
NOTES & QUERIES

FOR
SOMERSET AND DORSET

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

HERRICK

No	CONTENTS	Page No
44.	THE MEDIEVAL PRIESTS OF ST CUTHBERT'S, WELLS AND THEIR HOUSING.	269
45.	HORSE THEFTS, BUTTER SUPPLY AND MUSICIANS: DORSET CONNECTIONS TO EXETER QUARTER SESSIONS, 1613-1642.	280
46.	HORSE-DEALING DURING THE 1620s.	287
47.	THE 'OTHER' NOTES AND QUERIES AND A POEM FROM THE SOMERSET COUNTY HERALD.	291
48.	IMAGES OF RICHARD, DUKE OF YORK, AND HIS WIFE, CECILY NEVILLE, ON THE TOWER OF ST. MARY AND ST. BARTHOLOMEW, CRANBORNE.	295
49.	THE BURRINGTON INTERREGNUM, 1826-1831.	299
	Book Reviews and Notices.	303
	Notes.	305
	Queries.	310

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44. THE MEDIEVAL PRIESTS OF ST CUTHBERT'S, WELLS AND THEIR HOUSING.

Introduction

The writer has used Wells property records to try to shed more light on the religious fraternities in St Cuthbert's church.¹ This piece attempts to use those records, the town guild's convocation books, wills and bishop's registers to say more about the priests who served the many altars and fraternities in that church.

There were many posts by modern standards, with at least six by c.1300. Lucy Lundreys' will of 1298 provided for her burial at St Cuthbert's and for commemorations both there and in the cathedral. At the former provision was made for attendance by the vicar, the parochial chaplain (named Walter and one of her executors), two clerks and an unspecified number of other chaplains. One chaplain is named, Thomas de Blakedone, and he was also to receive a towel and cloth. The will also shows that the altar of St Mary was then in being.² Margery Churchstyle's will of 1313 confirms the picture with bequests to the vicar, parochial chaplain, other chaplains and clerks and to the chapel of St Mary. It names Thomas de Blakedone again. He was to receive a larger legacy than anybody apart from the vicar.³ Perhaps he was both women's confessor or chaplain at the altar of St Mary to which both showed attachment.

By 1377 the Clerical poll tax reveals an establishment of 14 priests.⁴ Others were added later. The merchant John le Roper benefitted the altars of St James and Holy Trinity in his life and a chantry was established in the 1380s after his death. It is a poorly documented establishment noted only occasionally, for example in 1510 when elaborate arrangements for an obit included provision for its chaplain to participate.⁵ The better known Tanner's Chantry added another chaplain in 1403.⁶

In 1463 a clerical subsidy included more affluent chaplains. Those earning between £5 and £6 13s 4d p.a. paid 6s 8d while for those who received food and clothing the cash threshold was lowered to £2 13s 4d. Seven chaplains at St Cuthbert's had paid. Heading the list was Thomas Gonewyn who was noted as

parochial chaplain. In addition two more are listed under 'the city of Wells' but had not yet paid. They are not linked specifically to St Cuthbert's in the list although one, Robert Ward, is connected elsewhere but the second could be an independent chaplain. There were ten of these in 1377. Even without him, the number exceeds other urban churches in the bulk of Somerset; returns for Bath Archdeaconry are missing so no comparison is possible with Bath or the south bank portion of Bristol. But in areas covered by the clerical subsidy St Mary's Taunton had two paid and two owing and Yeovil was closest to St Cuthbert's with five paid and one owing.⁷

It seems that a parochial chaplain existed from at least the late 13th century until the onset of the Reformation when in 1535 the *Valor Ecclesiasticus* noted the staff as Richard Clerkson, vicar, and John Ryse.⁸ However, patterns of bequests changed after 1313 and a parochial chaplain did not receive another specific legacy until 1457 when the donor was again a widow, Edith Gaskyn.⁹ But they benefited from general bequests that became standard for the reasonably affluent who left small sums to all chaplains or at least those attending their funeral. This two-man establishment must have been provided for several reasons. First, there was the size of the whole parish. It had various chapels that may have been staffed in part by parish priests; this seems to have been so for the chapel in Southover. It may have been the case for St Paul's, Polsham which also had no incumbent in 1547 in contrast to St Thomas', Southway.¹⁰ Second, there was the tendency to use the vicars at the cathedral; this arose because Bishop Jocelin had granted the rectory to the chapter. They installed perpetual vicars but the post was often used to support cathedral functionaries. This is particularly clear in the better-documented 15th century when vicars included three canons, a sub-dean, a communar (and future canon) and two nominal bishops of Tenos but, in effect, suffragan bishops for Bath and Wells.

As a final preliminary something needs to be said about original terms and how they are treated. Priests were identified by the style of 'Dom' or 'Sir'. In the latter case those with the lay title would be distinguished as 'knight' after their name. Priests might also be further described, for example, as vicar,

chaplain or, simply, clerk. The last term also came to denote lawyers. However, they are generally styled 'master'. Thus the Master William de Bere, clerk, who was granted a Priest Row house in 1347 is not further considered. He was a lawyer and is documented acting for the bishop in such matters.¹¹ In fact, no priest merely ranked as clerk bought or leased any property here, that was for chaplains or better.

Turning to locations, the name Priest Row only comes into use after 1440. Prior to that it was regarded as the eastern arm of St Cuthbert Street; properties are distinguished as neighbours on the north and south rather than to the east and west as on the main part of the street.¹² To avoid confusion the former class of properties are always referred to here as being in Priest Row.

St Cuthbert Street

The vicarage was here until recently, but there are few other records indicating the presence of other chaplains and clerks and those few reflect special family circumstances.

The old vicarage is one of the longest documented properties in Wells. The vicars were housed by *c.*1260 when Richard Bamfield granted the Dean and Chapter a rent of one mark (66p) from the house he had given to the vicar. In 1262 the Chapter remitted half of that sum as 'altarage'. At that stage the property was only described as opposite the church but its location was further defined soon after; this was because the properties on either side passed into institutional ownership and came with runs of early deeds. In 1313 the property corresponding to modern 3 and 5 St Cuthbert Street had on its east 'the tenement of the Vicar of St Cuthbert's' while 81 High Street had in 1321 to its west 'the tenement of the perpetual vicar of St Cuthbert's'.¹³ Thereafter the vicarage plot changed only in as much as it took small strips from no. 81 to provide improvements for the structure. By 1550 it had a chimney there. When Revd. Edmund Lovell was vicar in 1780 a larger portion was purchased accommodating a scullery and passage.¹⁴

The only records of chaplains in (modern) St Cuthbert Street concern the two houses west of the vicarage. The Churchstyle family were established immediately to the west by *c.*1290 and were to hold that house until the last of them died by 1397.

Later it passed to Bubwith's Almshouse with many family papers.¹⁵ It is therefore particularly well documented. In 1313 Margery Churchstyle left her tenement there to her son Dom William, chaplain. Furthermore, a 1314 quitclaim by his brother John for the next property (modern 7 and 9) makes it clear that their maternal uncle, Dom John the Cook (or Coccus), chaplain, was entitled to the western solar for himself and one servant together with stabling for one horse. This probably relates to an 18 ft square property mentioned later.¹⁶

The presence of two chaplains here, taking advantage of family ownership, suggests tendencies for whoever then appointed chaplains to favour local candidates and priests originating locally to seek such posts. The fact that John Coccus kept a horse may indicate that his duties extended into the out-parish. But otherwise all reasonably documented chaplains were separated from the vicar and lived in Priest Row, although it is possible that some with no known accommodation lodged with the vicar. The vicars stood apart in another sense. As already explained they were often linked into the cathedral's systems. In contrast the other priests discussed in this paper do not feature in cathedral administration after *c.* 1350 although there is doubt in one earlier case (*i.e.* Thomas de Mulverton).

Priest Row

The earliest surviving property records from the 13th century and, mainly, the early 14th century show houses owned and occupied by laity. However, increasing numbers of priests are recorded and properties were transferred regularly to the town estate. But the first two priests mentioned are linked to St Cuthbert's only by proximity of their property holdings.

The first named was Richard de Emmeburgh in 1270. He was living in the former no. 8, a property that never passed to the town and vanished in the 1880s when Llewellyn's Almshouses were rebuilt on a much-extended site.¹⁷ He may have still been there in 1317 when William de Sheptone sold no. 10 (also later lost to the Almshouse redevelopment) to Richard de Pencryz (Penkridge), vicar of St Cuthbert's, for £4.¹⁸ He is still mentioned as occupying the tenement to the south. Such abutments are often out-dated but this may be correct as the

northern neighbour of 1270 is now described as the former occupant. So there had been an effort to update the description.

Next, in 1330, Thomas de Mulverton, chaplain, came into possession of two houses at modern numbers 16 and 16a. He obtained them by an exchange with his nephew Walter who received Chamberlain Street properties in return.¹⁹ However, this may be an entirely commercial transaction. Mulverton was certainly a cathedral chaplain in 1307.²⁰

In 1352 Mulverton's property, described as one messuage, had come into the hands of Walter de Hulle, Archdeacon of Bath. He granted it to the commonalty in return for masses for his soul in St Cuthbert's. Significantly, the masses were to be performed by the vicar and the chaplain of the altar of the Blessed Virgin, the first mention of this post. He conveyed two further properties in 'Cuthbertstrete' at the same time but these are not as well described.²¹ One is identified by its occupant and the other by the previous owner. So they could be in either modern St Cuthbert Street or Priest Row, although they are probably two of the properties the town came to own in the latter. The identified occupier, William Lullok, was a priest. He is documented on several other occasions, three of which have links with St Cuthbert's. In 1363 he was an executor of Walter de Compton whose will benefited both the parish church and cathedral; Compton lived nearby at 76 High Street. Compton was a leading member of the Wells elite and serving as his executor was a sign of prestige. Indeed the other executor was Margery Monier. She was rich but also outstanding as the only woman not a deceased's widow or daughter to serve as a Wells executor in the period 1200-1800. She was so highly esteemed that a canon was allowed to hire a lodging from her until a canonical house was provided.

In 1373 Lullok was again an executor although on that occasion there were no links to St Cuthbert's. A transaction of 1380 identifies him as the chaplain of the Holy Trinity altar, a prestigious post as that fraternity was linked to the origins of the town guild. In 1382 he was associated with John Churchstyle in a transfer of John's properties to William Churchstyle and Alice his wife.²² He was presumably acting as a trustee and again it places him in that community around the church. However, a

transaction of 1370 shows him in a different context. In that year he, another priest William de Forde and a layman William de Coker, obtained a mortmain license to transfer 29 properties of various sorts and 154 acres of land to the Hospital of St John the Baptist, Wells.²³ Unfortunately, we do not know if these were their own gifts (William de Coker was a man of some substance), or if they were trustees for many small givers, or if they had been drumming up gifts; this last scenario was sometimes done for commission but given Lullok's prestige and Coker's possessions it seems unlikely in this instance.

It is interesting that Walter de Hulle was confident of the availability of the vicar and chaplain when plague had recently killed so many priests and led to others switching posts in search of better benefices.²⁴ St Cuthbert's must have been holding on to its priests due to a combination of good payments and local loyalties. Lullok was probably a local man as a fuller, John Lullok, features in property records a generation earlier.²⁴

More priests can be identified soon after the 1377 Poll Tax. In 1381 Thomas le Saltere a chaplain, the son of a leading burgess who had inherited a number of properties, leased a tenement on Priest Row to Stephen Lucas, chaplain, for his life at 10s p.a. The lease provided that his executors must hold the house for a year after his death and specifically excluded 'a certain lower chamber', possibly the lodging of another priest. Another chaplain, John Nevyle, held the house to the south from Thomas. Thomas le Saltere's career was orientated to the cathedral and diocese, and two years later he was appointed vicar of Congresbury.²⁶ In contrast the other two chaplains were linked to St Cuthbert's. Nevyle and two other chaplains, Richard Troweye and William Plumstoke called Clothier, have previously been identified by the author as acting as trustees in property transactions benefiting St Cuthbert's in the period 1383 to 1396.²⁷ Lucas was eventually appointed priest at the altar of the Blessed Virgin in 1403.²⁸ This gave him a regular stipend of £5 6s 8d, a similar sum to that received by the chaplains of Holy Trinity and the Tanner Chantry. One wonders how he had made a living over the previous 20 years. Perhaps he had some private income as his rent is above the average for smaller properties.

The transactions mentioned above added 22 Priest Row to the town estate. It was part of a major benefaction by Nicholas Cristesham.²⁹ The first complete town rental of 1427/8 lists five freeholds here which seems less than the full holding. Surprisingly none of the occupants is identified as a priest.³⁰ The explanation is probably that chaplains are not mentioned as they lived rent-free. This can be shown to be true later in the century. Thus in 1466 Thomas Clyve (or sometimes Clyffe) was granted an annual stipend of £5 6s 8d and a tenement and garden on condition that he celebrated mass at the altar of the Blessed Virgin Mary and kept the house repaired.³¹ St Mary's altar and its chaplains are the most frequently mentioned in 15th and early 16th century entries in the Wells convocation book. The next commonest references are to the altar of St James while in 1518 there is an appointment to Holy Trinity. It is apparent that these chaplains also received a rent free house in Priest Row.³²

Returning to Clyve, his appointment probably meant a more prestigious post rather than financial gain as he had paid the subsidy in 1463 (as had his predecessor Thomas Cook). In 1482 he received a legacy in the will of John Hachyn. Then in 1498 John Blakedon, our Lady's Priest, was granted a lease for himself and his successors of the tenement he occupied. They were responsible for repairs but paid no rent. The term was initially for 80 years but was soon extended to 90. The lease was in recognition of his having built the house valued at £30 and his intention to deliver a certain sum to the common coffer; this was also to secure him obits but curiously these were to be at the Holy Trinity altar. Prior to 1498 he had been chaplain to the Tanner Chantry so this is again a move to a more prestigious or senior post rather than for a better stipend. The change would also have given him a more public role.³³

Blakedon's duties were not exclusive to the altar of the Virgin. This is apparent in the next year (1499) when he and another chaplain, Thomas Hikely (or Hinkely elsewhere), witnessed the will of Richard Vowell in which Blakedon is described as his confessor. In 1500 both chaplains witnessed John Attewater's will. The neighbourhood effect is again involved as both lived nearby, Vowell at 74 High Street and

Attewater in the area of modern 38 to 44 Chamberlain Street.³⁴

Blakedon is the best-documented chaplain after Lullok but otherwise we get little but names. For example, in 1518 the new chaplain at St James altar was Stephen Chalton and at Holy Trinity Thomas Oliver. The only person about whom a little can be said is Blakedon's second successor, Robert Carter, appointed in 1519. He was another long serving priest having been mentioned in John Godwyn's will of 1507.³⁵

Other sources

As stated the earliest transaction concerning 81 High Street was of 1321. It involved a grant by executors. One was John Churchstyle who lived close by. Another was Walter de Bristelton, chaplain, who was probably also locally based and therefore a chaplain in St Cuthbert's. Then in 1343, when the bishop was taking action against the commune, the jury added 33 names to the indictment. Two were chaplains, William Jordan and Nicholas Atwood. As Shaw suggested they were probably employed in St Cuthbert's and had sided with their employers.³⁶

Medieval wills provide a number of other priests' names but often they are little more. Some are distinguished as 'chaplain' while a few were probably confessors being referred to as 'my ghostly father', 'my chaplain' or 'my curate'. However, the meaning of the last two is more debateable as John Mawdeley in 1540 appointed 'his chaplain', Robert Nelyng, as overseer of his will while Nelyng and Robert Reede, described as 'my curate', were witnesses as was another priest Maurice Fyn.³⁷

With many like Fyn, we have no way of knowing if they were chaplains or clerks. We know very little of the latter group. We do not know how good a living they had or whether there was career progression. One clue is found in wills of the first half of the 15th century that sometimes include small bequests to three clerks of St Cuthbert's, although what they did is only indicated twice. Just before the first will Thomas Tanner's detailed requirements for his chantry and annual commemoration service provided a small payment each year for the three clerks for ringing the bells. Then in 1457 Edith Gaskyn's will specifies three holy water clerks.³⁸ Assuming that

the three performed both tasks (and others undertaken by modern vergers), then their number had halved since 1377 in contrast to the increased number of chaplains.

The End of an Era

The medieval system of religious piety was in decline in Wells before the break with Rome. The cause was the economic decline of the town. The guild had fewer members and its rental income fell dramatically, consequently it lacked the resources to perform the accumulation of religious duties. After the breach the king, although a religious conservative himself, was forced to rely on Protestants to head the church and staff his government. Official direction turned against elaborate rituals, images and multiple altars which intensified under Edward VI. In his first year an act abolished chantries, obits and free chapels destroying what was left of the old ways. The commissioners appointed under this act reported only John Turner, the last chaplain of Tanner's Chantry, and two unnamed stipendiary priests at St Cuthbert's. So much had already gone although they may have been misled. They were certainly deceived as to how much money the guild drew from religious bequests.³⁹

The rental of 1550/1 gives a picture after the Reformation. It lists 13 properties in Priest Row. Two were vacant and their last occupiers had been priests, John Tryvers and Thomas Male. One priest, Richard Alford, was still in residence paying no rent even though the property was valued at 6s 8d.⁴⁰

Conclusion

Religious life at medieval St Cuthbert's was obviously enriched by its many altars and chaplains.⁴¹ The priests also supported its functions by acting as confessors and links to parishioners. It is clear that the resulting world was very distinct from the cathedral and that this applied to the chaplains as much as the congregation. Many of its priests must have devoted their lives to the church. Chaplains are often noted for over a decade and some such as Lullok, Lucas and Clyve for over 20 years. This was not solely a matter of good stipends and accommodation. Some were men with independent means. Lucas probably had

some reliable income before achieving a salaried post, while Blakedon obviously had considerable resources. On the congregation's side it is striking that no surviving will selects cathedral clergy as executors until that of John Cokur in 1501 in which he also refers to Thomas Draper 'my curate'.⁴²

Unfortunately, there is much where we can only speculate as the evidence is incomplete. The best-documented chaplains, Lullok and Blakedon, are only known from a series of unrelated references. So there are many questions. For example, one wonders whether the role assigned to the parochial chaplain included supporting widows. The three specific bequests to him all come from widows but is that merely the result of chance survivals? More generally one wonders about support for the priests from the living. A comparison with Bubwith's Almshouse is instructive. The citizens' wills made relatively few bequests to the Almshouse whereas it was general for them to give legacies according to their means and affiliations to some of St Cuthbert's, its priests, altars or fraternities. The Hospital of St John was also regularly remembered. But this relative neglect needs to be set against the early almshouse accounts that reveal regular gifts of food plus more occasional donations of fuel and wax from the living.⁴³ Did chaplains and clerks also benefit in this way?

The evidence does clearly show how the priests operated in a series of different spheres. There was the neighbourhood around the church taking in St Cuthbert Street, Priest Row and the western ends of High and Chamberlain Streets. Here the priests partly assume the role of neighbour and are most frequently used as witnesses, trustees and executors. Next for the chaplains there were the groups associated with particular altars and fraternities. This gave wider contacts including possible benefactors. Fraternity membership also stretched into the out-parish. Those who advanced to the most prestigious altars were brought into regular contact with the elite of the town guild. Lastly, there were the links to the whole parish.

1. A.J. Scrase, 'Wells Corporation Properties and the altars of St Cuthbert's' in *Notes and Queries for Somerset and Dorset*, 377 (Mar. 2013), 200-207.
2. Historical Manuscripts Commission (H.M.C.), *Calendar of the manuscripts of the Dean and Chapter of Wells* vol. I (1907), 165-6.
3. Wells Cathedral Archives (W.C.A.), AH17.

4. The National Archives (T.N.A.), E 179/4/1; D.G. Shaw, *The creation of a community* (1993), 44.
5. For St James see Wells Town Hall Archives (W.T.H.A.), *Convocation book I*, 228; for Holy Trinity see D. Shilton and R. Holworthy (eds.), *Wells City charters*, Somerset Record Society (S.R.S.) vol. 46 (1932), 86-7, Somerset Heritage Centre (S.H.C.), DD/SAS PR256; for the chantry and obit see W.T.H.A., *Convocation book II*, 260.
6. Shilton and Holworthy, *Wells City charters*, 8-10.
7. H.C. Maxwell-Lyte and M.C.B. Dawes (eds), *Bishop Bekynton's register*, S.R.S. vol 49 (1934), 393-7; for Ward see F.W. Weaver (ed.), *Somerset Medieval wills 1385-1500*, S.R.S. vol. 16 (1906), 178.
8. J. Caley and J. Hunter (eds.), *Valor Ecclesiasticus* 6 vols. (1810-1834) vol.1, 139.
9. Weaver, *Somerset Medieval wills 1385-1500*, 178.
10. E. Green (ed.), *Survey of rentals of chantries, colleges, free chapels, etc*, S.R.S. vol. 2 (1888), 155; A.J. Scrase, 'The Medieval Chapel at Southover in Wells and its possible Anglo-Saxon origins' in *Proceedings of the Somerset Archaeological and Natural History Society* vol. 126 (1982), 107-10.
11. Shilton and Holworthy, *Wells City charters*, 61; H.M.C., *Calendar I*, 383.
12. A.J. Scrase and J. Hasler (eds), *Wells Corporation properties*, S.R.S. vol. 87 (2003), 224-5.
13. H.M.C., *Calendar*, vol. I, 107, 145, vol. II, 578; W.C.A., AH17; Shilton and Holworthy, *Wells City charters*, 36.
14. Scrase and Hasler, *Wells Corporation properties*, 38; S.H.C., D/P/W.St C 3/4.
15. A.J. Scrase, 'Wells Almshouse Records and Topographic Reconstruction at Wells', *SDNQ* vol. 32, art 329 (1989), 740, 742; Scrase, 'The Urban Estate of Bubsworth's Almshouse, Wells' in *SDNQ* vol. 35, art 257 (2003), 221-3.
16. W.C.A., AH19, 55.
17. Shilton and Holworthy, *Wells City charters*, 19; for the redevelopment of the Almshouse see S.H.C., D/P/W.St C 17/1/3-5.
18. Shilton and Holworthy, *Wells City charters*, 34.
19. Shilton and Holworthy, *Wells City charters*, 44.
20. H.M.C., *Calendar* vol. 1, 61.
21. Shilton and Holworthy, *Wells City charters*, 70-1.
22. H.M.C., *Calendar* vol. I, 258, 368, 372, vol. II, 632-3; Shilton and Holworthy, *Wells City charters*, 75-80, 91-2 (this gives the chaplain's name as Bullok but contrast with the original W.T.H.A. deed 168); W.C.A, AH86.
23. Sir H.C. Maxwell-Lyte, *et al* (eds.), *Calendar of Patent Rolls: Edward III 1367-70* (1904), 468.
24. See for example R. Horrox (trans. and ed.), *The Black Death* (1994), 72-3; G.H. Martin (trans. and ed.), *Knighton's Chronicles 1337-96* (1995), 102-3.
25. Shilton and Holworthy, *Wells City charters*, 28-9, 36, 41.
26. Shilton and Holworthy, *Wells City charters*, 91-8.
27. Scrase, 'Wells Corporation Properties and the Altars of St Cuthbert's' forthcoming.
28. T.S. Holmes, *Wells and Glastonbury* (1908), 129.
29. Shilton and Holworthy, *Wells City charters*, 7-8, 45-6, 74-5, 94, 98-9.
30. Scrase and Hasler, *Wells Corporation properties*, 34.
31. W.T.H.A., *Convocation book II*, 52; T. Serel, *Notes on the church of St Cuthbert, Wells* (1875), 55-6.
32. W.T.H.A., *Convocation book II*, 210, 270, 299.

33. W.T.H.A., *Convocation book II*, 206, 225, 229: Shaw, *Creation of a community*, 264; Weaver, *Somerset Medieval wills 1385-1500*, 237.
34. Weaver, *Somerset Medieval wills 1385-1500*, 370, 391.
35. W.T.H.A., *Convocation book II*, 299, 302; F.W. Weaver (ed.), *Somerset Medieval Wills 1501-1530*, S.R.S. vol. 19 (1903), 110-1.
36. Shaw, *Creation of a community*, 121.
37. F.W. Weaver (ed.), *Somerset Medieval wills 1531-1558*, S.R.S. vol. 21 (1905), 60.
38. Weaver, *Somerset Medieval wills 1385-1500*, 25, 65, 75, 178.
39. Green, *Survey of chantries, etc.*, 153-4; A.J. Scrase, *Wells: the anatomy of a medieval and early-modern property market* (1993), 142-4.
40. Scrase and Hasler, *Wells Corporation properties*, 39.
41. Shaw, *Creation of a community*, 258-71.
42. Weaver, *Somerset Medieval wills 1501-1530*, 17-18.
43. Shaw, *Creation of a community*, 247-8.

TONY SCRASE

45. HORSE THEFTS, BUTTER SUPPLY AND MUSICIANS: DORSET CONNECTIONS TO EXETER QUARTER SESSIONS, 1613-1642. Exeter held its own Quarter Sessions that were separate to the county sessions. The minute books, recording examinations and all aspects of court business, contain the usual type of cases brought before such courts, including theft, slander, illegal trading, settlement and removal, fornication, issues concerning assault, apprenticeship and many more, especially during the Civil Wars. The following is an account of the few cases mentioning Dorset people brought before the court, which have been arranged thematically for publication in *SDNQ*.

Some cases involved Dorset people as the victims of theft, such as James Crosse of Whitchurch, Dorset. On 4 Aug. 1619 he deposed how Nicholas Manninge's wife, Anna, whilst in her husband's house, took a napkin with 2s 6d wrapped up in it out of the deponent's pocket. When Crosse reported this to a local justice, Manninge's wife returned the napkin to Crosse, but without the money in it. But Crosse was having none of it and subsequently arrested Manninge's wife 'uppon suspition of felonye'. Nicholas was a metalman by occupation.¹ Some entries in the minute books tell us very little, such as the case of Mary Stevans of Sampford in the county of Somerset, spinster, who was accused of theft. In her defence she confessed to the

authorities of being in possession of numerous items belonging to different people in Somerset and Devon, and how she had paid 10s 'unto one Balland of Sherborne' but she did not say what for.²

Two separate cases involved the theft of horses, the first of which was brought before the Mayor of Exeter in the Court of Quarter Sessions held on 15 March 1630/1. John Sall of Sutton near Bridport, Dorset, a husbandman, sold a bay mare to William Tucker of Shobrooke, Devon for £3 6s 8d. However, Tucker only paid 22s 'in hand' to Sall with the remainder to be paid at Easter but the mare was alleged to have been stolen. Because of the status of the horse the matter was brought before the mayor of Exeter, Thomas Flaye esquire, when Sall stated that he was given the horse by his father, John Sall of Sutton, husbandman, about four or five days previously. Sall junior alleged Tucker had kept the mare for him whilst Sall was living in Exeter at the house of Daniel Treat for about two weeks. Before that time he lived at Shoo Brooke for about three months and before then he lived with his wife at Sowton (near Exeter) where he was married.³

Although the distance between Sutton and Exeter is about 35 miles, as Sall junior was in Exeter where the transaction took place, the sale was a local matter to the city. Sall's legal place of residence was near Bridport in Dorset, even though he had spent nearly two years in Devon. Hence the case was brought before the mayor as it was a private transaction allegedly involving stolen goods.

Another such case was brought before the authorities on 7 June 1631, concerning John Nossiter of 'Tollafratrum', Dorset a miller. He informed the court that

on wednesdaye last was senighte being the xxvth daye of Maye last he had one sorrell nagg worth iij^{li}. x^s: taken awaye out of his ground att Tollafratrum aforesaid and arrested one John Hall for the stealinge of the same, whereuppon he arrested him uppon suspition of felonie . . .

The said John Hall beinge examined where he had the sorrell Nagg which was found on him there in this Cittie and claymed by the said John Nossiter to bee his proper goods, sayeth it was delivered unto him this examinant, about fower myles distant from this Cittie by a man unknowne, which this examinant brought to this Cittie and here proffered it to sell.

John Nossiter claimed that the 'nagg' belonged to his father, Thomas, who was also a miller.⁴ Although the case was first brought in June, a decision regarding its outcome was heard at the General Sessions held in September.⁵

Cases that were very common involved settlement and removal, and the authorities desire to reduce the burden on its citizens. Only one appears to have involved someone from Dorset, and then it is possible it may have only been coincidental. On 9 March 1619/20 a settlement examination of Katherine Warr 'late wife of William Warr that of late was Executed att Dorchester', was taken. She stated that she laid on the night of the 18th at Mrs Ryders house, but Mrs Ryder denied that she did. Katherine then changed her mind and said that she laid at the house of Joane Bole, where she had staid since arriving at Exeter the previous Friday. She came to Exeter to visit a friend in Southgate, called Edward Catter. Five weeks before coming to Exeter from Colyton she sometimes lived in Seaton, and she also visited 'some kyndred' at Plymouth. The mayor wanted to know what business she had at the Sign of the Kings Arms without Eastgate (Exeter), to which she replied that she had to return there to see Mr Ryder and fetch her belongings that she left behind about three months ago. She also confessed to being in Exeter with Matthew Capthorne, dining on a capon and a quart of wine for breakfast, and the pair had previously been together in Plymouth. Other examinants gave conflicting information concerning the dates Katherine arrived and even who she was with.⁶

Cases of assault were not so common. Julius Dowton of Yetminster, labourer, complained to the justices on 28 April 1623 that Henry Southwood did 'give him ill termes' and, in reply, Dowton struck Southwood with a staff causing Henry to fall to the ground. Dowton had been in Exeter since about Michaelmas last and he lived without Westgate, at the house of one Martyn, a cook.⁷ The authorities appear to have been very dutiful in bringing even the most trivial of misdemeanours to court.

One case, which involved the authorities in obtaining numerous depositions, was brought to court in March 1636/7.

The case involved the sale of butter and how it was redistributed after it arrived in the city in bulk from the Dorset countryside. It is worth noting that butter and cheese carriers were regulated by an act of parliament of 5. Eliz. cap 12, in which they had to obtain a license at Quarter Sessions where they had lived for at least 3 years. They also had to be a married man and a 'house-keeper' of at least 30 years of age, suggesting that these people were reliable and upright members of the community. Although these licenses only lasted for a year⁸ there are few examples in the Dorset Quarter Sessions order book from the period 1625 to 1638. However, in September 1633, John Gill of Rampisham was one of three tradesmen listed under 'Butter Carriers Licensed' at the Quarter Sessions held at Bridport.⁹ But his good name was tarnished five years later, as was one of a group of men whom a warrant for arrest had been issued 'on an information laid by the Bailiffs of Bridport, for engrossing butter'.¹⁰

The first deposition was taken on 3 March 1636/7, when Henry Rendell of Lutton, Dorset, labourer was examined and

informeth that this present morninge he sold unto Elizabeth Muddyford the wife of Thomas Muddyford of this Cittie and unto Ruth Punchard the wife of Walter Punchard fuller for his Maister Stephen Hollett 30 dozen and one pound of Fresh butter for the same price, all which beinge then devided betweene then the said Elizabeth Muddyford and Ruth Punchard did foorthwith in this informants presents sell parte thereof againe unto severall persons in the markett within this Cittie att v^d ob the pound.

This was witnessed by Humfrie Perry, a yeoman of Exeter, who confirmed Rendell's evidence.¹¹ Another Dorset man, Walter Burte of Yetminster, yeoman, deposed that

on Friday last about 5 of the clocke in the afternoon he sold unto Elizabeth Muddyford the wife of Thomas Mudyford 18 dozen of Salt Butter for the price of iiij^s vj^d for everie dozen and this morninge hath also sold unto Anne Toogood the wife of John Toogood 10: dozen of salt butter more att 5s the dozen

which Elizabeth Muddyford confessed to be true. At the next sessions, held on 13 March 1636/7, yet another Dorset butter

seller from Yetminster, one Richard Gallamore, who was also described as a yeoman, gave his account of the amount of butter he had brought into the city during the last month and who he had sold it to. He stated 'that the last weeke he sold unto Richard Gerrys of this Cittie widower 8 dozen of Butter as he nowe remembereth for the price of v^s the dozen'. Robert Cozens of 'Milberrye bubb', a yeoman, said that 'this day fortnight he sold unto one Whittrowes wife of Kenton 2 horse load of Butter for the price of iiij^s viij^d the dozen as he remembereth'. George Edwards, another yeoman from Yetminster, said that

this day fortnight he sold unto Ruth Punchard the wife of Walter Punchard of this Cittie Fuller one peece of Butter Containing 6 dozen or thereabouts and unto one Hingstones wife of this Cittie 5 dozen more and this present day hath alsoe sold unto one Newcombes wife of Kenton Five dozen more or thereabouts.¹²

John Gill of 'Ransome' (Rampisham), Dorset, whose conduct has already been mentioned, here described as a yeoman, was also examined and stated that

this day senight he sold unto Richard Gerrys of this Cittie widowe 3 horse load of Butter containg 18 dozen or thereabouts for the price of iiij^s ix^d for everie dozen and further sayeth that he doth usuallie sell most parte of the butter which he bringeth to this Cittie unto the said Richard Gerrys after the like manner.¹³

What is interesting about this particular case is the role several Yetminster farmers had with the supply of butter to Exeter. Also how at least one of them appears to have kept no formal written account of his transactions, which he could have easily have had recourse to in order to give the official who questioned him the exact figures he asked of him. Yetminster to Exeter is almost a 50 mile journey and this is a good example of market forces at work, whereby the demand from the city of Exeter was strong enough for perishable goods to be transported over 50 miles by land.

One of the most colourful cases was brought before the magistrates on 12 Aug. 1642. John Gollopp of Netherbury, Dorset, a musician, was 'apprehended and examined touching

the said scandalous songe or paper which was nowe shewed unto hym and being demanded whither he had ever sung the same'. Gollopp denied the charge, or that he had ever seen it before, although he had seen a similar work in Bath and whilst in Exeter, but when offered them he refused to accept them. Gollopp claimed that he did not know who offered him the songs as they were strangers. He was also charged with singing another 'scandalous songe this weeke at the Beare touching the Lord Kinbolton and five members of the house of Commons'. He was given a handwritten song by Edward Seymour esquire whilst he was playing cards in the Beare with many gentlemen. Gollopp subsequently sang that song but he could not remember whether it mentioned Lord Kimbolton, or 'any other Parliament man'. After singing it he gave the song back to Seymour. The authorities once again presented the first song to him and this time Gollopp confessed to singing part of it, for which he was sent to prison 'there to remayne untill further order'.

As for the other members of his troop, Walter Fooks, John Guy, Thomas Torrie and Thomas Woffard, who were all brought before the court at the same session, they were let off. The reason for avoiding a prison sentence was a lack of proof against them, or any proof that some songs in the possession of Fooks had actually been published by him.¹⁴ Gollopp remained in gaol until the 3rd of October when Robert Laurence of Netherbury, husbandman, Thomas Warner of Exeter, worstedcomber and John Stone of Exeter, barber put up a bond for his release.¹⁵

What makes this case stand out is the time that it occurred and the situation the troop found themselves in whilst singing in Exeter because in 1642 the corporation of Exeter supported parliament, as did the corporations of Plymouth, Barnstaple and Dartmouth, and the city was soon under siege, during which time many wealthy citizens, who supported the Royalist cause, refused to contribute to the cost of defending it. It was not until September 1643 that Exeter surrendered and became the Royalist headquarters in the West.¹⁶ At the time the case came to court it is not surprising that Gollopp found himself in trouble with the parliamentary authorities, because Lord Kimbolton was Edward Montagu, 2nd Earl of Manchester

KG, KB, FRS (1602-1671) who was an important commander of Parliamentary forces in the First English Civil War, and for a time Oliver Cromwell's superior. Edward Seymour esquire was most likely to have been Sir Edward Seymour, 3rd Baronet (1610-1688) was an English politician, who sat in the House of Commons at various times between 1640 and 1688. He fought for the Royalist cause in the English Civil War. He was appointed a colonel in the Royalist army in 1642 and was disabled from sitting in parliament in 1643. In the latter part of the Civil War Seymour was imprisoned in Exeter and was not released until 1655. Therefore it is highly likely that Seymour was trying to undermine the parliamentary cause in Exeter by getting Gollopp and his troop to sing inflammatory songs. Perhaps this was one of the reasons for keeping him incarcerated until 1655, thus denying him the opportunity to cause more trouble for the parliamentary authorities in Exeter.

Among the small number of cases relating to Dorset there were none concerning bastardy, apprenticeship, or illegal goings on in the bedroom, which at times dominated the business of the court. A comparison between the number of cases involving Dorset and Somerset people, shows that despite the distance from Exeter from both county boundaries, there were far more cases concerning Somerset people than Dorset. Details of the Somerset cases will appear in a future issue of SDNQ.

1. Devon Heritage Service (D.H.S.), ECA 61 folio 241.
2. D.H.S., ECA 62 folios 376-7.
3. D.H.S., ECA 63 f.20v.
4. D.H.S., ECA 63 folios 20v, 31v-32r.
5. D.H.S., ECA 63 f.36r.
6. D.H.S., ECA 61 folios 345-6.
7. D.H.S., ECA 62 folio 138.
8. Anon, *The general shop book: or, the tradesman's universal director* (1753), not paginated but under entry for 'Corn and Grain'. I am extremely grateful to the Dorset editor for supplying this information.
9. T. Hearing and S. Bridges (eds.), *Dorset Quarter Sessions order book 1625-1638: a calendar*, DRS vol. 14 (2006), 262. I am extremely grateful to the Dorset editor for supplying this information.
10. Hearing and Bridges, *A calendar*, 438.
11. D.H.S., ECA 63 folio 225v.
12. D.H.S., ECA 63 folio 226r.
13. D.H.S., ECA 63 folio 226v.
14. D.H.S., ECA 63 folio 7v-8r. This was printed in full in *Devon and Cornwall*

Notes and Queries, vol. 29, 82.

15. D.H.S., ECA 63 folio 12v.

16. E.A. Andriette, *Devon and Exeter in the Civil War* (1971), 64, 72, 74, 76, 91, 95, 101, 110, 121, 157, 165-6.

A.J.W.

46. HORSE-DEALING DURING THE 1620s. The trade in horses was notoriously prone to deception and trickery, and in an effort to reduce crime, dealing was regulated during the 16th century by two Acts of Parliament. The first was enacted in 1555 and ordered that all sales of horses at markets and fairs had to be recorded in a Tolzey book. The book was to give details of 'the names, surnames, and dwelling places of all the said parties, and the colour with one speciall marke at the least of every such Horse, Mare, Gelding or Colte'. The second Act was passed in 1589 and required that all sellers had to be personally known to the recorder or had to be vouched for by 'one sufficient and credible person' who could bear witness to their honesty. Where such Tolzey books survive they provide invaluable evidence of the trade in horses and the place of residence of buyers and sellers, but inevitably the books for many markets and fairs have been lost. In spite of the efforts of Tudor governments to regulate the trade, horse-dealing remained subject to illegality, sharp practice and deceit.¹

The case of two dealers from Wiltshire who brought horses to Binegar Fair near Shepton Mallet at Whitsun 1630 illustrates the difficulty faced by the authorities in controlling the activities of such men. The evidence comes from proceedings before the justices at the Wiltshire Trinity Sessions in 1630.² The dealers were Richard Holloway of Lyneham and Francis Burchall whose residence is not given. They had first brought several horses to sell at the three-day fair at Clack near Lyneham which began on 22 April 1630.³ It was to become evident that these men were incorrigible rogues who were involved in some shady dealing at Clack. It was never made clear where they had obtained the horses they were trying to sell. The parish clerk of nearby Hilmarton, who kept the Tolzey book at Clack told the justices that Francis Burchall had attempted unsuccessfully to persuade him to enter the sale of

two nags in the book after the fair was over. Burchall had claimed that he had bought the nags that morning from John Stevens of Bishops Cannings, and he named Thomas Sloper as the 'avoucher' who could testify to his honesty. When questioned by the justices both Stevens and Sloper denied that they had been at the fair or that they knew Francis Burchall.

Whatever horses they sold at Clack, Holloway and Burchall were left with several nags and one 'fair white mare'. The white mare was later kept in Holloway's orchard, but when he was questioned by the justices Holloway at first denied having the mare or that he knew Burchall. He was obliged to change his story when his maidservant, Ann Bailey, told the justices that Burchall had 'brought to her master's house both a baye and a gray nagge, which baye nagge Burchall said he bought out of Wroughton Common'. Moreover, Thomas Trumplin gave evidence that he had seen the white mare in Holloway's orchard and that Holloway had offered to sell it to him for 40 shillings. He had refused to buy the mare 'because she had but one eye and [was] broken mouthed'. In spite of these defects, such a fine-looking mare roused considerable interest. Later questioned as to where he had obtained her, Burchall claimed to have bought her 'in a market at Newmarket upon Trent'. This seems an unlikely story since Newmarket is in Suffolk and not near the Trent, but if he meant Newark-on-Trent, it is even further from Wiltshire.

With several horses of dubious origin on their hands, Holloway and Burchall decided to bring them to Binegar Fair which occurred soon after Clack Fair. Binegar Fair was held in a field by the parish church during the week after Whitsun.⁴ Burchall was later to confess that they had come all the way to Somerset 'that noe man would travel thither to enquire for them'. At Binegar they sold several of the horses including 'a blacke nagge, a graye and two flea-bitten naggess'. They also sold the white mare 'to a man of Gloucestershire dwelling at Burlippe [Birdlip] Hill'. Later a witness was able to recall seeing the purchaser ride away on the white mare 'with a great cloakebagge behind him'. The two dealers were evidently in a hurry to dispose of the horses they had brought to the fair since they were said to have sold a roan gelding for £6, a bay mare

that was with foal and a yearling colt with a shorn mane for £3 each, although they were all worth considerably more. The shorn mane might have roused suspicion since it was a common practice among horse thieves to alter the appearance of a horse by cutting manes and tails or by concealing identification marks.

It was these dealings of Holloway and Burchall and doubts as to the origin of the horses they had sold that brought them before the Wiltshire justices in 1630. The trial was inconclusive, since by the time of the trial Burchall was already in prison for his activities and was only brought to the court after the proceedings had ended. The case does, however, provide evidence of the many horses which changed hands at Binegar Fair, and of the buyers who came from some distance to buy horses which were bred in large numbers in Somerset. Even more testimony of the horses raised in Somerset for sale to farmers, dealers, carriers and coach operators elsewhere comes from the Tolzey books of Magdalen Hill Fair which was held for several days around the feast of St Mary Magdalen [22 July] on a hill-top near Winchester. This was one of numerous hill-top fairs such as Whitdown between Crewkerne and Chard, Woodbury Hill near Bere Regis, Weyhill near Andover and Tan Hill [St Anne's Hill] between Devizes and Marlborough. The records of Magdalen Hill Fair 1620-25 were examined by Peter Edwards and are summarized in his book on the horse trade. He found that 60% of the horses and colts sold at the fair during 1620-25 came from Somerset.⁵ Among the numerous sellers of horses from Somerset there are regular appearances by members of the Maggs family from Cameley, Hinton Blewitt, Ston Easton and Shepton Mallet, the Guy family from Castle Cary, William Hill of Cheddar, Thomas Hancock of Wells, John Lion of Lymphsham and John Knowles of South Brent [Brent Knoll]. These men were specialist horse-breeders and many other Somerset breeders made occasional appearances at the Fair. They included Peter Cowerd of Baltonsborough, Nicholas Day and Thomas Jeffrey of South Brent, Thomas Linge of Worle, William Rowlye of Meare, Nicholas Shepherd and Thomas Collson of Mark and John Hancock of Stoke St Gregory. These and many others were

evidently engaged in the regular raising of colts for sale. Robert Bisley of Marston Bigot who was also described as being from White Cross Street, London, appeared regularly at Magdalen Hill Fair during the 1620s. In 1628 he was a witness in a case against a man whom he had met at an inn in Potterne, Wiltshire. Bisley had refused to purchase a horse from the man since he did not know its origin and the man was desperate to sell at any price 'soe he might Finger some money'.⁶ These Somerset breeders were evidently respectable men and were well known to the officials at Magdalen Hill Fair, and their word was accepted as sufficient surety for other dealers.

Some of their names have also been found in the records of other well-known horse fairs such as Warwick, Banbury, Shrewsbury and Kidderminster.⁷ This is in contrast to the general view among contemporaries that those involved in the horse trade were often untrustworthy rogues. The general attitude is illustrated in a letter of Edward Gorges of Longford castle in south Wiltshire to Sir Hugh Smyth of Ashton Court in October 1624. Recommending a man who could be employed to break in and train horses, Gorges was at pains to mention his honesty:

He is very careful and diligent and (as farr as I can perceive) no gadder abroad, or haunter to ale houses. And for that he is so ragged a poore fellow, the lesse money will satisfie him.⁸

Many other Somerset bred horses were sold at Taunton Fair for which Tolzey books survive for 1621-29 and for later in the 17th century.⁹ The striking evidence for the scale of this trade from Magdalen Hill Fair and from markets and fairs elsewhere confirms the remark of Daniel Defoe a century later that:

Colts bred in great numbers in the [Somerset] moors, [are] sold into the northern counties, where the horse copers as they are called, in Staffordshire, and Leicestershire, buy them again, and sell them to London for cart horses, and coach horses, the breed being very large.¹⁰

1. The definitive work on this subject is Peter Edwards, *The Horse Trade of Tudor and Stuart England* (1988).
2. Wiltshire Archives Service, A1/110/1630/143.
3. Licence for the ancient fair at Bradenstoke-cum-Clack on the vigil of St George

- [22 April] had been granted by Edward III in 1361 (*Victoria County History of Wiltshire*, IX (1970), 99).
4. N.F. Hulbert, 'A Survey of Somerset Fairs', *Somerset Archaeological & Natural History Society Proceedings* 82 (1937), 83-124.
 5. Edwards, *Horse trade*. I am indebted to Peter Edwards for sending me a copy of his detailed notes on the Tolzey Book of Magdalen Hill Fair.
 6. Edwards, *Horse trade*, 72, 117.
 7. Edwards, *Horse trade*, 86.
 8. Bristol Record Office, AC/E 46/9. J. Bettey, *Calendar of the correspondence of the Smyth Family of Ashton Court*, Bristol Record Society, XXXV (1982), 78. Edward Gorges (Lord Gorges of Dundalk) was the eldest son and heir of Sir Thomas Gorges and his wife Hellena, Marchioness of Northampton.
 9. Somerset Heritage Centre, DD/SP 341.
 10. D. Defoe, *Tour through England and Wales* (c.1730), Everyman edition, I, 271.

J.H. BETTEY

47. THE 'OTHER' NOTES AND QUERIES AND A POEM FROM THE SOMERSET COUNTY HERALD.

The first edition of the Somerset County Herald, one of Taunton's early newspapers, appeared on 17 Jan. 1843. Its beginning was rather unusual, the first issue being numbered 317. Apparently William Bragg, the publisher, had previously printed the Somerset County Gazette for Edward William Cox, a local solicitor. When Cox left Taunton for London to study at the bar the paper was acquired by W.A. Woodley. Woodley chose to print the Gazette at his own works in Castle Green, an action resented by Bragg who set up the Herald in competition.¹ Despite this competitive start the Herald remained a firm favourite with locals until its demise in 1964.

'Notes and Queries' was one of the most popular columns to appear in the Herald with contributions being received from far and wide. The column commenced in 1897 with contributions being received from a mixture of eminent historians, pensioners and keen amateurs. Queries invariably brought an amazing assortment of replies, ranging from those firmly based on facts, to yarns passed down by elderly relatives, most of which had to be taken with a pinch of salt. Each year a small blue hard backed book² was produced containing the Notes and Queries from the previous year. Sadly the Great War saw the demise of this fascinating column and thus the yearly blue book breathed its last; the Notes and Queries column appears on 1 Aug. 1914

but subsequent issues turn their attention to the war.

In July 1919 the column was resurrected. Before long contributions were once again pouring in. Sadly only one further book was published containing a number of the articles appearing in the 1920-21³ columns. Though these compilations no longer appeared annually, a series of handwritten loose leaf binders were meticulously compiled and are now held at the Somerset Heritage Centre. These binders contain articles appearing in the Notes and Queries column in the post war years arranged alphabetically under their relevant subject titles and cover the years 1922-1958. Accompanying the loose leaf binders are a set of large bound books containing all of the newspaper clippings by year. Missing from these books are the last six months of 1919. While transcribing the 1919 queries some time ago I discovered quite a treasure trove of local information.⁴ Articles ranged from Somerset folklore to the historical recollections of elderly Somerset folk. The year was rounded off with an entertaining collection of ghost stories adding spice to the many run of the mill questions.

One of the many interesting snippets to appear that year was a poem written by J. Fred Morrow, reputedly on his death bed. This appeared on 4 Oct. 1919. Morrow has proved to be a rather elusive character to track down. The only J.F. Morrow to appear in the 1881 census was John Fred Morrow, an 18 year old reporter born in Africa. In 1881 he was living at Tonbridge, Kent. His death was registered at Hitchin, Hertfordshire in 1883. If this is the correct person he must have spent some time at Taunton working for the Somerset County Herald during the window between living at Tunbridge Wells and his death in 1883. Perhaps one of the readers of *SDNQ* may be able to shed more light on the life of this character. If my assumptions are correct, the scene laid out in this poem occurred during that two year window giving a unique picture of life at the Herald Offices in the 1880s.

FRIDAY NIGHT AT THE "SOMERSET COUNTY
HERALD" OFFICE.

*About three months ago Mr James Porter was kind
enough to lend us an old scrap-book containing a large*

number of interesting election addresses, poetical, and other pamphlets. By far the most interesting item to us was the following "Sketch in Verse, by J. Fred Morrow." We understand that Mr Morrow was literally lying upon his death bed at the time he wrote these lines, and this circumstance gives them an added interest. They were written about 30 years ago:-

No witty sallies now, no sound, nor word,
Save the sharp clicking of the type, is heard;
Stillness throughout the case-room reigns supreme,
The silent working as of some hush'd dream.
With black skull-cap and glasses on his nose,
An anxious glance *the Foreman* round him throws;
Oft by his side the heap of flimsies views –
"Markets" and "Irish Horrors: Latest News" –
Then watch in hand with dignity sublime,
Spurs on the race of hurrying comps, 'gainst Time,
An hour more to catch the evening post,
Woe, woe unspeakable if that be lost!
From some far depths below the case-room stairs,
Behold at length *the Editor* appears.
With quill in ear and proof-sheet floating wide,
He grimly ventures to the foreman's side.
Shows the fond leader of momentous weight
(A crushing blow for trembling men of State),
With misprint marred and many a doubtful word
In graceful beauty on the margin scored!
Now comes the struggle, for the hour draws on.
The sporting juniors long since home have gone,
Or armed with fragrant pipe, or dog or cane,
With their fair maidens walk the leafy lane –
Powe, Hooper, Rawlins, whosoe'er they be,
In youthful meditation, "*fancy free*."
The white sleeved *Hallett*, with his nickel stick,
And rule oft shifted, now with double click,
Keeps up the music of the quiet room,
And ceases joking with the solid *Froom*.
With keen, bright bodkin by his hungry case,
The quiet *Brown* once more with sour grimace
Takes the score proof and o'er his galley bends,
Makes "Mad Dog" "Randolph," and turns "fiends" to
"friends."
Pale *Goddard* near him twirls some copy o'er,

And wistful eyes the ever-opening door,
 Fearful lest *he who search'd for latest pars*
 With "two sticks more" should mount the groaning stairs.
 His fears are groundless, and the last line set,
 And reading done, the tied up columns wait,
 Whist Dancing *Dicky* with a side-stick stands,
 Now twists his beard, then busy with his hands
 Slides the last galley with long practised ease,
 And vows his vengeance on all luckless D's!
 The chase well fitting, and the locking done,
 Gigantic *Froom*, with muscles all his own,
 Heaves the huge form with studied care and slow.
 Then sends it sliding to the depths below.
 Here soon by sturdy arms in skilful haste
 The last broad page is on the Bremner⁵ placed,
 The rollers fixed and flier duly down,
 The great machine starts with a savage groan.
 With deafening roar the busy wheels fly round,
 The folder rattles with artillery sound,
 The news-sheets fly with never ceasing rush
 To waiting workers who with paste and brush,
 In wrappers marked with name, address, and stamp,
 Fix the neat folds, ink-odorous and damp.
 Bill posting *Porter* by the "Atlas" stands,
 And takes the contents bills from *Phippen*'s hands;
 And *Boobie* calm amidst the general roar
 Blinks through his glasses and then smiles once more,
 Whilst patriarch *Porker*, waiting grumbling by,
 Darts ireful glances from each flashing eye,
 And boldly swears, nor spares his heated breath,
 This headlong speed will someday prove his death!
 The piled up bundles from the office haste,
 And just in time upon the mail carts placed,
 The "Herald" flies, and with the morning dews,
 Greets town and country with the latest news.

Who were these characters mentioned in Morrow's poem? All but Dicky and Porter can be identified with some degree of certainty, as the others appear in the 1881 and/or the 1891 census. The 'sporting juniors' Powe, Hooper and Rawlins: Albert Edward Powe must have started working for the Herald after 1881, as by 1891 he can be found at Frome aged 26, a

printer's compositor; Richard Hooper lived at Rowbarton in 1881, who worked as a printer's compositor aged 16; Arthur Rawlins lived in Tancred Street, describing himself as a printer in 1881 aged 17. The white sleeved Hallett with his nickel stick was Samuel A. Hallett, a printer's compositor born in Martock who was working in London by 1891; S.A. Hallett is referred to a number of times in the *Taunton Courier* which would confirm Samuel A. as being the correct Hallett. The solid Froom: Walter Froom is listed as both publican and printer in 1881, living in Bridge St aged 31. The quiet Brown: both George and Arthur Brown, brothers, describe themselves as printers' apprentices in 1881, living in Providence Place aged 19 and 15 respectively. Pale Goddard: Henry Charles Goddard is listed in 1881 as a printers compositor living in Shuttern, aged 23. Phippen: Charles Phippen, printer lived at 34 East Street in 1881, aged 29. Calm Boobie: Frederick Boobie, printer lived in Canon Street in 1881, aged 14. Patriarch Porker: Henry Porker, newsman, was the oldest member of staff listed, who in 1881 was living in Stevens Court, aged 59.

1. L.E.J. Brooke, *Somerset Newspapers 1725-1960* (1960). William Bragg (1802-1881) was born in Launceston, Cornwall. His son William Strode Bragg joined him in the printing business and appears to have been groomed to take over from his father but sadly he died in 1874. Their business employed around 14 workmen.
2. These books are extremely rare. I have only managed to obtain two years on the open market. However, a full set is held at the Somerset Heritage Centre.
3. W.G. Willis-Watson, *Calendar of customs, superstitions, weather-lore, popular sayings and important events connected with the county of Somerset* (1920).
4. An indexed copy of this transcription has been deposited at the Somerset Heritage Centre but has not yet been catalogued.
5. Named after Samuel Bremner, inventor of various platen and cylindrical printing machines.

PAUL MANSFIELD

48. IMAGES OF RICHARD, DUKE OF YORK, AND HIS WIFE, CECILY NEVILLE, ON THE TOWER OF ST. MARY AND ST. BARTHOLOMEW, CRANBORNE. The massive stone and flint west tower of the church of St Mary and St Bartholomew, Cranborne, is considered to be 'one of the finest in East Dorset'.¹ The tower was built in 1440 'by an indulgence from the Bishop of Sarum', and is thought to have

been largely financed by Richard, Duke of York (1411-1460), and his wife Cecily Neville (1415-1495), who were the parents of the Yorkist kings Edward IV and Richard III.² The lordship of the manor of Cranborne passed to the Duke through his father Richard, Earl of Cambridge, and a licence to hold that manor was granted to Duke Richard by Henry VI in 1436.



The church of Saint Mary and St Bartholomew, Cranborne, with its impressive Perpendicular west tower (photo R.Ford)

Ducal patronage is reflected in the external ornamentation of the tower, the most often cited examples of this being the coats of arms carved in the spandrels of the west door. In his *Chronicle of Cranborne*, T.W. Wake Smart observed that:

On either side of the belfry door is an escutcheon, the one on the south side being the arms of Richard Duke of York . . . and the one on the north side, the arms of Cecilia, daughter of Ralph Neville, Earl of Westmoreland.³

Rarely is reference made by historians to the carved stone busts that are also situated either side of this door, slightly below the respective escutcheons. When reference is made to these carvings, discussion of their characteristics is usually brief. For example, the doorway and its embellishments were described by the Royal Commission on Historical Monuments in the following manner:

The inserted W. doorway has a moulded two-centred head and continuous jambs in a casement-moulded square-headed surround with a deep label with large carved stops representing the busts of a man and of a woman in 15th-century dress.⁴

Reluctance to discuss these carved busts in relation to the adjacent coats of arms may well be a result of the figures' badly eroded condition and the almost complete absence of facial features. Yet the surviving characteristics of the two 'stops' indicate that they may be rare carved portraits of Duke Richard and his wife and are worthy of more detailed record.

Cecily Neville, who is thought to have married the Duke shortly before October 1429, was known as the 'Rose of Raby' in acknowledgement of her great beauty (Raby Castle, Northumberland was Cecily's birthplace). What remains of the carving on the north side of the door, beneath the arms of Cecily Neville, indicates a female with a fine head and slender neck. The woman's apparel, as represented in the carving, appears to be both opulent and elegant. Her headdress is based on an elaborate frame that extends well beyond the head on either side, and has richly draped 'material' falling from the back of the head to the subject's shoulders. In respect of its apparent opulence, the headdress on the Cranborne carving resembles the elaborate headdresses worn by Duchess Cecily and her sisters as they are depicted in an illumination for the *Neville Book of Hours* (1430-35).⁵ The outline of the Cranborne figure's fitted bodice is discernible and is probably intended to represent a V-necked 'houppelande', a garment that was frequently worn by noble women in the mid fifteenth-century.⁶ A central 'jewell', or segment of a 'necklace' or 'collar' is visible at the base of the figure's throat. The strict sumptuary laws of the mid-fifteenth century, as well as economic considerations, make it unlikely that this carving represents anything other than a woman of high rank.

The shape of the head carved beneath the arms of Richard, Duke of York is of heavier, apparently masculine form. The neck is short in comparison with that of the female figure, and the head, as it survives today, may be said to bear some resemblance to the head-shape of the duke as it is represented

in a contemporary painted glass image of him on the northwest window of the Hall of Trinity, Cambridge.⁷ On the right-hand side of the head on the Cranborne tower door, a finely-shaped ear may be seen, testament to the quality of the original carving. As with the carving of the female figure, the discernible style and character of this figure's apparel strongly indicates noble status. The subject is depicted wearing a headdress that appears to be an example of a 'chaperon' or hood, padded with a 'bourrelet' or cushion, a style of headwear worn by 'very high ranking men' in the 1440s.⁸ The rich and substantial folds of the 'material' of which the headdress is composed are still visible in places. A tippet or 'liripipe' can still be discerned on the carving, descending from the left-hand side of the headdress to the subject's shoulder. Beneath the liripipe, across the figure's chest and shoulders, a raised outline can be seen, probably the remnants of what was once a representation of a substantial jewelled collar.



Carved escutcheons and busts, the latter probably representing the Duke (right-hand side of the photograph) and Duchess of York, on the tower of St Mary and St Bartholomew, Cranborne, Dorset (photo J. Ford)

Despite their poor condition, the surviving characteristics of the carvings, as well as their position close to the identifiable escutcheons, strongly indicate that these are representations of the Duke and Duchess of York and are thus important elements of the iconography of the tower.

1. Royal Commission on Historical Monuments, 'Cranborne', *An Inventory of the Historical Monuments in Dorset* (1975), Vol. 5, 4.
2. I am grateful to Mrs Ann Cole for alerting me to the existence of these carvings. Richard, 3rd Duke of York, was a great-grandson of Edward III. He governed England as Lord Protector during the illness of Henry VI.
3. T.W. Wake Smart, *Chronicle of Cranborne, being an account of the ancient town, lordship, and chase of Cranborne, in the county of Dorset; collected from original records and other authentic sources of information*, 1841, 25.
4. 'Cranborne', *Inventory of the Historical Monuments in Dorset*, 4.
5. This illumination, showing Ralph Neville, Earl of Westmoreland, and his family at prayer, is thought to be by the French artist known as the Master of the Munich Golden Legend. Bibliothèque Nationale, Paris.
6. M.D. Anderson, *The Medieval Carver*, 1935, 169.
7. The entry for Richard, Duke of York in the *Oxford Dictionary of National Biography* (2004) includes this image as an illustration.
8. [http://en.wikipedia.org/wiki/Chaperon_\(headgear\)](http://en.wikipedia.org/wiki/Chaperon_(headgear)).

J.F.

49. THE BURRINGTON INTERREGNUM, 1826–1831.

One of the pitfalls that beset those of us who are interested in local history, but are not trained in historical studies, is the tendency to rely on secondary sources. Even the most authoritative of them occasionally make errors, and quoting them without checking simply propagates any mistake. One such popular misconception concerns a row that occurred between the rector of Wrington and the parishioners of Burrington following the death of their perpetual curate, the Revd Sydenham Teast Wylde, in 1826.

Burrington is very unusual in that traditionally the parishioners have had the right to choose their own incumbent. If suitable, he was presented to the bishop of Bath and Wells by the rector of Wrington. In *The Heart of Mendip* (first published in 1915), Francis Knight sets out the story that is normally told:-

In 1831 the Rev. John Vane, Rector of Wrington, . . . refused to nominate and present to the Bishop the candidate whom the parish had chosen. The case having been brought before the

Court of Common Pleas, that Body decided that the Rector had no power of rejection. The candidate in question, however, declined the living. Whereupon Mr. Vane assured the Burrington parishioners that if they would leave the matter in his hands they might rely on his choosing a man who would be equally acceptable to him and to them. They gladly agreed. The Rector nominated himself, thus becoming Vicar of Burrington as well as Rector of Wrington; and with kindly, if somewhat autocratic sway, he managed, for no fewer than forty years, the ecclesiastical affairs of the parish.¹

The truth is rather more complicated but more readily understood. It is revealed in the diocesan and parish records held at the Somerset Heritage Centre and in the detailed account of the proceedings in the Court of Common Pleas; the latter can be found in a contemporary issue of *The Law Journal*.² The case was heard on 3 Feb. 1829.

The Revd Wylde had been instituted as perpetual curate of Burrington (the formal title for the incumbent) in July 1795. In addition, he became curate at Rowberrow in March 1799 and rector of Ubley in March 1805.³ He died on 12 May 1826, aged 71. Two months earlier, perhaps because the Revd Wylde's health was failing, the Revd James William Arnold had been licensed as curate at both Ubley and Burrington.⁴ These were salaried posts in the gift of the incumbent, not permanent appointments funded by tithes.

At a parish meeting on 19 June 1826, a small majority of Burrington parishioners nominated the Revd Arnold to be their new incumbent to succeed the Revd Wylde. He was, after all, already doing the work. In fact, he officiated at nearly all the recorded Burrington services from January 1826 until the end of March 1829.⁵ However, the rector of Wrington, the Revd William Leeves, refused to present him to the bishop and, instead, on 8 Nov. 1826, he nominated the losing candidate, the Revd Richard Davies.⁶ The Revd Davies appears to have been resident in Wrington. He was perpetual curate at both Churchill and Puxton. He first officiated in Puxton in 1804, had been curate there since 1814 and perpetual curate in both parishes since 1819.⁷

The Revd Arnold and 73 Burrington parishioners, led by

Benjamin Somers as churchwarden, sought redress in the courts. Writs were issued immediately. A writ of *Quare Impedit* demanding that Arnold be presented to the bishop was issued on 9 Nov. 1826, and the defendants (Leeves, Davies and the Bishop) were summoned to appear before the justices at Westminster on the 8th day of the following Hilary Term. Next day, November 10th, a writ of no admittance was served on the bishop to stop him from licensing Davies.⁸

When the case was heard, the jury found the election of Arnold to have been valid and binding on the rector. However, Leeves, Davies and the Bishop appealed. That was why the matter went to the High Court. There it was decided that there had to be a re-trial; this was because the jury had not been properly directed on a subtle matter concerning the nature of the tradition by which the parishioners elected their vicar. Was it a common-law custom, or an ecclesiastical custom? This affected the time over which the custom had to become established for it to be held valid. There were also questions over parishioners' eligibility to vote. The Court of Common Pleas came to their view with 'much regret as the preferment is of so trifling a nature'.

It would seem that the decision of the appeal court was too much for James Arnold. He conducted no further services in Burrington after April 1829 and may be presumed to have left the area. By this time, the Revd William Hutcheson had been appointed rector of Ubley to succeed the Revd Wylde and it was he who took most of the services recorded in Burrington over the next two years. William Leeves had died in May 1828 and had been succeeded as rector of Wrington by the Revd John Vane. Richard Davies had ceased to take services at both Puxton and Churchill in September, 1827 (except for an adult baptism at Puxton on 22 Sep. 1829).⁹

At the retrial, the jury again found for the parishioners and, on 31 Jan. 1831, a writ was served on the bishop and the rector of Wrington, requiring James Arnold to be presented to the bishop. This was followed on the 16th of April by a formal memorandum, signed by Mary Addington, Benjamin Somers and 44 parishioners of Burrington, sent to John Vane, making the same demand. This he duly carried out and, on May 2nd, the

Revd Arnold was licensed to the curacy of Burrington. He declined to take up the post!¹⁰

A parish meeting was convened in Burrington for 11:00 am on Wednesday, 13 July 1831. Its outcome was that John Vane was unanimously elected to fill the vacant curacy.¹¹ A letter from the churchwardens was immediately sent to him asking him to present himself to the bishop! No doubt some quiet diplomacy had been undertaken in the days beforehand, to try to heal the wounds. Finally, after a five-year interregnum, John Vane was licensed by the bishop of Bath and Wells as chaplain or curate of Burrington on 6 Oct. 1831.¹² He performed his first baptism in Holy Trinity Church the same day,¹³ and, as Francis Knight wrote, he continued to hold both incumbencies for the rest of his life.

What became of the adversaries? Richard Davies died soon afterwards, in December 1832.¹⁴ James Arnold was a man of some social standing. His father had been a gentleman of the Privy Chamber to King George III and he had married the daughter of an earl. He took a curacy on the Isle of Wight in 1833, was awarded a Doctor of Divinity degree in 1843, and held several other clerical positions in Oxfordshire and Northamptonshire before he died in June 1865, aged 69.¹⁵

1. F.A. Knight, *The heart of Mendip* (rep. 1971), 275.
2. *The Law Journal*, Vol. VII (1829), 120-6, quoting a case from the Court of Common Pleas.
3. www.theclergydatabase.org.uk.
4. Somerset Heritage Centre (S.H.C.), D\D\bp 169 Presentation papers.
5. S.H.C., D\P\bur/2/1/4, 5, 6 Burrington parish registers.
6. S.H.C., D\D\bp 169 Presentation papers.
7. www.theclergydatabase.org.uk.
8. S.H.C., D\D\bp 169 Presentation papers.
9. S.H.C., D\D\breg 43 Bishop Law's register.
10. S.H.C., D\D\bp 174.
11. S.H.C., D\P\bur 4/1/4 Churchwardens' accounts which include records of meetings of parishioners.
12. S.H.C., D\D\breg 43 Bishop Law's register.
13. S.H.C., D\P\bur/2/1/4.
14. www.theclergydatabase.org.uk.
15. J. Venn, *Alumni Cantabrigienses* part 2, vol. 1 (1940), 77.

JOHN GOWAR

BOOK REVIEWS AND NOTICES

M. Siraut, *A field guide to the Royal Forest of Exmoor* (Exmoor National Park, 2013, 35pp, A5, colour, ISBN 978-0-9563674-2-6, £2, available from Exmoor National Park Authority, Exmoor House, Dulverton, Somerset, TA22 9HL. This attractive booklet by county historian Mary Siraut, is edited by Faye Balmond and Rob Wilson-North, provides the reader with a handy A5 guide to the ancient Royal Forest of Exmoor.

The first part of the booklet is an account of Exmoor Forest, including sections on its boundaries, houses, grazing, inclosure, the Knight family, farming, mining, railways and Simonsbath. Here the reader is introduced to the key events in the history of the Royal Forest, such as its sale during the interregnum and the purchase of the Crown Allotment by John Knight in 1820. Much is revealed in this first part to the numerous efforts to make the area economically viable and why many of those efforts failed.

The second part of the booklet gives the reader a short account of sites in and around the Royal Forest that are recommended to visit. In this part there are more photographs, maps, map references and information on the current ownership status of the sites. This complements the first part of the booklet to give both the armchair reader and hardy site visitor an attractively designed guide to a unique part of the country, as well as being the largest parish in England of some 20,000 acres.

My only criticism of this attractive guide is that it might have been helpful to those readers who do not have the internet to have had a list of further reading printed within its covers.

A.J.W.

A. J. Webb (ed.), *Ancient Church Fonts of Somerset*, 220pp, with over 400 black and white illustrations throughout and several colour plates, A4 format, Somerset Archaeological and Natural History Society, 2013. ISBN 978 0 902152 25 0, £20. Available from the Society, c/o Somerset Heritage Centre, Brunel Way, Norton Fitzwarren TA2 6SF, please add £6 postage and packing.

When I joined the Society in 1957, I was over-awed by the sheer volume of material in the collections. My mentor told me that there were years of scholarship there and a lifetime's work to be undertaken. Now, in this age of digitisation, we are apt to forget the sheer misery of trundling along on horseback, on foot or bicycle, with freezing rain dripping down the coat collar, and the digital camera of the day, called a notebook and pencil. Illustrations by Buckler, Clark, Elliot, Hair and the amazing Roland Paul caught my eye. Wheatley is automatically included. Edmund Rack and Sir Stephen Glynne, working in similar unpleasant conditions, added to our knowledge. Were it not for these intrepid men, we should have lost so much. And so Pridham came onto the scene.

Pridham was one of two brothers, his father being vicar of West Harptree, and Pridham junior received a scholarship to make drawings of English fonts. And why fonts? Baptism being the foundation rite of the Christian church, most churches retained their ancient fonts through thick and thin, in spite of fire, lightening, rebuilding and restoration. In the Middle Ages, much more decorative examples were commissioned, but often the old fonts survived. Hoskins once remarked that a church 'retains its font as ancient evidence of its right to baptise'.

Pridham was not a member of the Royal Institute of British Architects, though he did work as an architect both here and in the United States, when he lived there, and this work in recording Somerset in former times is inestimable. Not only did he record existing fonts, but noted the disappearance of some, the destruction of others, and 'found' others which had been thrown out in Victorian 'restoration'. Additionally, he made inquiries when he was dissatisfied. His description of the Aller font in which the Danish leader Guthrum was allegedly baptised, is particularly poignant: 'the present Rector found it in his garden, where his predecessor kept it for rearing gold-fish'.

Harvey Pridham was one of those unusual men who 'got on his bike'; to produce on-the-spot, carefully measured line drawings of our fonts, to a uniform scale. The Society was far-sighted enough to acquire the collection when our hero was in need of funds to pay his oculist.

Sadly, his *Book of Details*, to which he constantly refers, has

disappeared. It would have been of huge value to scholars and the curious alike. Often, things do not disappear, and perhaps this publication will inspire someone to contact the Society about 'that old book' which has been on the bookshelves for years!

A huge amount of painstaking work has gone into this excellent volume, not the least by David Worthy who has digitised and formatted the material. Dr Webb has edited a fine work with his usual critical precision; no mean effort for one who has a family life, and a profession to follow. Search for faults if you will: this reader cannot detect any.

We are lucky that the Society is engaged on publishing quality material; recent publications prove the point, and this one in particular is no exception. Congratulations are due.

JAMES SKEGGS

NOTES

WORLEBURY WINDMILL: A BELATED REPLY. In September 1985 my predecessor as Somerset editor, Mr Shorrocks, included a paper by Nick Corcos on the 'The date of Worlebury windmill' on pages 447-9 of volume 31. In this Corcos shows how written evidence of the mill's early history cannot be found before 1705, although he proposed that 'a medieval mill stood on or close to the site of the surviving tower'.¹ Evidence from three sources shows how there must have been two windmills on Worlebury in the late 16th century, one of which was located in the parish of Worle and the other in the hamlet of Milton in the parish of Kewstoke.

Four pieces of evidence add a little to the picture. Firstly, a case in Chancery, from the early 16th century, between John Symondes, late of Axbridge, yeoman and Thomas Templer, of Milton, husbandman, mentions the detention of deeds relating to a windmill and land at Worle.² This shows how there was a windmill in the parish of Worle in the early 16th century and could have been the one that was 'lately by accident burnt down' some time before 1764.³ Secondly, a deed of 1620 refers to 'one windmill and millstead . . . upon Stepers Hill' at Milton in the parish of Kewstoke, which at the time was in the ownership of the Chandler

alias Heale family.⁴ Both appear on Strachey's map of Somerset, published in 1736, as distinct buildings located on the hill at Worlebury, one either side of the main road running from Weston to Worle.⁵

The third piece of evidence is more obscure. In 1589 an atlas of navigational charts and sailing directions was published in Amsterdam, in which was a chart of the Bristol Channel. On this particular chart are three tower-like symbols lying off the coast at Weston-super-Mare.⁶ It is not clear exactly what these symbols are but in 1625, the fourth piece of evidence, another atlas of nautical charts, was published in Amsterdam, which contains a chart with a clearer picture. In this atlas the three symbols are shown as windmills, one at Uphill and two on an area of raised land near the coast.⁷ I believe the area of raised land is an incorrect depiction of Worlebury, which correctly shows two windmills upon it, although the land is incorrectly orientated.⁸

1. N. Corcos, 'The date of Worlebury windmill' in *SDNQ*, vol. 31, 447-9.

2. The National Archives (T.N.A.), C 1/359/12 Symondes v Templer, 1504-1515.

3. Corcos, 'Worlebury windmill', 447.

4. S.H.C., DD/MVB/72 1620.

5. J. Strachey, *Somersetshire survey'd and protracted by Mr. Strachey* (London, 1736). See also SHC, DD/SH/1/89 for an annotated version of Strachey's map covering this area of the county.

6. L. Waghenaeer, *Pars Prima Spiegel der Zee-Vaert* (Amsterdam, 1589).

7. J. Blaeu, *The sea-mirrou* . . . (Amsterdam, 1625).

8. For a more detailed analysis of this subject see my forthcoming volume for the Somerset Record Society on charts and sailing directions of the Somerset coast.

A.J.W.

TRANSCRIPTION OF THE WILL OF SYMOND MYLL, FISHERMAN OF CHIDEOCK, 1572.¹

In the middle decades of the 16th century the traveller John Leland described 'Chidwick' (Chideock) as 'a fishar town distant a mile from the shore' and noted that the settlement stood about two miles from Bridport 'by corne, pasture and wood'.² Although the testator of the will transcribed below describes himself as a 'Fisherman', the bequests contained in the document indicate that his livelihood also depended partly on farming and on brewing. Items mentioned in this will relating to the brewing and storage of alcohol may be an early reference to cider-making, which has a long history in the Chideock area.³ The will also shows that, although he had male offspring who were capable of inheriting

his fishing boat (Myll's son John was left a quarter share in the boat *Catherin* of Chideock), the testator thought it appropriate to leave one of his daughters (Christian Myll) a financial interest in the boat equal to that of his son (although the son inherited a half share in the fishing nets and other fishing equipment and Christian did not inherit any interest in those items). The same daughter is also left one quarter of the 'apparel and furniture' of the boat (the same degree of interest in these items left to John Myll). The other half interest in the *Catherin* (and half of the fishing equipment) may have already been in the possession of another of Symond Mill's offspring as it is not specifically bequeathed in the will, or it might be contained in the residue of the testator's goods left to his wife (and executrix) Katherin. The careful itemization and bequests relating to the 'cuborde and table borde' which stood in Myll's 'hall' is also of interest and may refer to furniture associated with the sale of fish, or possibly, of alcohol.

(Spelling, punctuation and numerals have been transcribed as they appear in the original document).

Transcription

In the name of god amen the vith day off June the xiiiith yere of the raigne of our most Dread soveraigne Ladie Elizabeth by the grace of god of England France and Yreland Quene Defender off the faithe 1572/ I Symond Myll of Chidiocke within the parrishe of Whitchurche in the countie of Dorset Fisherman sicke of bodie but of whole mynde and parfitt of remembrance thanks be to allmightie god Doe make this my last will and testament in manner and forme Folowinge *vizt* / First I give and bequeath my soule unto allmightie god my maker and redeemor and my bodie to be buried in the churche yarde off Whitchurche *Item* I give and bequeath to the Cathedrall churche of Bristowe [Bristol] *iiiiid Item* I give and bequeath to the churche off Whitchurch one shepe/ *Item* I give and bequeath to the churche of Chidiock *xiid Item* I give and bequeath to the poore people of Chidiocke *xiid / Item* I give and bequeath to John Mill my sonne one quarter of my bote called the Catherin of Chidiock with one quarter of all her apparel & furniture and halfe of all my netts ropes and tackle and one fetherbed / *Item* my will and meaninge is that John Mill my sonne shall have the use and custodie of the cuborde and table borde that standeth in the hall duringe his

naturall life / And after the decease of the said John Myll my sonne my Will and meaninge is that Izabell Denseloe alias baylie shall have the use and custodie of the said cuborde & table borde duringe her naturall life and after the decease of the said John and Izabell my will and meaning is that Agnes Beere my Daughter shall have the use and custodie of the said cubord and table borde during her naturall life *Item* I give and bequeath the saed cuborde and table borde to the longest liver of them the said John Izabell and Agnes for ever / *Item* I give and bequeath to Christian Mill my daughter one quarter off my bote called the Catherin of Chidiocke with one quarter of her apparel and furniture and one great brewinge panne / Which panne my will is that Catherin my Wieff shall have the occupacion and custodie duringe her life *Item* I give and bequeath to Izabell Denseloe alias Bailie my Daughter one cove / *Item* I give and bequeath everie of my Daughter Annes Beeres children *viz* / John/ Henry and Annes one shepe apeace *Item* I give and bequeath to everie of John Denseloe alias Bailie his children *viz* Alice and Jone one shepe apece *Item* I give and bequeath to Katherin my wife John Myll Izabell Denseloe and Christian Mill my children all my Caske *viz* hoggeshededes Buttes barrels and Firkins equallie to be devided amongst them All my goodes moeveable and unmoveable not given nor bequeathed before my Debts and Legacies paied and my Funerall expenses discharged I give and bequeath to Katherin my wife whom I make my full and whole executrix of this my last will and testament onlie to be ordered and governed by the discrecions of my verie friends Henry Waie and William Stone whome I make my overseers to see this my last will and testament performed and kept Theis being witness Henry Waie John Holcombe and others

1. The National Archives (T.N.A.), PROB 11/54/529.
2. L. Toulmin-Smith (ed), *The Itinerary of John Leland, in or about the years 1535-1543*, Part III, vol. 1 (1907), 245.
3. In 1938, P. T. H. Pritchard, Cider Orchardry Advisor to the National Fruit and Cider Institute observed that, 'It is claimed that the art of cider-making was first introduced into this country by monks from northern France who settled in a village near Bridport, sometime before the Norman Conquest'. http://www.appleproject.org.uk/Heritage_Orchard/downloads/TheLostOrchardsOfDorset.pdf. Buildings relating to cider-making survive in Chideock. See, for example, West Dorset District Council, *Charmouth and Chideock (including Seatown) Conservation Area Appraisal* (2009), 30. <http://www.dorsetforyou.com/media.jsp?mediaid=127659&filetype=pdf>.

J.F.

PERILS OF FURMITY. 'Furmity', a dish made from hulled wheat, sugar and spices, appears in Chapter 1 of *The Mayor of*

Casterbridge. The addition of rum sets Michael Henchard on the path which leads to the sale of his wife. This ‘antiquated slop’ also features in a deposition in an Office case of 1603, when a woman throws a dish of it and (more lethally) a sickle at John Quick of Chedzoy, who has indecently exposed himself to her during the grain harvest.¹

1. Somerset Heritage Centre, D/D/Cd 34, fos 254-7.

WILLIAM HUSBAND

WILLIAM BARNES AND GUIDES TO GLASTONBURY.

For my book on William Barnes’s engravings for Somerset,¹ I was able to list several engravings by Barnes in eight guides to Glastonbury, published by the Central Somerset Gazette (CSG).² Six of the guides were undated (CSG n.d. [1] to [6]), one is dated 1934, another 1938. I wrote that none of the blocks had been discovered, and noted that ‘it is certain, however, that there are editions which have not been located’.³ Despite regular examination of pamphlets in book- and charity-shops, no additional guides had been found, until the Oxfam shop in Hereford recently yielded an interesting dated example. Bound in beige paper covers, the title page has *Central Somerset Gazette CONCISE GUIDE to GLASTONBURY And Neighbourhood. A Concise History of the Abbey Ruins and other Notable Buildings; together with Notes on the Abbey Excavations and Copyright Ground Plan By F. Bligh Bond, F.R.I.B.A.* ‘Revised and Reprinted, 1927. Published by the Avalon Press, “Central Somerset Gazette” Office, 27, High Street, Glastonbury’. The front cover gives ‘PRICE SIXPENCE’. The item, therefore, fits neatly with my CSG n.d. [1]. The Barnes engravings are my no. 51, on the front cover, no. 32 on page 2, nos 31 and 34 on page 48, nos 33 and 37 inside the back cover: these locations are the same as in CSG n.d. [1].

From a rummage in a shop in Chipping Norton, another guide was found. The printer is given as T.O. Elworthy & Son Ltd, 1 Host Street, Bristol 1, ‘For the Abbey Bookstall, Glastonbury’. Apart from the title page and page 37, the cover, letterpress and plates appear to be exactly the same as my CSG n.d. [6]: the pagination is identical and the cover is pale blue.

Like CSG n.d. [6], Barnes' engravings appear on the cover (my no. 51) and on page 37, with the block of the leaden cross (my no. 33).

In a book on the Somerset engravings I wrote that Trevor Hearl had noted that Barnes' engraving of the abbey gate (my no. 32) was still in use in 1952.⁴ Following the book's publication, Trevor Hearl kindly wrote to me, sending photocopies from the guide bought in Glastonbury. Pencil notes by his father give the date as 1953, not 1952. More importantly, as Hearl wrote to me, and the photocopies demonstrate, the guide which was purchased is my CSG n.d. [4], printed by E. C. Helliker & Sons Ltd., The Avalon Press, Glastonbury for the Abbey Bookstall. This edition has only two engravings by Barnes: the gate-house (my no. 32) and the leaden cross (no. 33).

Subscribers to this journal may well have other editions of the Central Somerset Gazette guides, to add to those I have located. These can be shown now to have been published from 1927. It would be of interest to find out what guides may have been published after G. W. Wright's editions of *Goodall's Guide*, printed and published at the Gazette office; the 7th edition in 1913, the 8th in 1917, and the 9th, which is undated.

1. L. Keen, *William Barnes: The Somerset engravings* (1989). This is a companion volume to L. Keen & C. Lindgren, *William Barnes: the Dorset engravings* (1986). Most of the few engravings for Wiltshire have been published in L. Keen, 'William Barnes as engraver', *William Barnes of Dorset*, William Barnes Society (2001), 46-58.
2. Keen, *Somerset*, 59-60.
3. *Ibid.*, 12.
4. T.W. Hearl, *William Barnes 1801-1886 the schoolmaster: a study of education in the life and work of the Dorset poet* (1966), 56n; Keen and Lindgren, *Dorset*, 14; Keen, *Somerset*, 12.

LAURENCE KEEN

QUERIES

JASPER THE WASP. I am intrigued by the Somerset use of 'Jasper' for the Common Wasp (*Vespa vulgaris*), a word I have never heard or seen in that respect. Recently, I discovered it has been in common use since World War Two, and probably since

World War One. One younger friend says his son uses the word 'Jazzier'. Wright mentions the use of the word to describe the Louse, in other parts of the country.

I have a theory which someone might test. In the days of innocent pleasure, the very best of children's marbles were called 'agates' as they were made of glass of variegated colours resembling Agate. Jasper is a banded rock, mainly of yellow and dark brown, often called Agate, which it resembles in some respects. Do we have a natural progression, bearing in mind the wasp's colouring?

If any reader knows when this 20th-century use arrived, and why, it would be of great interest.

JAMES SKEGGS

18th-CENTURY WOMEN IN THE BOOK TRADE. My family history research in Taunton has shown quite a number of references to a Mistress Sarah Chaulkin, book seller, paper merchant and printer of Taunton where she was buried at the church of St. Mary on 16 June 1772. She is mentioned in the *Commonplace Book* of the Revd James Upton (1671-1749), Headmaster of the Taunton Free Grammar School, and was one of the witnesses (though not a beneficiary) to his will, drawn up in 1744. In her own will Sarah refers to people with the following surnames Mitchell, Potter, North, Darch, Upton, Tripp, Owen, Anderton, Barker, Slocombe, Sampson, Hancock and Dampier. This is called 'spreading one's net', but someone connected with these families may know more of Sarah or her trade. Several of James Upton's sons were eminent scholars, especially the Revd John Upton (1707-1760), Prebendary of Rochester Cathedral, who mentions Sarah in his letters over many years. Sarah appears to have lived in Bishops Hull, where, in the parish church, she 'caused to be erected' a rather splendid memorial plaque to James Upton and his wife Mary (née Proctor).

If any reader knows more of Sarah, or indeed of the rather surprising fact of her apparent success in what I had always considered to be a masculine occupation, I should be very grateful indeed if they would contact me.

BRIDGET THURGATE

CORRECTION

In the September 2013 issue of SDNQ, in the article entitled 'The Waterloo Subscription' by David Clammer, the right-hand column of figures that begins on page 243, under the heading 'The Parishes' was given the title '£. s. d.'. The figures in that column are, however, dates, not sums of money. The Dorset editor apologizes for this mistake.

NOTICES

SDNQ WEBSITE. Our site (sdnq.org.uk) now has a page entitled 'Somerset and Dorset in World War I'. Readers of SDNQ are invited to submit material they have relating to the two counties during the 'Great War', to the appropriate editor, for consideration for inclusion on that page. Submissions should be made electronically, should not be lengthy and can be either text or illustrations such as postcards. The page has been opened with an extract from the minutes of the SDNQ committee relating to 1917.

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Please also note that occasionally we are able to include illustrations at the editor's discretion. A high resolution image should be supplied.

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