

NOTES & QUERIES

FOR
SOMERSET AND DORSET

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*"Attempt the end, and never stand to doubt;
Nothing's so hard, but search will find it out".*

HERRICK

No.	CONTENTS	Page No.
41	The John Hardys of Puddletown, Owermoigne and Tolpuddle	181
42	Stogursey Church	195
43	West Pennard: Chronicle of a lost place name	201
44	The Flower Family of Somerset	203
45	The Goldsmiths of Wells	206
46	Dorset Politics in 1789	211
	Notes	213
	Book reviews	215

ISSN 0049 1306

Annual Subscription £5 (U.S.A. 30 dollars or £5 if paid in
sterling), payable in advance. Two parts annually, post free.

BRIDPORT

Creeds the Printers, Broadoak, Bridport.

Entered at the New York Post Office as Second Class Matter

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Subscribers are reminded that from 1st January, 1993, the annual subscription is £5 (\$30 for subscribers in the U.S.A. or £5 if paid in sterling).

Subscriptions should be paid in advance in January.

Notes and Queries for Somerset and Dorset has been published in unbroken sequence since 1888. Two parts are issued annually.

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Back numbers are available at £2.50 each plus postage, on application to the Hon. Secretary. Rare early numbers may be more costly when available.

41. THE JOHN HARDYS OF PUDDLETOWN, OWERMOIGNE AND TOLPUDDLE. John Hardy, mason, aged 66 years, was buried at Puddletown on 15 June, 1821. He was the great grandfather of Thomas Hardy O.M. but his origins are a mystery. It was a family tradition that he had just appeared one day and that no one knew where he came from. Thomas averred that four generations of his direct ancestors had been master masons, the earliest of whom would have been his great great grandfather.¹

The pedigree chart drawn up by Thomas after his second marriage in 1914² gave his great great grandfather's name as John, and added that his wife (unnamed) may have been Irish. No dates were given although a dotted line connected a Jane (presumed to have been John's sister) with a marriage to a Thomas Dugdale on 1 April, 1777. However the Jane who married Thomas Dugdale at Lady Mary, Wareham, on that date was also surnamed Dugdale and not Hardy. No attempt was made to connect John with a list of the le Hardys of Jersey and the Hardys of Woolcomb, Sydling, Dorchester, Wareham and Weymouth.³ A reference to Thomas Hardy of Chaldon indicated that Thomas probably had looked at the parish register of Owermoigne in which this entry occurs.

He did discuss his ancestry with William Masters Hardy of Swanage in about 1912. William dictated 'An Historical Sketch of the Hardy Family in Dorset'⁴ at about that time. After referring to a conversation he had had with Thomas Hardy, William went on to relate a story connecting his family with that of John Hardy of Puddletown.

Thomas Hardy was born at Wareham in 1756. He was my greatgrandfather and had a (younger crossed out) older brother whose name was John (who was born in 1755, inserted).

John was a bricklayer and wall-mason and left Wareham for Puddletown where he carried on the building business on his own account. This John Hardy was the greatgrandfather of the celebrated novelist

After a short time John Hardy sent to his brother Thomas at Wareham asking him to allow his second son William who was about 8 years old to come down to Puddletown with him and he would teach him the building trade. The boy was very keen on living with Uncle John, as he had a very unkind stepmother, his father however thought he was too young so the lad did not go.

This theory, although very interesting, showed that neither Thomas nor William were aware that the John Hardy of Wareham referred to was baptised in 1747 and remained at Wareham where he was buried in 1836. He has many present day descendants. The story is similar to the explanation given by R. G. Bartelot for the appearance of John Hardy in the Fordington Banns Register.⁵

John put up the Banns at St. George's Church, Fordington on 26 October, 1777 for his marriage to Jane Knight of Woodsford. He was said to be 'resident in the Parish' and 'of', so he was either lodging there or staying with relations. A James Hardy from St. Peter's Parish, Dorchester, had settled in Fordington⁶ after his marriage there in 1773, but it has not been possible to connect him with a family having a suitable son John. John signed the Woodsford Marriage Register 'John Hardey' and his signature is reproduced.

R. G. Bartelot stated that Jane was the daughter of James Knight of Bockhampton and Jane Froom, who were married at West Knighton in 1756. James was a labourer and appeared on the Militia List for Stinsford in 1758.⁷ However Jane (Knight) Hardy was said to be 66 years old when she was buried at Puddletown in 1825, and Jane, the daughter of James and Jane Knight, had been buried at Stinsford in 1764. Jane was not able to sign her name in the register and was probably a servant of Kitty Antram who was a witness at the wedding on 1 December, 1777.⁸

The next reference to John and Jane occurred in 1780. Although their eldest son Thomas was said to have been born on October 26, 1778 (according to his tombstone in Stinsford Churchyard), his baptism has not been found. John and Jane were at Burleston on 26 November, 1780 when their daughter Mary, born six days before, was baptised. Burleston adjoins Tolpuddle, Athelhampton and Puddletown and John would have been well placed to find work. The Burleston Register is missing but the Bishop's Transcripts are available from 1732. Mary's baptism was found in them, but there is no entry for a Thomas. Mary's life was short, and she was buried at Puddletown on 16 March, 1782; this entry was the first reference to her parents' residence in Puddletown.

In April, 1783, the first of many references to John Hardy occurred in the Puddletown Churchwardens' Accounts.⁹ With Ab. Wareham, he was paid 3d for sparrows' heads. For several years he continued to supplement his income by catching vermin. The records of the Overseers of the Poor for 1783 had an entry, 'Jn. Hardy at Easter', but the amount is indecipherable.¹⁰ If he had found it necessary to claim poor relief it may account for the examination as to his Settlement which he underwent in 1783.¹¹

On 27 September he made a statement on oath to Lionel Damer and Geo. Gould concerning his employment when a bachelor, which lasted more than one year. He made no

reference to his date or place of birth. He said that he had lived as a servant for two terms of one year with David Ash of St. Andrews Milbourn. His wages were £2.10 for the first year and £3 the second, which would seem to indicate that he lived in. Nothing is known about David Ash, other than the date of his marriage to Ann Woolfrys at Bere Regis in 1764, but he may have been a carpenter like other members of the Bere Regis Ash family.¹² John Hardey's signature on the examination document is reproduced for comparison with that in the Woodsford register.

In October 1784 and in 1785, John was a juror at the Court of the In Hundred of Puddletown,¹³ indicating that he had been accepted as a tenant. In 1786 he was appointed as an Assizor of Bread and Beer for the following year.

By about 1790 it is known that he had prospered sufficiently to employ an assistant. Robert Arnold's Settlement Examination, taken at Puddletown in 1800,¹⁴ states that he contracted to work for John Hardy, bricklayer, in the early 1790s. John was able to pay him between 6/- and 7/6 per week during a term of 3 years. This examination has provided the earliest known date reference to John Hardy's trade. Robert Arnold and John Hardy were said to be masons on the 1796 Militia List for Puddletown¹⁵ and also, in company with John's son Thomas, on an undated list of men between the ages of 15 and 60 who were not already engaged in military activity.¹⁶ On the 1798 list however, Robert was said to be a journeyman mason and Thomas a mason, but John was not included.¹⁷

In 1788, Thomas was awarded a Bible from Dr. Bradish's Charity.¹⁸ Two of these were given annually to the children of labourers or cottagers who could read them before they were 10 years old; John would have been categorized as a labourer. 1790 saw the baptism and burial of another daughter Mary. John's last child, John, was born on 28 April, 1792 and he was awarded a Bible in 1799.

The first known bill submitted by John Hardy was paid by the Puddletown Churchwardens on 21 April, 1794.¹⁹ Other accounts were settled in subsequent years. Prior to 1794 mason's work had been carried out on the Church by William Shepherd and Matthew Fudge, both of whom may have come from Tolpuddle.

The Militia List of 1796 also noted that John was 5ft. 6ins. tall and that he had a wife and two children. Thomas would not have been 18 years old until October of that year so would still have counted as a child. He was said to be 5ft. 6ins. tall in 1798.

No reason is known for John's omission from the 1798 list. He would have been below the upper age limit if his birth rate is calculated from his age given at burial.

John was paid for work carried out on Stinsford Church in 1796, 1807, 1808 and 1813.²⁰ His name appeared in the Puddletown Churchwardens' Accounts until 1819. His eldest son, Thomas, moved to Bockhampton after his marriage to Mary Head in 1799 and the birth of his first child, Martha, in 1800, but the use of his father's name in the Stinsford Accounts suggests that he did continue to work for his father for some years afterwards.

It is said that John built the house at Bockhampton for Thomas²¹ but there is no reason to believe that he himself ever left Puddletown. He does not appear on a list of lease and copyhold tenants of the Earl of Orford, dated 1793,²² and may have been a sub-tenant.

No tombstone for John and his wife has survived, but both were commemorated on that of their son Thomas in Stinsford Churchyard. The inscription stated that John was born in 1755 and his wife Jane in 1757. These dates are not necessarily accurate as the stone was erected at least 16 years after John's death. The stone does provide a clue to the year of his birth but may simply have been arrived at by using the age at death given in the burial register.

From the information known about him, John Hardy, or Hardey, appears to have lost contact with his family or perhaps to have been an orphan. He lived at Milborne St. Andrew, Fordington, Burleston and Puddletown and somehow wooed and married a girl who lived at Woodsford. He was able to write, and acquired the skills of a mason and bricklayer although no apprenticeship record has been found for him. He was apparently hardworking and competent and able to build up a business. He taught his trade to his two sons and perhaps also taught them to read and to play a musical instrument; Thomas is known to have been a competent musician.²³

Despite the fondness of the Dorset Hardy families for the Christian name John,²⁴ only two possible baptisms of boys given that name between 1754 and 1756 have so far been found. John, the son of John and Elizabeth Hardy, was baptised at Owermoigne on 25 April, 1756 and John, the son of John and Martha Hardy, was baptised at Tolpuddle on 9 May, 1756. It is necessary to attempt to trace the ancestry of each boy before deciding which one was most likely to have grown up to be John Hardy, mason, of Puddletown.

JOHN OF OWERMOIGNE. A John Hardy married Joane Munday at Owermoigne in 1624. He signed the Protestation Oath in 1641,²⁵ and Joane made a will in 1667²⁶ in which she named several children. It is not possible to trace the family with any degree of certainty from the entries in the parish register or to connect it with the Hardys who married and had children baptised there in the following century.

There were certainly two, and probably three, Hardy couples called John and Elizabeth having children baptised at Owermoigne between 1747 and 1756. Two of the couples were married there. John Hardy of Warmwell married Elizabeth Hardy of Galton (in the parish of Owermoigne) in 1739. Following his wife's death, which probably occurred in 1762, he married Ann White, widow, in 1765. John was a labourer and could not sign his name in the marriage register. The other John married Elizabeth Swire in 1746/7 and is the man said by R. G. Bartelot to be Thomas Hardy's ancestor.²⁷

John of Warmwell may have had links with Owermoigne through Richard Hardy and Susan Sansome who were married there in 1681 and possibly buried at Warmwell in 1728 and 1736/7. No baptism has been found for this John, but his parents may have been Anthony and Martha Hardy whose son Joseph was baptised at Warmwell in 1706. By his first wife, Elizabeth Hardy, John had a son James baptised at Poxwell in 1743, probably a daughter Elizabeth at Warmwell in 1746, and possibly a daughter Fanny, at West Knighton in 1750. By his second wife, Ann White, he had a son Thomas, baptised at Owermoigne in 1766, and he may have had other children there. It was perhaps only when two couple of the same name were resident at the same time that it was thought necessary to give an occupation or abode.

The John Hardy who married Elizabeth Swire was probably the son of Joseph Hardy and Jane James married at Owermoigne in 1712. He was baptised in 1722 and had an elder brother, William, baptised in 1715, and a sister, Sarah, baptised in 1718. Joseph Hardy's baptism has not been found, although there were Hardy baptisms at Owermoigne in the 1680s and 1690s. Bartelot concluded that he came from Portesham, thus ignoring the family using the Christian name Joseph in the neighbouring parish of Osmington. Joseph owned or leased land and paid Churchwardens' Rates (continuing to do so for several years after his death!).²⁸

The only known connection which Joseph had with the other Hardy families of Owermoigne was that of his occupation. In

common with the Richard who died in 1699 and his son William,²⁹ he appears to have been a blacksmith, although described as a labourer in the Bishop's Transcripts of the burial register. In his will of 1750,³⁰ he left his dwelling house and land to his daughter Sarah, by then married to William Rowden. The blacksmith's shop and tools were left to his son William on condition that he paid his brother John 10/- a year. If he was unwilling to do so, John was to have the shop. William had been apprenticed to Sam Winsor, of Dorchester, blacksmith, in 1730,³¹ but as no apprenticeship record has been found for John, it seems likely that he was trained by his father. It is not possible to say whether William did remain at Owermoigne. A William Hardy, blacksmith, was buried there in 1758, but he may have been the son of Richard Hardy described as a 'smith in the will of his uncle, James Hardy, yeoman, in 1723.³² If William did take over the shop, John may have left Owermoigne after his father's death in 1750/1.

The children baptised of parents called John and Elizabeth Hardy were Jenny, on 22 April, 1747, John, on 26 December, 1748, Molly, on 10 December, 1749, Mary, on 5 September, 1751, Anne, on 20 March, 1752, Sarah, on 11 May, 1755, and John on 25 April, 1756. In addition, Thomas, son of John Hardy, butcher, and Elizabeth, his wife, was baptised on 5 August, 1753. The short interval between some of these baptisms suggests that more than one set of parents was involved. This is particularly the case with Molly, Mary, and Anne. No burial has been found for a John Hardy between 1748 and 1756, so it would seem that the two boys baptised in those years had different fathers. Jenny of 1747, and John of 1748, were possibly the children of the most recently married couple, John and Elizabeth Swire. John may, though, have been the son of John of Warmwell, who did have a son, Thomas, by his second wife, baptised at Owermoigne in 1766.

John Hardy, butcher, appeared for the first time in the Owermoigne Register in 1753 on the baptism of his son Thomas, but he may have been the father of one of the girls baptised previously. He may have been the son of Edward Hardy apprenticed to Thomas Lock of Dorchester, butcher, in 1742,³³ but no baptism has been found for him. He moved to Sutton Poyntz some time before the Militia List of 1758 was drawn up, and before the baptism of a daughter, Beteye, in December of that year. He appeared on the list as a butcher.³⁴ The only marriage found for a John Hardy shortly before 1753 was to Elizabeth Channing at Fordington in 1750. On the other hand her husband may have been the John Hardy, labourer,

who appeared on the Militia List there in 1758.

The Preston and Sutton Poyntz register listed several baptisms and burials for the children of John and Elizabeth, or Betty, Hardy. Beteye, baptised in 1758 was buried in 1761, her brother Thomas, baptised at Owermoigne was also buried in that year. Another Betty, baptised in 1762, was buried in 1763, but Ruth, baptised in 1764, survived to marry Richard Stevens at Warmwell in 1784.

A John Hardy married Susannah Purse at Preston in 1779, and when he was buried in 1784 he was described as 'junior'. The use of junior and senior does not necessarily denote father and son. In this case however, it would fit in well with the suggestion that the John married in 1779, was baptised at Owermoigne in 1756, and was the butcher's son and not that of the John who married Elizabeth Swire. As he was buried at Preston in 1784, and his wife Susannah re-married in 1796, he could not have been the John Hardy who went to Puddletown.

According to Thomas Hardy, his great great grandfather was a self employed mason with an Irish wife.³⁵ John of Warmwell's wife was possibly the daughter of Grace Hardy, baptised at Owermoigne in 1710 and unlikely to be Irish. He was a labourer, according to the Bishop's Transcript, and could have been a mason. Elizabeth Swire almost certainly belonged to a family long resident in Owermoigne, and her husband was probably a blacksmith. John the butcher's wife may have been Irish, but his occupation disqualifies him. It would seem therefore, that none of the John Hardys of Owermoigne fit Thomas Hardy's description of his ancestor.

JOHN OF TOLPUDDLE. John Hardy and Martha Martin, the parents of the John Hardy baptised at Tolpuddle on May 9, 1756, were married there in 1752. The existing parish registers date from 1718, but there is no earlier baptism for a John Hardy. A Martha Martin was buried there in 1749, and she was probably the mother of the girl of the same name married there in 1752. She could have been Irish, but nothing else is known about her. John Hardy may have been a mason, but he was said to be a labourer on the Militia List of 1758,³⁶ whereas Samuel Fudge on the same list was said to be a mason.

Several members of the Fudge family are known to have been masons or bricklayers and to have had connections with Tolpuddle and Puddletown. John Fudge of Tolpuddle, bricklayer, was the subject of a Bastardy Order concerning the child of a Puddletown girl in 1726,³⁷ and he appeared in the Tolpuddle Manor Court Book as a tenant in 1731. Matthew Fudge was married at Turners Puddle in 1720 and in 1746 and

1757 was paid for work by the Owermoigne Churchwardens.³⁸ Another Matthew was paid by the Puddletown Churchwardens in 1792.³⁹ William Fudge, bricklayer, of Turners Puddle, took John Hardy of Puddletown as a pauper apprentice in 1734.⁴⁰ This is the only reference which has so far been found for a Hardy connected with the building trade before John Hardy appeared at Puddletown at the end of the eighteenth century. A William Fudge of Tolpuddle was married at Owermoigne in 1726, and was presumably the same man who was paid by the Churchwardens in 1737 for mending the Church walls and windows.⁴¹ He was still referred to as of Tolpuddle when he was buried at Owermoigne in 1738. If he was the master of John Hardy, the Puddletown apprentice, his death would have terminated the apprenticeship after only four years, unless another member of the Fudge family had taken it over. John may simply have continued to work as a mason's labourer, and could have been the husband of Martha Martin. The Bishop's Transcript of the Turners Puddle Register for 1743 records the burial of a John Hardy. No age was given, and, as other Hardys appear in the registers, it cannot be said with certainty that he was the apprentice.

If Thomas Hardy's ancestor was the pauper apprentice, his connection with Puddletown can be traced back to a Martin Hardy who signed the Protestation Oath in 1641.⁴² Martin had a son John baptised in 1658, and probably took a lease in 1659 of 'a Cott and a dwelling house conteinding Two Roodes' in the Manor of 'Pudle Towne'.⁴³ John married an Elizabeth, and the couple had three sons, John, baptised in 1688, William, in 1690, and Martin, in 1697. No marriages have been found for any of these boys, but John appears to have married a Jane and to have had two children, Sarah, baptised on 4 June 1721, and John, for whom no baptism has been found.

When the Revd. Henry Dawnay drew up a list of the inhabitants of Puddletown in 1724,⁴⁴ John Hardy, widower, born in 1658, was the only person of the surname living there. By 1725/6 however, Jane Hardy, widow, was receiving poor relief.⁴⁵ In 1723, Martin Hardy, son of John, had paid a fine of £3. 3. to be admitted as tenant in reversion of part of the holding leased in 1659. His father John and his brother William were the other two 'lives', suggesting that his brother John, husband of Jane, had recently died and been buried elsewhere. Jane continued to receive poor relief, and died in 1731, after which date, Hardy's boy and girl began to receive relief. The last payment to them was made in July, 1734, and both children were apprenticed on the same date, 11 July, 1734.⁴⁶ John, the

grandfather, had married again in 1728 and died in 1742. His widow, formerly Jane Butt, widow, his next door neighbour, received poor relief until her death in 1766. No further references to William or to Martin have been found, which suggests that they lived elsewhere and may have died before their stepmother.

John Hardy and his wife Martha, of Tolpuddle, had a daughter, Martha, baptised there in 1735. She was buried in 1757, and thereafter John, baptised in 1756, appears to have been an only child. His father was buried in 1769, but his mother did not marry again until 4 April, 1775. Her husband was Joseph Braddick, resident in the parish, who may have come from the Bridport area.⁴⁷ The name is unusual but no further trace of the couple has been found. His mother's remarriage may have caused John to leave home and to seek a job which would provide him with accommodation. This would fit in well with the statement made by John Hardey at his Settlement Examination at Puddletown in 1783.⁴⁸

John said in his statement that he had worked at Milborne St. Andrew for two years before his marriage (in 1777). He could have left home after Lady Day (25 March) in 1775 and worked until Lady Day 1777. He may then have found a job, or jobs, which allowed him to woo Jane Knight at Woodsford then moved to Fordington before October 1777, when he put up the Banns for their marriage. He would have been about 13 years old when his father died, and may already have begun to work as a mason's labourer. During the years he worked for David Ash he could have acquired more skills which would have enabled him to become self employed. He needed to supplement his income by catching vermin when he first moved to Puddletown but was sufficiently skilled and intelligent to build up a business. He had no brothers or sisters and his mother appears to have moved away. He seems therefore, more likely than John of Owermoigne to have been a man of no known background and a mystery to his descendants.

It is not possible to prove beyond doubt that this theory is correct but all the references can be checked whereas some of the statements made by R. G. Bartelot do not appear to be based on fact.⁴⁹ It is not generally realised how many Dorset families down the centuries have been headed by a John Hardy.⁵⁰ I am very grateful to A. K. Hardy for allowing me to make use of his large collection of parish register entries in which I found the baptism of John Hardy of Tolpuddle in 1756. Bartelot must have known of this entry in a parish so close to Puddletown and one wonders why he chose to ignore it. It

seems to me, as one of John's descendants, that he was more likely to have become a mason, having learned his skills by experience, than the son of the blacksmith of Owermoigne. There are still many parish registers to be searched, and perhaps, someone will one day find a baptism of a John Hardy in 1755. Until that day, it appears that John of Tolpuddle is the most likely founder of Thomas Hardy's Puddletown family.

The following parish registers referred to in the text are to be found on microfilm or in transcript form at the Dorset County Record Office (DCRO) . . . Allington, Bere Regis, Bridport, Burleston, Fordington, Osmington, Owermoigne, Poxwell, Preston and Sutton Poyntz, Puddletown, Tolpuddle, Turners Puddle, Wareham, Warmwell, West Knighton, and Woodsford.

1. M. Millgate, *Thomas Hardy*, (O.U.P., 1982) pp. 4-5, Quoting Thomas Hardy to Charles Kegan Paul in 1881, and a remark about a family tradition made by his sister Kate.
2. 'The Hardy Pedigree' in The Dorset County Museum.
3. Thomas Hardy marked all the Hardy references in his own copy of *The History and Antiquities of Dorset*, by John Hutchins, (probably the third ed. 1868, reprinted 1973 by EP Publishing Ltd.).
4. 'An Historical Sketch of the Hardy Family in Dorset', Ms. owned by A.G.L. Hardy of Swanage and quoted with his permission.
5. *S&DNQ*, XIX, Part CLVI, March 1928, pp. 106-9.
6. DCRO, Overseers of the Poor, Fordington PE/FOR SG OV 42/9, Settlement Certificate of James Hardy, blacksmith, 1775.
7. DCRO, Dorchester Division, Amended Militia List, 1758, Stinsford, LA 4/1/1.
8. Kitty Antram was the daughter of Richard Antram, called a yeoman on an apprenticeship document of 1764. Bartelot said he was 'of Woodsford Castle'.
9. DCRO, Puddletown, Churchwardens' Accounts, PE/PUD CW 1/4, 1781-1887.
10. DCRO, Puddletown, Overseers of the Poor Accounts, PE/PUD OV 1/4.
11. DCRO, *Ibid.* PE/PUD OV 3/2/72. Settlement Examination, John Hardey, 1783. In 1905, Thomas Hardy, in a letter to Clive Holland, referred to the Hardy family history and possible connections with Nelson's Hardy. He said ' . . . my great uncle knew the ramifications.' John Hardy, 1792-1844, became an Overseer of the Poor at Puddletown in 1824. It is likely that he would have known that his father's Settlement Examination was kept in the Parish Chest. Part of the letter was quoted on page 327 in *The Early Life of Thomas Hardy* (Macmillan, 1928), published after his death by his second wife, Florence, but considered to have been mostly written by Hardy himself. In a footnote, Florence said that she had recently been sent what seemed to her to be 'indubitable proof' of the connection with the Portisham family. The complete text of the letter to Clive Holland appears in *The Collected Letters of Thomas Hardy*, Ed. Richard Little Purdy and Michael Millgate, (Clarendon Press, 1982).
12. DCRO, Bere Regis, Overseers of the Poor Accounts, PE/BER OV9. Robert Ash was paid in 1769/70 for making a coffin for Sarah Hardy (late of the Royal Oak).
13. DCRO, Puddletown, Court Book of the Hundred and Manor, D39/H3. This book also contains details of the bankruptcy of Thomas Rawlins of Druce. He was the brother-in-law of Vice-Admiral Hardy's grandfather, Thomas Masterman. (Will 1763.)
14. DCRO, *Ibid.* PE/PUD OV 21, Settlement Examination of Robert Arnold 1800.
15. DCRO, Puddletown, Militia List, 1796, LA 3/5/8.
16. DCRO, Puddletown, Undated list of men not already engaged in military activity, aged 15-60, PE/PUD in 7/2.
17. DCRO, Puddletown, Militia List, 1798 LA 3/7/10.
18. DCRO, Puddletown, Dr. Braddish's Charity.
19. *Ibid.*
20. DCRO, Stinsford, Churchwardens' Accounts, PE/STF CW 1/1 1752-1842.

21. F. E. Hardy, p. 10.
22. DCRO, Leaseholds and copyholds in the Earl of Orford's Estate, 1793 D/PUD/M8.
23. Millgate, *Thomas Hardy*, p. 14.
24. Over 200 John Hardys have so far been identified as husbands or fathers in parish register entries between 1561 and 1799.
25. 'The Dorset Protestation Returns, preserved in the House of Lords, 1641-2', ed. E. A. Fry and G. S. Fry, 1912.
26. DCRO, Will of Joan or Jane Hardy of Owermoigne, DA 24 1667, lists the following children, Hester, John, Thomas, James, Mary, and grandchild, John Porter.
27. *Ibid.*
28. DCRO, Owermoigne, Churchwardens' Accounts, PE/OWN CW 1/1 1722-1825.
29. DCRO, Will of Richard Hardy of Owermoigne, DA 19, 1699.
30. DCRO, Will of Joseph Hardy of Owermoigne, DA 42, 1751.
31. Apprentice Index, typescript, in Library of The Society of Genealogists (Transcribed from the Apprentice Registers in the Public Record Office, Kew), Inland Revenue, IR 49/203, 1730, p. 2539.
32. DCRO, Will of James Hardy of Owermoigne, H41 BC, 1723.
33. *Ibid.* 16/148, 1742, p. 2537.
34. *Ibid.* Sutton Poyntz.
35. *Ibid.* F. E. Hardy, page 248. An extract from Thomas Hardy's diary dated 4 September, 1892, listed details of his Irish ancestress. He said she was '... the accomplished lady who is reputed to have read the Bible through seven times ...'.
36. *Ibid.* Tolpuddle. Unfortunately Owermoigne is not included in this list. John Hardys were also to be found at Sutton Poyntz (2), Charminster, Forthington, and West Knighton; most can be identified from parish registers.
37. DCRO, Puddletown, Overseers of the Poor, Bastardy Order, John Fudge, 1726, PE/PUD OV 4/1/1.
38. *Ibid.*
39. DCRO, Puddletown, Churchwardens' Accounts, 1781-1887, PE/PUD CW 1/4.
40. DCRO, Puddletown, Overseers of the Poor, Apprenticeship Certificates, Sarah Hardy, PE/PUD OV 5/3, John Hardy, PE/PUD OV 5/4.
41. *Ibid.*
42. *Ibid.*
43. DCRO, Puddletown, Manor Court Roll Copies, 1658-1818, D39/T2.
44. DCRO, List of the Inhabitants of Puddletown, compiled by the Revd. Henry Dawnay in 1724, in PE/PUD 7/1.
45. *Ibid.* PE/PUD OV 1/2.
46. *Ibid.*
47. Braddicks have been found at Lyme Regis, Bridport and Allington. A Joseph was baptised at Allington in 1744, but he would have been up to 12 years younger than Martha.
48. *Ibid.*
49. *S&DNQ*, XXXIII, Part 336, Sept. 1992, pp. 154-156.
50. Descendants of Thomas Hardy's Hardy family are listed in *Whatever Happened to the Other Hardys?*, published privately in 1990 by Brenda M. Tunks. (Available from The Dorset County Museum.)

The signatures of John Hardey are reproduced by kind permission of the County Archivist.

BRENDA TUNKS

 Banns of Marriage between John Hardey of Forthington near the Town of Dorchester,
Bachelor, and Jane Knight of this Parish, Spinster were legally
 N^o. 19. published in this Church of — Parish by me Blaker, Curate.
John Hardey of Forthington Bachelor and Jane Knight of this
Parish Spinster were
 Married in this Church by Banns
 this first Day of December in the Year One Thousand Seven
 Hundred and seventy seven by me Blaker, Curate.
 This Marriage was solemnized between Us { John Hardey
This Mark of Jane Knight
 In the Presence of Wm. Litcham
Anna Litcham

Signature of John Hardey in Woodsford Marriage Register 1777.

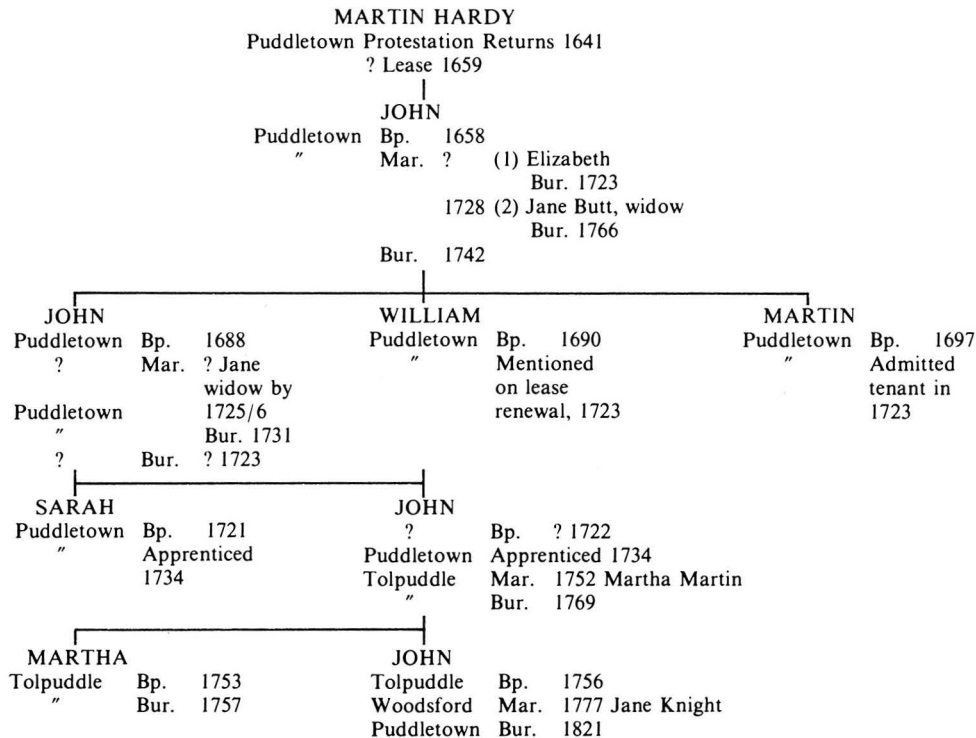
Dorset John Hardey of Bidd Cleeve in this County using this
 day sworn and examined as to his Settlement on
 his Oath saith That the only place he ever lived as
 a servant for a year whilst he was. Bidd Cleeve was
 with David Cook of Saint Andrews Wilton in this County
 whom he agreed to serve for a year at the wages of two
 pounds and ten Shillings per annum and Tenpence
 per week lived with and served the said David Cook the
 whole year at Wilton Saint Andrews aforesaid and
 afterwards contracted with and served the said David
 Cook a second year there at the wages of three pounds
 and half were no more act to gain a Settlement in
 any other parish or place—

Given the 27th September 1783 } John Hardey
 Deponent

And I am

J. P. Gould

Signature of John Hardey on his Settlement Examination 1783.



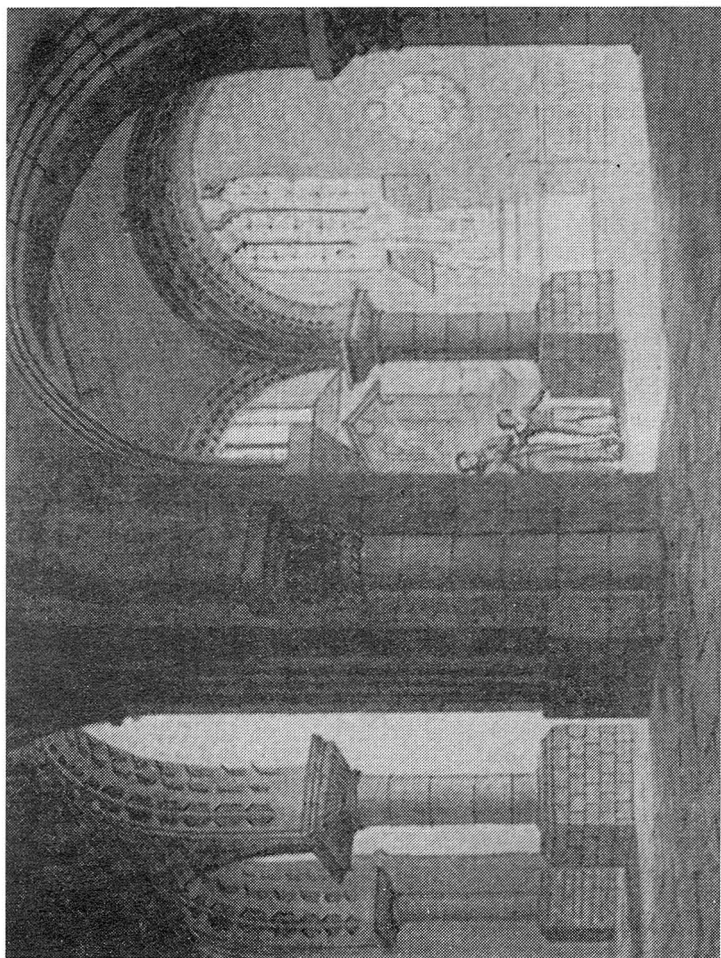
Pedigree of John Hardy of Puddletown, if born at Tolpuddle

42. STOGURSEY CHURCH. The subject of the picture illustrated is of Stogursey church c.1829. It was attributed to the Revd William Henry Turner and shows a view of the chancel from the north transept. The chancel and chancel aisles are depicted as being entirely devoid of furniture and apparently deserted, apart from the standing figures of a man and boy facing west.¹ - The significance of this picture has remained obscure. Hence, the following account of an investigation into conditions in the church and chancel around 1829 may be of interest. It is well known that from 1865 until 1940 the floor of the chancel between the crossing and the eastern walls of the aisles had been situated at the same level as the present aisles, while the crossing and transepts were at lower levels: and that in 1940 the crossing, transepts and western part of the chancel were all excavated and re-floored at the low level to be seen in the church at the present time.² Turner's picture is therefore noteworthy for its depiction of the north aisle and transept, the crossing, chancel and south aisle floors all at one uniform level c.1829, a fact not specifically recorded elsewhere.

Because of the present very low floor levels, it is necessary to stand on a ladder in the north transept about a foot above the level of the north aisle before the relative positions of the abaci of the capitals in the foreground and the stancheons and saddle bars in the windows in the background can be seen as Turner saw them. Indeed it is possible, with a little trouble, to find Turner's exact viewpoint whence both the vertical and horizontal perspectives are the same as depicted by him and, if one overlooks his drafting problem with the arcade capital, one cannot fail to be impressed by the accuracy of detail in his work. There are, however, two aspects of his picture that demand explanations.

Firstly, it is immediately seen that the memorials in the south aisle, two of which stand on the floor, have been depicted about one foot higher than they are at present. This suggests that the floor level of the south aisle in 1829 was higher than it is now.

Secondly, when it is seen that parts of the sanctuary are clearly visible from the elevated position on the ladder, Turner's apparent disregard of details in the east end is recognised as a striking omission; at first this seems unaccountable, for Turner has clearly taken great care over details, e.g. in his depiction of the minutiae of the memorials. One feels that there must be a reason for the omission, but it seems absurd to suppose that the eastern end of the sanctuary was missing at that date, yet equally absurd to conclude that Turner simply forgot, or found it too much trouble, to insert



Stogursey church; the chancel and chancel aisles viewed from the north transept, c.1829.

the relevant details of the east end into his picture.

Accordingly, it was felt essential that satisfactory explanations of these two aspects of the picture should be found, as well as finding the significance of the man and boy in the picture and the absence from it of all furniture.

A first step was to establish the extent of any change in floor level and the date and circumstances of any such change. A statement in 1865 that

'the ancient levels had been greatly raised, and the whole length of the building, nave, tower and chancel, brought as nearly as possible to a uniform level',³

was not immediately helpful, but the specification for the restoration of the church by John Norton in 1864-5 included the following instructions:

'take down and remove eastern wall of chancel, communion table, reredos and rails . . . properly excavate the ground⁴ to receive the new floors . . . remove any monuments . . . now erected against the walls and replace the same as near as maybe to their present positions on or against the walls when restored . . . rebuild the eastern end of the chancel . . . set up a communion table, reredos and rails'.⁵

From this it was concluded

- (1) that some unspecified alteration in levels may have occurred in the course of relaying the floors;
- (2) that, because the east end had definitely been taken down and rebuilt in 1865, it was improbable that it had been constructed only some 36 years earlier.

With respect to item (1) above, on-site inspections of various parts of the fabric were then made, with the following results:—

- a). the 1815 Ham stone repairs⁶ to the eastern piers of the central tower do not extend down to the present floor levels: the breaks occur at levels consistent with an 1815 floor level some 12-14 inches higher than present aisle levels;
- b). a small ledge in a niche in the east wall of the north aisle, some 12-14 inches high, is almost certainly the remnant of a floor at a higher level;
- c). the sill of a former doorway in the exterior wall of the north aisle (closed up 1836-8) is some 22-23 inches above the present aisle level and is clearly more suited to use with a higher floor;
- d). the level of the floor of the vestry, situated east of the north aisle, is 12 inches above the level of the north aisle. These floors were formerly directly connected via a doorway in the west wall of the vestry.

Collectively, the above findings provide strong evidence for the previous existence of chancel and north-aisle floors about 12 inches above the present floor of the north aisle. If further elaboration is required, the former existence of a higher floor at some undefined level may be deduced from the illustrations of the chancel by both Buckler⁷ in 1836 and by Turner *c.* 1829: in both, the ratios of height to width of the plinths in the arcades are consistent with the floors having been about one foot higher than at present. These findings are supported by the 1864 Specification concerning the excavation of the floors. It is concluded that the chancel and aisles were lowered by approximately 12 inches in 1864. This change in floor level accounts for the discrepancy between Turner's view of the memorials in the south aisle and the present view of them from his viewing point.

During these investigations, the writer concluded that the tall plinths beneath the arcade pillars, (although appearing before 1864 to be a foot shorter than now), were raised in 1815 by Savery and Clarke to the same height as the plinths that they built for the eastern piers of the tower. The new mouldings resting on the arcade plinths cover iron clamps around the columns: the original moulded bases may still exist within these plinths, only a few inches above the pre-1815 floor level.

The second query about Turner's picture was that of the significance of the lack of details in the sanctuary. It was shown in item (2) above why it was improbable that the east end had been rebuilt *c.* 1829; improbable, but not impossible. The first thing to note is the plain wall without windows which was shown by Buckler in 1836 in his drawing of the exterior of the church when viewed from the north-east.⁸

Why was the east end taken down in 1864-5? It will be seen below that the reason was probably a desire to replace this plain east end by one in the more traditional three-light style. That is not exactly the reason given by Bishop Clifford during a visit to the church in 1877: speaking on behalf of Sir Alexander Hood (later Fuller Acland-Hood), he said that the east end

'had been completely destroyed, but enough traces had been found to enable it to be restored'.⁹

This statement is open to various interpretations. Any further statement made on the subject has unfortunately not been recorded. Bishop Clifford also said that the round-headed window now in the south wall of the sanctuary had been

'inserted at the time of the restoration to replace a churchwardens' window of three lights . . . [the window] looked like an original Norman window [but he] had difficulty deciding about it'.

Norton's instructions and early plans show clearly that he was to remove a window from the south wall of the sanctuary and close up the opening, but it now appears that when he dismantled the earlier wall he found enough traces of original Norman work to enable him, by the addition of new material, to construct a window. It was a last-minute decision 'at the time of the restoration' to insert this window in the south wall of the sanctuary.

It is now clear that this earlier wall, containing traces of Norman material, was the plain wall without windows depicted in Buckler's drawing of 1836: and that this wall — Buckler's plain wall — was a replacement for a previous wall which had been 'completely destroyed'.

From 1445 the Provost and Fellows of the New College of Eton were granted possession of the alien priory of Stogursey to lease out the lands and apply them to the uses of the College. Amongst the muniments at Eton is a copy of a valuation of the Manor, Demesne and Priory of Stoak Gursey held under the College by the Society of Merchant Venturers of Bristol, dated 1831,¹⁰ in which it is stated that a sum of £1,100 was

'expended lately to repair and put the chancel in the best state'.¹⁰

No further records on this subject have been found in local papers, at Eton, nor in the records of the Society of Merchant Venturers of Bristol. The parish did not have responsibility for the repair of the chancel and this accounts for the absence from the churchwardens' and vestry records of any mention of this expenditure.

The purchasing power of £1,100 was very large *c.* 1830, so it follows that the repairs to the chancel were extensive: it is highly likely that, for that money, the repairs included excavation, the construction of new foundations, and the construction of a new wall at the east end of the sanctuary, using some of the rubble from the old one as in-filling. Costs probably included repairs to the roof and, perhaps, the insertion of the flat plaster ceiling seen in Buckler's drawings.⁷ The expression 'put the chancel in the best state' suggests that a new altar, reredos and other interior fittings may have been required.

It has been said that it is improbable that a windowless east end would have been built at such a late date as 1829-30, but by that argument, the blocking up of windows to create a windowless east end would have been equally improbable. Either procedure would produce a wall of the appearance of that in Buckler's drawing of 1836. On the other hand, the less-costly option of filling up the window openings is hard to

reconcile with:—

- i. the expenditure of £1,100 on repairs;
- ii. Bishop Clifford's description of the old wall having been 'completely destroyed';
- iii. Turner's illustration which appears to show that at least part of the east end was entirely absent c. 1829.

When all these considerations are taken into account, it seems that the whole wall had become so insecure that it had to be dismantled to its foundations in 1829. Alternatively, a spontaneous collapse cannot be ruled out: a visit to the site will show the extent of soil that had been bearing against the east end before the construction of the present external retaining wall. A plain wall without windows was constructed, which was tolerated for about 35 years before it was replaced by Norton's 'neo-Norman' structure seen in the church today.

Turner's illustration is clearly not an attempt to represent the appearance of the chancel in the time of the monks, as some have claimed. Others have said that, if the eastern wall of the sanctuary shown in his picture were really destroyed, the artist would have found a better way to illustrate that fact. They forget that the Revd William Turner would have taken no pleasure in the sight of the failed wall itself, nor would he have expected others to find joy in it; only its resultant remarkable effect upon the interior of the chancel was worthy of notice.

His work is a restrained illustration of an unfortunate tragedy. The event itself is discreetly set in the background, while the observer's eye is caught by the unexpected view of one of the workmen with a shovel showing a boy the strange sight of the bare chancel, open to the elements, cleared of furniture and, no doubt, boarded up across the western arch of the tower.

1. William Henry Turner, M.A., s. of John, archdeacon of Taunton, and Elizabeth, born 20 May 1786; educ. Corpus Christi Coll., Oxon., prebendary of Wells. The original of the picture illustrated is not to be found, the last known holder being the late Revd B. R. Tucker, vicar of Stogursey. The reproduction is from E. H. Smith, *Quantock Life and Rambles* (1939).

[Any person knowing of the location of the original is invited to contact the author, c/o the Hon. Sec., Som. Arch. & Nat. Hist. Soc., The Castle, Taunton, TA1 4AD].

2. Excavated in 1940 by the Revd B. R. Tucker.
3. *Somerset County Gazette*, 19 Aug. 1865.
4. Depth of excavation undefined.
5. SRO, D/D/Cf 1863/6. John Norton, architect, of 24 Old Bond Street, London, W.1. (1823-1904); for extensive obituary, see *The Builder*, lxxxvii, p. 526 (1904).
6. SRO, D/P stogs. 4/1/3.
7. J. Buckler, 'Drawings of the interior of Stogursey church, 1836' (Pigott Coll., Som. Arch. Soc., Taunton Castle).
8. J. Buckler, 'A drawing of Stogursey church, viewed from the north-east, 1836' (*ibid*).
9. *Proc. Som. Arch. Soc.*, vol. 23, Pt. 1, p. 64 (1878).
10. Eton, ECR 6/191.

PETER ELLSON

43. WEST PENNARD: CHRONICLE OF A LOST PLACE NAME. Bikenham or Bika's Ham is one of those names, relatively unusual, which once denoted prominent places, but which have vanished from modern maps. It is first mentioned in the East Pennard Saxon charter of 995: *Of than thorne on bicanham*, cheerfully translated by Grundy as 'the bitch's house', more soberly and probably more accurately by Michael Costen as 'Bica's enclosure'.¹ This landmark immediately follows the 'thorn tree on the boundary', which in its turn follows the 'stone-pit' and 'Colla's camp'; these last two appear in the West Pennard charter of 681, but the thorn tree and Bica's enclosure do not; it must have been made, therefore, sometime between the dates of these two charters. After the quarry the West Pennard charter goes 'North by the ways', so the thorn tree and Bikenham must be a divergence at this point, which could correspond with the very curious loop in West Pennard's modern boundary, a supposition supported by later evidence.

We next meet Bikenham in 1189 in the *Liber Henrici de Soliaco*.² Giles of Bikenham is the first named of the twelve *juratores* for Glaston Villa:³ West Pennard was part of Glaston Villa, East Pennard was not. The implication is plain that Bikenham at this time was part of the Twelve Hides. Later in the same terrier is 'Gilbertus de Bikenham', who may be the same person; he holds one virgate of land for 5s. and the gift that pertains to it and several services.⁴ Probably then Bikenham was an area about 40 acres, a virgator's holding according to Canon Jackson, and the size of the area enclosed by the loop in the boundary already mentioned.

In the *Rentalia* and *Custumaria* of Abbot Michael of Amesbury (1235-1252) 'Walterus of Bikenham' heads the list of tenants 'outside Havyatt', but within the Twelve Hides.⁵ Like his predecessor 50 years or so earlier, Walter holds one virgate for 5s. and various services.

A hundred years later in the Exchequer Lay Subsidies of 1327 (de) 'Johanne Bikenham' is only third in the list of tenants of the Twelve Hides and has to pay 2s. 6d.⁶ On the other hand, Bikenham features prominently in both the Principal Places within the Twelve Hides and the Bounds of the Twelve Hides of John of Glastonbury in 1340. In the former we have *Deinde Bekinham cum Stikelingh. Post hac Withele et Coluburi cum toto West Pennard campis, pratis, pascuis* ('Then Bekinham with Sticklinch, after this Withial and Culberry with all West Pennard fields, meadows and pastures').⁷ How much of Withial was in the Twelve Hides is still in dispute, but Sticklinch and Culberry indubitably were: they were and are

still part of West Pennard parish. Withial today is entirely within East Pennard parish and very little of it was ever part of the Twelve Hides; its grouping with the other places here mentioned indicate yet again that Bikenham occupied a position on the boundary between the Twelve Hides and Whitestone Hundred. In John of Glastonbury's Bounds we have, *Deinde in quandam semitam usque ad la Windeite et sic in diversas de Bikenham et de Faerlege. Et sic descendo per medium parcum de Pilton* ('Then into that path as far as the Windgate and so between the boundaries of Bikenham and Farleigh. Then down through the middle of Pilton Park').⁸ Thus, Bikenham and Farleigh are adjoining areas, Bikenham within the Twelve Hides, Farleigh without.

Nearly two hundred years later in the Perambulation of 1515 and Terrier of 1526 of Abbot Beere the name still survives, though less prominently. In the Perambulation we have *Usque ad dividum Willelmi Elys et eiusdem Willelmi Colbourne quae antiquitus vocabantur divisae de Bekenhame et Farleigh usque ad clausum ipsius Willelmi Colbourne* ('As far as the boundary of William Ellis and William Colbourne which anciently was called the boundary of Bekenhame and Farleigh').⁹ The names of the tenants have now assumed more importance than the old land names. The Perambulation continues *Deinde ultra bartonam Thome Foresti per australem angulum camere tenentis sui* ('Then beyond Thomas Forest's barton through the south corner of the crooked field [or building] of his holding [or of his tenant]') . . . *que est infra orientaliter et borialiter et ultra occidentalem angulum prati dicti Willelmi Colbourne usque ad staleram stantem in claustra parci de Pulton, vocatam Bykennellestyle* . . . ('which is east and north and beyond the western corner of the said meadow of William Colbourne as far as the stile standing in the fence of Pilton Park called the stile of Bekenham's well').⁹ The well is still there in the field immediately south of West Pennard Hill Farm.

In the West Pennard section of Beere's Terrier of the Twelve Hides 'Thomas Forest, virgator, holds one messuage with curtilage, garden and orchard containing one acre at Bikenham's well'.¹⁰ The rest of his holding is at Steanbow, the common meadow of Sticklinch and the great West Pennard arable fields of Easterdown and Westerdown which are also nearby, the latter two being just on the other side of Sticleball Hill. As one would expect, the Terrier does not mention William Colbourne, definitely an East Pennard tenant, nor does it mention William Ellis, as one would hope and expect, but it does mention Walter Ellis next after Thomas Forest. He

is a half virgator on Sticklinch with most of his holding in similar places to that of Thomas Forest. These references prove beyond dispute that in mediaeval times Bikenham was part not only of the Twelve Hides but of West Pennard.

It does not appear on any of the 18th or 19th cent. maps known to the writer, but in the tithe map the field south of the boundary of the angle of the loop is called Bigham Street, probably a corruption of Bikenham Straet; it is bordered on the west by Sticleball Lane, and on the north by the driveway to West Pennard Hill Farm: in other words, it immediately adjoins the area we take to be Bikenham. Anciently it may have been part of it, but more likely it takes its name from the drive leading to it.

1. *Proc. Som. Arch. Soc.*, 'The Saxon Charters of Somerset', vol. 75 (1929), p. 68; and lecture locally by M. D. Costen, Senior Lecturer in Adult Education, Univ. of Bristol.
2. J. E. Jackson, *Liber Henrici Soliaco*, (1882), p. 21.
3. *Ibid.*, p. 22.
4. *Ibid.*, p. 144.
5. *Som. Rec. Soc.*, 'Rentalia et Custumaria', vol. 5 (1891), p. 123.
6. *Som. Rec. Soc.*, 'Kirby's Quest for Somerset', vol. 3 (1889), p. 204.
7. T. Hearne, *Johannis Glastoniensis Chronica* (1726), vol. 1, p. 15.
8. *Ibid.*, p. 13.
9. T. Hearne, *op. cit.*, II p. 296, 'Excerpta e Richardi Beere Terrario'.
10. B. L. Egerton, 3034.

SUSAN RANDS

44. THE FLOWER FAMILY OF SOMERSET (*SDNQ*, XXIX, 277-288). It is nearly 20 years since N. L. Flower wrote the above note with a detailed family tree covering more than 380 years. New evidence from wills and other sources can now fill in some of the gaps.

The yeoman Flowers appeared in Norton St. Philip in 1523, probably from Wiltshire farming and clothier stock. They spread to Combe Hay and Saltford, where in 1621 Lamorock Flower (bapt. Lambrick Flower at Combe Hay in 1579), the 5th son of an 8th son, took a 99-year lease of a third of Saltford Manor. He set up home with his Twerton-born wife, An Brode, and later bought his share of the 12th cent. manor house and over 100 acres of land for £102 10s.

N. L. Flower found the family succession a problem here, for the Saltford parish registers for the period are lost, possibly due to the Civil War: Saltford church was ransacked by Cromwell's men after the Battle of Lansdown. We know that the Flowers occupied the manor house for 257 years and owned it for 325 years. The name Lamorock (one of King Arthur's knights) has

stayed in the family until the present day, but we have no birth records for two generations in the 17th cent.

It is fortunate that there are monumental inscriptions in Saltford church where many of the Flowers were buried. A very unusual arched stone tablet on the wall is inscribed: 'Heare lyeth the body of Lamorock Flower who deceased the 6 day of April 1639. Flowers they war nipt in ye springe but flourishing now with Christ their king'. A second inscription commemorating an earlier death is fitted into a border which runs across the top, down one side, backwards across the bottom and then up the other side: 'Robert Flower who deceased the first day of July 1631'. Puzzled researchers have suggested that the stone records the deaths of two young sons of the family, 'nipt in the spring' of life. However, the main inscription was obviously the more important one and carved first, while the second one, though showing an earlier date, must have been done later by a mason who had difficulty fitting it in. Surely the first Lamorock died in 1639 when he would have been 60, after Robert (his son?) had already died? 'Spring' could well refer to April rather than youth, and there is no other memorial to Lamorock I. In the Somerset box at the Society of Genealogists in London are documents which mention a Lamorock Flower, purchaser of the Saltford estate, dying in 1639 as inscribed in a family Bible, now lost. It seems likely that he had a son, whom we might call Lamorock II, to carry on the name, so we may deduce a family of at least two for Lamorock I and An Flower: Robert and Lamorock II.

There is other evidence for the existence of a Lamorock Flower after the 1639 death date: as a signatory of the Protestant Petition in 1641, and as an overseer of two wills, both proved in the Prerogative Court of Canterbury: Artulis Broad of Twerton in 1656 and Edward Beese of Keynsham in 1658. By these dates Lamorock I, if he had lived, would have been 77 and 79, rather an unlikely age for a prospective overseer.

The ancient manor house of Saltford has enormously thick walls, a priest's hole, a Norman window and a 13th cent. wall painting. It also holds clues to the Flower family succession. Initials carved over a bedroom mantelpiece are:

L.F. A.F. 1637

These seem to refer to Lamorock and An Flower, with a date of unknown significance. Downstairs in the main room are:

A.F.
L.F. 1645
E.

The (second) 'A.F.' is above the other initials, which are surrounded by a pattern in the moulding. N. L. Flower believes that 'E' indicates a second marriage of Lamorock I, perhaps in 1645. However, Lamorock would then have been 66, a rather elderly bridegroom. A more likely theory is that the dominant 'A. F.' represents a widower An Flower with a daughter-in-law 'E' married to a son Lamorock. John Goulstone in his *Goodhinds of Saltford* (1989) prints some wills, which seem to prove who 'E' was.

Elizabeth Goodhind was the daughter of John Goodhind, a member of a prominent Saltford family. In his will proved in 1660 (P. C. C.) he leaves money and property to his daughter and grandchild 'to my daughter Elizabeth Flower wife of Lamorock Flower . . . and to my grandchild Ann daughter of the said Lamorock'. We know, therefore, that Lamorock II had a wife Elizabeth and daughter Ann, and that all were alive in 1659, when the will was made. Using marriage records from elsewhere, we can work out a possible family for them. From *Marriage Bonds for the Diocese of Bristol, 1637-1700* we know that Ann married Thomas Paxton of Weston in 1666. A Thomas Flower of Saltford appears in a list of Bath marriage contracts, marrying Julian Norman of Stoke Lane in 1657. A John Flower of Grafton in Saltford married Rebecca Moor in 1689.

Yet another son was Ichabod Flower of Doynton, Glos. In his will of 1691 (P. C. C.) he leaves £100 in trust to Lamorock Flower of Bitton, Glos., (Lamorock III) for Ichabod's wife, Sarah, and the child she was carrying. He mentions his mother, Elizabeth, his brother John and his kinsman John, son of Lamorock Flower. Another possible son of Lamorock II and Elizabeth was Henry Flower, who appears in 1657 as a farmer and lead miner in Chewton Mendip. His son, yet another Lamorock Flower, emigrated to the United States and founded a family there. Lastly, there was Lamorock Flower III, namesake of his father and grandfather of Saltford. He is commemorated on a large stone tablet in Saltford church: 'The body of the sd Lamorock Flower of Bitton yeoman who chang'd this mortal for an immortal life ye 16 of October aged 85 years'. He lived at Boyd Farm Mill in Bitton and was brought back over the river for burial at Saltford. His descendants live in Mangotsfield and Bristol.

Thus, we have filled in two generations of children and one marriage. To sum up, we think that Lamorock Flower I of Saltford and An had at least two children: Robert and

Lamorock II. We also think that Lamorock II and Elizabeth had a family of five or six or more: Ann, Thomas, John, Ichabod, possibly Henry, and Lamorock III. We still seek the other missing link which baffled N. L. Flower: the origin of the first John Flower of Norton St. Philip.

JEAN FLOWER

45. THE GOLDSMITHS OF WELLS. This paper arises from the absence of any mention of Wells in the standard works on British goldsmiths, though a number are known from local records to have worked there. An attempt is made to redress this, and to discuss them in chronological order.

Wells has probably supported goldsmiths at least since the 14th cent. A Guild of Hammermen, which would presumably have included goldsmiths, existed in the 16th cent. and probably much earlier. It seems likely that the early concentration of goldsmiths in Wells may derive as much from the patronage of the church as from the availability of locally mined silver from the lead ores of the Mendips. Silver has been extracted from these ores since antiquity, and during the Protectorate the mining engineer and mintmaster, Thomas Bushell, proposed a mint at Wells to work in part on locally mined silver.¹

No goldsmiths are identifiable from their surnames in the Exchequer Lay Subsidy of 1327, and the earliest goldsmiths known to us are those whose freedom was recorded in the earliest of the burgesses' convocation books, which commenced in 1377. The names of earlier burgesses appear in that book, since they stood as sponsors for the later burgesses, but their occupations are not given. All 14th and 15th cent. references to goldsmiths given below are taken from 'Wells City Charters', which include extracts from the above freemen and also calendars of early title deeds.² Unfortunately, from our point of view, the distinction between surname and occupation is not always clear-cut. In some instances, distinctive surnames, *plus* occupation (e.g. John Grampson), occur and I have accepted these as goldsmiths without question. But in other instances, no distinctive surname is added, other than 'goldsmith', and I have marked these, but have indicated these under qualification (e.g. Thomas, goldsmith?). No other indication of their trade is given in the records, and it is likely that the surnames recorded represented their trades. Thus, the same absence of recorded occupation is noticed in the case of

men with names such as Barber, Butcher, Saddler, etc. On the other hand, the surname is by no means a totally reliable means of identifying a man's occupation, as priests and lords may be found with the surname Goldsmith.

Though no piece that is certainly the product of a Wells goldsmith is known, there exists a number of pieces which seem quite likely to have been made there, and records survive of pieces which were made there. A number of the later goldsmiths also worked as watch and clock makers, a combination of trades that has survived until our own times. Less expectedly, some also worked as braziers. This may have been quite usual in small rural cities and towns: recent research has shown the same combination of trades at Guildford in the 18th cent. In the following list, the goldsmiths have been arranged in chronological order.

The Goldsmiths

JOHN GRAMPSON, free 1377, goldsmith.²

JOHN, known 1381, goldsmith? Held property in Cuthbert Street of Thomas the Salter.²

RICHARD WHITE, known 1383, goldsmith, free by fine.²

THOMAS I, known 1383, goldsmith? Free by marriage to the widow of an ancient burgess.²

RICHARD? SETTERE or SETTER, known 1393-1425? Goldsmith. A St. Cuthbert's churchwardens' account reads:

1393 one silver-gilt chalice given to R. Settere to make again because it was broken.

A Richard Settere *alias* Milers, perhaps the same man, is known in 1421-1425.^{2,3}

WILLIAM BENET, known 1396, goldsmith.²

DAVID BARRY, known 1408, goldsmith. Free by fine.²

RICHARD LANGEFORD, Known 1417-1425? Goldsmith, free by fine in 1417. Perhaps father of William Langeford, mercer, free in 1425 by patrimony. A combination of mercer and goldsmith was not unusual, as we see in the Wynsmore and Cee families of Bristol. An earlier William Langeford held property in Tucker Street in 1343.^{2,4}

THOMAS II, known 1421, goldsmith? Free by marriage to the daughter of a burgess.²

JOHN BROWN, known 1435, goldsmith, free by fine. Presumably not a son of the John Brown who was mayor in 1391 and 1396, as such a man would have been free by patrimony, and no son is mentioned in the mayor's will.^{2,3}

THOMAS III, known 1438, goldsmith?²

JOHN GARRARD, known 1441, goldsmith, free by fine. There was a John Garrard, goldsmith, at Taunton in 1536.^{2,5}

MAURICE, known 1457, goldsmith? Free by fine.²

JOHN REDE, known 1465, goldsmith, free by fine.²

JOHN, known 1475, goldsmith, free by fine.²

PETER, known 1485, goldsmith? Free by marriage to an apprentice. Presumably his wife would have been apprenticed in one of the textile trades, or as a maid. For instance, in 1532, we find a Worcestershire girl apprenticed to the Bristol goldsmiths and mercers, Thomas and Agnes Wynsmore, *in occupacione de housewives*.^{2,4}

JOHN FULNABY, known 1488, goldsmith, free by fine.²

THOMAS GOODYERE, known 1571, goldsmith. This is perhaps the Bristol man, known 1542-1580, as there seems to be no record of his being a freeman of Wells, and as the Goodyeres were an established Bristol goldsmithing family. He may have been in Wells in connection with the refashioning of church plate being carried out at this time. There was a Roger or Richard Goodyere at Bridgwater in the same year, perhaps for the same reason.^{3, 5-7}

ROBERT MORRYS, known 1571-1576, goldsmith. Attended the Corpus Christi Fair at Devizes in 1576, and was involved in a dispute over stolen property that he bought there. A James Morrys appears as a pikeman in the Muster of 1569.^{6,8}

JOHN SMITH, c. 1633, goldsmith? The manager of a shop owned by his brother Ambrose Smith, goldsmith of Salisbury. Ambrose Smith moved to Devizes towards the end of his life, and an earlier Salisbury goldsmith, Argold Smyth, supplied communion plate to St. Mary's, Devizes, in 1599. A John Smith was accused of disposing of the St. Mary's church plate unlawfully in the 1540s. It may be that Argold and Ambrose were originally from Devizes.

JONOTHAN PARFITT, c. 1670-1720, silversmith? and brazier, father of Samuel Parfitt. Presumably related to the carpenter and clock-case maker, Thomas Parfitt. This is doubtless the man referred to by the architect Wood, writing in 1765 on the Bath metal industry:

one Parfitt of Wells, excelling in the mixture (alloy) at the beginning of the present century, the metal then had the name of Wells, instead of Bath, put before it for its proper appellation.

Conceivably the maker of the following pieces, which bear the mark IP:

1673 communion cup and paten at Leigh on Mendip.⁹⁻¹²

MR. PERFECT, known 1699, silversmith. An entry in the Claver-Morris diary reads:

1699 To Perfect for 4 pairs of silver buckles for my boots, weighing in silver 2oz. 16pw. at 8s. 2d. and 1s. shapeing 18s. 6d.

The name Perfect does not appear in the local registers, and one wonders if this could have been a nickname for Jonothan Parfitt.¹³

THOMAS COLLINS, known 1685, goldsmith of Taunton. He was tried at Wells and hanged at Bath for his part in the Monmouth Rebellion. He is not known to have worked at Wells, but a Collins family owned property in Bath and Wells at this period, and a John Collins, goldsmith, died in Wells in 1734.^{3, 14, 15}

JOHN JOYCE, known 1697, silversmith and brazier? An entry in the Claver-Morris diary reads:

1697 To John Joyce for making the candlestick I contrived to keep ye child's milk warm at night. 2s. 6d.

To ye same for a silver bibb for ye child weighing 5 ounces and ½, the making at 8s. 5d. £1. 17. 4d.

It appears from the price that the candlestick was not of silver. No such piece as the bib described appears to have survived, and we can only guess what form it took. The maker was perhaps related to:

John Joyce, clockmaker, Barnstaple, 1757

William Joyce, clockmaker, Dunster, 18th cent.

James Joyce, goldsmith, Bristol. 1785-1809

Samuel Joice, silversmith and clockmaker, Minehead, 1790s.

There were also men of this name at Carmarthen, Denbigh and Ruthven.^{10, 13, 16}

CHARLES PENNY, known 1696, died 1751, goldsmith, watch and clockmaker. Originally from Evercreech. Married Catherine James of Evercreech at Wells in 1696. Their nine children were baptised between 1711 and 1732. Perhaps the brother of the James Penny who was apprenticed as a clockmaker in London in 1699. The following entries appear in the Claver-Morris diary:

1715 To Mr. Charles Penny for beating out a silver spoon thrown into the wash tub and carried to the piggs 6d.

To Mr. Penny the goldsmith for 5 gold studs 8s. 2d.

To Mr. Penny for a pair of silver clasps for garters 10s.

1717 To Mr. Penny for a silver chain for my watch key 3s. 2d.

To Penny for a silver stock and toothbrush 4s. 6d.

1719 For a tortoise-shell snuff box with a looking glass in the lid of it, to carry testaceous powder in To Mr. Penny. 5s.

To Mr. Penny what I ow'd him for a crystal to my watch. 1s.

For soldring in the bottom of my ink-box. 1s.

1720 A silver ladle. Mr. Charles Penny. £1. 16s.

This man is conceivably the maker of the following pieces, which bear an unclear black-letter mark of two initials:

1734 paten at Stoke St. Michael

1734 church plate at Cheddar^{3, 8, 10, 11, 13}

SAMUEL WALTERS or WALTER, known 1708, died 1733, goldsmith. Buried at St. Cuthbert's. Perhaps related to the Bristol goldsmith Thomas Walter, who married Sarah Meredith in 1655. Perhaps the maker of the following pieces, which are marked SW:

c. 1700? church plate in Somerset

An entry in the Claver-Morris diary reads:

1714 To Mr. Walter for a pair of polished silver shoo-buckles

9s. 6d.^{7, 13, 14, 17}

ROBERT PIKE, known 1711, goldsmith and clockmaker. John Pyke, toyman of Bath in 1752-1759, may be related. An entry in the Claver-Morris diary reads:

1711 To Robert Pike for making a gold screw for the pendulum of my time piece 6d.¹⁰

MR. GIBBONS, known 1712, spectacle maker. An entry in the Claver-Morris diary reads:

1712 To Mr. Gibbons for a pair of spectacles for my wife 1s. 6d.¹³

In 1712 Dr. Claver-Morris mentions a 'stranger's toy-shop now in Wells'. Stranger in this context presumably means that the man was not a freeman of the city.¹³

SAMUEL PARFITT, born 1711, known 1732, 'metle man', presumably brazier and perhaps silversmith, son of Jonothan Parfitt. In 1732 married Deborah Gray of St. Andrews, Holborn, London.¹¹

JOHN COLLINS, born c.1696, died 1734, goldsmith of London. Died at Wells, where he had perhaps been working, as he seems not to be recorded in London. Perhaps connected with Thomas Collins, above. Memorial at St. Cuthberts.³

MR. MASTERS, known 1722, clockmaker. This could perhaps be Philip Masters, goldsmith of Bath, whose whereabouts in 1720-1747 is unclear, or otherwise John Masters, clockmaker of Shepton Mallet.^{10, 18}

JAMES PENNY, born 1719, known 1750-1784, silversmith, watch and clock maker, son of Charles Penny. There was a James Penny at Bath in 1772, perhaps this man. If so, he was the father of Charles Penny of Bristol, 1772-1801.^{10, 11}

GEORGE PENNY, known 1780-1797, goldsmith, watch and clock maker. Perhaps son of James Penny.^{10, 19}

JOHN HAYTER I, known 1797, silversmith. Presumably father of John Hayter II.¹⁹

JOHN HAYTER II, known 1795, silversmith? and watchmaker. There was a Hayter at Bath in 1812, perhaps this man, and a W. Hayter, watchmaker, in Bristol in 1819.¹⁰

CORNELIUS TYTE, known c.1800-1877, silversmith, jeweller, watch and clock maker, presumably two or more generations. There was a Samuel Tyte at Warminster in 1800-1829. The name is an unusual one, and it may be that the Cornelius Tyte known in Swansea in 1844-1848 is related.^{10, 20, 21}

WILLIAM KNIGHT, known 1822-1830, silversmith, watch and clock maker.²⁰

1. *Abridgement of the Lord Chancellor Bacon's Philosophical Theory in Mineral Prosecutions* (1659).
2. *Som. Rec. Soc.*, vol. 46 (1932).
3. E. Serel, *Historical Notes on the Church of St. Cuthbert* (1875).
4. *Calendar of the Bristol Apprentice Book*, vol. 1 (1948) and vol. 2 (1980).
5. Jackson's *Silver and Gold Marks of England, Scotland and Ireland* (1989).
6. G. E. P. How, *The Bennet-Stanford Spoons* (Sotheby's Auction, 13/11/1935).
7. *Trans. of the Bristol and Glos. Arch. Soc.*, 'Bristol Gold and Silversmiths and Clock and Watchmakers' (1939).
8. *Som. Rec. Soc.*, 'Certificates of Muster for Somerset, 1569', Vol. 20 (1904).
9. *Proc. Som. Arch. Soc.*, 'An Inventory of Church Plate in Somerset' (various vols., 1898-1913).
10. J. K. Bellchambers, *Somerset Clockmakers* (1986).
11. A. J. Jewers, *Wells Cathedral: its Monumental Inscriptions and Heraldry* (1892).
12. J. Wood, *A Description of Bath* (1765).
13. *SDNQ*, printed in sections in vols. 22-25 (1938-1950).
14. Bath Chamberlains' Books (Typescript in Bath Central Library).
15. *Som. Rec. Soc.*, 'The Monmouth Rebels', vol. 79 (1985).
16. *Bristol Directory* (vols. 1785 and 1809).
17. W. J. Cripps, *Old English Plate* (1926).
18. *The Bath Journal*, 1748.
19. *The Universal British Directory* (1797).
20. Pigot & Co., *Directory* (1822-23 and 1830).
21. Morris, *Directory* (1877).

NICHOLAS BIRD

46. DORSET POLITICS IN 1789. The *Salisbury and Winchester Journal*, the leading newspaper in the southern counties in the 1780s, offers some interesting material for Dorset politics of the period. It is clear from the issues in 1789 that the shadow of a forthcoming general election was already of some consequence. Although, under the Septennial Act, the next election did not have to take place under 1791, the gaps in the last three cases had been (in reverse order), four, six and six years respectively. The Regency Crisis arising from George III's incapacitation, apparently through mental illness, exacerbated political animosities and created an acute sense of uncertainty, and thus opportunity.

The columns of the *Salisbury and Winchester Journal* testified to the heightened political atmosphere. They also revealed the attempt of the newspaper simultaneously to raise revenue and to maintain its impartiality by treating partisan items as advertisements and thus charging for them. The issue of 2 February 1789 included the following notice, 'The Letter respecting the Dorsetshire County Goal appears to have been written with a view to the next County Election, and should therefore have been paid for'. The following week, the newspaper added 'The reasons of T.B. and others for dissenting from the late Address at Shaftesbury, must be paid for if inserted'.

The issue of 2 February 1789 also included, however, an account of a meeting held at Dorchester following a notice given by the High Sheriff. The meeting was designed to pass an Address of Thanks to William Pitt, for his conduct in the Regency Crisis, and the Address was indeed passed with a very substantial majority. The lengthy account provided details of three of the speeches of which the most interesting sections are as follows. They indicate the politicised nature of the occasion and the extent to which the Dorset MPs were divided. Dorset was a well-represented county. The county and the constituencies of Bridport, Corfe Castle, Dorchester, Lyme Regis, Poole, Shaftesbury, Wareham and Weymouth and Melcombe Regis, returned a total of 20 MPs, in contrast, for example, to 6 from Warwickshire, 8 from Nottinghamshire, 4 from Derbyshire and 14 from Lancashire.

'Mr. Banks¹ spoke for an hour and an half paying the highest compliments to the administration of Mr. Pitt and entered at large into the vindication of his (Mr. Banks's) parliamentary conduct, arising from an attack made on him by Mr. Damer² . . . Mr. Sturt³, in an animated speech of considerable length, objected to the Address, as being totally unnecessary, and tending to create animosities and

discontents through the country. He, in very liberal terms, paid due respect to the character and talents of the Right Hon. Gentleman to whom they had met to return Thanks for his conduct — in some instances it may deserve their praise — he had been certainly a fortunate Minister — he came into power⁴ at a time when the blessings of peace were restored to this country, after a long and bloody war⁵, the attendants of which generally are a returning commerce, and a flow of money into our public treasuries. These advantages would have attended any other Minister. As an independent gentleman, he was totally averse to the state trick of addressing any man, or set of men — in the present instance, in particular, he deprecated the measure — creating a faction, at a time that unanimity ought to pervade all ranks of people; on this account he could not consistently with the feelings of an honest man, and a friend to his country, give a silent vote on this occasion.

He entered at large into many unpopular acts of Mr. Pitt, particularly his Commutation and Fortification Bills⁶, and made his objections to the Address with that manly and independent spirit, as reflects the highest credit on his public character.'

As was commonly the fashion in this period, the newspaper offered no suggestion as to where the account came from, and it is also not clear whether it was paid for as an advertisement. What is worth noting, however, is that the newspaper published the account. In contrast, the source for a speech by Charles Sturt's father, Humphrey, MP for Dorset 1754-84, at the electoral meeting held at the Crown in Blandford Forum on 13 January 1761 to introduce the candidates for the county at the forthcoming general election is a manuscript one. In a largely incomprehensible speech, shortly before the meeting turned to the serious business of drinking bumpers, Humphrey Sturt mentioned 'independency'.⁷ His son used a similar political discourse, but the changing nature of the political world, the sharper awareness of politics and politicians, is indicated by the appearance of a reasonably lengthy account of his speech in print.

1. Henry Bankes, MP for Corfe Castle, supporter of the government over the Regency.
2. Hon. George Damer, MP Dorchester, supporter of Opposition.
3. Charles Sturt, MP Dorset, supporter of Opposition over the Regency. Confused with his dead father in J. W. Derry, *The Regency Crisis and the Whigs 1788-9* (Cambridge, 1963), p. 144.
4. December 1783.
5. War of American Independence.
6. Commutation Act (1784); Plymouth and Portsmouth Fortification Bill (1786). The defeat of the latter owed much to 'the disinclination of the country gentlemen', Harriet Pitt to her mother, the Countess of Chatham, 28 Feb. 1786, Manchester, John Rylands Library, Eng. MSS 1272 no. 52; Anne Lindsay to Sir James Harris, 1 March 1786, Winchester, Hampshire Record Office, Malmesbury papers vol. 159.
7. Bodleian Library, Oxford, Tucker papers, MS Don. b20 f., see J. Black, 'Campaigning in Dorset in 1761', *SDNQ*, XXXII, Pt. 332, 850-1.

NOTES

George Lanning's explanation in SDNQ XXXIII, pp.149-50 of the disbandment of the Evershot and Sydling companies of the Dorset Volunteer Infantry in May 1804, is of interest in connection with the display at the Dorchester Military Museum of the drum of the Evershot company. It is somewhat ironic that one of the principal exhibits there of the Dorset Volunteers should be the 'totem' of one of the disgraced companies. It is however an explanation of why the drum is in such good order, that it was in use for barely a year.

MERVYN MEDLYCOTT

HISTORICAL DATA STUDY. The Cambridge Group for the History of Population and Social Structure of 27 Trumpington St. Cambridge, is aiming to investigate the existing stock of machine-readable historical data files with the intention of producing a bibliographic guide for the use of the research community. To that end, it has prepared a questionnaire for distribution to any (departments or individuals) who may have created, or be in the process of creating, such historical data files.

If any subscribers feel that they fit the bill and are prepared to be included, further details about the project and copies of the questionnaire can be obtained direct from the Group's address.

A LOST PARISH REGISTER FOR STRATTON-ON-THE-FOSSE. During a visit to Chilcompton with the Frome Society in Sept. 1992, I was shown by Mr. David Strawbridge a copy of the parish register of Stratton-on-the-Fosse from 1599 to 1780. This had been transcribed by the Revd. R. G. Bartelot, who had added the following interesting note: 'In September 1943 during the vacancy of the living I was in charge of the Parish of Babington adjoining to Stratton-on-the-Fosse. Mrs. Knatchbull of Babington House allowed me to re-arrange the ancient deeds & documents in her muniment room there. Whilst going through an enormous number of old parchments I happened to find the original Parish Register of Stratton from the year 1641 to 1710. This has been rebound and returned to its original owner. The earlier register for the years 1599, 1607, 1608, 1609, 1623 &c are copied from the annual transcripts at Wells Diocesan Registry.'

MICHAEL McGARVIE

WINDOW TAX (*SDNQ*, XVII, p. 235). The late Sir Robert Hall contributed a note on the 1796 amendment to the window tax legislation, which exempted places used solely for drying, keeping or making cheese or butter, provided there was no glass in the window and the premises were clearly identified. He drew attention to the legend 'milk room' painted on the lintel of a window at Darvole Farm, East Coker.

Haslage Manor, near Faulkland, Somerset, has a mullioned window on the first floor with a wooden label painted 'cheese room'. The original casement windows were certainly taken out for this purpose. Until repairs ten years ago there were 19th. cent. soft wood insertions and an opening casement pirated from an attic window boarded up. The room is situated above a former dairy.

Window tax, first imposed in 1697, was repealed in 1851.

GERARD LEIGHTON

THE DIARY OF A YOUNG LADY IN BATH, 1842 (*SDNQ*, XXXIII, 151). I am indebted to Mr. H. J. Vincent of Yatton, Bristol, who informs me that *Burke's Landed Gentry*, 1894, gives a full account of the Farmar pedigree. The diarist, Anna Farmar, married Rev. William Hingel le Marchant of Gloucestershire, which helps to bring the dairy nearer Bristol.

The diary (with a transcript) has now been deposited in the Bath City Archives.

HAROLD CHASEY

A FIELD NAME REGISTER FOR SOMERSET. Mr. D. B. Lilly of 117 Ken Road, Clevedon, BS21 6JE is starting a register of field names covering the old county and hopes that appropriate Societies and Groups or individual interested persons will help to make this as comprehensive as possible. He is in touch with Mr. M. D. Costen, Senior Lecturer in Adult Education in the University of Bristol, who is responsible over-all for the English Place Name Society in the county, to ensure that the new Register will be compatible with existing work.

The work will be computer-based, information acquired will be merged and it will be alphabetically sorted and identified. Contributors will have an opportunity of purchasing computer discs at reduced cost, if they wish. General names, e.g., 'Two Acres' and the like will not be listed, but field names such as 'late' will be used. Anyone interested should write direct to Mr. Lilly for further details, who will co-ordinate such surveys to avoid duplication.

SOM. ED.

BOOK REVIEWS

S. Guy, *English Local Studies Handbook* (University of Exeter Press, 1992, Pp. 344, maps, £11.95). Information about the whereabouts of repositories of libraries and museums with local history collections, local societies which might assist local history investigations, and history journals, are generally only available by consulting a number of different directories and guides. Those who have not been trained to discover such information, or who are not fortunate enough to have access to a well stocked reference library, may find such information elusive, or even impossible to obtain. Here, Susanna Guy, the compiler, has provided a comprehensive handbook in which all the essential information about local history resources is conveniently listed. The handbook's plan is a simple and sensible one: all information is grouped under counties. Each county is prefaced with two maps, the pre-1974 name and boundary, and the new creations like Avon, Cumbria, West Midlands etc. Finding essential information, therefore, is simple and straightforward.

Librarians and archivists will find this handbook time saving and valuable. Genealogists and researchers whose investigations may cross county boundaries will find this work essential. Susanna Guy has performed a useful service, for she has made it possible for all researchers to find the information which they want quickly, and with the minimum of effort.

G. J. D.

Rodney Legg, *Tyneham, Dorset's Ghost Village* (Dorset Publishing Co., 1992, Pp. 128, large print, maps, numerous illus., £9.95.) The village of Tyneham was occupied by the military in late 1943, and, despite protestations and representations to government, has continued as a training ground for the Royal Armoured Corps. The readers of this book are provided with an episodic background to Tyneham from about 1832, though the author might have begun where Tyneham's story really begins, in Domesday Book. Thereafter, with anecdotes and extensive quotations from a wide range of source material — interviews, government white papers, newspapers and parish documents — the modern story of this deserted village is presented.

Rodney Legg founded the Tyneham Action Group in 1968, with the intention of pressing the government to transfer the land to the National Trust. This aim was subsequently

modified, and with improved access to the firing ranges and a more sympathetic response from the army, the sense of urgency gradually declined. To the author's credit, he acknowledges that one happy result of the Tyneham seizure by the military has been the proliferation of wild life. The presence of tanks and guns may not be everyone's first choice as occupants of some of Dorset's most attractive coast-line, but their presence certainly prevents the crude exploitation of the coast by developers, and its destruction from unchecked tourism.

G. J. D.

Norah Windridge, *Yetminster at School : the Two Schools* (Yetminster Local History Society, 1991, Pp. 60, illus., £2.75 + 50p. p. & p.) Obtainable from the author, The Stone House, Church St., Yetminster DT9 6LG. Cost has probably prevented the Society from producing a booklet which should be as highly commended for presentation as those which have earlier been reviewed in these pages (*SDN&Q*, XXXII, Pt. 331, March 1990, Pp. 835-6; *SDN&Q*, XXXII, Pt. 330, Sept. 1989, p. 800). The typescript is slightly too cramped and the photographs have not reproduced well. Those whose ancestors may have lived in Yetminster will find the personal name index helpful.

G. J. D.

Miriam Scott, Arthur Golding, and Margaret Spearman, *Index to Dorset Wills and Administrations proved in the PCC, 1821-1858* (Somerset and Dorset Family History Society, 1992, Pp. 116, Price £3, or £3.25 overseas.) Obtainable from Publications Officer, Som. & Dor. FHS, 7 Wyndham Rd., Taunton TA2 6DX. The County Record Office at Dorchester has an index of all pre-1858 Dorset Wills, except those proved in the Prerogative Court of Canterbury from 1821 to 1858. This booklet is designed to fill that gap. Listed under surnames and forenames the wills show the year and month, the quire number, whether the entry is an administration or a will, and, where appropriate, there is a short remark.

Most testators above the level of minor gentry had their wills proved in the diocese Prerogative Courts of Canterbury or York, because they held substantial property, or perhaps, because their property lay in more than one diocese. The

compilers of this index, however, point out quite properly that the list is not confined to the gentry class, it also contains entries from those of humble rank — shopkeepers, tradesmen, and the like — and therefore should prove valuable to all genealogists.

The compilers have constructed a thorough and comprehensive list. Those who devote hours of their time, as they have, in compiling information which is solely intended to assist the researches of others, act from the most selfless of motives, and their dedication is to be admired. As a reference book for the shelves of all local libraries, and serious genealogists, and as an additional source to all those researching their own family histories, this index will prove invaluable.

G. J. D.

Desmond Hawkins, *Shelley's First Love* (SDNQ, XXXIII, pp. 178-9). I referred in my review to a faulty illustration in this work. The author now tells me that this appeared only in advance copies sent to reviewers and, happily, the fault was corrected before the book went on sale to the public: the compliment I made to the author in that respect remains.

D. M. M. S.

Michael McGarvie, *Marston House A Short History and Guide* (Frome Soc. for Local Study for Foster Yeoman Ltd., 1992. Pp. 18, incl. double page ground plan, £1.50, incl. p. & p., obtainable from Foster Yeoman Ltd., Marston House, Frome, BA11 5DU); and *St. Mary's Berkley A History and Guide* (Frome Soc. for Local Study for Berkley P.C.C., 1992. Pp. 36, many illus., £3.00, incl. p. & p., obtainable from Mr. M. Eyres, 11 Berkley Marsh, Frome). In 1985 when Marston House was fast becoming a ruin, a local quarry company, Foster Yeoman, bought the House. It faced the doubly difficult task — to rescue this derelict mansion and to transform it to the company's headquarters, 'without violating the essential spirit of the house', as the writer terms it. Seven years later the expensive process has been completed and Mr. McGarvie's guided tour shows how successful this has been. Few could quarrel with the choice of author, for he has been (and remains) closely involved with the House for over twenty years and, thus, peculiarly suited to know what has been retained, what changed or what adapted. Finally, his eye to detail, coupled with his customary

graphic style, enables him to give full justice to the resurrection of this 'plain, no-nonsense sort of mansion'.

Michael McGarvie's church guides well underline the latter point and, not surprisingly, he has been selected to write three such guides in quick time: Marston Bigot (1989), Beckington (1990) and now Berkley. All have Frome as its centre and have also drawn benefit from the prosperity of the town's textile industry. Berkley's Wren-style church was built in 1751 (happily, a copy of an original painting of the old church has survived and is here illustrated) and as a consequence the church guide element is restricted to six pages. Nonetheless, the description of the dominant feature within the church, the dome, or domical vault (as Mr. McGarvie qualifies it on three separate occasions) is vintage McGarvie.

The main section is correspondingly increased and deals with the history of the church, church matters and personalities. He describes the 1751 building at length, but looks back to the time of Domesday and argues convincingly that the 'Capella de Pikewell' and Berkley church are one and the same. He concludes the section by recording the recent raising of £25,000 for the restoration of the church by its limited congregation and, as appendices, lists the monumental inscriptions within the church, the bells, lost charitable benefactions and a list of rectors (still having only single dates).

D. M. M. S.

Laurence Keen, *William Barnes. The Somerset Engravings* (Somerset County Council Library Service, 1989. Pp. 61, illus., £4.95, obtainable from the Library Administrations, Mount Street, Bridgwater. Thanks to the help of the Somerset County Council Library Service the promised companion book to *The Dorset Engravings* by Laurence Keen and Dr. Lindgren has now appeared. Barnes' work as a wood-engraver seems to have been largely ignored, and to redress the balance Mr. Keen has assembled and identified over 200 examples of his engravings, from which 27 relating to buildings and monuments in Dorset were published in 1986. It comes as something of a surprise to find that Keen has discovered no less than 70 Somerset engravings on comparable subjects, some from printed sources (Clark, Phelps and Rutter principally), others augmented or identified by reference to Barnes' Scrapbooks, where many pulls of his engravings have been found.

Prefacing the section on the engravings, the author has prepared a 16-page 'Essay', in which he looks at Barnes' life in the context of his work as an engraver. Finally, he concludes his book with a list of the engravings with full bibliographical details. It is perhaps fair to say that Barnes, if judged solely on the merits of his engravings, would not have enjoyed such a high reputation as he has had elsewhere, but Laurence Keen has ensured that this additional accomplishment of one who (in Keen's words) is, 'remembered with pride in Dorset as poet and parson, schoolmaster, scholar, philologist and antiquary', will not be overlooked.

D. M. M. S.

Tony Scrase, *Wells: A Pictorial History* (Phillimore, 1992. 8 pages of introduction, frontispiece and 174 illus., £11.95.) 'Books of old photographs' are too often seen as an easy form of local history, able to stand on its own feet. Not so: and this volume shows why. Tony Scrase is trained in both history and geography. These academic disciplines, coupled with his extensive previous work on Wells, are distilled into a pictorial history with a solid basis of scholarship behind it. His book opens with a brief but wide ranging introduction, curiously left unpaginated, which balances the religious and secular elements of Wells' long history. The 174 illustrations that follow are firmly grounded in this sense of time and place, aided by informative and wide-ranging captions. It is a pity that there is no map or index to complement the full list of these illustrations at the front.

Starting from the 15th cent., Tony Scrase uses a varied and interesting juxtaposition of maps and prints, early and present-day photographs, to give much more variety than is often found in such books. He has made extensive use of the Phillips collection of early Wells photographs, with dates wherever possible. The problems of reproducing several pictures of varying original quality on one page have led to some compromises, but the overall effects are generally crisp and clear. Tony Scrase's previous studies of Wells property history, including the history of Wells Inns published in *SDNQ*, XXXII, Part 325, are reflected in an emphasis on the shops, inns and buildings of the little city. This goes some way to offset

the number of photographs devoted to local events — another procession, yet another decorated float which somewhat overload the end of the book. Where his expertise really shows is in the detailed comparisons between different pictures: the medieval and Victorian interiors of the Bishop's Palace (nos. 20, 21); or the sequence of architectural changes to buildings in the Market Place (84, 85, 89, 93). Occasionally he includes a modern photograph to make a specific topographical point: the house in Sadler Street that straddles the boundary between the Cathedral precinct and the Bishop's property (107); former working class housing in Southover (117). Pictures are well cross referenced.

Tony Scrase has already written several detailed academic studies of Wells development in local and national journals. This well-grounded book of photographs will have something of interest to Wells resident and tourist alike. Somewhere between the two extremes there is an important, solid book on Wells which it is to be hoped he will write — and illustrate with more pictures — some day.

F.N.

Miss Maureen Weinstock M.A., F.R.Hist.S.

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