

NOTES & QUERIES

FOR

SOMERSET AND DORSET

EDITED BY

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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.
	Preface	221
47	William de Hestercumb, Rector of Wootton, 1300	222
48	Beckington in the later fourteenth century	222
49	Bruton in 1757	227
50	Larrence and Lark's Lease	230
51	The Goldsmiths of Dorset	235
	Notes	260
	Queries	260
	Book Reviews	262

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FROME SOCIETY FOR LOCAL STUDY. The Editorial Committee is grateful to the Frome Society for sponsoring this issue of *SDNQ*. The Frome Society was founded in 1958 and since 1971 has been under the able chairmanship of Mr. L. V. Bowring. Its interests cover local and natural history, geology, archaeology and architecture, mainly in Frome and its Hundred. It seeks to preserve local records and foster interest in the conservation and preservation of its local heritage. Frome Museum was founded under its aegis in 1966 and was run by the Society for some years. Its Historical Research Group was responsible for valuable work on the history of the town and district.

The Frome Society is a registered charity and administers the Ashworth Memorial Trust which has been used to finance a series of plaques on interesting buildings in the town as well as to give grants to specific objects such as the restoration of stained glass at Lullington church and conservation work on the Servington monument at Whatley. The Society has published some 30 monographs, mostly of local interest but including Gee's *Glossary of Architectural Terms*. Membership is more than 200 and the Society meets once a fortnight for excursions in summer and lectures in winter.

Sponsorship is a new experience for the editorial committee but we hope it will not be a unique event as it strengthens the financial position of the journal. We trust that other organisations in the two counties which appreciate the services of the journal to local study will be moved to support it in a similarly generous way. We record our thanks and appreciation to the Frome Society.

47. WILLIAM de HESTERCUMB, RECTOR of WOOTTON, 1300. In 1300, the prior and monks of the monastery of St. Andrew at Stoke Curcy obtained a decree in their favour from the bishop. They had been having difficulty, *c.* 1299, with Master William de Hestercumb, rector of Wootton Courtenay, who did not agree that the monks had a pension in his church at Wootton. I believe that the series of events specified below will explain the problem and how it arose.

It is known that in 1291 at the Taxation of Pope Nicholas the priory was returned as an alien priory holding *inter alia* the advowson of the church of Wootton and also a portion in that church worth 10 shillings;¹ this portion arose because the monks had leased out the tithe of Wootton at 10s. a year. When war with France was declared in 1295 the property of the alien priory of Stoke Curcy was taken into the king's hands, and the king then appointed William de Hestercumb to be rector of Wootton.

From the monks' point of view, when the church of Wootton was appropriated, their portion in the church (i.e., their right to let out the tithe) was taken away from them and they should have received a pension in exchange. Master William de Hestercumb did not agree.

The upshot of this dispute was an appeal by the prior and monks to the bishop of Bath and Wells that they were entitled to a pension of 10s. from the church of Wootton. The outcome was the bishop's decree, which is now amongst the muniments of Eton College,² in favour of the prior of Stoke Curcy, and in 1303 the property was returned to the priory. Not surprisingly, William de Hestercumb's name does not appear in standard works, except for an annotated copy of Weaver's *Somerset Incumbents* in the Somerset Record Office, which, in turn, relates to the above source.

1. *Som. Rec. Soc.*, 'Stogursey Charters', vol. 61 (1946).

2. Eton, ECR 6/48/12 (calendared in *op. cit.*, vol. 61).

PETER ELLSON

48. BECKINGTON IN THE LATER FOURTEENTH CENTURY. Sources for the detailed history of Somerset parishes in the Middle Ages tend to be sparse and commonly reveal little of persons below the level of manorial lords. By way of exception a small group of documents relating to Beckington, dated from 1363 to 1376, yields information on local families and some social sidelights.¹ Earlier in the century, the Lay Subsidy of 1327² records for the parish the names of 22 taxpayers, only two

of whom (William Busye and John de Watelegh) are mentioned as former owners or occupiers in the records now under discussion. There are, scattered through the century, some half-dozen manorial families who held property in Beckington, mentioned in surviving deeds or in the Feet of Fines.³

In contrast, we find at least 40 tenants referred to within 14 years, either in the court rolls running from Jan. 1364 to Dec. 1375, or in two compotus rolls for 1363-64 and 1375-76. Of these, several were gentry of the region, probably non-resident: John Clyvedon, John Daungens, Henry Merland (III), the lord of Orchardleigh (d. 1371), John de Sancto Laudo or St. Lo (d. 1375), Nicholas Seymour, and John Torny; whereas John Neod (*fl.* 1364-74) no doubt belonged to a family (le Nede, Need, Neod, Nheod) which is recorded in the hundred of Frome from 1312 until 1420, when the will of another John Nede of Beckington was proved on 3 July.⁴ Inhabitants of less exalted status are listed in the *Appendix*.

In some cases there are useful references to family history: John Carpenter was dead by 1374;⁵ Edith Compayne died in 1366 and was succeeded by John Compayn who held by a written deed, with his wife Agnes and son Richard;⁶ Joan Hayward, apparently widow of John le Hayward, died in 1375;⁷ John Hobekynes in 1372, leaving no heir, as his holding was taken over by Thomas le Clerk, by deed;⁸ Adam Sabyne died in 1367, leaving a widow Cecelia and a son John who held by deed.⁹

By far the most valuable items are those which refer to the successive bailiffs who looked after the interests of the lord, the prior of Maiden Bradley (Wilts.). The account of 1363-64¹⁰ was rendered by Alexander Hereward, succeeded by William Couk, who was removed from office at Michaelmas 1372.¹¹ John Boford or Bovord was appointed to succeed him for the following twelve months. The terms of his agreement specify payment mainly in corn: wheat, oats, and (presumably) barley or rye:

'John Bovord there (Bekyngton) from the feast of St Michael, 1372, to the same feast, 1373, for a whole year; so that the same John shall serve the Prior and Convent there in all things as William Couk did before him. And he shall take in all through the year his whole livery, namely by the year 4 quarters 2½ bushels of corn of which 2 quarters 1 bushel (shall be) of wheat. And for his fee 10s (50p) in all. And for his potage 4 bushels of oats'.¹²

Bovord's duties were then detailed:

'he shall find a shepherd (*bercar*) for us for the said whole year and 200 sheep in our fold there whereof 140 (shall be) wethers and hoggs (*multones et hoggastris*) always to be kept in our fold upon our land as long as they may

reasonably be kept there (taking into account) the stormy weather of winter (*magnam tempestatem yemis*). And he shall have 60 yearly. And he shall have the easements of a house through the winter in his need for the said sheep. And the said shepherd shall take his whole livery and fee as they were wont to have in past years'.¹³

The brief references to shelter, for sheep and bailiff, in the inclement season of the year, are a poignant reminder of natural constants.

We are not expressly told the name of the shepherd, but he may have been the William Schiphurde who, with his wife Cristina, in May 1367 paid an entry fine of 3s 4d for a cottage and curtilage surrendered by Richard Greydon.¹⁴ The court roll for 29 Sep. 1372 records the complete inventory of stock delivered to Bovord by the outgoing bailiff:

1 mare, 8 oxen, 2 steers (of 3-4 years), 1 bullock (of 1-2 years), 2 cows, 3 unmated geese (*auce mariole*), 1 goose, 1 cock, 5 hens; 1 wagon, iron-bound; 1 plough with ironwork, 3 iron chains for the plough, 4 yokes with harness and all fittings (*apparatu*), 1 harrow with iron teeth and all the teeth (*kevell*) of another harrow, 1 seed-basket, 1 mat (*spert*), 2 sacks, 1 winnowing fan, 2 sieves (*cribr*), 2 riddles, 2 forks for dung, 2 iron shovels (*tribulis jerreis*), 1 iron spade (*vanga ferrea*), 2 pitchforks (*furc pro garb*), 1 axe, 1 hammer, 1 pair of pincers (*par pynsors*), 3 metal pots (*posnettes*) whereof 2 holding 3 gallons and one holding a pottle (= 2 quarts), 1 bronze pot, 1 worn-out pan (*patella debilis*), 1 trivet, 3 boxes (*ciste*), 1 basin with ewer, 1 table-board 10 feet long, 1 pair of trestles, 2 chairs (*cathedre*), 1 bushel measure bound with iron, 1 "Iperpire" for the fold, 2 "stokbends" for the wheels of the wagon, 1 cord for binding the wagon, 10 wooden dishes, 8 wooden platters whereof 2 counterfeit (*coterfet*), 4 benches (*formule*) whereof one worn-out, 1 new shovel without iron. Also timber for making a plough, 2 beams (*bemes*), 3 plough-reests (*Rusten*), 8 share-beams (*Chippes*) and other timber enough for 2 ploughs. Also 2 "wodehokes" (? bill-hooks).¹⁵

The provision of a table with chairs and benches, as well as dishes and platters, clearly implies that the bailiff kept house for some half-dozen workmen and labourers employed about the manor.

At the Hockday court in April 1374 John Boford and his wife Edith paid fine of a capon to have entry to a cottage with a curtilage, late of John Carpenter, for their lives according to the custom of the manor, by the usual rent.¹⁶ The manorial account for 1375-76 was rendered by John Boford, there described as serjeant (*serviens*), and his own yearly fee of 10s is recorded.¹⁷ The total value of the prior's manor in Beckington amounted to £20 0s 3¼d in 1363-64,¹⁸ but to only £13 5s 0¼d in 1375-76, when the issues of the garden were rated at NIL; the dairy and the dovecot were let at farm.¹⁹ In 1363-64 two workmen were hired for 3 weeks to make a wall between the garden and the 'Berton', at a cost of 7s 6d; the shepherd had

wages of 2s, and the bailiff 5s,²⁰ apparently for a half-year only. In 1375-76 the total rent of demesne lands let to tenants for terms of life or for years amounted to £1 2s 4d.²¹ Rights of pasture for short terms were sold to tenants in: Londydole, Rouwenham, Pouwemed (Phowemed), Langemed, Chaddemour, Eddemour (Yddemour) and Langelegh. Other place-names mentioned include la Ryland, Comptones hegh(es), Asshcroft, Mochelmour, le Rigge (Rygge).

When Henry Merland died in 1371 it was presented that he held of the prior of Maiden Bradley 2 messuages, 1 curtilage, 4 acres of land, 2 mills and 4 'hammes' in 'Orchardeslegh' by homage and fealty and by rent of 8s 11d yearly. Wages were paid to a ploughman for the office of hayward in the winter season, 2s; a plough for the oxherd, 4s; and 2s to the shepherd. Finally, in 1376 there is a summary account for repairs 'within the Court': a roofer (*tector*) roofing on the barn, cowhouse and other stone buildings, working for 11 days at 3d a day, 2s 9d; with payments for lathnails 10d, ridge-tiles (*crestes*) 1s 3d, and for boardnails 2d.

APPENDIX

MANORIAL TENANTS OF THE PRIOR OF MAIDEN BRADLEY IN BECKINGTON

Bullok, Cristina — her garden 1370

Busy, William — dead by 1375

Carpenter, John — dead by 1374

Clerk, Adam, 1364

Clerk, Thomas le — takes Hobekyns' tenement by deed, 1373

Clyvedon, John, 1364

Cokes, Geoffrey, 1373

Compaygne, Edith, died 1366; succeeded by John Compayn, 1367, with wife Agnes and son Richard, by deed

Compayn, John — pays fine of 3s 4d, 1364 (*see also above*)

Daungens, John, 1374

Erle, Hugh — tenement late of, 1375 (? of the manorial family of Erleigh)

Freund, Robert le, 1364-72 (then an outlaw)

Fyss, Thomas — 20s for fine of, 1364

Grenton, Richard, 1364

Greydon, Richard — surrenders cottage, 1367

Hayward, Joan, died 1375 — tenement late of John le Hayward

Helier, Ralph le, and wife Alice, in 1375 hold by deed

Henries, Cecelia, 1368

Hobekyns, John — repaired his tenement 1368; died 1372

Houper, John and wife Isabella — hold tenement previously of John Whatelegh, 1369-71

Hopere, Thomas, 1370

Kerneshow, Peter, 1363-66

Langelete (Longleat), prior of — owes service

Lokes, William, and wife Is', 1375; tenement at le Rigge

Merla(u)nd, Henry (III), lord of Orchardleigh, 1364; died 1371; held mill called

Kerneshow by rent of 6s 9d yearly; and a mill with the meadow called Langenham by rent of 1s
 Neod, John, 1364-74
 Pachet, William — 6d for heriot of, 1364
 Pylkes, John, 1373
 Reve, Joan le, 1373
 Robert, rector of Beckington, 1372-73 (Robert Wattes or Walters)
 Rossel (Russel), John, and wife Cecelia, 1366-68; pay 10s rent for 30 acres: 12 a. at Heygrove forlong, 18 a. at Langedon
 Sabyne, Adam, died 1367; tenement to widow Cecelia and son John, by deed; Cecelia takes tenement late of William Busy, 1375-76
 Sancto Laudo (St Lo), John de, 1374; died 1375; held lands and tenements of John Daungens, and a tenement with curtilage late of Hugh Erle, in fee by service of 1 lb of cumin
 Schiphurde, William, and wife Cristina, 1367; take customary cottage surrendered by Richard Greydon
 Seymour, Nicholas, 1363-74; held the mill of Langham
 Snelle, John, 1373
 Stour', John, 1364
 Sturmy, John, 1364
 Swalwe, William, 1364-66
 Symondes, John, 1373
 Torney, John, 1364-74; held lands and tenement of Nicholas Seymour
 Watere, Adam atte, absconding villein, presented 1364-75
 Whateleghe, John, dead by 1369
 Wyne, John le, free cottager, 1364-68

1. Public Record Offices, SC2/198/10 Court Rolls; SC6/968/6, 7 Accounts. For a recent study of Beckington in the Middle Ages see Peter Belham, *Villages of the Frome Area* (Frome Society for Local Study, 1992), especially pp. 73-5; for the church see Michael McGarvie, *St George's Church, Beckington* (Beckington Parochial Church Council, 1990).
2. *Som. Rec. Soc.*, 'Kirby's Quest for Somerset', vol. 3 (1889), p. 128.
3. Deeds for the 14th cent. concerning Beckington are B. L. Add. Charters 7848; 28740; 46401; Egerton Charter 1542; Harleian Charter 44 G.8. Feet of Fines are abstracted in *Som. Rec. Soc.*, 'Pedes Finium', 1196-1399, vols. 6, 12, 17 (1892, 1898, 1902). For the Merla(u)nd family see *SDNQ*, XXXI (1980), 'Manors of Orchardleigh, Egford and Egftorton' by J. H. Harvey, p. 4.
4. *Som. Rec. Soc.*, 'Somerset Wills, XIVth and XVth centuries', vol. 16 (1901), p. 103.
5. P.R.O., SC2/198/10, m.2.
6. *Ibid.*, m. 16.
7. *Ibid.*, m. 1d.
8. *Ibid.*, m. 4.
9. *Ibid.*, m. 15.
10. P.R.O., SC6/968/6.
11. P.R.O., SC2/198/10, m. 5.
12. *Ibid.*, m. 6.
13. *Ibid.*
14. *Ibid.*, m. 15.
15. *Ibid.*, m. 5.
16. *Ibid.*, m. 2.
17. P.R.O., SC6/968/7.
18. SC6/968/6.
19. SC6/968/7; for the letting of a dovescot at Westminster in 1446-47, see J. H. Harvey, 'Westminster Abbey: the Infirmary's Garden', *Garden History*, vol. 20 no. 2, 1992, p. 98.
20. SC6/968/6.
21. SC6/968/7.

JOHN H. HARVEY

49. BRUTON IN 1757. In the Stourhead collection in the Wiltshire County Record Office in Trowbridge is a return made to the Society of Antiquaries in answer to a questionnaire about Bruton. The return deals with almost every aspect of local life, topographical, commercial, historical, geological, architectural and demographical, and in its balanced picture of the town and its inhabitants is an unusual document for its time.

The return is written in a clear and elegant 18th century hand. It is unsigned and undated, although Phyllis Couzens (*Bruton in Selwood*, p. 18) assigns it to 1757 which may not be far out. The date 1737 is mentioned in the text and there is also a reference to the sale of Godminster Farm to Lord Ilchester and the Hon. C. Berkeley; this was in 1749. In any case, it is evident that the Berkeley family, which bought Bruton from the crown in 1546, were still living at the abbey. There is a long description of the family portraits and other pictures, so the return must have been compiled before the death of the fourth Lord Berkeley in 1773. He left it to the Earl of Berkeley, his distant cousin, who sold Bruton Abbey to the Hoare family of Stourhead in 1778. Sir Richard Colt Hoare demolished the abbey in 1786.

We can only speculate about the identity of the writer. The detailed knowledge of agriculture, wages, prices and other mundane matters suggests the estate steward, yet some of the content, especially the account of the pictures at the abbey, points to a more cultured individual, deeply imbued with Berkeley family tradition and something of an art connoisseur. In fact, we may see in the return the hand of the fourth Lord Berkely (1697-1773), combining his own local knowledge with facts and figures provided by his steward.

There is no description of the town itself, but we are told that the 'inhabitants may be about 2,000. In the year 1737 they were numbered. The account made them 1,928, but this might be erroneous'. However our narrator is sure that in 1737 443 people had smallpox of whom 34 died. 'The appearance of the country is hilly, not mountainous', he says. 'It is very broken and hardly any flat excepting near the river and that very narrow'. The land was mostly pasture and meadow with some arable, but no heath. Wheat, oats and barley were grown but no rye; also peas and beans. These crops were fed with manure 'of all sorts that can be got, dung, coal ashes, soap ashes, rubbish of buildings, almost anything will refresh and improve the lands'.

On the arable the common plough was used 'with one wheel, short in the beam and in the handles'. There were a few trout and eels in the Brue which, like the produce of the orchards, were for private use and not generally sold. 'The trout's best in June'. They were reserved for the lord of the manor. Sheep, our author states 'are bred, but more fed, the land is good for either, they chiefly feed in common Summer and Winterleazes, sometimes on clover or turnips'. Those who laboured on the land received a shilling a day while carpenters, masons and tailors got 16d. The annual rent of an acre of meadow or pasture was 20s, although might be as low as 15s. Arable was 10s an acre.

The people who sowed these crops and spread the manure were 'well grown and strong and active', enjoying feasts and cudgelling 'at which they are bold, hardy and dexterous'. They lived 'to a good old age, to fourscore, ninety', no doubt due to the nature of the air, which 'seems rather dry than moist, tho' the parish lies low it is not subjected to fogs nor noxious vapours arising from swampy ground, there is not a rush to be seen in the whole vale above or below the town, it is pure and healthy'. The water, too, was excellent 'perfectly good, fresh, clear and agreeable to the taste, mostly of a hardish nature'.

We are given a precise account of local prices: 'Beef 2d per pound, veal 3d, lamb 3d, pork 3d, geese 4d, ducks 12d, a couple, chickens ditto, rabbits 16d, butter 6d, cheese 3d per lb.' There was a considerable weekly market on Saturdays for 'corn, butcher's meat, garden fruits, butter, cheese and sometimes fish'. Fairs were held on 23 April and 8 Sept. for 'cattle, oxen fat and lean, steers, cows and calves, heifers, fat hogs'. These animals were kept in the town prior to the market and, if sold, a toll of 2d per head was paid to the lord of the manor. Oak was £3 a ton, elm 25 to 30s. 'A horse load of coppice wood containing 10 faggots 6ft long which may weigh together near 400 lb delivered to the town worth 1s 6d, retail'd worth 1s 8d. Clear'd wood worth 6d per hundred. Coal from Mendip delivered worth 8d per bushell'.

The report does not omit to tell us about the 'common building stone' of the district 'hard and rough and cements well with mortar. Some of it bears hammering and will work to a good face, the best of it lies deepest and is got out with pickaxes and strong iron bars'. In this context there is an early reference to the discovery of fossils; 'curious people in searching find figured stones in quarries. Belemnite I have often seen in gravel, fossil marine bodies are to be found. I am told that a clergyman

in returning from a visit at a mile from this place found a *Nautilus* perfect incrusting in stone'.

Industries consisted of the 'manufacture of broad cloth, serges and knit stockings, number of hands employed not easily ascertained, that depending on the ebbs and flows of trade and the greater or lesser demand for goods'. There were three manor mills 'for grinding wheat and malt and Bunting Mills as they are called for making flour to all degrees of fineness and one other mill now converted to the use of grinding edge tools'.

Bruton was well endowed with bridges. Leland noted two bridges of three arches each and they were still there in 1757; 'there are two bridges in the town, both of stone, that called the Church Bridge has three arches and is wide enough to admit of a carriage in cases of necessity, but not intended for that purpose, the other [Bow Bridge] is for foot passengers only, it consists of one arch 29ft wide and springs. A bridge below the town is in the road that leads to west end of it consists of three stone arches, these are supported by the town, one above the town of one stone arch lately new built at private cost'. This last linked the abbey to its pleasure grounds.

Our author goes on to give an interesting account of the hundred court: 'here is a custom', he writes, 'that on the 3d day of May the ten tithingmen of the hundred of Bruton are obliged upon summons to meet at a gate near a wood called Pinkwood by the rising of the sun; then and there is produced a staff which is a horned stick $3\frac{1}{2}$ ft long with a spike at the lower end and a ferrel, it is stuck around with 10 rings, each tithingman sticks his rod in one of these rings. This staff should be kept by the constable of Bruton among his regalia. N.B. When any one refuses to serve a parish office on pretence of being superannuated, he has this staff tended to him which, if he accepts, he is to keep in his possession during the time he was to serve the office and then he is ever freed from serving other, from the custom it has taken the name of the Doating Staff'. Batts Farm, which adjoins Pinkwood in North Brewham was once North Court, a 'manor place' of the priors of Bruton and this may account for the meeting of the hundred court there.

Amid so much information of the sort we are always looking for about our Somerset towns, there is also local history of the more usual 18th cent. kind. There are no ruins of the mediaeval monastery, we are told, 'the remains of the Abbey of Bruton are hardly to be traced since the many alterations to be made in the mansion house'. Except for a diffuse account of the pictures (which I have omitted here as it will be included in a future

account of Bruton Abbey) there is no description of the mansion, but we are told about the Earl of Ilchester's seat at Redlynch 'where he has built a fine house with excellent offices as well as handsome and has made a park of — miles walled with stone, it is well stocked with deer, it is beautified with water and buildings, great improvements have been made and greater is still carrying on'.

There is a valuable account of the cross, mentioned by Leland as having been built by John Ely, the last abbot of Bruton. This was 'at an angle where three streets meet, it is an antient Gothic building, the figure of it is a pentagon, it is supported by five pillars on the outside and one in the middle from whence springs a flat arch which forms the roof in stone, and is branched every way in Gothic ornaments'. This was taken down about 1790.

Finally our narrator takes pleasure in telling the story of 'the monument of bones'. The Hon. Charles Berkeley rebuilt the chancel of Bruton church in classical style in 1745 and 'found the bodies of his ancestors crammed in a corner under the altar and the rest of the vault partly in rubbish and partly full of dead men's bones. He cleaned it, and because he would give no offence nor occasion to say that he disturbed the ashes of the dead, he ordered them to be with care collected and decently put under ground on the south side of the church over which he raised a kind of tumulus, and on that he built a monument of stone with an urn and an inscription on a plate of marble.' — This still stands.

MICHAEL MCGARVIE

50. LARRENCE AND LARK'S LEASE: Notes on Two Expressions in Barnes's Glossary.

'As when buds blossom and the warm sun smiles

When lawrence wages bids on hills and stiles'

John Clare

'The Woodman'

Dictionaries and glossaries are like maps. They help us to orientate ourselves, and so they rightly carry great authority. But no map can tell us everything about a landscape, or keep pace with all the changes taking place within it. Nor can any dictionary, however large, map all the intricacies of a language, or have the last word about it. We therefore have a right to ask questions about the information conveyed by dictionaries and glossaries, to regard it as a starting — rather than a finishing — point for our inquiries, and to complement and supplement it

where appropriate. With this in mind I have taken, more or less at random, a couple of adjacent expressions from Barnes's *Dorset Glossary*, and followed them where they led, from *Wright's English Dialect Dictionary (EDD)*¹ to the *Oxford English Dictionary (OED)*² and beyond. They are *Larrence* and *lark's lease*.³

Barnes starts by telling his readers that *Larrence* means 'Lawrence'. He continues:

'From some cause, which the author has not yet found, Lawrence is in some parts of Dorset the patron or personification of laziness. When one is seen to be lazy Lawrence is said to have him, and when one feels a loathing of work he sometimes cries

"Leäzy Larrence, let me goo!

Don't hold me zummer an' winter too."

As such, this rhyme seems to be peculiar to Dorset, but there are numerous variations, from Yorkshire southwards, on the obviously related basic patterns *Lawrence has hold of one*, *to have Lawrence on one's back*, *to be plagued with Lawrence*, *to have a touch or fit of Lawrence*, and *Lawrence bids wages*. Compare also the Somerset *Larence, why does'n let I up? so lazy as Lawrence*, and *He's like lazy Lawrence's dog, that lied his head agin the wall to bark*, the last two of which are also found farther afield. In all of these, Lawrence is 'the "genius" of idleness, idleness personified; laziness, indolence',⁴ and the questions naturally arises how the name came to have such associations.

According to *OED* some have seen in the name as used in such expressions a reference to the heat prevalent about St. Lawrence's day (August 10th). Others have conjectured that when the martyr St. Lawrence, subjected to torture on a gridiron, asked his tormentors to turn him round, this was seen as evidence of his being too lazy to turn himself. Rather more prosaically, perhaps, the editors themselves suggest that the alliteration of *lazy Lawrence* and related phrases may sufficiently account for the use of the name, but they also see as important the fact that the equivalent German phrase *der faule Lenz*, in which *Lenz* is short for *Lorenz*, has been in use since the sixteenth century.⁵

If we refer to the Grimms' German dictionary, we find that this is indeed so. However, a scrutiny of the relevant entry shows that the idea of *Lenz's* laziness stems not from anything a bearer of that name might have been or said or done, but from a piece of word play that modified *faulenz*, 'to be lazy', and *der Faulenz*, 'lazybones', to *der faule Lenz*, 'lazy Lenz'. To idle about was 'to serve lazy Lenz' (*dem faulen Lenze dienen*), and

from this sprang the fiction of a Captain Lenz, who commanded the ranks of idlers and on a hot day could prevail upon even the most wide-awake fellow to lie down in the shade and take a nap.⁶ Even today, the slang word *Lenz* has connotations of idleness. For young national servicemen it means 'cinch' or 'easy number', and there are several idioms centring on this sense of the word.⁷

Now clearly, despite what *OED* says, there is nothing in this that can explain the corresponding English phrase *lazy Lawrence*, unless we were to make the highly improbable assumption that it is a translation of *der faule Lenz*. On the other hand, if the German name *Lorenz*, of which *Lenz* is a shortened form, were in some way associated with laziness, we would have rather more reason to connect the English name *Lawrence* with that vice. *Lorenz* is, however, to the best of my knowledge completely innocent of such associations, nor does there seem to be any tendency in other languages to see the equivalent name, or the saint who bears it, as having anything to do with idleness. What he does call to mind again and again, because of the legend of his death on the gridiron, is fire and heat. This is why his help is invoked in treating burns and averting conflagrations, and this is what made him the patron saint of charcoal burners, cooks and washerwomen, among others whose livelihood involved the use or hazard of fire.⁸

We now need to look at the other hypotheses. The story about St. Lawrence being too lazy to turn himself on the gridiron bears all the marks of a facetious *ad hoc* explanation. It appears to be without parallels outside of English tradition, and can, I think, be dismissed out of hand. But as for the view that the enervating heat of St. Lawrence's tide, or at least of high summer, has motivated our sayings, this will stand closer scrutiny. So far as we know, it was first expressed by a contributor to the *Gentleman's Magazine*, who wrote in 1784: 'When a person in hot weather seems lazy, it is a common saying that Laurence bids him high wages.' From here it is but a short step to Samuel Pegge's comment of 1796 that *St. Lawrence bids high wages* is a proverbial saying for 'to be lazy', 'because St. Laurence's day is the 10th of August within the dog days'.⁹

Here we have the missing link between St. Lawrence and laziness. It is not that so much that he himself is connected with all things hot, but that his feast happens to be at the hottest and drowsiest time of year, when work at the harvest is, or should be, in full swing. Less obvious is why Laurence should bid high

wages, until we consider who might do this sort of thing, when and where. Wages were bid by employers anxious to take on farm servants at hiring fairs, generally in May and November. But round about August 10th, the time of St. Lawrence's fair, it is, so to speak, Lawrence himself, the genius of heat and high summer, who bids the wages and tempts farm labourers sweating under the midday sun into his own somnolent employ. What we thus have in *Lawrence bids high wages* is a saying in which the name stands not so much for the saint himself as for the season he has come to represent. Compare for instance the weather proverb *St. Bartolomew brings the cold dew*, in which the saint likewise stands for his day, in this case August 24th.¹⁰

A further point worth noting is that *Laurence bids (high) wages* is the first recorded example of one of our sayings containing the name *Lawrence*. So where, we must ask, did the epithet *lazy* come from that we find in, say, *as lazy as Lawrence*, *He's like lazy Lawrence's dog, that lied his head agin the wall to bark*, or in Barnes's Dorset rhyme quoted at the beginning of this note?¹¹ Certainly, as *OED* suggests, *alliteration alone can be a powerful welder of concepts, as we see from phrases like Tired Tim, Desperate Dan*, or, for that matter, *Langer Lenz* ('tall Lenz'),¹² to take another example from Grimm, and no doubt it played its part in attracting *lazy* to *Lawrence*. But the name probably already suggested indolence, as we have seen, and there are two additional factors that may have helped seal the bond. First there is the possible influence of Maria Edgeworth's tale for children 'Lazy Lawrence' (1796), in which a bright and active boy, Jem, is contrasted with the reprobate but reformable Lawrence of the title, who 'never did any thing from morning to night; he neither worked nor played but sauntered and lounged about restless and yawning'.¹³ Of course Maria Edgeworth may not have coined her title; she could have culled it from oral tradition. This we can only speculate upon. What does seem reasonably certain, though, is that the above-mentioned saying *He's like lazy Lawrence's dog, that lied his head agin the wall to bark* is a contamination. The original form of this seems to have been *as lazy as Ludlam's dog that leaned his head against a wall to bark*. The proverbial Ludlam — whoever that was — may thus also have contributed to Lawrence's reputation for sloth.¹⁴

Now to *lark's lease*. A lease is a pasture, and *lark's lease*, alternatively *lark's leers* or *lark's lees* and the like, occurring from Northamptonshire southwards, refers to waste land or

any poor pasture, the sort of unfrequented ground on which larks will make their nests. Hence a remark such as 'The land here is going to larks' lays', suggesting that the property in question is falling into a state of neglect. This, like all the examples in *EDD*, shows the expression in literal use,¹⁵ but Barnes's commentary, which unfortunately did not find its way into that dictionary, reveals another, figurative, dimension to the saying. Barnes says:

'The Cowlease is bounded to the cows by fences, but since fences are nothing to larks a lark's leäse is unbounded. "The business is all at lark's lease" means it is not brought within any lines within which it can be settled.'

Now if we cast our net wide, we shall find interesting parallels, not only to the saying in its literal sense, but also to its use as a metaphor. Rhenish dialect, for instance, seems to have preserved the literal sense, complete with alliteration, in, say, 'de han bloß Lerchenland', 'they have nothing but lark's lease', meaning 'poor land'.¹⁶ In standard German there is a rather antiquated expression, *Lerchenfeld*, literally 'lark's field', which like *lark's lease* refers to an open area frequented by larks. Hence the proverbial expression *ins Lerchenfeld kommen*, 'to get into lark's lease', the sense of which is 'to wander off the subject', 'to digress'. Related expressions are *ins Lerchenfeld gucken*, 'to stare into the void', literally 'to look into lark's lease', and *im Lerchenfeld sein*, 'to be in lark's lease', that is 'to be up the creek', as it were.¹⁷

One of the fascinating things about languages is that as long as they live they never stand still, and that even proverbial sayings, which often give the impression of immutability, are subject to change. In the life of a saying, several phases may be detected. It can start with a literal meaning (1), but then take on a secondary, figurative, sense (2). Eventually the original, figurative, sense may be obscured or forgotten, so that only the secondary sense survives (3). If this outlives its usefulness, the saying, in whatever sense, will die (4). *Lark's lease*, with its alliteration and German cognates, shows signs of having started its life in Germanic times as a literal expression for unproductive land. Nineteenth-century English dialect seems to have preserved this phase well, as we have seen above. Barnes's comments, which suggest that he no longer understood the expression in its literal sense, show it already in its third phase, as no more than a metaphor. Now, having doubtless gone out of living use, it has reached its fourth and final stage. It may be obsolete, and like many dialect expressions it certainly has been under-recorded, but I hope I have shown that with Barnes's help we can still make some

attempt to map its progress from earliest times.¹⁸

1. Joseph Wright, *The English Dialect Dictionary* (1898-1905; rpt. Oxford, 1989).
2. *The Oxford English Dictionary*, 2nd ed. (Oxford, 1989).
3. William Barnes, *A Glossary of the Dorset Dialect with a Grammar*, 2nd ed. (1886; rpt. St. Peter Port, 1970), p. 77.
4. *EDD*, 3, 541. Note also 3, 651: *to have been got hold of by Long-Lawrence*, 'to be idle', in which the epithet *long* reinforces the impression of someone stretched out lengthways. It is interesting that in many of these expressions, including Barnes's, laziness is seen as a something or someone that has hold of one. Compare the German expression *Faulheit laß los!* ('Laziness, let go!'), said if a person lolls and stretches as if trying to cast off an adversary. See Lutz Röhrich, *Lexikon der sprichwörtlichen Redensarten* (Freiburg, Basel, Vienna, 1977), 1, 257.
5. *OED*, 8, 705.
6. Jacob & Wilhelm Grimm, *Deutsches Wörterbuch*, 12 (1885; rpt. Munich, 1984), 752.
7. Heinz Küpper, *Wörterbuch der deutschen Umgangssprache* (Stuttgart, 1987), p. 495.
8. *Handwörterbuch des deutschen Aberglaubens*, 5 (Berlin & Leipzig, 1932-33), 924-33.
9. F. P. Wilson, rev., *The Oxford Book of English Proverbs*, 3rd ed. (London, 1975), pp. 448-49.
10. *Ibid.*, p. 693.
11. It is worth noting that in America the name *Lawrence* by itself, without the epithet, seems to have conveyed the idea of 'lazy person'. See example dated 1824 in Bartlett Jere Whiting, *Early American Proverbs and Proverbial Phrases* (Cambridge, Mass., & London, England, 1977), p. 255.
12. Grimm, *loc. cit.*
13. Maria Edgeworth, *The Parent's Assistant*, new ed. (London, 1834), 1, 7.
14. Wilson, p. 448.

This article would not be complete without a reference to R. L. Tongue's remarks on Lazy Lawrence in her *Somerset Folklore* (London, 1965), pp. 119-20. To myself at least, her interpretation of the evidence seems misleading and capricious. Compare in this connection a paper now being written for *Folklore* by Bob and Jacqueline Patten on the basis of a talk entitled 'Ruth Tongue and Somerset Folklore', which they presented at the pre-AGM conference of the Folklore Society on 21.3.92.

15. *EDD*, 3, 525.
16. Joseph Müller, *Rheinisches Wörterbuch*, 5 (Berlin, 1941), 399.
17. Grimm, 12, 761; Röhrich, 2, 596.
18. Old High German *lêrichanvelt*, literally 'lark's lease', is also relevant here. See for instance Joseph Bosworth & T. Northcote Toller, *An Anglo-Saxon Dictionary* (Oxford, 1898), p. 624.

J. B. SMITH

51. THE GOLDSMITHS OF DORSET. The standard literature on the subject tends to give the impression that goldsmiths followed their trade in the cities and larger towns, and that few if any worked in smaller places. Such a view tends to be supported by everyday observation, as in our own day country towns and villages rarely support men who are more than retailers. Research is more easily conducted in those counties which have supported assay offices, whose records largely survive, and in many cases a considerable amount of information has been collected about goldsmiths who worked in those places. Largely rural counties, such as Dorset, have been less well served.

A few Dorset goldsmiths, tracked down a hundred years ago by J. E. Nightingale, who studied church plate, are comparatively well-known. After church and corporation plate, spoons are the commonest pieces by country goldsmiths to have survived, and are generally the only pieces of which a private collection may be formed, for which reason some search has been made into country goldsmiths with the initials that appear as the makers' marks on spoons, in the places those spoons are thought likely to have come from.

The best approach to identifying the possible makers of surviving artefacts, is to gather together the available information about goldsmiths, and then to compare it to the information from the marks on individual pieces. The collation of this information may not only serve to identify some makers, but will add to our knowledge of the craft as a whole, and to the industrial history of the area. With this in mind, it seems appropriate not simply to look at the records from the sixteenth century onwards, from which time pieces survive, but at the records from late Saxon times onwards.

This compilation is based on published medieval and later records, early newspapers, surviving trade cards, early directories, and work done on allied subjects. It is doubtless incomplete, and much information may yet be gleaned from unpublished documents. Incomplete though it may be, it is hoped that it may provide a basis for further work.

Most of the goldsmiths listed prior to the sixteenth century are only known from taxation records, rentals, or as witnesses to documents. We can only surmise that they may have been goldsmiths because they are described as 'the goldsmith'. While surnames of this sort may be thought a reasonable indication of a man's occupation, they are by no means foolproof. An example of this is the Nicholas the Butcher who appears as chaplain of Wimborne Minster in the Register of Bishop Martival. The paucity of first-names made the use of surnames necessary, to distinguish one man from another, for instance in fiscal records, and what was originally a name which indicated a man's occupation became hereditary, as we see in the case of Nicholas the Butcher. This process was apparently a slow one, and may have been faster in centres of population than in outlying areas. There is now no way in which we can determine whether a man with the surname Goldsmith was one or not, unless the record also shows his occupation. (Reynolds 1965, 148, 161.)

We have little detailed knowledge of goldsmiths before the sixteenth century, from which time ecclesiastical and civic

accounts survive that record individual transactions. Throughout our period, church and civic records are of paramount importance, for churches and civic bodies hold virtually all of the early silver in the country that is still in the hands for which it was made. This body of silver has proved of the greatest importance in tracing the origins of the marks on locally-made sixteenth and seventeenth century pieces.

There is greatly more Dorset silver than we are usually aware of, because the tendency is to concentrate on those marked or inscribed pieces whose makers might be traced. However, there is a much larger body of unmarked pieces, both ecclesiastical and civic, all of which is likely to be of local manufacture, and there is yet another large group which is more problematic in origin. A piece is only obviously local if it is unmarked, or bears local marks, and not, for instance, those of London. If it bears London hall-marks it is assumed to be a London-made piece. This is not necessarily the case. A goldsmith enters his mark at an assay office, and generally does so at that most convenient to him, though he may live at some distance from that office. The writer's marks are entered at London, though he lives in Bath. Goldsmiths do not always appear to act logically in this: for instance we find that Benjamin John Kerridge of Wimborne Minster entered his mark at Sheffield in 1896. From the end of the seventeenth century, this poses no problem, as records exist showing which goldsmith used which mark. Prior to that we have lists of goldsmiths about whom we often know little, and we have quantities of marks which have survived on pieces of silver: but there is generally no definite way of correlating the two. We know that some country goldsmiths entered their marks at London during the sixteenth and seventeenth centuries, and that such work as they sent to London for assay will bear London marks, but as a rule we have not been able to match the names to the marks. Records of the distribution of the marks of individual makers on church plate will help to achieve this, but cannot give more than a general indication of the area in which a man worked, since some men moved about, and supplied goods in quite distant places. In the current table of the makers' marks of Elizabethan London, only two country goldsmiths have marks ascribed to them. These are Thomas Butell of Norwich, while working in Cambridge in 1569/70, and Petr Carlyle of Hull in 1561/2. If we did not know otherwise, we would assume that the pieces bearing these marks were of London. Much work remains to be done in this area. (Sheffield 1911, 74. Pickford 1989 94, 97.)

The instances of locally marked silver decline rapidly after 1700, through the passage of acts of central government designed to regulate the trade. In 1699 the goldsmiths of Crewkerne, Chard and Honiton unsuccessfully petitioned the Commons for establishment of an assay office in their area. This would have served the Dorset men. Assay offices were allowed at Exeter and Bristol, and Dorset goldsmiths should have entered at either one of those places. None appear to have entered their marks at Exeter, though the first page of the ledger is missing, and Dorset men might have been on it: if they were, their marks have not been found. No records survive at Bristol, and there seems no evidence of any assay office there until some thirty years later. The act seems to have been ignored for many years in Dorset and the surrounding area, in that nobody entered their marks. Even at Bristol only one man entered a mark at London, whereas at Salisbury and Southampton, none did. The Chard, Crewkerne, and Honiton men who had drawn attention to themselves by their petition, likewise ignored the act, though the Exeter assay office was moderately successful in getting the more westerly country goldsmiths to register.

Ignoring the act may have been against their interests, for during the eighteenth century peace, prosperity, and the relative safety of long-distance travel made it possible for customers to obtain their goods from London, and for up-country makers to distribute their goods more widely. Many country goldsmiths diversified to become clock and watch makers, cutlers, and the like. Likewise, country clock and watch makers and cutlers came to sell goldsmiths' wares. This diversity of stock may be seen in many a town and country goldsmith's shop in our own day. The clocks and watches made, or at least signed, by these men have survived in some numbers, whereas whatever silver and jewellery they made generally has not survived, or was not marked. Through interest in their clocks and watches horologists have collected a quantity of information about these men, which has been made use of in this paper. Church and civic records have also been useful, as such men were called upon to build, maintain or repair clocks, to obtain silver from London, and to engrave inscriptions upon existing pieces.

The distribution of up-country goods in country areas seems largely to have been in Jewish hands, and the country smiths saw danger personified in the many Jewish tradesmen and hawkers who brought goods from outside the county. A

pronouncement in the *Sherborne Mercury* of 31/3/1783 provides evidence of the feeling of country craftsmen, stating that the goldsmiths and watchmakers of Cornwall, 'for very substantial reasons' have 'resolved not to repair watches bought of Jews'. (Douch 1970. 121, 125.)

Dorset had few goldsmithing families who appear to have worked over long periods, though research may yet show the Chamberlains of Shaftesbury to have worked from the 13th to the 18th century. One family, the Ardens, stands out, and appear to have worked longer than many in other western counties. Its members at present known are

Anthony I, Sherborne,	c. 1600
Anthony II, Sherborne,	1630-1675
Joseph, Sherborne,	1633
John, Fordington,	1637-1684
Oliver, Sherborne,	1645-1684
Daniel I, Dorchester,	1660-1725
John, Crewkerne,	1670?-1704
Daniel II, Dorchester,	1722-1755
George, Dorchester,	1748-1760

There is little evidence in Dorset of those migrations of European craftsmen that are apparent from other West Country records. There are none of the Dutchmen who appear at Exeter, Taunton and Glastonbury in the 1500s, though there is a French lattener at Sherborne. There appear to be no Huguenots. The only possible Channel Islander is Richard Orenge of Sherborne in the sixteenth century. There are an Italian and a Jew at Weymouth in the 1820s.

In the other direction, one might have expected Weymouth men to have traded in the Channel Islands, particularly during the nineteenth century, but there is no evidence of this, unless the Mr. Nathan who appears in Jersey in 1786 is an antecedent of the later Weymouth man of that name. There may be a connection between the James family of goldsmiths at Rouen, 1553-1683, the Dorset clockmaking family of that name, 1426-1905, and the Salisbury goldsmithing family of that name, 1541-1598, but none has been shown. The other prominent English family in Normandy, Payne of Rouen, 1557-1671, has no apparent connection with Dorset, and a possible one with Southampton. Two Southampton men appear to have worked in the Channel Islands, or at least to have sent their wares there: Peter Webb in Guernsey and Sark c. 1680, and William Young in Jersey in 1683-1693, but no Dorset men seem to have done so. (Cassan 1980, 219, 220, 244. Tribe & Whatmoor 1980, 101-2. Swayne 1896, 87. Baker 1907, 565. Mayne 1985, 95. Carey Curtis 1926, 116.)

The modern High Street goldsmith, selling silver, jewellery, clocks, watches, and perhaps some china, glass, and cutlery, but who rarely if ever makes a piece of silver or jewellery, and is generally incapable of repairing a watch himself, is the descendant of those eighteenth century men whose survival depended on diversification. However, there has been a tendency in recent years, for working goldsmiths and jewellers to re-establish themselves in country towns, and it may be that in the future, some modern Dorset silver will find itself in collections of local craftsmanship.

In the compilation that follows, particular marks are given to particular goldsmiths, albeit tentatively in some cases. The attribution of marks to particular goldsmiths on the basis of their initials, in the absence of detailed records, while tempting, is speculative. Such attributions may at times seem quite probable, or even obvious, but new men come to light through the further examination of records, and the rhyme given by Commander How in the introduction to Sotheby's catalogue of the Ellis Collection should be borne in mind.

Said Robert Rew to Richard Rugg
 'R. R.'s my mark', but with a shrug
 Said Robert Rugg to Robert Rew
 'I'm R. R. just as much as you';
 So neither yielded; both held out,
 And left the question still in doubt.

BLANDFORD FORUM

A thirteenth century sculpture of St. Eligius, a French patron saint of goldsmiths who died in 659, exists at Durweston, near Blandford. There is another at Wincanton. Representations of this saint are rare in England, the only other examples being at Freckenham and Hempstead in Norfolk, and in Henry VIIIth's Chapel at Westminster. Whether the cult of St. Eligius reflects the presence of goldsmiths in the community is arguable, since he has at times been respected as the patron saint of smiths in general. A Guild of St. Eloi, or St. Eligius, made up of foreign goldsmiths, is known to have existed in London between 1427 and 1502. (Weaver 1893, 41, 81. Bennett 1887, 165-6. *Gentlemen's Magazine* 1777, 416. Reddaway 1975, 129.)

WILLIAM, known 1327-1342, goldsmith? of Long Blandford. (Fry 1909, 367. Rumble 1980, 105.)

Mr. **ALLANBRIDGE**, before 1793, silversmith. His heiress Ann Allainbridge had in 1754 married John Page, cutler of Salisbury, and their son John II inherited the Allanbridge business at Blandford. They were presumably related to the earlier Allanbridge family that worked at Sherborne and

Yeovil. (Torrens 1990, 172.)

JOHN PAGE II, known 1793-1797/8, silversmith and cutler, Vidé Mr. Allanbridge *suprà*. (Torrens 1990, 172. Dir. 1797/8.)

EDWARD BARRETT I, known 1815, died 1826. Silversmith jeweller, watch and clock maker. Died intestate, succeeded by widow Mary. Perhaps father of Edward Barrett II, born 1817, known 1859, likewise silversmith, jeweller, watch and clock maker. Barrett & Hancock, clockmakers of c. 1860, and Sidney Herbert Barrett, clockmaker of Wimborne, 1895-1920, may be connected.

1816 silver-cased verge watch

(Tribe & Whatmoor 1981, 63-4. Bellchambers 1986, 67.)

SAMUEL PEGLAR, Born 1791, known 1864. Silversmith, jeweller, clock and gun maker. Possibly son of Nathaniel Pegler, gunsmith of Southampton. In 1818 took over the business of Josiah Baverstock, clockmaker. Took Francis King apprentice in 1829. Inspector of Weights and Measures in 1844. Moved to Southampton in 1850. Portrait extant. Two sons, Daniel and Arthur, moved to Southampton. There was a David Peglar, watch and clock maker, at Trowbridge, Wilts., in 1779. (Tribe & Whatmoor 1981, 105, 120. Cunningham 1938, 315. *Salisbury and Winchester Journal*, 1818.)

MARY BARRETT, born 1797, known 1830, silversmith, clock maker, succeeded by his son Edward in 1842. (Tribe & Whatmoor 1981, 136. Dir. 1823, 1830, 1840.)

BRIDPORT

PETER, known 1327-1332, goldsmith? (Rumble 1980, 138.)

ELIAS NICHOLAS, known 1640, bound apprentice to Samuel White, goldsmith of Dorchester. Son of John Nicholas, occupation unknown. Did not become a freeman of Dorchester, and may have returned to Bridport or gone elsewhere. (Mayo 1908, 416.)

JAMES KENWAY I, born 1742, died 1821, jeweller and clock maker. Widow Elizabeth died 1822. A son, James II, appears to have died in the 1820s. They were Quakers. (Tribe & Whatmoor 1981, 104.)

CERNE ABBAS

ROBERT CLARKE, born 1791, known 1861, silversmith and clockmaker, one of a family of clockmakers of Cerne. There were others, presumably related, in Sherborne, Sturminster Newton, Weymouth, and Dorchester. There were watch and clock makers of this name in Frome, 1705-1734, and Exeter, 1724-1740. (Tribe & Whatmoor 1981, 74-5. Bellchambers, 1986, 71. Ponsford 1985, 195.)

DORCHESTER

No obvious Dorchester town mark has yet come to light, but a seal-top spoon of c. 1640, with a possible Winterbourne Abbas provenance, is marked with an R in a D shaped punch. This is conceivably a Dorchester mark. (How 1935, 102.)

JOHN, known 1403-1420, goldsmith. (Mayo 1901, 288. Fry 1905, 247.)

RICHARD STRATFORD, known 1516-1565, occupation uncertain. Appears with John and Lawrence Stratford in the Muster Roll of 1542. Messuage in South Street in 1565. (Stoate 1979, 73. Mayo 1908, 358.)

JOHN STRATFORD, STRATFORDE, STRATTFORD or STROTTFORD, known 1525-1565, goldsmith, perhaps the father of Lawrence Stratford. Bailiff in 1549-50. Two burgages in South Street in 1526. St. Peter's parish in 1542. (Stoate 1978, 73; 1982, 107-8. Nightingale 1891, xiii. Mayo 1908, 39, 450, 587. Jackson 1921, 469. Pickford 1989, 273.)

LAWRENCE STRATFORD, known 1542?-1593, goldsmith, perhaps son of John Stratford. A Lawrence Stratford, perhaps this man, is listed in St. Peter's parish in 1542. A bailiff in 1583, and a trustee of the Grammar School in 1593. A prolific maker of church plate. His dated work is distributed as follows:

- | | | |
|------|--|---|
| 1573 | Portisham, Puncknoll, Burton Bradstock,
Weston Bampfylde (Somerset). |  |
| 1574 | Lytton Cheney, Charmouth, Hooke, Frome Vauchurch,
Church Knole, Steeple, Worth Maltravers, West Parley,
Okeford Fitzpaine, Cheselborne, Dewlish, Frome St.
Quentin, Shillingstone, Winterbourne Houghton. | |
| 1575 | West Purley, Bothenhampton, Symondsburly, Studland,
Burlleston. | |
| 1577 | Long Bridy, Tolpuddle. | |
| 1578 | Broadway. | |

undated church plate, terminal figure spoon, seal top spoon.

(Bates Harbin 1897, 174, 186. Stoate 1978, 73. Jackson 1921, 467. Pickford 1989, 273. Nightingale 1889, 13, 20-3, 26, 28, 32, 34, 44, 49, 52, 55, 58, 60, 64-6, 69, 79, 111, 114-6, 121, 124, 134, 137, 141, 144; 1891, xiii. Mayo 1908, 347 *et seq.* Oman 1957, 140-1, 202, pl. 69a.)

ROBERT COKER I, born 1578/9, died 1657. Goldsmith. Apprenticed in 1591 to Robert Tret or Treat, goldsmith of London. Free in 1601. Married Martha Chubb in or before 1604, by which time he had returned to Dorchester. Held office in the Company of Freemen constituted in 1621, being Warden of the Company of Ironmongers in 1630, and Governor of the Company of Freemen as a whole in 1634. The Company of Ironmongers was that of smiths in general, and included goldsmiths. He had four sons, Mathew, Robert, John, and

William, and four daughters.

His apprentices were Jasper Arnold, son of Henry Arnold deceased, bound in 1613, and probably his son Mathew, who is known to have been working for him in 1633. A Henry Arnold was a goldsmith of Taunton in 1562-1571.

Robert Coker II was his grandson. It appears from the records that the Coker and Chubb families were closely connected. Barbara Nash, the widow of the Salisbury goldsmith Paul Priualx, married a John Chubb after 1681. A related Barbara Chubb married John Cooper, goldsmith of Bristol, 1596-1633. A John Chubb worked for William Pride of Salisbury before setting up on his own at Ringwood in 1767. Robert Coker I is known to have made gold rings, silver-gilt rings, spoons, bodkins, and is perhaps the maker of a 1630 civic seal. (Hutchins 1774, I, 377. Mayo 1908, 347, 408, 410. Kent 1983, 216. Chubb 1968, 233. Ferris 1968, 314. Pickford 1989, 273, 323. Jewitt 1895, I, 165. Snell 1986, 16. How 1935, 184. SPR. IX. 4. Kent 1992, 35, 77-8.)

Mr. RADCLIFFE, known 1617, goldsmith. This man is apparently the London goldsmith Arthur Radcliffe, whose apprentice was Thomas Dare of Taunton. He traded in spoons with a number of West Country men, bringing in sub-standard goods from London for which he was prosecuted by the London Goldsmiths' Company. His connection, if any, with the Exeter goldsmiths of this name, is not known. (Pickford 1989, 273. Kent 1992, 36.)

JOHN HALLATT, known 1617, goldsmith. Perhaps related to the Coker family, as Robert Coker I's mother was Joan Hallett. In 1617 he is recorded to have been 'but a poor young man and had traded but a little tyme', for which reason he was fined a reduced amount when found to have made substandard gold rings and spoons. This man may be an antecedent of the Hallett family of jewellers and clockmakers active in various Dorset towns and at Chagford, Devon, from c. 1780. (Kent 1992, 36, 96. Tribe & Whatmoor 1981, 93-4. Ponsford 1985, 231-2.)

MATTHEW COKER, born c. 1604, free 1630, dead by 1653? Goldsmith, son of Robert Coker I. Known to have made spoons which he either made for his father, or supplied to him. Curiously, Robert Coker I had a further son Matthew, born in 1621, and the existence of other Mathews confuses the matter. (Mayo 1908, 426. Pickford 1989, 273. Chubb 1968, 233. Ferris 1968, 314. Kent 1992, 38, 78.)

SAMUEL WHITE, known 1640-1661, goldsmith. Perhaps free in 1635-40, for which years the records have not survived. His apprentices were Elias Nicholas, son of John Nicholas of Bridport, 1640, and John Bedford son of John Bedford, 1658.

He may be related to the London goldsmith John White, known 1711-1789, who was born at Wareham. Richard Bampton, goldsmith of Salisbury, married an Ann White in 1675. A George White was apprenticed as a cutler in 1758 to John Page I of Salisbury, who married Anne Allainbridge of Blandford in 1754, and was the father of John Page, silversmith and cutler of Blandford.

1640 altered mace

1660 accepted an order for new maces

He received 38s 6d for altering a mace in 1640. In the civic accounts of 1660/1 appears the following entry:

'The silver upon the old maces was this day weighed and it came unto 15oz halfe and halfe quarter, which at Vs. the oz.: comes unto iij. li. xvij. s. iij. d. which was intended to bee delivered to Mr. Sam White's wife towards payment for the new maces, with 5d more added to it makes £3 18s 8d.'

Mrs. White received further payments of £5 and £4.10s in 1661, and finally 'about Michaelmas Mr. Savage pd Mrs. White in dollers £7 7s.' The Company lent twenty shillings per man to pay for these maces, to be repaid 'out of the first monnyes that the Tounne Steward shall receive.' It appears that Samuel White never did renew the maces, which were eventually replaced in 1728/9. The frequent references to his wife in 1661 may suggest that he was ill, or away at country fairs, and that she conducted the business in his absence, or perhaps that he was dead, and that the maces were to be obtained from another maker. Since this man is known to have worked on maces, it is possible that he made one or more of the unmarked examples of other Dorset towns that belong to this period. (Mayo 1908, 416, 427, 466-7. Grimwade 1982, 698-9. Heal 1935, 267. Torrens 1989, 171-2. Snell 1986, 54. Dale 1961, 2644. Jewitt 1895, 1, 164. *Daily Advertiser* 12/9/1778.)

UNKNOWN MAKER, c. 1640. A seal-top spoon of c. 1640 bearing an R-in-D mark has been mentioned above, and may be associated with Dorchester. If it is, then the mark  accompanying the R-in-D may be that of Robert Coker I or Samuel White. (How 1935, 102.)

ROBERT COKER II, known 1657, goldsmith. Grandson of Robert Coker I. (Chubb 1968, 234.)

DANIEL ARDEN I, known 1660-1725, goldsmith? Governor of the Company of Freeman in 1670, and mayor in 1691, 1718, and 1724. Thought to have been a goldsmith whose business was inherited by his son Daniel Arden II. Perhaps son of John Arden, goldsmith of Fordington.

A maker DA, perhaps this man, supplied a paten to Swyre in 1661. The marks consist of a crown in a rayed circle, a slipped

rose or thistle, and the initials DA. (Hutchins 1774, I. 609. Mayo 1908, 523, 641. Nightingale 1889, 24.)

DANIEL ARDEN II, known 1722-1755, goldsmith. Son of Daniel Arden I, and father of George Arden. A capital burgess in 1722, and mayor in 1735 and 1744. Corporation accounts of 1727 show him to have been charged with the disposal and replacement of the maces, 'which by reason of their antiquity . . . are now unfitt to be amended.' In 1731 he received £56 for their replacement, and examination of the present maces shows them to have been supplied by the London goldsmith Thomas Teale in 1728/9. (Hutchins 1774, I. 609. Mayo 1908, 463, 467, 690, 719. Jewitt 1895, I. 164.)

GEORGE ARDEN, free 1748, known 1760. Silversmith, son of Daniel Arden II. Mayor in 1750-1, and 1760. (Hutchins 1774, I. 609. Mayo 1908, 432, 464.)

Mr. MATHEWS, known 1772, silversmith and watchmaker. Advertised as 'agent of for the sale of Powell & Co. famous new invented pencils 6d each'. Possibly one of the Mathew family of clockmakers and braziers of Shaftesbury, 1707-1778. Descendants might be the Bridport and Weymouth men of this name working in the nineteenth century. (Tribe & Whatmoor 1981, 109-10. *Exeter Flying Post*, 1772.)

JOHN HODGES, free 1790, known 1793, silversmith and watchmaker. Free as a gentleman and watchmaker. Perhaps an antecedent of the Blandford man of the late nineteenth century. An Isaac Hodges of Yetminster was apprenticed in 1720 to Thomas Baker, knife-blade maker of Salisbury, and may be an antecedent. (Mayo 1908, 433. Tribe & Whatmoor 1981, 98. Dale 1961, 1196.)

GEORGE YOUNG. The Corporation Accounts for 1804 show a Mr. George Yonge to have received £10 for repairing and regilding the maces, and also an expenditure of 5s for their carriage to and from London, suggesting that this work could not be competently done in Dorchester. However, no goldsmith of this name is listed by Heal or Grimwade as having worked in London, nor does a George Young appear amongst Dorset goldsmiths or clock and watchmakers of this period. He may perhaps have been a man to whom was delegated the task of seeing that the maces were restored. (Mayo 1908, 467.)

THOMAS LOGAN, born 1796, known 1855, silversmith, jeweller, watch and clock maker. (Tribe & Whatmoor 1981, 107.)

FORDINGTON

JOHN ARDEN, born 1637/8, known 1684. Goldsmith. Son of Anthony Arden of Sherborne, he was at Fordington in 1684. It has been suggested that he removed from Fordington to Crewkerne, and that John Arden, goldsmith of Crewkerne, is

likely to be the same man. Against this, tax assessments show a John Arden at Crewkerne in 1670. It may be that John Arden of Fordington is the father of Daniel Arden I of Dorchester. The Fordington man is likely to have made spoons. A communion cup and paten at Curry Mallet, 1692, and a paten at Goathill, may be attributable to the Crewkerne man on geographical grounds. Trefid spoons are ascribed to him. (Kent 1992, 65. Dwelly 1929, 75. Pickford 1989, 315. Bates Harbin 1899, 153-4: 1897, 226.)



LYME REGIS

JOHN, known 1327-1332, goldsmith. (Rumble 1980, 139.)

EDWARD LEWIS, goldsmith of Wincanton, married Mary Jarvis at Lyme in 1674, but is not known to have worked there. Probably son of William Lewis, goldsmith of Wincanton, known 1670-1705. (Nevill 1908, 224. Dwelly 1929, 138. Jewers 1914, 359, 362.)

THOMAS DARE II, or HEYWOOD DARE, goldsmith of Taunton, was the Duke of Monmouth's broker in Amsterdam, responsible for the conversion into cash of jewellery and plate collected by supporters of the rebellion. He was killed at Lyme in 1685 in a dispute over a horse, during the Duke of Monmouth's landing. (Roberts 1834, 130. 1844, I. 77. Wigfield 1985, 146.)

JOHN MARDERS II, goldsmith of Crewkerne, was hanged at Lyme in 1685 for his part in the Monmouth Rebellion. There is no suggestion that he worked there: he appears to have gone there to provide horses for the Duke of Monmouth's men. (Roberts 1834, 150. 1844, I. 309, II. 262. Wigfield 1985, 111.)

NATHANIEL BUTLER, known 1686-1704, goldsmith. Married Jane Drake in 1689. Mayor in 1690 and 1704. (Roberts 1834, 363. Nevill 1914, 78, 80, 380-1.)

THOMAS SILLICK CREES, born 1817, known 1867, jeweller and watchmaker. Presumably related to the John Crees who was a watchmaker in Lyme in 1851. There was a Stephen Crees, goldsmith, at Exeter in 1797-1800. (Tribe & Whatmoor 1981, 81. Kent 1978, 65.)

MELBURY BUBB

THOMAS, known 1332, goldsmith? of Woolcombe in Melbury Bubb. (Rumble 1980.)

MELBURY OSMOND?

GILES? WALLIS, known 1569, goldsmith. A Wallis of Melbury is known to have supplied church plate to St. John's, Yeovil in 1569. This no longer exists. A Giles Wallis is recorded in Melbury Osmond in the Muster Roll of the same year, and it is conceivable that both were the same man. Other pieces by this man may be amongst the unmarked church plate of this

period in north Dorset or south Somerset, or one or other of the unascribed Somerset marks may belong to him. (Goodchild 1943, 69. Stoa 1978, 149.)

PIMPERNE

WILLIAM, known 1332, goldsmith? (Rumble 1980.)

POOLE

Many of the scallop marks formerly ascribed to Poole are now regarded as unascribed, though some appear to belong to Sherborne and perhaps Crewkerne. Some, with less justification, have recently been ascribed to Gloucester. Though it is tempting to identify marks of this sort as town marks, particularly when they appear as part of the arms of a town in the appropriate area, it seems clear that they are trademarks.

They may have been used well before the period in which we encounter them, and may have their origin in medieval shop-signs. In the case of the scallop, and several other marks of this sort, it may also be relevant that they were part of the repertoire of privy marks used on the coinage. They would therefore have been very familiar to goldsmiths, who were often involved in banking, and would perhaps choose such marks as emblematic of quality. It is difficult to tell how far back such marks may go as silver marks, since so little silver survives from before the sixteenth century. However, the scallop mark regularly appears on coinage between 1493 and 1586.

THOMAS PHIPPARD, born 1722, died 1768. Jeweller, cutler and clockmaker. Sold up as a jeweller in 1756, but continued as a clockmaker. (*The Sarum Journal* 27/12/1756, 23/3/1778. Tribe & Whatmoor 1981, 121-2.)

JAMES FERRIS, born 1769, known 1823. Silversmith, watch and clock maker. Apprenticed in 1783 to Thomas Wright, watch and instrument maker to George III. Bankrupt in 1816. There were silversmiths of this name in Exeter in 1784-1860, perhaps of the same family.

1813 silver shilling tokens.

(Boyne 1866, 57. *The Exeter Flying Post*, 2/5/1816. Tribe & Whatmoor 1981, 87. Kent 1978, 65.)

HENRY WATTS, known 1800-1840. silversmith, watch and clock maker, succeeded by his son Edward in 1842. (Tribe & Whatmoor 1981, 136. Dir. 1823, 1830, 1840.)

SHAFTESBURY

As the arms of Shaftesbury incorporate a leopard's head and a fleur-de-lys, it was at one time suggested that seventeenth-century spoons with these marks were made there. These are

now ascribed to the Waveney Valley towns of Great Yarmouth, Beccles, Harleston and Diss. (How 1935, 63. Pickford 1989, 347.)

PETER, circa 1250? Goldsmith. Father of Peter Chamberlain. (Shickle 1921, IV. 17-19.)

PETER CHAMBERLAIN, known 1270-1286? Goldsmith? Son of Peter the Goldsmith. Owned property opposite St. Mary de Stalles, Bath. Since at least one member of this family was a goldsmith in the seventeenth century, it is conceivable that there were intervening generations of goldsmiths of whom we are unaware, and that fifteenth century goldsmiths whose surname we do not know may have been of this family. (Shickle 1921, IV. 17-19.)

JOHN, known 1407, goldsmith. (Fry 1909, 360.)

THOMAS, known 1407, goldsmith. (Fry 1909, 360.)

JOHN POOLE, known 1545?-1571, goldsmith. Perhaps the John Poole listed in the Subsidy Roll of 1545. (How 1935, 184. Stoaite 1982, 125.)

JOHN RAMUS, known 1571, goldsmith. The absence of this name on the 1569 Muster Roll may suggest that he was not then in Dorset. (How 1935, 184.)

WILLIAM RINGE, known 1639, goldsmith, perhaps two generations. Perhaps connected with John Greene, goldsmith of Salisbury, as both men were bondsmen at the wedding of Dorothy Ringe of Sherborne in 1639. Assuming that Dorothy Ringe was William's kinswoman, it is possible that William was originally from Sherborne. It is also feasible that he had been John Greene's apprentice. A possibly related John Ring was a cutler at Salisbury in 1742-1758.

The following pieces might be attributable to William Ring: c. 1640, seal-top spoons, with finials, apparently cast in Salisbury. These spoons have recently been ascribed to Ralph Williams of Winchester, who appears to have been largely a retailer supplying Salisbury-made spoons. It is difficult to see why he should have used a mark showing his initials reversed, particularly since the other marks ascribed to him show his initials in the correct order. The attribution to William Robinson of Newcastle also seems untenable, though WR marks are known there. Two local pieces of church plate might possibly be connected with this maker.



1630	communion cup at Mere, inscribed 'Ex dono Jacobi filii Thomas Alford de Mear: 1630'	VR crowned
1700	communion cup at Mere, inscribed 'Christopher Twogood, Robert Elling, Churchwardens of Mear 1700'	

The inscription of 1700 may be substantially later in date than the cup, as is found at Iwerne Minster and Sutton Waldron. (Nevill 1908, 124. Nightingale 1889, 109, 112.; 1891, 93. Pickford 1989, 278, 492. Kent 1992, 128, 143. How 1935, 22. Dale 1961, 291, 2262.)

The Muston family of goldsmiths of Exeter and Plymouth, connected by marriage to the Ardens of Sherborne, appear to have had their roots in this part of Dorset, and Mustons Lane in Shaftesbury preserves their memory. (Kent 1992, 114.)

VALENTINE CHAMBERLAIN, known 1679, died 1741. Son of William Chamberlen, doctor, of Shaftesbury, he was apprenticed in 1679 to Thomas Cory, goldsmith of London and Warminster. His apprentices were Hugh Donne in 1713, and Joseph Croome in 1717. These names do not subsequently appear among Dorset goldsmiths, though a Samuel Dunn of Bath was apprenticed to Benjamin Axford, jeweller of that city, in 1764. Valentine Chamberlain was mayor of Shaftesbury in 1693, as his father had been before him.

1694 patens at Tisbury, Wilts
 flagon at Lyndhurst, Hants
 dog-nose spoon.



The patens at Tisbury were thought to have been made before 1642, as they bear the Hyde coat of arms, and should therefore have been donated before the death of Robert Hyde in 1642, or at about the time of his death. The evidence of the marks makes them later in date.

Chamberlain should have registered a mark at Exeter or London under the New Stirling Act of 1697, but appears not to have done so, the existence of a dog-nose spoon proving that he continued to use his old mark. It may be that he intended to enter a mark at Bristol, approved under the act as a place of assay, but the activities of whose assay office, if any, are unknown at this period. A Mr. James Roode who benefited under his will might be the London goldsmith of that name, one of a family of goldsmiths from Glastonbury and Bridgwater. (Nightingale 1891, 63-4. Braithwaite 1909, 218. Jackson 1921, 482. Pickford 1989, 279. Kent 1992, 74-6. Grimwade 1982, 646-7.)

NICHOLAS HANCOCK, clockmaker of Shaftesbury, died in 1702. There were clockmakers and silversmiths of this name at Shaftesbury, Beaminster, Blandford and Yeovil, in 1790-1890, and it may be that intervening generations were silversmiths. (Tribe & Whatmoor 1981, 94. Bellchambers 1986, 75.)

WILLIAM CHAMBERLAIN, known 1712?-1741, goldsmith? This man was Valentine Chamberlain's great-nephew, and in 1741 inherited from him a shop 'under the house called Cope's Wall'. He may be the W. C. whose mark

appears on local church plate

- | | |
|------|---|
| 1712 | paten at St. Rumbold's, Shaftesbury |
| 1714 | alms dish at St. Rumbold's, Shaftesbury |
| 1714 | alms dish at Holy Trinity, Shaftesbury |
| | paten at Iwerne Minster |

These pieces have been ascribed to William Clare of Warminster, of whom similar marks appear on church plate at Imber, 1680, Monkton Deverill, 1681, and Warminster, 1682. However, he died in 1708 and therefore cannot have made the Shaftesbury pieces. William Chamberlain has no obvious connection with the Salisbury clockmaker Webb Chamberlain, 1772-1784, who is stated in the current literature to have come from London. Since he appears as an out-voter in the Bristol Poll Book of 1781, he must either have been a Bristolian or he must have been apprenticed there to have been eligible. Clockmakers of this name worked at Tiverton in the nineteenth century. (Nightingale 1889, 90-1, 102; 1891, 87, 107. Keny 1992, 75. Snell 1986, 15. Ponsford 1985, 192-3. Bellchambers 1986, 56. Bristol Poll Book, 1781.)

JOSEPH MILES, born 1740, known 1796. Silversmith, jeweller, engraver, clock and watch maker. James Miles, clockmaker 1780-1800, may be a son. A Thomas Miles, clockmaker of Bath in 1825, may be connected, as may several clockmakers of this name in 19th century Devonshire. Joseph's trade card is known, and states that he 'sells and mends all sorts of plate and jewellers' work'. Some pieces which he engraved have been located from churchwardens' accounts.

- | | |
|------|---------------------------------|
| 1782 | communion cup at Iwerne Minster |
| 1782 | communion cup at Sutton Waldron |
| 1793 | paten at Sutton Waldron |

(Goddard n.d. Nightingale 1889, 109, 112. Bellchambers 1986, 68. Tribe & Whatmoor 1981, 112. Ponsford 1985, 264.)

JESSIE GUY, known 1823, silversmith, jeweller, watch and clock maker. There were clockmakers of this name, 1768-1885, at Sherborne and Beaminster. (Dir. 1823. Tribe & Whatmoor 1981, 274.)

JOHN COLE, known 1823-1859, jeweller, watch and clock maker. Moved to Sherborne by 1842. There were others of this name at Poole and Weymouth. A John Cole, known 1734-1757, was a clockmaker at Barnstaple. (Tribe & Whatmoor 1981, 79. Ponsford 1985, 197.)

SHERBORNE

The suggestion that there was a Guild of Goldsmiths at Sherborne in the 1520s, whose members supplied gold, appears to be based on a misunderstanding of the churchwardens accounts, which suggest that some monks wove gold thread. (Fowler 1951, 279.)

A scallop mark used by Sherborne goldsmiths during the seventeenth century has at various times been proposed as a town mark, but may equally well be a trademark or shopsign of the Arden family. 

An unknown goldsmith, c. 1078/1099, made gold reliquaries for the praepositus Aelfric. (Dodwell 1982, 229.)

ROBERT, known 1332, goldsmith. (Rumble 1980.)

PETER, known 1360, goldsmith, and Edith his wife, appear in the Feet of Fines.

WALTER, known 1377-1414, goldsmith, a tenant of the Bishop of Salisbury. (Fry 1907, 240. Nevill 1915, 22, 23, 57, 59.)

WILLIAM, known 1415, goldsmith. (Fry 1913, 147.)

ANTHONY ROWLAND, known 1524-1536, lattener. A Frenchman. In Hound Street in 1524. There was a William Rowland, goldsmith, at Exeter in 1562, and a goldsmithing family of this name at Southampton in the seventeenth century. The Sherborne churchwardens' accounts show

1534/5	repaired a latten censer
1536	repaired a holy water pot

(Fowler 1946, 117, 124. Willis 1968, 142, 275, 381. Stoate 1982, 197.)

WILLIAM ORENGE, known 1543-circa 1575, goldsmith. Perhaps son of Nicholas Orange, known 1509, and father of Richard Orange. Recorded in Hound Street in 1544. Appears in the churchwardens' accounts as the purchaser, with John Oke, of an image of St. Swithin, perhaps the one recorded in the Gesta Pontificum of William of Malmesbury to have been set up by Bishop Alfweald in 1045/58. (Stoate 1982, 197. Holland 1971, 276. Fowler 1942, 192; 1946, 302; 1950, 260.)

WILLIAM TROUBLEFYLD, known 1571, goldsmith. Not recorded in the 1569 Muster Roll, so perhaps was not then in Dorset. Believed to have worked on the refashioning of church plate. A John Twobblefield made two gowns and three jerkins for the Ascension Day Festival at Yeovil in 1566, and it could be that William came from Yeovil. Certain church plate marked with a group of dots in a circle has at times been ascribed to this man and to one of the Orange family, but is now given to Salisbury. In the 19th century this mark was ascribed to Nuremberg, presumably in error for Augsburg. A rather similar mark, with the dots arranged in the cantons of a four-leaved clover punch, was thought to belong to Sherborne, but has since been ascribed to the Waveney Valley, as it appears on church plate at Barnsby and Gislingham. (Bates Harbin 1897, 175, 178-80; 1913, 77-8. Kent 1977, nos 32, 58. How 1935, 74-5. Jackson 1921, 468, 470. Pickford 1989, 272, 347. Nightingale 1889, 14-5, 71-2, 75, 82, 86-7, 89-90, 108-9, 111, 117. Oman 1957, 140, 202. Rosenberg 1922, 29-31. Goodchild, 1923, 84.)

WILLIAM ASHBORNE or AYSHBORNE, known 1542?-1557/8, goldsmith. Perhaps the man of this name apprenticed to John Wall of Exeter, free in 1542, and apparently still in Exeter in 1544. Presumably father of Robert Ashborne. This man had extensive dealings with the church, and was the purchaser of much church plate sold off to avoid its confiscation by the royal commissioners. The entries below appear in the churchwardens' accounts. The various spellings of the man's name are retained.

1549/50	received from William Asheborne for pieces that came from Cerne (Abbey)	20d.
	received from the goldsmith for the gilt from the high altar	20s.
	received from the goldsmith for a crossbar of iron which was in the altar	22d.
1550/1	received from William Asheborne in part payment of a greater sum due to the church	£5.
	received from William Assheborne for the copper which was in the staff of the cross	22d.
	received from the said William for one stone	8d.
	received from the said William for two cases for corporals	8s.
	received from the goldsmith	20s.
	received from the goldsmith	20s.
1552/3	received from the goldsmith for an old debt	20s.
1553/4	William Assheborne owes for plate sold to him	£4. 13s. 1d.
1556/7	received from William Asheborne in part payment of an old debt which appears in the said account book	20s.
1557/8	William Asheburne	4d.
	(gift for the maintenance of the bells)	
1557/8	Paid to William Asheburne for copper which he found in the silver cross	6s. 9d.

(Fowler 1950, 122, 123, 169, 171, 187, 206, 229, 288; 1955, 9, 22. Rowe & Jackson 1973, 75. Rowe 1977, 53.)

ROBERT ASHBORNE or AYSHBORNE, known 1569, died 1618. Goldsmith. Presumably son of William Ashborne. Recorded in Abbot's Fee in 1569 and 1598. His journeyman in 1571 was Richard Orenge. (How 1935, 184. Pickford 1989, 276. Moon 1980, 191. Stoa 1978, 154; 1982, 194.)

ANTHONY ARDEN I, dead by 1633? Goldsmith. The existence of this man is inferred from a reference to Anthony Arden II as 'the younger' in 1633, from which it is supposed that Anthony II had succeeded his father in business. Pieces of church plate and spoons bearing an A mark may well belong to this man, to Robert Ashborne, to Thomas Atkins, or John James alias Atkins, both of whom worked on church plate at Salisbury. The distribution of these pieces appears to favour a Sherborne man, and in Anthony Arden's favour is the observation that the one initial A would stand for both his

names.

- | | |
|------|---|
| 1570 | church plate at St. Bees |
| 1571 | church plate at Over Compton |
| 1571 | church plate at Upcerne |
| | church plate at Manningford Bruce, Wilts. |
| | seal-top spoons |



The issue is complicated by the existence of a group of unmarked pieces in Wiltshire, well to the north of Salisbury, that Nightingale felt to be by the same hand. These are at Etchilhampton, Stanton St. Bernard, and Wootton Rivers. (Nightingale 1889, 137; 1891, 148, 152, 170, 173. Jackson 1921, 475. Pickford 1989, 276. Cripps 1926, 132. Kent 1992, 64.)

RICHARD ORENGE, born 1542, died 1606, goldsmith. A journeyman of Robert Ashborne in 1571, and perhaps previously his apprentice. In Abbot's Fee in 1569. Married Edith Norman in 1576, and subsequently (?) Mary Bisson. A daughter Jane or Jone, born 1580, married Thomas Seale, Constable of St. Brelade's, Jersey, in 1606, and died there in 1661. She gave a mazer to St. Brelade's, since lost. Richard may have been a descendant of Jourdain Orange, a Jerseyman who died at Sherborne in 1457. However, the name also appears in Exeter at this time, and a foreigner of this name in Dorset was made a denizen in 1544 at the age of 70: 'he lyeth abedredon and lyveth by almes'.

Richard was fined £5 in 1697 for calling the town constable a 'rascall knave'. His will exists and mentions 'my great covered cup' and 'my best gilt salt'. He is known to have made:

- | | |
|------|--------------------------------------|
| 1603 | communion cup at Charlton Horethorne |
| | seal-top spoon |



Showing an orange, this mark is the only Dorset mark that is clearly a rebus on the maker's name. Such marks are uncommon in England, though they are found in most areas at some time. A nearby example is the bare foot used by George Barfote of Ilminster in the 1570s. Other RO marks in the area, such as on the communion cup at Lilstock dated 1574, may belong to Richard Osborne of Exeter, 1559-1607. (Bates Harbin 1897, 174-5; 1901, 166; 1913, 77-8. Stoate 1978, 154. Holland 1971, 36. Jackson 1921, 322, 468. Pickford 1989, 276, 290. Page 1893, 183. Mayne 1985, 13, 79. Oman 1957, 140, 202. Fowler 1942, 192; 1946, 302; 1950, 260. Kent 1992, 34, 115-6.)

THOMAS KNOWELL, known 1592, goldsmith? The will of Benedict Wynter, gentleman of Bristol, leaves to 'Thomas Knowell of Sherborne the sum of ten pounds to employ in a piece of silver plate, and thereon to grave my arms and name in remembrance of me.' Perhaps this should be read as 'to have graven': then Thomas Knowell was not a goldsmith. (Wadley 1886, 276.)

ANTHONY ARDEN II, known 1630, died 1675. Goldsmith, son of Anthony Arden I. Wife Elizabeth. Father of John and Oliver Arden, and probably brother of Joseph Arden. His daughter Elizabeth, born 1630, married Henry Muston, goldsmith of Exeter, and his daughter Ruth, born 1647, married David Clayden, goldsmith of Yeovil. Anthony married again some months before he died. His son Oliver inherited his business.

- 1633 apostle spoons
 1669 slip-top spoons recorded
 trefid spoon
 combination-spoon and sucket fork?
 communion cup at Sandford Orcas?



(Jackson 1921, 469. Pickford 1989, 276, 514. Anon 1929, 12: 123. Bishop 1982, 30: 32. How 1935, 79. Bates Harbin, 1897, 230. Kent 1992, 64-5, 114. Sherborne Abbey Registers.)

JOSEPH ARDEN, known 1633. Goldsmith, perhaps brother of Anthony Arden II. Known to have made

- 1633 gold rings
 seal top spoons
 bodkins



(Kent 1992, 38, 65.)

JOHN ARDEN, born 1637/8. Goldsmith, son of Anthony Arden II. By 1684 had moved to Fordington, where see.

OLIVER ARDEN, born 1645. Goldsmith, jeweller and engraver. Son of Anthony Arden II, he inherited the business when his father died in 1674. Thought to have made

- gold locket
 hollow ware
 spoons



He had 31 spoons and 108 ounces of other silver in stock at his death. The inclusion of three books of heraldry in his inventory suggests that he engraved coats of arms on goods to order. (Kent 1992, 52, 65.)

FEWORD RYALL, known 1670. Goldsmith. (Pickford 1989, 276.)

JOHN ALLUMBRIDGE, ALLAMBRIDGE or ALLAINBRIDGE. Born c. 1666?, died 1719. Goldsmith. Probably the man of this name apprenticed to William Baylly of Exeter, and a freeman of Exeter in 1687. At Sherborne by c. 1695. Wife Ann. Daughter Elizabeth born 1692, died 1713. Father of George Allambridge, and perhaps son of Christopher Allumbridge, goldsmith of Yeovil. The Blandford silversmiths of this name in the 18th century may be descendants. (Hutchins 1815, 108. Rowe & Jackson 1973, 177. Pickford 1989, 276. Torrens 1990, 172. Kent 1992, 45.)

WILLIAM WICKHAM, born c. 1685, died 1737.

Goldsmith and clock maker. Wife Sarah died 1734. Sons George, born 1705, and Christopher, born 1709. Neither appears to have gone into the business. A clock by William is known, and the combination of trades at this date may suggest that he made watchcases. (Tribe & Whatmoor 1981, 137. Kent 1992, 45.)

GEORGE ALLAMBRIDGE. Born 1697, died 1754. Son and heir of John Allambridge and thus perhaps a goldsmith. Wife Judith, born 1728, died 1754. (Hutchins 1815, 108.)

JOHN CHAFFEY, known 1781, dead by 1823. Goldsmith and clockmaker. Apprenticed in 1781 to Abel Howell, goldsmith of Salisbury, for seven years. In Sherborne by 1793. Mary Chaffey, known 1823, was presumably his widow. (Dir. 1793. Snell 1986, 30. Tribe & Whatmoor 1981, 73.)

JOHN BISHOP, born 1786, known 1852, silversmith, jeweller, watch and clock maker. Wife Rebecca. There was a Thomas Bishop, clockmaker, in Axbridge, c. 1770. (Tribe & Whatmoor 1981, 67. Ponsford 1985, 180.)

MATHEW NORMAN, born 1776, known 1841, silversmith, watch and clock maker. One of a Quaker family of clockmakers of Charminster, Poole and Sherborne, active from the 17th to 19th centuries. Wife Elizabeth. Son Edward Norman, watch maker, born 1831. (Dir. 1823, 1830. Tribe & Whatmoor 1981, 116-7.)

MARY CHAFFEY, known 1823, silversmith, presumed widow of John Chaffey. (Dir. 1823.)

STURMINSTER NEWTON

HENRY BURBIDGE or BURBAGE, born 1830, goldsmith watch and clock maker. Advertised 'Jobs in Gold and Silver neatly executed'. (Dir. 1830. Tribe & Whatmoor 1981, 72.)

WAREHAM

JOHN WHITE, known 1711-1789? Goldsmith and engraver? Son of Christopher White, apothecary. Apprenticed to Robert Cooper, goldsmith of London, in 1711. Did not return to Wareham. Perhaps related to the Dorchester goldsmith Samuel White, known 1640-1661. (Grimwade 1982, 698-9. Heal 1935, 267.)

PETER SELBY I, known 1760, died 1812, silversmith and watchmaker, married Frances Cribb in 1767, bankrupt in 1777. (*The Manchester Mercury* 7/1/1777. Tribe & Whatmoor 1981, 126.)

PETER SELBY II, known 1812-1823, gunmaker, ironmonger, watch and clock maker, silversmith? Son of Peter Selby I. Supplied clocks to the Exeter goldsmith Henry Ellis in 1814-15. (Tribe & Whatmoor 1981, 127. Ponsford 1985, 139.)

WEYMOUTH

JOHN HARVEY, born 1758, died 1829. Jeweller, watch and clock maker. Nominated himself clock and watchmaker to the king, and attended George III on his visits to Weymouth. Publisher of a guide to Weymouth in 1800, and owner of a library. Worked as a civil engineer, being author of an early plan for a breakwater at Portland, and proprietor of the Weymouth Waterworks. In 1805-6 did work for the Bootle Waterworks, Liverpool. His son John, an engraver, was postmaster. His relationship to Bennett Harvey is unclear. (Tribe & Whatmoor 1981, 95.)

BENNETT HARVEY I, known 1770-1820, silversmith and ironmonger. A Freeman of Dorchester in 1803, he had perhaps served his apprenticeship there, or was born there. (Mayo 1908, 433. Tribe & Whatmoor 1981, 95.)

BENNETT HARVEY II, known 1820, son of Bennett Harvey I who succeeded him in business. Supplied weights and measures to Dorchester Corporation. (Mayo 1908, 506. Tribe & Whatmoor 1981, 95.)

EDWIN J. CLARK, born 1801, known 1853, jeweller, watch and clock maker. Possibly the Edwin Clark, clockmaker, known in Sturminster Newton in 1823. Other clockmaking members of this family worked at this time in Cerne Abbas, Dorchester, and Sherborne. A possible antecedent at Frome in 1734 invented a wheel-cutting machine for clockmakers. (Tribe & Whatmoor 1981, 74. Bellchambers 1986, 71.)

THOMAS MACHLIN, born 1806, known 1852, silversmith, jeweller, watch and clock maker. The Salisbury firm of James Machlin and Son, 1911-1927, may be related. (Tribe & Whatmoor 1981, 107. Snell 1986, 50.)

BAPTISTA BESOZZI, known 1823, jeweller, succeeded by John Besozzi by 1830. This man is the Dorset representative of an immigration of Italian, German, Jewish, and occasionally Swiss craftsmen at this period, noticeable in the records of other West Country towns, and in the census returns. (Dr. 1823, 1830.)

JOSEPH NATHAN, known 1823, silversmith and pawnbroker. There were goldsmiths of this name in Plymouth in 1773-1805. A Mr. Nathan, a visitor, presumably from one of the southern English ports, sold silverware, watches, and jewellery at The Duke of York Hotel, St. Helier, Jersey, in 1786. A Phillip Nathan of Portsmouth, whose trade card of c. 1790 is known from a Salisbury commercial scrapbook, and who may well have traded in Weymouth, advertised himself as a silversmith and dealer in hats and gloves. These men are

presumably descendants of the Jewish hawkers of the eighteenth century, who established businesses in the ports using the contacts and expertise learned from their fathers. (Dir. 1823. Cripps 1926, 145. Pickford 1989, 321. Mayne 1985, 2. Goddard n.d.)

WIMBORNE MINSTER

WALTER, known 1226/7, goldsmith, appears in the Feet of Fines.

SAMUEL BOWLES, known 1803-1830, silversmith, watch and clock maker, one of a Wimborne family of clockmakers. (Tribe & Whatmoor 1981, 68-9.)

UNKNOWN LOCALITIES

ALFRED, known 1201, goldsmith 'of Dorset'. An ALURED, goldsmith, and Lucia his wife, appear in the Feet of Fines, 1201/2, and it seems possible that one name is a misreading of the other. (Healey 1897, 4.)

Unknown Maker, c. 1530, whose mark appears on a paten at Buckhorn Weston. This has been ascribed to Coventry, as a similar mark appears in that area, c. 1573-1575, and resembles the arms of the See of Coventry. However, a similar mark appears in the Taunton area, c. 1574, and another such mark has been described as a Taunton town mark of c. 1640. The Exeter maker John Jones used such a mark additionally on a standing salt of c. 1575, unless it is a mark applied in a town in which that salt was retailed. There may be no relationship, other than similarity, between these various marks. That on the paten at Buckhorn Weston is some fifty years earlier than those found in the See of Coventry. This mark appears as a privy mark on the coinage of 1369/77, and is widely distributed on a number of other medieval and post medieval artefacts, for instance on lead counters. A similar mark, with crosslets in each canton in lieu of pellets, appears on a supposedly English spoon, which, though at times ascribed to Coventry, may be a Cypriot piece of the Lusignan dynasty. (Nightingale 1889, 84-6. Bates Harbin 1899, 136, 139, 142, 150, 177. 1900, 150, 153. Cripps 1926, 131. Jackson 1921, 331, 474. Jeavons 1963, 30. Pickford 1989, 370. du Quesne-Bird 1967, 296. Gask 1926, 28, 47. Lambros 1876. Schlumberger 1876. Kent 1992, 170.)

THOMAS TURPIN, known 1578, goldsmith. How's entry appears to result from a misreading of Nightingale, who gives this man as a Lincoln goldsmith. (How 1935, 183. Nightingale 1889, 51. Oman 1957, 136.)

Maker G., early 17th century. Of a hoard of slip-top spoons found at South Perrott in 1850, one was marked with a Gothic G. If a Gothic G was indeed the only mark, then these spoons could be of local manufacture, but it is possible that the G was the only mark that could be deciphered, and that it was the

London date-letter for 1604/5 or a later cycle. (Nightingale 1889, 45-6.)

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N. du QUESNE BIRD

NOTES

DORSET REGISTRY OF YEOMANRY AND VOLUNTEER CORPS 1794-1798. This manuscript book belongs to the Dorset Military Museum at Dorchester. It has now been transcribed and copies donated to the Dorset County Record Office, Poole Central Reference Library and the library of the Somerset and Dorset Family History Society.

The Register lists 47 officers and approximately 2,360 men together with many of their abodes and occupations. Two lists have been made from the transcript, in one the men have been sorted alphabetically by surname and in the second they are listed in units under their particular captain.

BRENDA TUNKS

AN ADDITIONAL NOTE ON THE ANCESTRY OF THOMAS HARDY (*SDNQ* Vol. XXXIII p. 189) Joseph and Martha Braddick were not among the inhabitants of Tolpuddle listed by the Vicar on 8 March 1776 (DCRO PE Tol IN 3/1) Burials for a Martha Braddick on 3 Dec 1775 and for a Joseph Braddick on 3 July 1782, both of Allington, have been found in the Bridport Register. These may provide confirmation that John Hardy, born at Tolpuddle in 1756, was without natural parents by Dec 1775.

BRENDA TUNKS

QUERIES

TOPOGRAPHICAL NICKNAMES. Mr. M. Whitaker of Greenbanks, Cliff Road, North Petherton, Bridgwater, TA6 6NY, is interested in the Cornish and Devonian practice of giving collective nicknames to the inhabitants of parishes

within these two counties (e.g., Helston Maggots, Stratton Mice, etc.).

He cannot believe that the practice stopped dead at the Somerset and Dorset border and would welcome any information on similar nicknames for towns or parishes within our counties.

[There seems to be a possible instance in Frome: B. J. March's 'Old Frome' in *Frome Society Year Book*, vol. 4 (1990-92) tells of staying in Coleford, when a young lady, knowing he was a Fromite, addressed him, 'Hey Tudder' . . . Mr. March says that he has heard the word 'Tudder' a few times, but does not know its meaning or its origin.

Mr. McGarvie has been kindly questioning various old Fromites, one of whom thinks that the word is 'todder' and has heard it in Shepton Mallet and in Devon. Mr. McGarvie suggests that this could derive from 'todde', a 28lb weight of wool, which could well fit the context of Frome and Shepton. On the other hand, Mr. McGarvie has found old Fromites who believe that 'tudder' was 't'other'. One of these latter, aged 90 years, stated that he had not heard this expression since he was at school in Kilmersdon. Could this simply mean 'stranger'? *Som. Ed.*]

THE WEST COUNTRY — NEWFOUNDLAND FISHERY. While it is well-established that the west country fishery at Newfoundland experienced dramatic expansion during the 1570s, after several decades of desultory growth, it has never been clear to me what the source was of the investment capital necessary for that expansion. It seems clear that the expansion was triggered by the malaise of the Spanish Basque fishery; as that fishery began to experience decline in the 1570s, both west country outfitters and French outfitters scrambled to satisfy Spanish market demands for 'saltfish', as the dry-cured fish of Newfoundland was known. Such a response by outfitters, however, could not have been possible without an adequate source of investment capital; the cost of the vessels, equipment and provisions needed for a trans-oceanic fishing expedition was substantial. From where did the necessary capital come? I have long wondered whether a connection might exist between the wool trade and the fishing industry and fish trade. Two points in particular lend themselves to the possibility that such a connection might exist. First, there were difficulties in the wool trade or, more correctly, in the woollen cloth industry in Europe at approximately this time; this might have made

investors in that industry receptive to new, seemingly safer opportunities such as the fishing industry and trade. Second, according to Pauline Croft the English-Spanish wool trade during this period was extensive, and made use of many of the same ports that received Newfoundland fish. It seems logical to assume that the expansion of the trade in Newfoundland fish would have been easier to accomplish if it were superimposed on an already established trade pattern based in the wool trade. I might add that, according to André Lespagnol, one of the great centres of the French codfishing industry, St. Malo, had also established an important commerce with Spain in cloth, supplying San Lucar and Cadiz. It seems logical to conclude that Malouin cloth merchants recognized and exploited a new commercial opportunity as the Spanish fishing industry at Newfoundland began to diminish. Lespagnol regards the dry cod trade and the cloth trade as the twin engines responsible for the long-term economic growth of St. Malo, from 1530-40 to the end of the seventeenth century *Histoire de Saint-Malo et du pays malouin* [Toulouse, 1984], p. 111).

I would welcome any comments and criticism of these speculations.

Olaf Janzen, Department of History, Sir Wilfred Grenfell College, Corner Brook, Newfoundland A2H 6P9

BOOK REVIEWS

Jock Henderson, *Hugh Sexey and Bruton: The Great Benefactor* (Pp. 5 + 43, Sexey's School, Bruton, 1992, £5.00). Jock Henderson whetted our appetites for more about Hugh Sexey in *SDNQ* last year (XXXIII, 335, pp. 140-141); now we have the full story and are not disappointed, as *Hugh Sexey and Bruton* is written not only with elegance but also with a refreshing enthusiasm and passion. A certain tongue-in-cheek flippancy, not often found in historical works, gives the book a strong individuality and reflects the engaging personality of the author.

There is little of the historians' impartiality here; Mr. Henderson is very much involved in the drama. To him the formerly colourless Hugh Sexey is a flesh and blood hero and he fearlessly takes his side against his detractors, particularly Sexey's second wife Ursula, Henderson's *bête noire*, whom he takes great delight in putting down.

Henderson came to live in Bruton in 1990 occupying a

splendid house belonging to Sexey's Hospital. It did not take him long to become interested in the personality of the founder and he was intrigued to find that so little was known about him. Henderson set out to remedy this and has undertaken an immense amount of research in both national and local depositories to this end. The result is a most interesting book with much valuable information being made available on the Elizabethan auditors, on Sexey's private practice and on his involvement in Bruton.

Where historical evidence exists, Henderson uses it judiciously and well. Unfortunately, he gives a hostage to fortune with an opening trumpet blast ridiculing all those former historians who have tiredly rehashed the old story of Sexey the Bruton stable boy who made good. Henderson declares that Sexey's father was Robert Sexey, the wealthy Mayor of Bristol, but facts are few and the theory seems contrived and does not convince. When Robert died in 1587, letters of administration were granted to his son, William, about whom we have much information. Nor does the heraldic link with Henry Sexey of London, presumed to be another son of Mayor Robert, appear any more satisfactory.

Henderson's proposition washes unavailingly against the rock of the traditional account, giving or taking the stable boy embellishment. There were Sexeys in Bruton from the 15th to the 18th centuries and the tradition that Sexey was born 'in or near' Bruton was recorded as early as 1638. His *Inquisition post mortem* gives the name of his father as William; a William Sexey was buried at Bruton in 1568. Soon after Sexey's death, several people in the vicinity of Bruton claimed from Sexey's charity on the grounds of relationship. And why should Sexey choose Bruton for his benefaction unless he had some particular reason to be fond of the town? Henderson shows that Sexey was dealing in Crown lands as early as 1566 so could not have been that Hugh (*blank*) baptized at Bruton in 1556.

The sources for this book are given in the end papers and it is understandable that Henderson does not wish to clutter up his narrative with notes and annotations. However, the statement that Ursula Champernoun bigamously married Sexey while already married to her half brother, Thomas Horner, is so astonishing that readers should have been given the source.

Although we cannot go all the way with him, Jock Henderson is to be congratulated on illuminating an obscure corner of local history in so entertaining a manner and for so touchingly bringing to life Hugh Sexey and his circle.

M. McG.

Kathleen M. Chilver, *Holdenhurst, Mother of Bournemouth* (1980, Pp. 112, illus., £2.00); Michael Edgington, *Bournemouth and the First World War* (1985, Pp. 90, photographs, £2.00); David Jardine, *Hill Forts of the Stour Valley* (1985, Pp. 60, plans & sketches, £2.00); E. G. Bennett, *In Search of Freedom — Refugees and Exiles* (1985, Pp. 40, photographs, £1.00); S. J. Lands, *The Growth of Winton* (1986, Pp. 40, photographs & plans); J. A. Young, *Main Line to Bournemouth* (Revised ed., 1991, Pp. 64, photographs & maps, £2.50); J. A. Young, *The Ringwood, Christchurch and Bournemouth Railway* (Third ed. 1992, Pp. 38, photographs & plans); M. Graham, *The Royal National Hospital : the Story of Bournemouth's Sanatorium* (1992, Pp. 78, photographs, £2.00) Bournemouth Local Studies Publications, available from Professional Education Centre, 40 Lowther Rd., Bournemouth BH8 8NR (postage extra).

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G. J. D.

Ilchester and District Occasional Papers, published and available from Toucan Press, Rue des Monts, Delancey Park, St. Sampson, Guernsey.

No. 100 *An Ilchester Gathering* (1992).

No. 103 *Sketches of Somerset Churches* by Francis G. Lemann (1993).

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1939/42 - 1986/90

Compiled by L. E. J. Brooke

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