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SUNDERLAND. In his translation of Bede's writings from the Latin into the Anglo-Saxon, King Alfred contrives "territory" as "the sonderland of the monastery", and in his admirable book on the place-names of Durham, the Rev. Charles E. Jackson interprets the phrase as "the private land of the monastery".¹ Besides being grammatically the most likely explanation of the place-name, "sunderland", Mr. Jackson's interpretation coincides with the persistent tradition on Wearside that

when Biscop was building his church and monastery on the northern bank, he lodged his foreign workmen on the south side of the Wear. Probably it was this arrangement which gave William of Malmesbury his authority for the statement already mentioned that Biscop built a church dedicated to St. Paul on the southern bank of the river. Further support is given to the tradition, in existence to this day, of the ferry across the river, known as the "Monks Ferry", from near St. Peter's Church to a place on the southern shore of the Wear—now called Sunderland-near-the-Sea. The ferry was an ancient right which in time descended to the capitular body of Durham, the *de facto* inheritors of the rights and privileges of the Monastery of St. Peter.¹

The suggestion may be strained, but indirect evidence of the tradition is the system of land tenure prevailing in Sunderland-near-the-Sea. The adjoining parish of Bishopwearmouth, for example, is on copyhold tenure, whilst that of Sunderland is freehold with a few exceptions, which are of comparatively recent origin. This fact is in every way consistent with the land being held by a different legal right such as would arise from a specific gift for Biscop's religious purposes. It is also claimed by local authorities that the land occupied by the Orphanage—that is part of the Town Moor of Sunderland—is the "hide" of land granted by the King to Biscop. The writer believes that the Bishop of Durham claimed and was paid revenue for the working of coal under the Orphanage. Admittedly no one of these "proofs" is weighty of itself, but their cumulative effect cannot be ignored.

Malmesbury quotes Bede himself to this effect: "I, Bede, the servant of Christ and priest of the Monastery

of the holy Apostles Peter and Paul *which is at Wearmouth*, have by God's assistance arranged these materials for the history of Britain. I was born within the possession of *this* Monastery and at seven years of age was committed by the care of my relations to the most reverend Abbot Benedict", etc. The italics are marked by the writer, who adheres to the view that Bede was born in the "private" or "sonder-land" of the Monastery of St. Peter and that the tradition which places his birthplace at Sunderland-near-the-Sea is historical.

¹When the Corporation of Sunderland acquired the ferries over the Wear they had to pay as compensation to the Dean and Chapter of Durham no less a sum than £1,800 in extinguishment of their traditional "rights". The Bishop claimed these rights as "jura regalia", which came, and could only have come, from the privileges granted in 674 to the Monastery. If the Bishop's claim be conceded then the implication is that the ferry rights were inherent in the first and second grants to Biscop of land on Wearside. Our point is the intimate association of St. Peter's with the opposite bank of the River Wear.

END