found.

- Remaining wall above six feet in height
- Remaining foundations
- Building outline
### 9. Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almoner</td>
<td>the monk responsible for dispensing food and clothing to the poor and caring for sick people.</td>
</tr>
<tr>
<td>Altar</td>
<td>a table for religious ritual; sacrifices and offerings.</td>
</tr>
<tr>
<td>Benefactors</td>
<td>wealthy people who gave money to the priory, usually in return for the monks’ prayers.</td>
</tr>
<tr>
<td>Catholic</td>
<td>an order of Christianity with roots that go back to before medieval times.</td>
</tr>
<tr>
<td>Chancel</td>
<td>the area of the church near the altar reserved for the clergy.</td>
</tr>
<tr>
<td>Chapter house</td>
<td>where monks had their daily meeting and read a chapter of the Rule of St Benedict.</td>
</tr>
<tr>
<td>Cloister</td>
<td>an open area surrounded by a covered walkway on all sides.</td>
</tr>
<tr>
<td>Cluniac</td>
<td>a reforming offshoot of the Benedictine monks that aimed to focus on traditions such as art and helping the poor.</td>
</tr>
<tr>
<td>Convent</td>
<td>a building inhabited by a religious community, usually of nuns.</td>
</tr>
<tr>
<td>Corrody</td>
<td>where a wealthy person retired to a priory to be looked after by monks in return for giving the monks property / belongings.</td>
</tr>
<tr>
<td>Dissolution</td>
<td>the action of ending something, often used to refer to King Henry VIII actions in late 1530s where he closed the monasteries.</td>
</tr>
<tr>
<td>Dormitory</td>
<td>a large bedroom where several people sleep.</td>
</tr>
<tr>
<td>Encaustic (tiles)</td>
<td>encaustic tiles are made with different coloured clays being used to inlay and create pattern.</td>
</tr>
<tr>
<td>Friary</td>
<td>a community of friars / religious people.</td>
</tr>
<tr>
<td>Habit</td>
<td>a uniform of a robe with a hood worn by monks.</td>
</tr>
<tr>
<td>Lavatorium</td>
<td>a covered wash fountain where hands can be washed.</td>
</tr>
<tr>
<td>Lay brothers</td>
<td>men who wore monks clothes but did not participate in all of the religious duties required of monks; generally they were ‘in training’ to become ordained monks in the future.</td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
</tr>
<tr>
<td>----------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Monastery</td>
<td>a building housing a community of monks living under religious vows.</td>
</tr>
<tr>
<td>Monk</td>
<td>a member of a religious community of men, typically living under vows of poverty, chastity, and obedience.</td>
</tr>
<tr>
<td>Nave</td>
<td>the first part of the church that you enter through the main doors.</td>
</tr>
<tr>
<td>Parliament</td>
<td>the group of politicians who make the decisions for a country.</td>
</tr>
<tr>
<td>Precentor</td>
<td>the precentor was a monk in charge of the library and was an educator.</td>
</tr>
<tr>
<td>Prior</td>
<td>the prior is the monk in overall charge of the priory.</td>
</tr>
<tr>
<td>Priory</td>
<td>a small monastery or nunnery that is governed by a prior or prioress.</td>
</tr>
<tr>
<td>Refectory</td>
<td>dining room.</td>
</tr>
<tr>
<td>Reredorter</td>
<td>a communal toilet found in medieval monasteries.</td>
</tr>
<tr>
<td>Sacristian</td>
<td>the monk in charge of possessions and supplies at the priory.</td>
</tr>
<tr>
<td>Scriptorium</td>
<td>a room for copying out books and official documents by hand on parchment.</td>
</tr>
<tr>
<td>Tonsure</td>
<td>a monk’s uniform hairstyle where the top of the head is shaved above the ears leaving a large bald patch on top with a ring of hair beneath it, representative of the crown of thorns worn by Christ.</td>
</tr>
<tr>
<td>Transept</td>
<td>the north to south section of the cross-shaped footprint of the church (the shorter part of the cross).</td>
</tr>
<tr>
<td>Tympanum</td>
<td>a decorative carved stone scene above the church entrance.</td>
</tr>
</tbody>
</table>
10. Further activity guidance and answers

4.3 The priory site and buildings - Activities

In the classroom

1. Name the buildings - refer to the teacher’s plan (P1) for answers.

This is best taught on site although if that is not possible students may enjoy playing a memory game to draw a diagram of the priory layout. The students work in small teams and each team member takes a turn to have a quick look at the teacher’s plan (P1) then return to their team with a blank piece of paper and have 20 seconds to draw what they can remember. This is repeated in a relay until all students have taken a turn and the results can then be compared to the actual labelled diagram.

2. Create a tile - There are no right or wrong answers. Pupils who have used imagery that is comparable in style or content to the tiles seen on site (i.e. two tone, animals and repeated pattern) but yet have an original design are showing a higher level of understanding of the design techniques of the period.

On site at the priory

1. Name the buildings - Refer to the teacher’s plan (P1) for answers.

Students may have difficulty finding all of the labelled information as not every room has a name on site and some of the tiles may become unreadable due to weathering.

2. Measure the buildings - The answers will depend on the unit of measurement used and the accuracy of measurements. These answers are approximate.

The length of the church A to B is 45 metres
Length of the transept C to D is 25 metres
The inside perimeter of E (monks’ day room) is 36 metres (12 m length and 6 m width)
The area of H is 150 square metres (30 m length by 5 metres width)
The blue arrow points to spiral staircase / steps (the night stairs)
The red arrow points North

3. Find the tiles - See activity sheet P3 for answers.

Note that some of the names of rooms / locations may be answers more than once.
Please also note that some of the tiles may be weathered, making them difficult to read.
5.5 Life of a monk

1 & 2. Going to church / punishment
The habits could be recreated by using large pieces of fabric or by using school jumpers pulled over the back of their heads for hoods.
Role-play, no answers required.

4. Join the dots
If the pupils decide to colour their dot-to-dot pictures in they should look to use dark colours such as black and brown for the uniforms.

6.3 Measuring, mapping and using a compass

1. Looking at a map
OS Map Explorer 219 is available from Dudley libraries. The students will learn map skills best when they are able to explore with a real OS map.

2. Dudley street names - co-ordinates exercise

<table>
<thead>
<tr>
<th>Words relating to the castle or priory</th>
<th>Words relating to the woods and park</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street name</td>
<td>Co-ordinates</td>
</tr>
<tr>
<td>St James's Road</td>
<td>D6</td>
</tr>
<tr>
<td>Gervase Drive</td>
<td>F4/F5</td>
</tr>
<tr>
<td>Paganel Drive</td>
<td>F4/F5</td>
</tr>
<tr>
<td>Priory Close</td>
<td>D5/E5</td>
</tr>
<tr>
<td>Priory Road</td>
<td>E4/E3</td>
</tr>
<tr>
<td>Castle Mill Road</td>
<td>F1</td>
</tr>
</tbody>
</table>

6.7 Traveling in medieval Britain

b. 160 km
   - walking - 32 hours
   - by horse - 16 hours
   - by car - 3 hours (just under – approx. 2hour 55mins)
   - by train - 1 hour 36min

c. Dudley to Lewes (via Delapre and Reading) is approximately 210 km = 5 ¼ days

d. 350 km (317 km over land) - or if children know where Dover and Calais are they may measure 383km (350km over land)
e. **walking** - 67 hours 24 mins (317km) - or - 74 hours (350km)
   **by horse** - 35 hours 42 mins (317 km) - or - 39 hours (350km)
f. 8 ½ days (317km) - or - 9 ¼ days (350km)

### 7.2 What’s on the menu - table of food

Foods available at the time.

Green: foods that would have been available in the UK mainly foods that originate in Britain.

Red: foods that would not have been available. Mainly foods that originate in the Americas, Africa, Asia but also foods from Europe that had not yet been widely distributed.

Amber: foods that would be available but would be a poor choice due to the monks’ diet that doesn't allow meat from 4 legged beasts (unless in exceptional circumstances). Rabbit is green as the monks decided baby rabbits could be classed as fish and therefore eaten.

<table>
<thead>
<tr>
<th>lettuce</th>
<th>cheese tart</th>
<th>dove</th>
<th>pancakes</th>
<th>rye</th>
</tr>
</thead>
<tbody>
<tr>
<td>rice</td>
<td>fish</td>
<td>potatoes</td>
<td>peas</td>
<td>pork</td>
</tr>
<tr>
<td>rabbit</td>
<td>pears</td>
<td>milk</td>
<td>swan</td>
<td>bread</td>
</tr>
<tr>
<td>pottage</td>
<td>goose</td>
<td>beef</td>
<td>eels</td>
<td>beans</td>
</tr>
<tr>
<td>garlic</td>
<td>broccoli</td>
<td>honey</td>
<td>turnip</td>
<td>pasta</td>
</tr>
<tr>
<td>porridge</td>
<td>cabbage</td>
<td>eggs</td>
<td>wine</td>
<td>tomatoes</td>
</tr>
<tr>
<td>venison</td>
<td>barley</td>
<td>spinach</td>
<td>chocolate</td>
<td>turkey</td>
</tr>
<tr>
<td>parsnips</td>
<td>carrots</td>
<td>apples</td>
<td>gruel</td>
<td>duck</td>
</tr>
<tr>
<td>custard tart</td>
<td>coffee</td>
<td>cheese</td>
<td>peanuts</td>
<td>green peppers</td>
</tr>
<tr>
<td>hippocras</td>
<td>pineapple</td>
<td>tea</td>
<td>red peppers</td>
<td>bananas</td>
</tr>
<tr>
<td>acorns</td>
<td>leeks</td>
<td>lamb</td>
<td>beer/ale</td>
<td>mango</td>
</tr>
<tr>
<td>oats</td>
<td>blackberries</td>
<td>plums</td>
<td>hazelnuts</td>
<td>pizza</td>
</tr>
</tbody>
</table>
8. Mystery of the Bones

1. The evidence initially points towards John Pagnell with the victim being his brother Robert. However, as more information comes to light, we discover that the bones in fact belong to a deer and are not recent. Brother Robert’s records start to point the evidence towards Brother Hugh who had been spotted acting strangely and had also been sick. Brother Hugh admits his part in taking a deer leg and cooking it, which is the source of the mystery bones.

3. Mapping exercise

![Map of Priory Park](image-url)