

# St Mary and St Ethelburga, Lyminge

## Statement of Significance

### Listed building status

The parish church of Lyminge, dedicated to St Mary and St Ethelburga, together with the remains of “the older church to the south”, is listed grade 1 under the Planning (Listed Buildings and Conservation Areas) Act 1990.

The List Entry number is 1242122. The site was first listed on 29 December 1966.

Following the widely-held belief at the time, the listing records the date of the earliest part of the parish church as around 965. This early date is now disputed and the most recent survey undertaken by Tim Tatton-Brown suggests on the basis of the presence of Quarr stone (from the Isle of Wight) that the earliest part of the standing church dates to the late 11<sup>th</sup> century<sup>1</sup>.

No part of the site is scheduled as an ancient monument.

### Archaeology within Lyminge associated with the church

‘The older church to the south’ recorded in the listing was discovered by the Rector at the time, Canon Robert Jenkins digging in the churchyard in the 1850s.

The structure discovered by Canon Jenkins was built of masonry with an apsidal end, on the same alignment as the present church and with its north wall partly underlying the south wall of the standing church. The few surviving drawings and photographs, together with the descriptions made by Canon Jenkins, strongly suggest that this building is a very early Anglo-Saxon church. In their definitive survey of Anglo-Saxon architecture, Harold and Joan Taylor assign it to the very earliest phase c.600-650<sup>2</sup>.

Excavations immediately to the south west of the churchyard in 2008-10 demonstrated the presence of a monastic community from at least the end of the 7<sup>th</sup> century, lasting into the 9<sup>th</sup> century. This is consistent with the historical record, and demonstrates that Lyminge was part of the very first phase of monastery foundation in England, although whether this was at the beginning in the 630s or towards the end in the 690s regrettably remains unclear.

Further work to the north east of the church on Tayne Field in 2012-15 has revealed early occupation from the late 5<sup>th</sup> century and a complex of large feasting halls dating to the 6<sup>th</sup> and 7<sup>th</sup> centuries. This is almost certainly the centre of the royal estate granted by King Eadbald to his sister Queen Æthelburh (commonly styled “Ethelburga”) of Northumbria when she returned to Kent around 634. If so, it would therefore have been occupied by Æthelburh and her monastic community in the initial phase of the monastery even if new buildings were built

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<sup>1</sup> Tatton-Brown, T, 1991, *St Mary & St Ethelburga Church, Lyminge TR1610 4085, Canterbury Diocese Historical and Archaeological Survey*, prepared for the Churches Committee of the Kent Archaeological Society, published on-line at [www.kentarchaeology.org.uk](http://www.kentarchaeology.org.uk)

<sup>2</sup> Taylor, HM and Taylor, J, 1965, *Anglo-Saxon Architecture volume I*, (Cambridge), 408-9

subsequently closer to the present church. Whether the building found by Canon Jenkins is contemporary with Æthelburh and the remains on Tayne Field can only be tested by re-excavation and examination of the buried masonry.

Canon Jenkins recorded substantial quantities of concrete and Roman brick in the makeup of the structure that he found to the south of the church and also underpinning the south wall of the church extending to the end of the chancel<sup>3</sup>. Not unreasonably, he identified this as Roman construction and attributed it to a substantial Roman building on the site of the church. However, the recent excavations in Lyminge over the past decade have revealed no evidence for occupation in the Roman period whatsoever, and the only Roman material found is recycled in a secondary Anglo-Saxon context<sup>4</sup>. This casts doubt on the supposition that there was a Roman building beneath the church. However, the use of *opus signinum* (Roman-style concrete) to floor one of the halls on Tayne Field does raise the possibility that the concrete at the church related to the construction of the first church in the 7<sup>th</sup> century.

The presence of Roman brick in Canon Jenkins' structure and in the standing church is readily explained by the proximity of Lyminge to the Roman fort at Lympe, some 6 miles to the south west. Lympe is adjacent to Sandtun in West Hythe, which is known from charter evidence to have operated as a port for the monastery at Lyminge. Sandtun has been shown from archaeological excavation to have been occupied from the 7<sup>th</sup> century thus Lympe is a plausible source for the Roman material at Lyminge<sup>5</sup>.

## Church dedication: St. Mary and St. Ethelburga

- The church is recorded as dedicated to St. Mary, the mother of God in the earliest charter relating to Lyminge, dating to 697<sup>6</sup>
- The second dedication in the form *St. Ethelburga* has been found no earlier than 1897<sup>7</sup>. Prior to that date the dedication was always recorded as *St Eadburg*. A recent review of this confusion indicates that the dedication to St Eadburg, (or Eadburh) the Abbess at Minster-in-Thanel who died in 751 dates probably to the late 8<sup>th</sup> century or very early 9<sup>th</sup> century since a charter of 804 records that the blessed Eadburg rests at

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<sup>3</sup> Jenkins, RC, 1859, *Some Account of the Church of St Mary and St Eadburh, Lyminge*, (London and Folkestone); Jenkins, RC, 1874, 'The Basilica of Lyminge; Roman, Saxon and Mediaeval', *Archaeologia Cantiana IX*, 205-23; Jenkins, RC, 1876, 'Remarks on the Early Christian Basilicas, in connection with the recent discoveries at Lyminge', *Archaeologia Cantiana X*, 101-03

<sup>4</sup> See 103 in Thomas, G, 'Monasteries and places of power in pre-Viking England: trajectories, relationships and interactions' in Thomas, G and Knox, A, (eds), 2017, *Early Medieval Monasticism in the North Sea Zone. Proceedings of a conference held to celebrate the conclusion of the Lyminge excavations 2008-15*, *Anglo-Saxon Studies in Archaeology and History 20* (Oxford), 97-116

<sup>5</sup> Gardiner, M, et al, 2001, 'Continental Trade and Non-Urban Ports in Mid-Anglo-Saxon England: Excavations at Sandtun, West Hythe, Kent', *Archaeological Journal 158*, 161-290

<sup>6</sup> See Charter 5 in Brooks, N.P. and Kelly, S.E., 2013, *Charters of Christ Church Canterbury* (Oxford). This records a grant to the 'basilica of St Mary, Mother of God, at the place known as Lyminge'

<sup>7</sup> A letter written by the Rector to the *Whitstable Times and Herne Bay Herald* 28 August 1897, 2 announcing a major fund-raising effort to repair the church. A letter was probably also published in the *Folkestone Herald*, but the archives for this period are missing

Lyminge<sup>8</sup>. It seems that a tradition grew up that held that the name Eadburg was a shortened version of the name Ethelburga. The Ethelburga (or Æthelburh) associated with Lyminge was the daughter of King Æthelberht I, both of whom were converted by St Augustine in the very first phase of the conversion of England in the early 7<sup>th</sup> century. Æthelburh married King Edwin of Northumbria and began the conversion of the North of England in the 620s, but when Edwin was killed in battle in 633 or 634, she returned to Kent<sup>9</sup>. The Kentish Royal Legend records that she was given land in Lyminge where she founded a monastery and died in 647<sup>10</sup>. The association with Æthelburh is thus reasonably certain. It would appear that the Rector of Lyminge in 1897 began to refer to the dedication in the form *St Mary and St Ethelburga* under the mistaken impression that the church was properly dedicated to Ethelburga who founded the church. This was almost certainly because he wanted to associate the church more explicitly with Ethelburga since under this form of her name she was one of the key figures of the conversion of England and she was well-known from Bede. By this time, the association with St Eadburg and Minster-in-Thanel had become obscured and prima facie, the dedication to St Ethelburga made considerably more sense. *St Ethelburga* has gradually replaced *St Eadburg* in most places where the name appears. Crockford's Clerical Directory was updated as recently as 1985<sup>11</sup>.

There is a description of the tomb of Queen Æthelburh dating to the 1090s that calls it a '*prominent and majestic monument in the north porticus against the south wall of the church beneath an arch*'<sup>12</sup>. The account also records the exhumation of the bodies of both St Eadburh and Queen Æthelburh, which were then translated by Archbishop Lanfranc to his new foundation of St Gregory's in Canterbury. It is quite likely that the tombs were in the building to the south of the parish church found by Canon Jenkins. The enigmatic niche arched in Roman brick that exists in the south wall of the church may be a remnant of a shrine associated with one of these tombs, most likely that of St Eadburh.

## **The significance of the local setting for the church**

Lyminge is within the Kent Downs Area of Outstanding Natural Beauty.

The church is set on a natural chalk promontory that is one of the higher points within the village. This enables its tower to be seen across the local community. In the survey that was conducted to support the current Lyminge Parish Plan, 25.5% of respondents identified the parish church as the most important physical feature in the parish<sup>13</sup>. 43.3% of respondents identified the church as a focal point for the community as a whole.

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<sup>8</sup> Baldwin, R, 2017, 'Antiquarians, Victorian Parsons and Re-Writing the Past: How Lyminge Parish Church acquired an invented Dedication', in *Archaeologia Cantiana* 138, 201-26. Charter 34 in Brooks and Kelly, op cit, dated to 804, records the presence of Eadburh

<sup>9</sup> Bede, *The Ecclesiastical History of the English People*, ii, 9-20

<sup>10</sup> Rollason, DW, 1982, *The Mildrith Legend. A Study of Early Medieval Hagiography in England* (Leicester), 21

<sup>11</sup> Crockford, 1983, *Clerical Directory, 88<sup>th</sup> edn*, (Oxford), 1254; and 1985, *Clerical Directory, 89<sup>th</sup> edn*, (London), 632

<sup>12</sup> Colker, 1977, 'A hagiographic polemic', *Medieval Studies*, xxxix, 72

<sup>13</sup> The Lyminge Parish Plan Report, 2006, published on-line at [www.lymingeplan.plus.com/final.html](http://www.lymingeplan.plus.com/final.html). The survey supporting the report was distributed to all households in the parish and achieved a response rate of 51.2%.

Although the origins of Lyminge are found in a community that has lived around the site of the church since the late 5<sup>th</sup> century, the village as it now exists developed from a number of separate farmsteads that were linked by infill from the second half of the 19<sup>th</sup> century, largely attributable to the arrival of the railway. This has left the church on the edge of the main area of settlement, with fields coming down to meet the church on both the south and west sides.

To the north east, between the church and the Anglo-Saxon hall complex on Tayne Field is the natural spring now known as St Ethelburga's Well. This is one of the headwaters of the River Nailbourne, which flows north down the Elham Valley and joins the Great Stour at Pluck's Gutter, near to Minster-in-Thanel. During the recent archaeological excavations, a large scatter of flint flakes was found around the spring, demonstrating human occupation at some point, and perhaps over an extended period, between the 11<sup>th</sup> to 9<sup>th</sup> millennia BC<sup>14</sup>. Historically, the well was known as St Eadburg's Well and it was named as such in a will of 1490<sup>15</sup>; it seems to have been renamed only after 1897. One of the miracles recorded in the Miracles of St Eadburh, an unpublished manuscript recently rediscovered in the library of Hereford Cathedral is related to the spring. This manuscript is currently dated to around 1000 when Lyminge was in the possession of the monastic community of Christ Church at Canterbury Cathedral<sup>16</sup>.

An early Bronze Age barrow on Tayne Field and a slightly later crouched burial suggests occupation in the immediate area but nothing has yet been located. Only stray finds suggest any human presence prior to the first settlement on Tayne Field probably towards the end of the 5<sup>th</sup> Century, which is probably to be associated with two pagan Anglo-Saxon cemeteries found close by.

The name Lyminge seems to derive from '*Limen*', the name of the creek that connected to the sea by Sandtun at West Hythe in the early centuries AD before it silted up. This name element is found in *Portus Lemanis*, the recorded name for the Roman fort at Lympe, adjacent to Sandtun which served as the port of Lyminge in the Anglo-Saxon period. Lyminge would seem to mean "the central place of the territory of the Limen"<sup>17</sup>, suggesting some kind of folk origin at Lympe which might derive from Germanic troops stationed there during the late Roman period who conceivably could have relocated to Lyminge during the civil dislocation of the sub-Roman period<sup>18</sup>.

## History of the church in Lyminge

The following history of the church derives from references to Lyminge in historical records and in the exceptionally large collection of Anglo-Saxon charters at Canterbury, and also from

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The survey also received responses from visitors to the Holiday Property Bond site at Sibton Park on the edge of the village.

<sup>14</sup> Mudd, D and Lawrence, T, 2013, 'Prehistoric' in (eds) G Thomas and A Knox, *Lyminge Excavations 2012. Interim Report on the University of Reading excavations at Lyminge, Kent, 4-5*, published on-line at: <http://www.lymingearchaeology.org/publications>

<sup>15</sup> Hussey, A, 1907, *Testamenta Cantiana. A Series of Extracts from Fifteenth and Sixteenth Century Wills relating to Church Building and Topography. East Kent*, (London), 204

<sup>16</sup> Baldwin, op cit, 16-17

<sup>17</sup> Gelling, M, 1988, *Signposts to the Past: Place-names and the History of England*, (Chichester), 64

<sup>18</sup> This hypothesis is discussed further in Baldwin, op cit, 203-04

analysis of the architecture and conclusions on phases of building drawn by Tim Tatton-Brown in the most recent survey of the church. In order to avoid unnecessary confusion, no reference is made in this or subsequent sections of this statement to dates that are given in the Listing of the church, since in some cases these are contradictory but they are only the expression of opinion, just like those of Tim Tatton-Brown.

- 633 or 634: Queen Æthelburh (Ethelburga) flees Northumbria following the death of her husband King Edwin in battle at Hatfield Chase. On her return to Kent she is granted land at the royal estate of Lyminge by her brother King Eadbald where she founds a monastic community. This may have been based initially in the hall complex on Tayne Field, but Æthelburh may also have had an oratory on the promontory now occupied by the church. A monastic foundation at this date would have been one of the first in England.
- c.643: Eanflaed, daughter of Queen Æthelburh, marries Oswiu, King of Northumbria. Eanflaed is known to have been living in Kent prior to her marriage and was probably at Lyminge with her mother up to this time. Her presence may explain the dedication of the small chapel at Paddlesworth, which is still connected to Lyminge and is dedicated to Oswiu's brother St Oswald. As this is an ancient dedication, one of 56 probably pre-Conquest such dedications but the only one in southern England<sup>19</sup>, and because there is no other obvious connection between the area and Northumbria, it is plausible that the earliest church at Paddlesworth dates to this time. However, the standing building is post-Conquest.
- 647: Death of Æthelburh, probably at Lyminge, since her tomb is known to have been there in 1085.
- 697: Charter of King Wihtred granting land to the church of St Mary at Lyminge, possibly at Wilmington in Sellindge<sup>20</sup>
- c.700: The archaeological excavations south-west of the church support the presence of a monastic community from at least around this date. It is therefore unclear if there was an hiatus after the death of Æthelburh followed by a re-foundation around 697, or whether the community continued through the second half of the 7<sup>th</sup> century<sup>21</sup>.
- 732: Aetheberht II, King of Kent grants land at Sandtun in West Hythe to Abbot Dunn and the church of St Mary at Lyminge<sup>22</sup>
- 741: Æthelberht II, grants to the church of St Mary at Lyminge land at Bishopswic on Romney Marsh, which was previously owned by Romanus, probably the priest of Princess Eanflaed who is recorded by Bede as being with her at the Synod of Whitby

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<sup>19</sup> Arnold-Forster, F, 1899, *Studies in Church Dedications or England's Patron Saints* (London), vol 2, 312-16; vol 3, 21

<sup>20</sup> Brooks and Kelly, op cit, Charter 5

<sup>21</sup> Thomas, G, 2013, 'Life before the Minster: the Social Dynamics of Monastic Foundation at Anglo-Saxon Lyminge, Kent', *Antiquaries Journal*, 93, 109-145. See p 111

<sup>22</sup> Brooks and Kelly, op cit, Charter 10

in 664<sup>23</sup>

- 798: In the later 8<sup>th</sup> century, Mercia comes to dominate Kent. Coenwulf, King of Mercia, grants land on Romney Marsh to Oswulf, his dux (or war master) who grants it in turn to Lyminge minster<sup>24</sup>
- 804: Coenwulf, King of Mercia, and Cuthred, King of Kent, grant Abbess Selethryth and her community at Lyminge land in Canterbury to serve as a refuge. This suggests that the area had become unsafe, and it is thought this indicates perceived exposure to Danish raids<sup>25</sup>. This was probably the same Selethryth who was sister to one of the thegns of King Offa of Mercia in the late 8<sup>th</sup> century, and Abbess at Minster-in-Thanel at this time. The charter records that Lyminge is where the blessed Eadburh lies, indicating that she had been translated to Lyminge at some point between her death in 751 and 804. The process of translation followed by elevation of her relics in a shrine would have promoted the cult of St Eadburh at Lyminge and almost certainly provides the origin of the church dedication used up to 1897.
- c.850: Charters refer to the brotherhood at Lyminge, which is taken to infer that the community no longer comprised women. It is uncertain what happened to Lyminge over the next hundred years or so, but it seems to have continued to serve as a minster church at the head of a number of local churches.
- 964: Charter granting land at Ulaham (probably Monks Horton) by King Athelstan<sup>26</sup>
- c.965: It used to be thought that the current parish church was built by Dunstan, Archbishop of Canterbury around this date. This was based on the style of the architecture, particularly the round-headed windows in the nave and chancel with arches made of re-used Roman brick. Subsequent work has suggested that the quoins of the chancel do not date earlier than the late 11<sup>th</sup> century, hence the present church building may be post-Conquest in origin.
- c.1000: Lyminge is in the possession of the monastic community of Christ Church in Canterbury. The monks arrange for the writing of a Life and Miracles of St Eadburh, which survives as a manuscript at Hereford. This indicates the existence of a cult centre and a shrine at Lyminge, which it can be inferred was attracting pilgrims, and donations of land and money, at this time.
- Second half of 11<sup>th</sup> century: The current parish church is probably built to the north of the Anglo-Saxon church<sup>27</sup>. The surviving niche in the south wall and the description by Goscelin indicate that this was prior to the removal of the relics by Lanfranc in 1085.

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<sup>23</sup> Ibid, Charter 11

<sup>24</sup> Ibid, Charter 26

<sup>25</sup> Ibid, Charter 34

<sup>26</sup> Ibid, Charter 127

<sup>27</sup> Tatton-Brown, op cit. The dating of the architectural details throughout this section is all taken from this report

- 1085: Goscelin of St Bertin records the translation of the remains of both Queen Æthelburh and St Eadburh by Archbishop Lanfranc from Lyminge to his new foundation of St Gregory's in Canterbury. Radulphus (Ralph), the priest of Lyminge gives an eye-witness account of the exhumation. The relics are included in the foundation charter of St Gregory's, and their possession becomes a tradition of this house, although the charter itself is believed to be a later forgery and not an original document. The description of Æthelburh's tomb by Goscelin indicates that the building discovered by Canon Jenkins to the south of the parish church was still standing in the late 11<sup>th</sup> century.
- 1086: In the Domesday Monachorum, Lyminge is one of the possessions of Christ Church. It is recorded as a minster church with ten dependent churches<sup>28</sup>.
- 12<sup>th</sup> century: A fragment of late 12<sup>th</sup> century carved foliage set in the chancel wall hints at building around this time. It is possible this was a north aisle, but there is no direct evidence for this.
- 13<sup>th</sup> century: There are indications of an earlier tower suggesting building at this time. The blocked north doorway and south doorway in the chancel were probably around the same time. Canon Jenkins found evidence of a vestry to the north east of the chancel that may date to this period. The two three light windows in the nave are both of this period.
- c.1480s: Existing north aisle added possibly remodelling an earlier aisle. In the late 18<sup>th</sup> century, the arms of Archbishop Bouchier (died 1486) were in the east window of this aisle. The two light windows in the south side and the three light east window of the chancel all date to this time, as do probably the chancel arch, the south door to the nave and the nave roof. The tower was also begun around this time. The porch too may originate in the 15<sup>th</sup> century. This points to a major building programme and expansion around the end of the 15<sup>th</sup> century.
- 16<sup>th</sup> century: A will of 1511 suggests an altar to St Lawrence was in place in the north aisle by this time. The walls of the north aisle are early 16<sup>th</sup> century.
- 17<sup>th</sup> Century: First of eight bells installed.
- 1860s: Extensive "restoration" under direction of Canon Jenkins, including removal of wall plaster and opening of previously blocked Norman windows. The West Gallery is removed, which may indicate the installation of the first organ in the North Aisle. The porch is rebuilt and glazed to each side.
- 1896: The current organ is installed.
- 1898-1900. Extensive repairs to the roof of the nave and chancel. The church is re-floored in stone, and the level of the chancel floor is raised. At or shortly after this

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<sup>28</sup> Douglas, DC, 1944, *The Domesday Monachorum of Christ Church Canterbury*, (London), 78

major refurbishment, the current pews are installed, made of locally grown oak and built by Lyminge men.

- 1971: Vestry added with toilet, kitchen and office.
- 1998: Central heating replaced and substantially upgraded.
- 2006: Chancel reordered, with choir pews and pulpit removed for ease of access and to facilitate performances

## **Description and points of significance highlighted in the Listing by Historic England**

### **Construction materials**

The nave and chancel are of flint, sandstone and ragstone, with considerable areas of herringbone work. The north aisle is of uncoursed flint and sandstone. The tower is of roughly coursed ragstone and sandstone. There are stone dressings. The roof of the nave is largely lead (some of which was recently stolen) and the chancel roof is of slate.

### **Exterior features**

- **Nave:** No plinth but Anglo-Saxon foundations towards the west end; hollow-chamfered stone string-course; galleted stone repair work to the east end of the south elevation; plain parapet with moulded stone coping; small, round-headed single-splayed window under the eaves towards the centre; two pointed-arched three-light south windows with cusped intersecting glazing bars, and hood-mould.
- **Chancel:** No plinth; lower eaves than nave; small round-headed single-splayed window under eaves to west of centre; two 15<sup>th</sup> century south windows, each of two cinquefoil-headed lights, with tracery of vertical bars, almost triangular head and no hood-mould; low 13<sup>th</sup> century pointed-arched stone doorway west of centre; mediaeval doubly plain-chamfered flying buttress from south-east corner to a free-standing pier; 15<sup>th</sup> century pointed-arched east window of three cinquefoil-headed lights with tracery of vertical bars and hood-mould; two round-headed north windows, similar to south; early 16<sup>th</sup> century untraceryed north-west window of two cinquefoil-headed lights and square head; large central patch or repair of dressed stones.
- **North Aisle:** Early 16<sup>th</sup> century incorporating vestiges of an earlier north-west tower; hollow-chamfered stone plinth except to west end; plain parapet above hollow-chamfered string; diagonal north-east buttress, north-west angle buttresses and one north buttress; one east window and two north windows similar to north-west chancel window; low moulded, pointed-arched north doorway; tall narrow west window of two trefoil-headed lights, recessed in moulded architrave with cambered head.

- **West tower:** Bequests made in 1508 and 1527 give an approximate date; two stages, on high chamfered and moulded stone plinth; battlemented above a hollow-chamfered string, shingled octagonal spirelet; uncusped two-light window with hexagonal upper light, and unglazed spandrels, in pointed-arched architrave with hood-mould, to each face of belfry; 16<sup>th</sup> century door of feather-lapped planks; polygonal north-east stair turret taller than tower, on continuation of tower plinth, and with plain parapet above a hollow-chamfered string.
- **Recess:** With segmental head of Roman brick, low in the wall to the west of the porch; this could have been a window through which a shrine, possibly that of St Eadburh, could have been seen; scratch dial to south-east corner.
- **South porch:** 19<sup>th</sup> century, two timber-framed bays on coursed flint and stone base; glazed chamfered side-lights; gabled plain-tile roof with moulded crown post; mediaeval pointed-arched plain-chamfered inner doorway with broach stops.
- **Vestry:** 1971 two-storey rectangular stone vestry in a 16th century style towards the west end of north side.

#### **Interior features:**

- Early 16<sup>th</sup> century three-bay north arcade to nave of moulded four-centred arches springing from engaged semi-circular shafts with moulded semi-octagonal capitals; outer mouldings continue to the ground on each side of slender lozenge-section piers.
- Pointed 14<sup>th</sup> century chancel arch of three plain-chamfered orders, resting on much broader rectangular piers, which are bevelled to west side, with remains of a 13<sup>th</sup> century bar stop.
- Pointed early 16<sup>th</sup> century tower arch in similar style to the nave arcade.
- Triangular head of a blocked opening (possibly a 7<sup>th</sup> century window, or medieval doorway to non-extant rood-loft stair turret), set low to the east end of the south wall of the nave.
- Moulded three-centred-arched 15<sup>th</sup> or 16<sup>th</sup> century doorway towards the centre of the north wall of the chancel.
- Hollow-chamfered four-centred-arched doorway to tower stairs, with broach stops, and medieval door of feather-lapped studded boards, with fleur-de-lys hinges.
- Shallow-pitched roof to nave, with three king-post trusses probably early 16<sup>th</sup> century; moulded tie-beams, with hollow-chamfered arch braces springing from moulded pendant posts on stone corbels (not all extant); each truss has a moulded octagonal king post, braced only to moulded ridge purlin, and short vertical queen posts with moulded leading edges, arch-braced to moulded side purlins; moulded common rafters, and a fragment of a moulded wooden cornice.

- Partly 16th century lean-to roof to the north aisle with moulded tie-beams with solid-spandrel arch braces springing from moulded pendant posts; firing-pieces carry side purlins; moulded wooden cornice.

### **Monuments and other fittings:**

- Octagonal font with moulded base.
- Two funeral hatchments of late 18<sup>th</sup> or early 19<sup>th</sup> centuries.
- Two benefactors' boards dated 1819.
- Alabaster reredos by Sir Ninian Comper
- Tablet on north wall of the chancel to Mrs. Catherine Holloway, died 1743; plain marble tablet with beaded edge, open-topped triangular pediment with shield, moulded plinth on plain consoles, and shaped black marble base-plate.
- Tablet adjacent to the last, to Jane Tylden, died 1836; marble, with rectangular consoles, plain base band, lightly- moulded cornice; and draped urn, against shaped black marble base-plate, signed Saunders, New Rd., London.
- Tapering stone tomb slab with cross in relief, against the east wall of the nave, north of the chancel arch.
- 5 round-headed Anglo-Saxon grave markers, that are believed to have been found in the churchyard, are displayed in the north aisle and chancel<sup>29</sup>.

### **People of particular significance to the church**

- Queen Æthelburh (Ethelburga), (c.600-47) daughter of King Æthelberht I and Queen Bertha of Kent, widow of Edwin King of Northumbria, founded a monastery in Lyminge c.634.
- St Eadburh, (d. 751), daughter of Centwine, King of Wessex and great great granddaughter of Æthelberht I King of Kent, Abbess of Minster-in-Thanet and successor to St Mildrith whose shrine she built. Relics translated to Lyminge in late 8<sup>th</sup> century and shrine existed to 1085.
- Canon Robert Jenkins (1815-96), Rector of Lyminge and antiquarian.
- Sir Ninian Comper. Scottish-born architect, designed the alabaster reredos, installed in memory of John Howard of Sibton Park in 1915. He was one of the last of the great Gothic Revival architects, noted for his churches and their furnishings. He is well

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<sup>29</sup> 'Anglo-Saxon Grave Markers' in *Journal of the Church Monuments Society, volume 1, Part 2, 1986*

known for his stained glass, his use of colour and his subtle integration of Classical and Gothic elements which he described as unity by inclusion.

## **Churchyard: listed monuments**

### **Monument about 10 metres south of east end of nave of Church of St. Mary and St. Ethelburga**

List entry Number 1242125

Date first listed: 17 October 1987, amended 17 October 1988

Listing: Grade II

Chest tomb. Early 18<sup>th</sup> century or earlier; stone, with deeply-chamfered lid, buried plinth, and plain side panels; inscription illegible at time of re-survey.

### **Monument to Ann and William Broadbridge about 20 metres north of tower of Church of St. Mary and St. Ethelburga**

List entry Number 1242124

Date first listed: 17 October 1988

Listing: Grade II

Chest tomb, mid 19<sup>th</sup> century, stone; rectangular base; moulded plinth and lid; slightly tapering reeded side panels; fielded inscription panel with concave corners; north side inscribed to Ann Broadbridge, died 1840; south side to William, died 1855.

### **War Memorial**

List entry number 1447501

Date first listed: 24 May 2018

Listing: Grade II

First World War memorial, 1921 with additions for the Second World War