
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

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J. H. Harvey Hon. Dr (York), FSA

It is with deep regret that we have to record the death of Dr John Harvey in November last aged 87 years; he had been for many years archivist to Winchester College. He had an abiding interest in garden history and had been president of the Garden Society, but above all he was the acknowledged authority on church architecture, particularly in the Perpendicular style, where his meticulous eye for detail came into its own.

His family roots were in N. E. Somerset and when he retired he settled in Frome. He was elected a member of our Editorial Committee in 1979 and was assiduous in his attendance throughout, being present at the last September meeting. He will be best remembered, however, for the part he played in our deliberations, where his wide ranging erudition, plus his phenomenal recall, meant that, whatever the subject to be discussed, he could make a worth-while contribution. It is a truism on such an occasion to say that he will be missed, but the Committee will feel the gap, and our discussions will be diminished.

47. GOTOWRE SUPER MARE: A NEW TOWN IN DORSET COMMISSIONED IN 1286. An earlier transaction in the *Patent Rolls* may identify the location of Gotowre-super-Mare, the missing new town on the north side of Purbeck which Edward I commissioned in 1286. There have been a number of attempts by archaeologists to discover the site of the Nova Villa, should even the least embryo structures have survived, but these have focused on the post-medieval settlement of Newton in the parish of Studland, at the base of the Goathorn peninsula in Poole Harbour. The chief of these investigations proved to be no more than a fisherman's cottage of 17th century date.¹ It has usually been assumed that the place name 'Newton' signifies the site,² but a significant part of the Newton area is within the panhandle that formerly linked Swanage with Poole Harbour.³ There is evidence which suggests that Nova Villa was actually situated astride the boundary between Corfe and Studland parishes. The charter for the new town was preceded three years earlier by the acquisition of a plot of land in Corfe Warren:

Grant to Richard de Bosco, who has custody of Corfe Castle, during pleasure ... of the issues of the warren of Corfe and of the land late of Robert de Muscegros within the same warren, which the said Richard bought to the king's use ...⁴

Richard de Bosco was Constable of Corfe Castle from before 1280 to at least 1299.⁵ He later appeared as Sir Richard de Bosco,⁶ and is frequently found acting on orders direct from the King. He is connected with Walter de Marisco, the other official charged with laying out the new town, as Richard de Bosco is given as his patron on a list of ministers at Bromesberrow Church.⁷ The founding charter is thus illuminated:

Appointment of Richard de Bosco and Walter de Marisco, parson of the church of Bromesburwe, to lay out, with sufficient streets and lanes and adequate sites for a market and church and plots for merchants and others, a new town with a harbour in a place called Gotowre super Mare, in the parish of Stodlaunde and on the King's land, which was late of Robert de Muchegros and contiguous to the said place, the lands and tenements of which said new town the king is prepared to commit to merchants and others willing to take them and to enfeof them thereof for building and dwelling purposes.⁸

Notice that there are five elements to the geographical location: a place name and parish, and a second element, apparently contiguous to the first, on the King's land, late of

Robert de Muchegros. In the past it has not been recognised that there were two adjacent land units,⁹ and there have been significant misunderstandings. Beresford & St Joseph¹⁰ assumed that it was Gotowre super Mare in the parish of Studland that 'had recently been acquired by the King from Robert de Muchegros', while Bowen and Taylor¹¹ announced that 'the name of Goathorn peninsula is generally acknowledged to be a memory of Gotowre'. Neither authority seems to grasp the significance of 'contiguous to the said place'. From the evidence in 1283 it is now clear that Robert de Muchegros had formerly held land in Corfe Warren. However references to Corfe Warren sometimes apply to the whole of Purbeck, so it is not yet established that this land was not in Studland.

Robert de Muchegros succeeded to estates in Somerset and Gloucester in 1275 at the age of 23.¹² He died holding the same lands in Somerset and Gloucester, with the addition of estates near Goring in Berkshire and Rutland in 1281.¹³ There is no mention of any Dorset lands. However he raised a loan on security of an unnamed property in Dorset in 1277,¹⁴ which must be the property acquired by Richard de Bosco. He acquired his Berkshire estates by an exchange with Thomas de Clare, brother of the Earl of Gloucester, in 1276, of lands, he had acquired in Wales or Ireland.¹⁵ He left a widow, Agnes and an heiress Hawine, who married three times, and of whom there are substantial records giving no hint of any Dorset property.

By 1286 the ownership of Studland had become immensely complex. Before the beginning of Edward's reign Studland was held by William de Derneford.¹⁶ In 1260 he granted Studland to Robert Walerland, who in turn granted it to the abbey of St Mary of Tarrant in 1269, excepting the advowson of Studland Church.¹⁷ Robert Walerland died in 1272 leaving as his heirs his nephews, both idiots, under the guardianship of another nephew Alan de Plukenet, a former constable of Corfe Castle. On account of the status of the heirs the King claimed advowson of Studland Church, but in 1279 William de Derneford challenged the King over the installation of Thomas de Capella as vicar.¹⁸ At the same time there was rivalry between Robert Walerland's widow Matilde, Alan de Plukenet and the Abbess of Tarrant over the ownership of the estate.¹⁹

These disputes were not resolved until after 1286. However the absence of any mention of Robert de Muchegros suggests that he never had any interests in Studland parish.

The Ower peninsula, part of which belonged to Milton Abbey was considered part of Studland in 1316²⁰ but is now in Corfe. The peninsula would have been an ideal location for the town, but there would have been conflict with Milton Abbey, which had land there by gift of King Athelstan, confirmed in 1311.²¹ However on the west side of Ower, the Claywell Valley which issues into Poole Harbour *via* a narrow creek, might provide the location. Part of the valley floor is known as Shotover Moor, Shotover bearing a striking resemblance to the Gotowre of the 1286 commission and perhaps meaning corner of Ower. The appendage 'super Mare' may have been to distinguish it from Shottovre Forest in Oxfordshire mentioned in 1281 and 1287.²² The author carried out surveys in this locality under permit from Rempstone Estates in 1988, and found a variety of earthworks in the area,²³ and having surveyed the next peninsula west (Vitower) and the shores around Newton Bay and Goathorn, was convinced that the Claywell inlet was the most practical option.

As for the fate of the new town, the prevailing view seems to be that it was begun but failed to be a success. Hoskins²⁴ suggested it was marked out on the ground, but nothing further done, perhaps due to competition from Poole, founded forty years earlier. However this does not seem to stop archaeologists searching for remains, on the assumption that it got further than the planning stage. A look at contemporary documentation suggests that was unlikely. Within three months, before the award of liberties and customs the same as Lyme or Melecumbe,²⁵ King Edward was planning an expedition to Gascony, where he was to spend the next three years. On 18 April 1286 Richard de Bosco was given a protection for going beyond the seas with the King, and he may have been sent off with the advanced party. If he had got as far as the laying out, it is doubtful whether he took any further part in the implementation, and no-one else seems to have received instructions to take his place. The scheme for the new town may simply have been swept aside by the pace of events. Richard de Bosco was back in England a year later, but acting as sheriff's officer to assist in the arrest of felons.²⁶ He later

resumed his responsibilities at Corfe Castle. The impression given is that Richard de Bosco was a minor but trusted official of King Edward, whose duties were as quickly changed as the King's mind. It is quite probable that Nova Villa existed only on paper, or at best as a well chosen site where no development took place.

The prevailing assumption that Edward I's Nova Villa was at Newton needs to be re-examined in the light of evidence that the land in the king's possession, formerly held by Robert de Muchegros, was in Corfe parish, even if the place name Gotowre super Mare was deemed to be in Studland parish in Edward's time.

1. M. W. Beresford & J. K. S. St Joseph, *Mediaeval England: an aerial survey* (1958), pp. 225-26; H. C. Bowen & C. C. Taylor, 'The site of Newton (Nova Villa), Studland, Dorset', *Medieval Archaeology*, VIII (1964), pp. 223-26.
2. A. Ballard & J. Tait, *British Borough Charters*, (1923); W. G. Hoskins, *The Making of the English Landscape*, (1955).
3. *Medieval Archaeology*, VIII, pp. 223-26.
4. Public Record Office (PRO), *Calendar of Patent Rolls* (1281-1292), p. 80.
5. PRO, *Fine Rolls* (1272-1307), pp. 123, 328; Cal. Inquisitions Misc., I, No. 1801.
6. PRO, *Cal. Inquisitions post mortem*, II, p. 528.
7. Personal Communication, P. Turbutt.
8. PRO, *Cal. Patent Rolls* (1281-1292), p. 217.
9. T. C. Welsh, 'New light on a missing 13th century new town in Dorset', *Medieval Settlement Research Group Annual Report 7*, (*Med. Sett. 7*), pp. 12-13.
10. Beresford, *Mediaeval England*.
11. *Medieval Archaeology*, VIII, pp. 223-26.
12. PRO, *Cal. Inquisitions post mortem*, II, p. 123; *Fine Rolls* (1272-1307), p. 48.
13. PRO, *Cal. Inquisitions post mortem*, II, p. 404.
14. PRO, *Close Rolls* 1277, p. 412.
15. PRO, *Fine Rolls* (1272-1307), p. 66.
16. PRO, *Curia Regis Roll* No. 167 (Fry's transcript).
17. PRO, *Charter Rolls* II, pp. 30, 230.
18. PRO, *Patent Rolls* (1272-1281), p. 328; *Coram Rege Roll* No. 50.
19. PRO, *Coram Rege Roll* Nos. 56, 57, 60.
20. *Feudal Aids*, II, p. 44.
21. J. P. Traskey, *Milton Abbey: a Dorset monastery in the Middle Ages* (1928).
22. PRO, *Patent Rolls* (1272-1292), pp. 4, 268.
23. *Med. Sett. 7*, pp. 12-13.
24. Hoskins, *English Landscape*.
25. PRO, *Charter Rolls* II, p. 337.
26. PRO, *Patent Rolls* (1281-1292), p. 231.

T. C. WELSH

48. EVERCY: A LOST PLACE-NAME IN WELLOW. Evercy has been known for some time as the name of an ancient North Somerset Saxon village. The earliest reference to Evercy, known then as Evestia, is provided by the gifting of the land by King Ethelred (865-871) to St. Peter's Bath.¹ The land was then given by King Edgar to Aethelwold in 959 with the following citation:²

'Wherefor I, Edgar, raised by the right hand of the all powerful to the throne of Albion, have determined to bestow, of my own free will, a certain portion of land to my faithful and devoted minister Aethelwold: namely an estate in a place called Aet Geofanstige, alongside a stream known to the local inhabitants as Camelar; that he may possess it with all those things properly pertaining to it, freely and in perpetuity.....

The document making this gift in the Year of our Lord's Incarnation 959. It is inscribed in the Fourth Declaration; and its authority, fixed and firm, is corroborated by these witnesses whose names are written beneath:

I, Edgar, King of the English, corroborated it under the seal of the Holy Cross:

I, Dunstan, Archbishop, declared it valid; I, Byrhtelmus, Bishop, underwrote it; I, Aethelwoldus, Bishop, put my seal to it; I, Osulphus, Bishop, put my signature to it; I, Aelfhere, Duke, signed it'.....

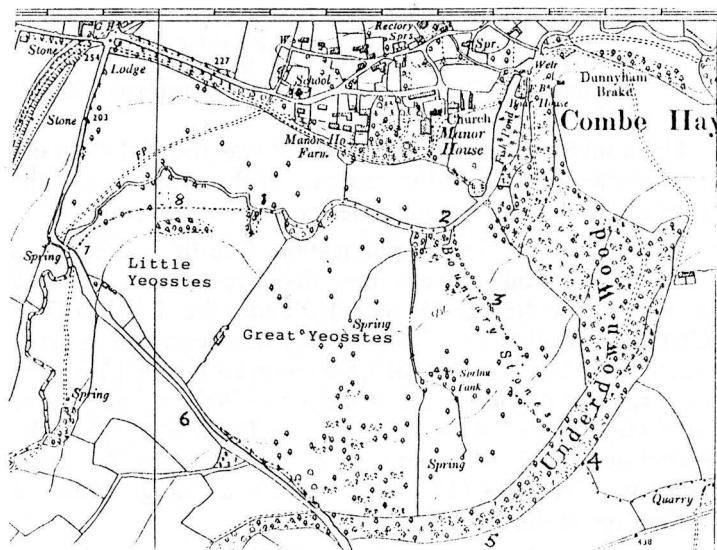
Finberg shows that the land was given to the monks in 1061:³

'Wulfwold, abbot [of Bath], to Bishop Giso, Abbot Aethelnoth, the sheriff Tofi, and all the thegns of Somerset. Notification that he has given to his monks, for the provision of food and clothing, the land at Eofestige which his father owned, also four homesteads at Aescwican [Ashwick], with their appurtenant meadow, wood and pasture. These estates King Edward had given to the abbot, to be freely held as the king's own demesne.'

In a declaration between Valentine de Welyngton and Gregory de Welyngton Evercy was described as Evercy juxta Combehawey in 1300.⁴ Evercy (Euestia) was described in the following imprecise terms in Whale's, *Principles of the Somerset Domesday* (1902):⁵

'Again Euestia must be on the banks of the Camel, and by Dipford, by the spring at the ford by the Rameleagh way, by the hoerpath, probably Middle Twinhoe, north of Wellow.'

I have now, however, been able to interpret and establish more closely all the boundaries given in the 861 charter and have appended a translation and a commentary on each landmark, together with the addition of the appropriate grid references:



*Reproduced from the 1931 Ordnance Survey maps
Somerset XX. 4 and XXI. 1*

- 1) *First, from Deep Ford*
A crossing of the Cam Brook at 728595.
- 2) *along the Cam Brook to Pyttel's Ford*
This ford was at 735596. Pyttel is the Old English word for a mouse-hawk.
- 3) *from Pyttel's Ford up along the husbandmen's boundary*
still marked by a line of eight boundary stones.
- 4) *to the stump of an elder tree*
perhaps marking the spot between the sixth and seventh stones where the parish boundary turns slightly westward.
- 5) *from the elder-stump to the old pit*
possibly the old quarry at 730591,
- 6) *from the pit along the wyrtruma to the Ramley Way*
Wyrtruma seems to mean a row of trees or stumps left standing, when woodland is being cleared, to mark a boundary. It must have been in part of what is now Underdown Wood, and Ramley Way is evidently the lane between Twinhoe Green and Upper Hayes at 749591.
- 7) *along the way to the Bath highway*
the highway, still called Bath Hill, leads from Wellow to Combe Hay. The charter boundary runs up it from 734589.

8) *along the highway again to Deep Ford.*

The parish boundary leaves the Cam Brook at the 'Spring' (so marked on the accompanying O.S. map) and continues over the way (marked by 7), to the beginning of the perambulation (marked by 1).

Upon investigation on the ground it was found that an old road showed clearly in the contours of the meadow, and the readings of the Saxon boundaries now make sense.

In the latest Domesday publication, Evestie is entered as 'Eversy' and is otherwise unidentified, except that it is placed in Wellow hundred and is included under the 'Land of Bath Church'.⁶ In 1300 (*see above*) Evercy was described as being near Combe Hay; later, in 1619, the ground was called Youstece and was part of the capital messuage of Wellow;⁷ and in the tithe map of Wellow in 1839 the two fields comprising the parcel described above are called Great Yeofstes (40 acres) and Little Yeofstes (17 acres).⁸ hardly a change from the Eofanstige of the 9th century.⁹

1. *Som. Rec. Soc.*, 'Cartularies of Bath Priory', VII (1893).
2. H. P. R. Finberg, *The Early Charters of Wessex* (1964), no. 486.
3. *Ibid.*, no. 536.
4. *Som. Rec. Soc.*, 'Pedes Finium, vol. I, 1196-1307', VI (1892).
5. *Op. cit.*, p. 46, no. 1866.
6. C. & F. Thorn (eds), *Domesday Book* (1980).
7. *Som. Rec. Soc.*, 'Somerset Enrolled Deeds', LI (1936).
8. SRO, another held by the Clerk of the Wellow Parish Council.
9. I am particularly grateful to the late Professor Finberg for his long encouragement, to Michael Bishop for translating the medieval latin and to Kenneth Lees for assembling my paper for publication.

BARBARA ROBERTSON

49. SOME PARISH AMALGAMATIONS - FROME VAUCHURCH AND BATCOMBE. Dr. Bettyey has recently outlined the 1771 union of these two parishes.¹ However, the patrons of both parishes had already presented three clergymen to Frome Vauchurch and Batcombe, the first being in 1734. The union of 1771 regularised an arrangement almost forty years old. Holding Frome Vauchurch in plurality first occurred in 1620. Dr. John Whetcombe, already rector of Maiden Newton, was followed by Henry Souche, who was also the incumbent at Stoke Wake. Frome Vauchurch again shared a rector with Maiden Newton between 1713 and 1731.

What to do about Frome Vauchurch was solved for much of the seventeenth century by the long-living, non-graduate Joseph

Hardy who arrived at Frome as minister under the Commonwealth and lasted another forty-four years after he conformed in 1662. Thomas Sutton, an Oxford graduate, was Rector from 1705 to 1713 when the second Duke of Bolton turned to Charles Strangways, already fifteen years Rector of Maiden Newton. But Strangways died, and this had two results. The first was the longest of many advowson disputes about the Maiden Newton living, and the second was the decision to combine Frome Vauchurch and Batcombe. As Mrs. Susan Strangways-Horner was in conflict with Sir William Wyndham over the next turn to present at Maiden Newton there was no opportunity to offer Frome Vauchurch to a new neighbouring rector until 1738. By this time three presentations had been made at Frome Vauchurch, two in conjunction with Batcombe.²

In 1731 Charles, third Duke of Bolton, presented Joseph Berjew to Frome Vauchurch and then made Berjew Rector of Kingsclere (Hants) the following year. The opportunity to link the two parishes came in 1734 when the ninety-year-old Rector of Batcombe died. Thomas Beazer, a non-graduate, had combined Batcombe and Melbury Bubb since the start of the century.³ However, Charles Nason died after three years as Rector of Frome Vauchurch and Batcombe. John Hubbock succeeded and remained till 1752. He became Headmaster of Dorchester Grammar School in 1749 and his resignation of his two rural parishes coincided with the school governors making him Rector of Holy Trinity, Dorchester, with the profits of St. Peter's attached. Batcombe marriages appeared in the Frome Vauchurch Register from 1747-8 and again after 1767 when John Hayne (junior) had been rector of both parishes for some fifteen years.⁴

John Hayne was the first of a number of Devonians found by the patrons from the vicinity of their South Devon estates. Frome Vauchurch registers do not suggest he resided with any regularity. He was living with his father, the Vicar of Totnes, in 1766 but in the previous year he had established his right to tithes from the detached part of Frome Vauchurch parish at Chantmarle which lay far closer to Batcombe than to Frome Vauchurch. The Totnes link with Frome Vauchurch, Batcombe and the other Bolton living (Hooke) is shown in the following table. After Samuel Payne's death at Melbury Bubb it is not clear why a presentation was not made as quickly at Frome

and Batcombe as was possible at Hooke. Nor is it clear why the Crown presented in 1814. The 1851 Census underlined the Totnes connection in its later years: living at Frome Vauchurch Rectory was the Rector's mother, a widow since 1828 and born in Totnes in 1778.⁵

Oxford Graduates	Parentage	Parish	Dates	Patron
John Hayne (jun.) Exeter	John Hayne (sen.) Vicar of Totnes	FV & B	1752-80	Third Duke of Bolton
Samuel Payne Balliol	William Payne of Totnes	Hooke FV & B	1747-91 1781-91	Third Duke Sixth Duke
Samuel Lane* Exeter (Fellow)	Thomas Lane of Totnes	Hooke	1792-1827	Sixth Duke
John Alan Lyde Trinity	John Lyde (<i>armiger</i>), of Berry Pomeroy	FV & B	1795-1814	Dowager Duchess of Bolton
Thomas Daniel Trollope Wadham (Fellow and Bursar)	Thomas Trollope gentleman & merchant of London	FV & B	1814-28	The Crown
Samuel Lane (jun.) Exeter	Son of the above*, born Totnes 1802	FV & B	1828-68	Duke of Cleveland Dowager Countess of Sandwich (joint heirs of 6th Duke of Bolton)

1. *SDNQ* March 1997.
2. Public Record Office First Fruits Register (Open Shelves) Charles Nason Rector of Frome Vauchurch and Batcombe. 10 Sept 1734. Dorset CRO Fox-Strangways Papers DFSI Box 179.
3. John Hutchins *History of Dorset* (3rd edn. Vol. 4, 423).
4. Berjew of Beaconsfield and Merton Coll. Oxford; Nason of Lymington and Magdalen Hall, Oxford; Hubbock of Shadwell, Middlesex and formerly Fellow of St. John's College, Oxford (*Alumni Oxoniensis*, 1891).
5. Hutchins *op. cit.* Vol IV, 2, 5, 7. Samuel Payne was also Vicar of Totnes 1767-81 and was replaced by John Alan Lyde, who was at Totnes for ten years.

H. WELLS-FURBY

50. ST MARY MAGDALEN HOSPITAL, BATH. This hospital is reputed to be the oldest charity in Bath and has been partially described in the past,^{1,2,3} but more documents have come to light and its early history to 1600 merits rewriting. Its later history as a lunatic and idiot hospital will be described elsewhere.⁴ The site is by convention traced to Hosat's donation

of c. 1090 of St. Mary Magdalen Chapel and his associated 'capital message' to the Priory of Bath.³ The chapel's dedication suggests an existing association with lepers as this dedication was later almost exclusively associated with lepers, but the donor nowhere states that the site is linked with lepers nor that he donates it to become a hospital; the chapel and the hospital's 1761 building still stands on Holloway. Because *hospital* once meant a hostel for pilgrims or travellers, it has been claimed that Magdalen Hospital was originally such a hostel, but when the site is first called a hospital in 1256, it is a 'hospital of lepers' being granted royal protection without clause and without term'.

The hospital was probably founded during the 12th century. The first well documented English leper house was founded in c.1080 outside Canterbury. Many are known to have been founded during the next century, when leprosy was common. In Bath both Collinson and Warner⁵ claim that a leper house was founded by the Hot Baths in 1138 by Robert, Bishop of Bath, but there is no other evidence for this, and if true it was unique in England for being inside the city.^{6,7} In 1175 the English Church Council of Westminster ordered that lepers should not live amongst the healthy and its first meeting of 1200 repeated the 1179 Lateran Council of Rome's requirement for lepers to have their own churches, cemeteries and priests.⁷ It is possible that the Magdalen Hospital is the Leper House founded in 1138, but if it ever existed inside the town walls, it must have moved to the Magdalen site soon after founding. The first clear mention of the hospital is in a will of 1212, which donates 3 marks to 'the lepers' house without Bath' and 7½ marks to Bath Hospital (St. John's). The long will lists many leper houses but refers to no other leper house at Bath.

The site of Magdalen Hospital is certainly typical of a leper house. Almost all were sited immediately outside a town on a main road, so alms could be begged by passers-by.⁷ Such a site with an existing chapel dedicated to St. Mary Magdalen must have been an obvious site for a leper hospital. It is possible that the hospital started by the priory using a building it owned to house lepers at a safe distance and by the rights of custom it developed a formal existence separate to the priory, but with its own endowments. No foundation, however, survives for the hospital, but one should have existed setting out its formal

structure, with a master, chaplain and brothers living in a community operating under rules based on a religious order. In leper hospitals the lepers were usually called brethren, unlike hospitals for the infirm where the brethren were the carers of the inmates. The mastership was under the patronage of the Prior⁹ and initially was probably given to members of the priory: in 1263 the master was Brother Nicholas, but in 1297 the sheriff was told to repay some taxes to the master on proof he was 'as the laymen' of the realm as the master claimed he had no ecclesiastical benefice.

The early buildings would probably have been built of wood and comprised a group of cottages or a long hall-shaped house. The frontage of the present site, which is twice that of the present building may represent the length of such a long house. The hospital was probably only for men, as there is only one reference to sisters there, namely in John Wyssy's donation of land in c.1270, but this may only be a legal formula, as to have admitted both males and females would have required separate lodgings.

Rotha Clay⁶ says Bath rivalled Canterbury in reputation for curing lepers. One would, therefore, expect Bath to have substantial provision for lepers. Norwich had six leper houses and Bristol two, all on roads outside the town gates. Admittedly, Bath was much smaller than these towns, but the current size of the Magdalen reflects either reduction in size, probably dating from the 1490s, or a poverty of endowment preventing the Magdalen from growing.

Leper hospitals were rarely well endowed: in Bath, Hugh of Wells donated to the Leper Hospital half what he donated to St. John's. The regular income from rent on land and buildings owned by the hospital never appears to have been large, being valued at under 16 Papal Florins in 1486⁹ (about 67s.), 66s. 4d. in 1535 and 95s. 8d. in 1539,¹⁰ incidentally less than the annual income proposed for each person in a set of almshouses planned in 1539.⁷ The only deed recording land donation to the hospital can be dated by its witnesses to c.1270, but its endowments probably all pre-date the 1279 *Statute of Mortmain*, which prevented any more land being donated to hospitals without royal approval; however deeds of this period refer to several plots and houses held by the hospital. In addition, it may have had the benefit of the income from

Lyncombe fair, granted to the Priory in 1304 (and giving an income of 9s. 4d. in 1539)¹⁰, but the first evidence that the fair was linked to the Chapel or Hospital dates from after the dissolution.⁸

In 1332 the bishop granted an Indulgence of 20 days to benefactors of the Hospital, a common occurrence at this time, some hospitals claiming multiple such Indulgences. In 1348 Edward III granted protection to the master and brethren and their 'attorneys and messengers collecting alms'. The Black Death brought a general decay in the hospital system, with a loss of inmates and income and the loss of inmates continued through the next century, due to the increase in tuberculosis and the resistance it confers for leprosy, although in the South West of England there were further outbreaks of leprosy during this time.⁶

In 1486 Pope Innocent VIII formally granted the hospital to the Prior of Bath:

The Pope has learned that the rectory of the hospital of the poor of St. Mary Magdalen near Bath is vacant *certo modo*. Moreover, the recent petition of the prior stated that the hospital itself, because of the negligence of its past masters is in a ruinous condition, impoverished and in debt, that no brothers live there at present and that only 2 or 3 poor people lodge there. If the hospital were to be united to the priory, the prior – who has the right to institute a master there at each vacancy – would repair its buildings, etc., the pope unites the hospital, of which the annual value does not exceed 16 gold florins of the Camera, to the priory, to the effect that the prior may henceforth take corporal possession of the same to convert its revenues to the maintenance of the poor and infirm and to the uses of the hospital...⁹

This document is very important, though the Prior's report is likely to be biased by his desire to obtain the hospital. It claims that at this time there are no hospital members, or brethren, but only some poor people, probably not lepers, lodging there in ruinous and indebted buildings. It is possible that brethren here refers to chaplains and the poor people still includes lepers, but it seems unlikely. The grant authorises the takeover of the hospital and chapel by the prior. This implies that the hospital was not then administered by the priory, though the prior could nominate the master. This means that either the hospital site was not part of the Hosat grant to the priory or that a later deed setting up the hospital created it apart from the priory, though they could nominate its masters. The grant also changes the purpose of the hospital from the care of the

leper to the maintenance of the poor and infirm and its governance to the principles promulgated by Clement V.⁷

The prior who sent the petition and volunteered to repair it and remove its debts is not known, but the papal grant led to the rebuilding of the chapel in 1491 by Cantlow, the Prior of Bath.¹ One assumes he was the prior who sent the 1486 petition and also rebuilt the hospital, but there is no direct evidence of this until a document of 1734 states that he founded and endowed the hospital, though 'the endowment cannot be found'¹³, and a 1761 plaque states he was the founder.¹¹ Cantlow was probably the first to build it in stone, as he did the chapel, and he may have radically reduced its size due to its poor income. There is no good evidence of any change in the size of the building since this date. Wood's¹⁵ dimensions for the hospital (46' x 19') probably include the garden frontage as well as the house, as Stukely's 1723 drawing of Bath shows the building's size and shape as similar to now and the 1820 enquiry felt that the size did not change when rebuilt in 1761.²

The dissolution brought changes to the hospital.¹² In 1536, with the suppression of small religious houses but before the larger Priory was dissolved, Henry VIII granted the mastership to Simon Sheppard, clerk, who shortly afterwards sued the prior, apparently because a John Beckington had taken on the mastership under the prior. A witness for Beckington claimed that the chapel of St. Mary Magdalen in Holloway 'which Shepherd calls a hospital', housed certain poor men funded by the prior's alms as part of the monastery and that there was no manner of record which ever entitled any Sovereign to the same chapel (presumably because of the terms of the Papal grant). Sheppard again petitioned the courts a few years later stating that Beckington, as well as taking upon himself to be master and keeping Sheppard out of possession for 3 years, had also allowed the buildings to decay and removed ornaments from the chapel. Beckington himself replied that as a monk he had been sent by the late prior three times every week to celebrate mass.

The ornaments and goods of the chapel, worth £55 7s. 6d., were seized by royal command in 1553. The hospital, however, gained the charitable gifts allowed by the city of Bath by the King from the dissolution of the Priory and from at least 1567 the City Chamberlain gave the poor of the 'Mawlyns' an annual

grant of 4s. and after 1643 28s. In addition a local priest, Thomas Wathell (in a will dated 1569) granted 5s. annually to the poor Lazar people of the hospital.

In 1552 the crown awarded the Mayor the few priory lands remaining inside the city walls. Possibly due to this, a further claim was pursued by the city against Sheppard in 1560. The income was then £5 per annum and the hospital is referred as the 'hospitall of Marye Mawdelyn' in which house 'certain poor lepers resided and that poor lepers had from time immemorial been used to reside there.'² The petitioners complained that Sheppard had taken the lead from the roof and nearly all the profits of the estates and diverted it from the maintenance of the lepers. Sheppard pleaded both his innocence and that he had the benefit of the general pardon granted by parliament in 1546.

Sheppard died on 12 June 1570 and the Queen granted the mastership to Griffin Curtis, literate, of Berkshire in 1571. The hospital survived, even though some property of the 'late hospital' was rented out by the Queen in 1577. Why it survived the dissolution is unclear. Its survival must have been aided by the grant to Sheppard before the priory was dissolved in 1539 and by an early eagerness by the exchequer to acquire the endowments which was prevented by the master showing he had used them for the maintenance of inmates.¹² Though there are some grants of hospital land to others in the aftermath of the dissolution, the property list submitted by the Master in 1734¹³ appears as extensive as that implied by the pre-dissolution documents.

Who the hospital cared for during each century will never be settled. The general use of the terms 'leper' and 'lazar' appears even by 1400 to have been enlarged to cover other ostracised groups who did not have leprosy. This may reflect the reality of who was placed in the leper hospitals following the natural decline in leprosy. Until we can examine the burials within the cemetery, we will never know from what the 'lepers' of Bath truly suffered after 1400. I am suspicious, however, that the hospital became effectively inactive by 1491, when it was refounded for the poor and infirm and after when it cared for a few lepers and also a variety of other ostracised people who were prepared to live in a poorly funded institution. In 1678 a tourist was able to write that it had been built for and

currently housed lunatics.⁸

Several writers state that the Hospital obtained its water from the spring opposite. Some more modern writers call the spring a Holy Well, but there is no early evidence of this, and the idea seems to have arisen from the name Holloway. Anthony Wood, however, names the road Hollow-way⁸ and John Wood¹⁴ names the area *Haulway*. Neither bothers to mention the spring. Lepers drinking directly from the spring would have rendered it unclean.⁶ Almost all leper hospitals had their own private well, and St. Mary Magdalen is likely to have been the same.

1. W. S. Shaw, 'Notes on the Chapel and Hospital of St. Mary Magdalen, Bath', *Proc. Bath Nat. Hist. and Antiquarian Field Club* (1870-2), vol. 2 No. 1, 99-110.
2. *Sixth Report of the Charities' Commissioners* (1822), [12] IX 1, 555 and 735.
3. T. Bush, 'St. Mary Magdalene, Holloway, Bath', *Proc. of the Bath and Dist. Branch of Som. Arch. and Nat. Hist. Soc.* (1919-23), 81-3.
4. P. Carpenter, 'The Georgian Idiot Hospital at Bath' (*History of Psychiatry* – in press).
5. J. Collinson, *History of Somerset* (1791). R. Warner, *History of Bath* (1801).
6. R. M. Clay, *The Mediaeval Hospitals of England* (1909).
7. N. Orme and M. Webster, *The English Hospital, 1070-1570* (1995).
8. A. Clark (ed.), *The Life and Times of Anthony Wood, antiquary, of Oxford, 1632-1695, described by himself*, vol. II 1664-1681, Oxford Historical Society (1892), vol. XXI, 409-10.
9. M. J. Haren (ed.), *Papal Letters Vol. XV. Innocent VIII: Lateran registers 1484-1492* (1978), 79.
10. PRO, Augmentation Office Ministers Accounts SC6/Hen VIII 3144.
11. J. Jancar, 'The History of Mental Handicap in Bristol and Bath (Part I), *Bristol Medico-Chirurgical Journal* (1986) (101): 53.
12. The best account of this period is in P. Rowland James, *The Incorporation of the City of Bath: its Origin and its Working* (unpub. Ph.D. thesis (1956) at the University of Bristol; copy at Bath Library).
13. Bath City Chamberlain's Accounts, book 214; 'Inquiry into charities, 1734'.
14. J. Wood, *An Essay towards a Description of the City of Bath* (1743). [The writer has assembled a full history of known references to St. Mary Magdalen Hospital before 1600. Typescript copies are to be placed in the Bath Library and the City Archive.]

PETER K. CARPENTER

51. THE PLAGUE IS RAGING ... Two words are scribbled on a page of "Necessary Expenses" in the Wells Cathedral Fabric Accounts for 1626, between 2s. 8d. paid to Wilmott for oil, and 3s 4d for ten books (of what sort is not specified): *grassante peste – the plague is raging*.¹ A world of fear and grief breaks through the mundane practicalities of the accountant's lists.

The Historical Manuscripts Commission noticed the entry when they were calendaring the accounts, but misread it in a way that reduces it to a passing comment: "3s. 4d. for 10 books, when the plague was raging".² They were mistaken in running

the two entries together; *grassante peste* is interlined, above the words *10 libris*, probably in the same hand, but in a different ink and possibly a different pen – as if Canon Timothy Revett, Keeper of the Fabric, had grabbed the first quill pen to hand and jotted down the two fateful words – when?

Was it as someone came in through the door breathless with the bad news? T. S. Holmes noted from the Wells City records that “the town suffered much from the plague, in 1574, 1592 and in 1625”.³ The Well Convocation Book 1625-1629 fills in the background. It opens with an undated order of 1625 designed to prevent the spread of plague to Wells by controlling the entry of people from London and other infected places. Augustine Brawdripps daughter “is now sick lying in Sowthover”, while Mary Perry of Wells, widow, is putting up Hugh Perry and his wife, presumably family from an infected area. On the London road, moreover, “ther ar diverse other persons remayning uppon Torrihi[ll] readdy to come into the Towne”. All such persons are to be turned out of town, or shut up in their houses (fo.1r). On 28 July 1625, three specified houses are to be watched because they are associated with people from plague-infected areas: they are the houses of Augustine Broddripp, Mary Perry and Henry Woodson (fo.1v). A month later, on 31 August, a sad little episode is recorded. Henry Humfreis had been committed to prison for keeping company with someone from plague-ridden London. It then appeared the stranger was a messenger who brought a letter from his sister, that she had the infection and that her four children were all dead. Henry was released to go to his sister, with orders not to return until he was permitted to do so by the civic authorities (fo.2r-v). On 9 September it is noted that Bridgwater Fair has been cancelled because of the plague (fo.3r) and on 1 October, Wells’ own St Calixtus Fair (11 October) is cancelled, with notifications sent not just to Bridgwater and Bath, but as far afield as Gloucester, Sherborne, Exeter and Lyme (fo.9r).

The entries which Timothy Revett made in his 1625/26 “Necessary Expenses” account are not individually dated, so it is not possible to deduce from it just when he recorded that the plague was raging. An entry in the Chapter Act Book, however, suggests that the outbreak did not finish with the onset of winter; it may both date and explain his anguished

jotting: "Memorandum that nothing more was done the 27 of February [1626, n.s.] because neither the Deane nor any other of the Canons residentiary ... weare that daie in Wells except Mr Doctor Revett and Mr. Adams who both weare very daungerously sick".⁴ The Chapter would seem to have abandoned Wells for their prebendal houses or other remote and healthier spots, leaving only their two afflicted colleagues – one of whom is Timothy Revett. Was his *grassante peste* written as he felt the illness coming upon him, some time prior to 27 February 1626? Is it a general comment, or a personal one?

The parish registers of the city church of St. Cuthbert's show that numbers of burials rose abruptly in October-November 1624, stayed high until June 1625, then dropped back to normal levels.⁵ They rose again January-March 1626, and soared between October 1626 and June 1627. Three members of the Plumley family, all in their twenties, died November-December 1626; another Plumley child, and two sisters all died in February 1627. The Cathedral register does not survive this early, but burial fees and legacies in the accounts show a marked increase in 1625/26, and even more in 1626/27. From this it would seem that plague came and went between 1624 and 1627, and was at its worst from the autumn of 1626 until midsummer 1627, after which it faded rapidly away. The plague reached Timothy Revett prior to 27 February 1626, during the penultimate episode; if he thought it was "raging" then, worse was to come.

Gratifyingly, although Chapter noted that Dr. Timothy Revett and Canon Richard Adams, another residentiary canon, were dangerously sick, both of them survived. Richard Adams died in 1634, and Timothy Revett in 1638. The plague was not universally fatal.

1. Wells Cathedral: Archives of the Dean and Chapter DC/ACC(F2)/1 p.46, quoted with the kind permission of the Chancellor.
2. Hist. MSS. Com., *Calendar of MSS. of D. and C. of Wells* vol. ii (1914) p.386.
3. T. S. Holmes, *Wells & Glastonbury* (1908) p.104.
4. Wells Cathedral: Archives of the Dean and Chapter: Chapter Act Book 1622-1635 fo.50d. Hist. MSS. Com., *op. cit.* p.385.
5. S.R.O.: D/P/w st c 2/1/1.

FRANCES NEALE, MARY COLEMAN

52. THE CULTIVATION OF TEAZLES IN NORTH SOMERSET. During the eighteenth century the growing of teasles for the use of clothiers in raising the nap on high-quality cloth became widespread in north Somerset. At the end of the century John Billingsley commented on the importance of the crop in the parishes of Wrington, Blagdon, Ubley, Compton Martin and the Harptrees, and on the fact that the teasles were extensively used in the cloth trade in Somerset and Wiltshire and that large quantities were also sent to Yorkshire.¹ A dispute in 1699 concerning the tithes payable on teasles provides some interesting details concerning the introduction and early cultivation of this crop. The evidence comes from a commission appointed by the Court of Exchequer to enquire into a dispute between Michael Hunt, the impropiator or lay owner of the tithes of Congresbury, and the vicar, Richard Codrington.² As impropiator Hunt was traditionally entitled to the 'great tithes', that is of corn and hay, while the vicar could claim the 'small tithes' of livestock, milk, poultry, garden produce, etc. In 1699 teasles were a recent, but increasingly popular and profitable crop, and there was no agreement as to whether the tithe levied on them belonged to the impropiator or the vicar.

A commission was appointed to enquire into the matter, and met at the Sign of the Golden Lyon in Wrington on 13 April 1699. The commissioners were John Freke, William Sherston and John Knight. The numerous witnesses included the incumbents of Wrington, Cheddar, Christon, Compton Bishop, Churchill, Yatton and Brockley. All agreed that the cultivation of teasles had greatly increased throughout the district during the previous thirty or forty years, and that they were now extensively grown in the district, but there was no unanimity as to how the tithes were levied. Most witnesses, however, took the view that they were 'small tithes' and properly belonged to the incumbent. A few even suggested, quite illogically, that since the teazle seeds were so small the crop could not be other than 'small tithe'.

Some witnesses gave details of the method of cultivation: Anne Cooke of Congresbury, widow, aged 67, and Richard Symons of Churchill, gentleman, aged 65, both described how teasles were generally sown on newly-broken pasture land or on land where wheat had previously been grown. The seed

was sown in March or April, and the teazles were transplanted in the autumn or the following spring. By St. James's tide (25 July) they were usually ready for harvest and were cut with knives and 'gathered in handfuls, the best first, the middlings next, and the small last, all in the same season'. They were evidently a profitable crop, and John Balton of Wrington, yeoman, aged 60, stated that 'a good acre of teazles is as good or rather better than a good acre of wheate'.

Lewis Wathell of Congresbury, husbandman, aged 55, stated that the cultivation of teazles had increased greatly during his lifetime and that there were now more than 80 acres sown each year in the parish. He claimed that the crop had been introduced about 45 years previously by John Eke who had brought teazle seeds from Cheddar and sown them in his garden.

Clearly the rapid increase in the acreage devoted to the crop deprived the lay impropiators of the tithes they might otherwise have levied on wheat or barley which could have been grown on the same land. Several witnesses pointed out, however, that teazles were an advantage for impropiators, since because they were usually grown on newly-broken pasture or meadow land, where wheat or other grain was later sown, they increased the amount of arable land. They also served to deprive the incumbents of tithes of milk, cheese and livestock.

No conclusion to this dispute has been found, but there can be no doubt of its importance in the district. A similar enquiry over the cultivation of teazles was conducted at Winscombe in 1701, but only the questions put to the witnesses survive, without any of the depositions.³ Like the growing of woad as a dye for clothiers, which was a crop which also spread rapidly in north Somerset, replacing the previously imported product, the cultivation of teazles is an example one of the innovations in agriculture which so transformed traditional practices during the eighteenth century.

1. John Billingsley, *General View of the Agriculture of Somerset* (1798), 110-12.

2. Public Record Office, E134/11 William III Easter 4.

3. P.R.O. E134/13 William III Trinity 19.

53. WIMBORNE – EARLY 14TH C. TITLE DEEDS. The East Dorset Antiquarian Society is undertaking an Archaeological and Historical research project of the Allen Valley in East Dorset. As part of this project an examination has been made of the catalogues held at the Dorset Record Office of the Wimborne Title Deeds for the period 1280 to 1351. This time scale was chosen in order to compare the names involved in the transactions of Title Deeds proceedings with those of the Lay Subsidy Rolls for 1327 and 1332 and the Feet of Fines from 1280 to 1369. These were also compared to people mentioned in Pat Coulstock's book *The Collegiate Church of Wimborne Minster*. The objective was to see if this could give any indication of wealth in the borough during this time. It was not intended as a definitive study but a basis from which further work may be done. The catalogue of the Title Deeds for this period was indexed by the writer with the Feet of Fines, Lay Subsidy rolls and people referred to by P. Coulstock. The Title Deed catalogue is being translated, transcribed and extrapolated from the original records of the legal procedures by staff of the Record Office. It is as yet an unfinished task so not checked for inaccuracies. The following is a condensed version of the analysis of this work.

The Title Deeds name 308 individual people, collectively their names appear a total of 736 times.¹ The frequency of a name is presumably equated with social standing. The most frequently named are Roger Edlof (40), John Tony (21), William Prodhomme (17). The surname Alban appears thirty or thirty-three times. Richard appears 19 (likely to be Richard senior), Richard junior once, William 14, John 3; if John Abban is the same person, though I believe not, the name appears 6 times.

Wimborne Lay Subsidy rolls² records 71 taxpayers in 1327, of which 23 are in the Title Deeds and 11 in the Feet of Fines.³ There are 12 in the deeds that seem to be in the 81 tax payers of Leigh and one, John Monte Altto, who paid 3s. the highest tax of the 24 taxpayers in Barnsley. Of those most frequently mentioned four are in the Wimborne rolls; Richard Alban was the heaviest taxed in the town at 5s., Roger Edlof and John Tony paid 1s. each and William Prodhomme 6d. As only twenty of the 71 townsfolk paid 1s. or above this makes this group some of the wealthiest in the town as far as the subsidy document tells us. Matilla Edlof is on the Leigh roll as paying 1s. 8d. in a vill that taxes ranged from 6d. to 3s.

There are 19 people mentioned in the Title Deeds that are members of the church, as they would not have paid secular tax they would not be in the subsidy rolls. There are therefore 264 people in the Title Deeds, presumably all men of substance, that do not appear in Wimborne or Leigh rolls. There are some

six that appear elsewhere in the rolls. It is reasonable to assume that most of them, being witnesses, were local people. As occupations were not regularly recorded and addresses never, it is possible that some were also ecclesiastics. From the evidence presented, 258 people one would expect to be paying taxes do not appear to be doing so. Even if some were church officials and others considered below the taxable criteria they would be a small percentage of this group. Jude James estimates the total population in Wimborne at this time was 320 inhabitants.⁴

A further assessment of the comparative wealth of the town is extrapolated from an analysis of the Dorset Lay Subsidy Rolls.⁵ The average taxes for the vills of the Allen valley and some adjacent vills to Wimborne are: Sixpenny Handley, 39d., Tarrant Gunville, 21d., Pentridge, 21d., Witchampton, 21d., Shapwick, 18d., Petersham, 16d., Moor Crichel, 12d., Horton, 12d., Hinton Martel & Parva, 11d., Kingston Lacy, 11d., Monkton UpWimborne, 11d., Leigh, 10d., Wimborne, 9d., Didlington, 9d., Barnsley, 8d., Tarrant Rawstone, 8d. Averages give only a broad picture but from this can be seen that Wimborne was low in the league table. Despite the fact that Wimborne was an ancient settlement and Minster town with growing agriculture resources there seemed a discrepancy in the wealth of the town and the surrounding countryside. Some evidence of this can be deduced from the above and it is noted by Pat Coulstock, that Thomas Upton, a Canon of St. Cuthberga and a magistrate, who is mentioned in the deeds, was involved in Inquisitions in 1338, 1349, 1351, and 1367 into dilapidations of Wimborne Church.⁸

Though the 1327 and 1332 Lay Subsidy rolls are a wealth of information, and the only ones extant that record individual taxpayers by name, they have to be treated with caution. James Wynterborne is named in the 1331 Title Deeds and as a subtaxer for Badbury Hundred in 1327 but does not appear anywhere in 1332. A James de Wynterborne Clenchustone, clerk, had a grant of 32 acres in the south field of Kingston Lacy. The James's are no doubt the same person. Coulstock records that the Close Roll of 1328 reads that Richard de Clare, Dean of Wimborne, was to excommunicate James because of his contumacy. This may have caused him to move from the district if not from Dorset altogether.⁶ There were two other

Wynterbornes in the county but with different Christian names.

John Capon, a local layman of some importance, an officer of the duchy of Lancaster, with John Rotecod, an Augustinian Canon of Christchurch, were given permission in 1354 to found a Chantry in St. Cuthberga. The upkeep for the Chantry was to come from tenements and land that are recorded in the Title deeds. (Information came from an Inquiry in 1403.)

... precise information about the holdings from which the annual rent of 7 marks was derived. For instance 2 marks came from all the Wimborne tenements that which had formerly been held by Thomas Gloukerner, the four shops in Cook's Row and one tenement with seven shops adjoining opposite the Corn Market. The messuage granted to the chantry's chaplain stood near the parish church of Wimborne, between the tenement of John Capon and that of the late Robert Cok ... The messuage and rent were held jointly by John Rotecod and John Capon of Elizabeth de Burgh in free socage by rendering fealty (P. Coulstock)

The property referred to was held by Elizabeth from the King by knights service as part of the manor of Cranborne. Elizabeth does not appear in the Title Deeds of this monograph but a Richard Bergh acted as a witness in the Title Deeds on several occasions in the 1340s and 50s. There is no indication within the researched documents that there was any relationship. Richard does not appear in the Subsidy Rolls but Elizabeth paying 13s. 4d. tax in the 1332 roll for Cranborne shows herself to be the wealthiest person on the roll of that vill. John Capn appears in the Title Deeds and the Feet of Fines but not the Lay Subsidy Rolls, neither does Edith, wife of John, or Thomas son of John. Galfrido Capon is one of the lower taxpayers at Leigh but no clue is given as to whether or not he is a relative. It seems reasonable to assume that John Capon of Horton (whose tax level we do not know) is the same person as John Capon of Wimborne, as John Capon senior of Wimborne figured in the Feet of Fines in 1356 when he acquired property in Horton from William and Nicola Bridesyard. The Bridesyards are not in the 1332 Dorset Subsidy Rolls. John Rotecod, as to be expected, does not appear in the Subsidy Rolls, though a Matille Rotecod does. There are several Rotecods in the Title Deeds, Nicholas, Gilbert, Roger, William, but no John. Gilbert was a Chantry Priest. Matille is the only Rotecod in the Dorset 1327 Subsidy Rolls and does not reappear in 1332. It is not unreasonable to believe that the

Wimborne and perhaps the Leigh Rotecods were related.

Tanner, like Rotecod, is a repeated name in the Title Deeds and the Lay Subsidy Rolls. There are various Christian names: Adam, Walter, John and Edith (who were married), and Matilda in the Title Deeds; Peter and Richard in the Wimborne 1327 Subsidy and with Thomas in the 1332 roll. Without further evidence family relationships can not be taken for granted. It should be noted though that it is said that the subtaxers visited the tax payers homes in sequential order and that the Tanners appear very close together in both rolls, thereby giving credence to the possibility of their being all related.

Where names are similar and it looks likely they are one person I have counted them as such. The deeds record William Crondel (1315), William Crondil (1317) and Willam Croundle (1321), as the latter he also appears in the 1332 Subsidy Rolls for Wimborne, these are probably one person. A time gap makes it less likely that William Crondall, Sacrist of St. Cuthberga Church who acted as Procurator for the Dean and College in 1379 is also he, though he may well be a relative. William Prodhomme appears in Wimborne 1327 and 1332 Subsidy Rolls and several Title deed transactions, in 1314 he was granted a tenement in Wimborne and 5 acres of arable land in Leigh, describing him as from Sturminster Marshal. There are no other Proddhommes in either rolls for the whole of Dorset, though he was a wife Edith and son John recorded in the Title Rolls. The Subsidy Roll William Prodhomme is likely to have been the same William who had in the earlier date of 1314 lived in Sturminster Marshal.

This abstract from a narrow review of some of the people who lived in 14th. century Wimborne is a long way from being exhaustive but the original was itself only intended to supplement work on the Dorset Lay Subsidy Rolls.

1. Dorset Records Office. PE/WM; TD. *Catalogue of Wimborne Title Deeds; Wimborne Parish Archives.*
2. Rumble A. R. (ed) *The Dorset Lay Subsidy Rolls of 1327* (Dorset Records Society, 1980) Mills A. D. (ed.) *The Dorset Lay Subsidy Rolls of 1332* (Dorset Record Society 1971).
3. Fry E. A. & G. S. (ed.) *Feet of Fines, Vol. 1 & 2.* Dorset Record Publication.
4. James, J. *Wimborne Minster, The History of a Market Town.*
5. Day, J. W. *The Dorset Lay Subsidy Rolls: An Analysis.*
6. Coulstock, P. *The Collegiate Church of Wimborne Minster.*

J. W. DAY

54. A. M. BROADLEY'S MANUSCRIPTS. Mr. A. M. Broadley, of Bradpole was a frequent contributor in early numbers of *SDNQ* till about 1915, on a wide range of subjects. Much of the evidences he used were from original documents in his own collection, which he had bound in 1904 into a special interleaved set in 12 volumes of the 2nd. edition of Hutchins' *History of Dorset* (1797-1815), now preserved at Dorset County Reference Library, Dorchester. My piece here though centres on two items in his collection which he did not choose to mention in *SDNQ*: the first (in vol. 10, additional page 103) is what appears to be a portion of an engraved advertisement of about 1678 of a Dorset surgeon, reporting on successful operations performed on three residents of the county, as also on a servant of the Earl of Bedford in 1666 'now living neare Wooburn Abby 78'. Shown are crude portraits, of that servant, as also of Widow White and her 'cancerous growth', and a collection of surgical instruments, mostly various forms of scalpels and probes, with the following account:

In the yeare 72 I cut from the breast of the Widdow White aged 71 a cancer the mouth of it was 21 inches wide it was soe large that in twenty years shee had not lifted her hand to her mouth. I perfected the cure in six weeks shee is now living and well at Serne Abby neare Dorchester

In the yeare 78 Ann Clarke aged 53 of Bere had halfe her lip part of her nose and part of her cheeke eaten away with a cancerous humour and a farmers daughter neare Dorchester in a worse condition for shee had lost the sight of one of her eyes both cured without deformity.

The other source (in vol. 10, additional page 89) is an 'Account of Cattistock' written by his grandfather, Revd. Robert Broadley (1777-1851), Rector of Cattistock from 1805 to 1851, later also Rector of Bridport. This was initially dated 1805, but in a later portion says 'now (1812)' and produces evidences for 1811. There are further additions inserted up to 1844, indicating it was revised many times. He may have sent a copy of it to the Editors of Hutchins' *History of Dorset* for their second edition of 1815, as there are a few of his allusions which they incorporated in their account of Cattistock, particularly the longevity of parishioners, but other details they give are not mentioned by him. If they saw Broadley's account, it is interesting that they chose not to allude to his obvious sympathy with the plight of the poor of his parish; likewise that his grandson did not consider this worthy to be published

in *SDNQ*. Most of Broadleys 'Account' is general detail on the parish, roads, church, and rectory, with descriptions of Chantmarle and other old buildings, which the Editors for Hutchins drew from and expanded in greater detail. It is the portion on his social concerns which marks his out as different from theirs:

The houses (in Cattistock) make but a humble appearance, being generally built of chalk, or mud and thatched. Many barns, stables, and other farming buildings adjoin to the high road, and generally being in an indifferent state of repair, they are not likely to make a very favourable impression upon the traveller. But the salubrity of the situation is the chief recommendation of the parish. The number of aged inhabitants is remarkable when compared with the whole population ... *(he produced here a graph of the ages at deaths of inhabitants of Cattistock for some years previous to 1805, which presumably he drew on from the parish registers compiled by others, as he himself only arrived there that year).*

Most of the old inclosed farms have cottages attached to the Mansion House, formerly for the residence of the farmer, but now of the dairy-men and principal laborers. It is not the custom of this neighbourhood for the farmers to have apprentices or laborers to live with them under their own roofs: but a great proportion of the laborers in husbandry, both male and female, in the parish of Cattistock live in cottages built and kept in repair at the parish expense. The average wages of a carter or shepherd in Cattistock is now (1812) about 10 sh. a week: other laborers receive less; and a woman 8d. a day: hence if they are sick, or if they have families, they are generally obliged to apply for parochial relief – *in a later handwriting* In 1822 wages were generally fallen to 7 sh. pr. week for a man, and six-pence a day for a woman. Compared with most parishes, the Poor Rates of Cattistock are rather low. In 1803 the money raised by the Parish Rates was £176-7s-7d. at 1 sh. in the pound; in 1813 it was above £300, nearly 2 sh. in the pound on the rack rent – *in a later handwriting* In 1826 it amounted to £250.

The women, the elderly men, and the children appear to want some profitable employment in the winter season, which is a time of wretchedness to them in general. Their scanty earnings will not afford any great supply of clothing, bedding or fuel. The necessities of nature are urgent and frequently the cries of an infant family implore food which the parent has not to impart. Instead therefore of wondering that the poor are occasionally driven to such acts of dishonesty as pilfering from corn ricks, or plundering wood ... (*'wood' deleted and 'hedges' inserted*) ... for firing, we may be thankful that they are not often lead to more atrocious acts in this retired part of the country; and that even the poorest cottager abhors the name of Thief.

Upon one occasion when Sarah Welman and her daughter had insolently asserted a right to glean contrary to the orders of the farm, and had taken away several bundles of wheat, a summons was issued by a magistrate, and five pounds paid to the use of the ... poor? Welman's forfeiture of four pounds 5 sh. was distributed in loaves to the following people 21st Jan 1811, fifteen shillings having been paid for advertising an acknowledgement ...

There follows a list of 60 people who received one or two loaves of bread apiece. He then gives a list of 29 payers of Poor Rate in 1805, and an 1813 list of 29 farm holdings, the names of their occupiers, and how much they paid in tithe composition. At the end of his 'Account' Revd. Robert Broadley adds on lists of 120 of his parishioners, with their ages, and some additional notes, who were Confirmed in 1809, 1813, 1818, and 1821. These however do not appear to have any connection with his 'Account', but are typical of the way that clergymen concerned with social issues very quickly move back to their principal pastoral duties. None of these lists however are now to be found in the Cattistock parish records, as his family chose to hold on to them with his personal papers.

MERVYN MEDLYCOTT

55. SHICK-SHACK. Recent reports would appear to suggest that the chalk carving of the Cerne Abbas giant, far from being an ancient fertility symbol, or a Romano-British representation of Hercules, was created in the 1650s to ridicule Cromwell.¹ Intimations of this sort encourage one to take a fresh look at another outgrowth of the same period which, though less durable than the Cerne Abbas giant, has likewise been the subject of much speculation. I refer to the now obsolete custom of wearing until noon on May 29, Royal Oak Day, an oak-apple or a piece of oak with an oak-apple attached. Anyone not displaying such a sprig, or otherwise not entering into the spirit of the celebrations, would be berated, but also possibly bonneted and pinched, pelted with rotten eggs, or, most commonly, stung with nettles into the bargain. The verbal abuse usually contained some variation on the word *shick-shack*, plus the occasional reference to Cromwell. Thus in Hampshire those withholding largesse from the purveyors of oak-galls had to put up with: 'Shig-shag, penny a rag,/Bang his head in Cromwell's bag,/All up in a bundle.'²

Now Richard Mabey tells us that in Dolton, Devon, *chick-chacks*, the local name for the oak-galls, that is 'marble-galls', carried about on 29 May derived 'from the sound they make when used as marbles'.³ One suspects Doltonian popular etymology at the back of this. When, on the other hand, Ronald Hutton, extremely cautiously, it must be admitted, repeats as

'the only plausible explanation suggested so far' the view that *shick-shack* is to be associated with 'the biblical villain Shishack, King of Egypt', who took treasures from Jerusalem and could thus, presumably, be equated in some ways with Cromwell, we have what might be termed 'antiquarian etymology'.⁴

In fact, a persuasive explanation for *shick-shack* and its variants has long been available. As Bushaway reminds us, it is probable that the expression originated in the slang name *shit-sack*, a term of abuse specifically applied to Protestant dissenters in the late seventeenth century.⁵ Entirely in harmony with this, citing Granger's *Biographical History of England* of 1769, no less an authority than *The Oxford English Dictionary* states under the headword *shick-shack*: 'Perhaps a corruption of *shitsack*, an "opprobrious appellation by which the Nonconformists were vulgarly distinguished"'. It continues with the information that *shick-shack*, 'apparently originally used as a term of abuse for persons who were found not wearing the customary oak-apple or sprig of oak on the morning of Royal-oak day', then in some places became a name for the oak-apple or sprig of oak itself. A nice example of metonymy, in other words.

This interpretation becomes all the more convincing when we peruse the quotations which follow the above explanation. In these we discover variants of *shick-shack* that are closer to what must have been the original form. Thus *shitsac* (1847) for 'oak-apple' in Surrey, and the Wiltshire *Shitsack Day*, 'when the children carry shitsack, or sprigs of young oak' (1896). By contrast, the first citation, from G. Roberts's *History and Antiquities of Lyme Regis* (1834), has a coy but tell-tale reference to an 'opprobrious name' for those not displaying an oak-leaf, or wearing it after midday.⁶

To the examples given in evidence above we may add the expressions *chit jack* and *shitsack*, applied at Barford St. Martin in Wiltshire to the sprigs of oak worn on King Charles's Day, the New Forest *sheets-axe* (!), a term of derision flung in the faces of children unequipped with oak-apples on that day, and the name given to the festival at South Cadbury as well as in more westerly parts of Somerset, namely *Shitsack Day*.⁷

As Bushaway points out, numerous rhymes embodying our 'opprobrious appellation' hint at its denominational

background. Take, alongside the above-quoted Hampshire example naming Cromwell, the south-western 'Shit-sack, Lousy-back,/Go and tell the Lord of it'. Then there is the taunt which Ruth Tongue says was chanted by wearers of oak-leaves in Taunton as late as 1904 and in Chard up to 1910: 'Royal Oak/The Whigs to provoke,' to which their opponents, who favoured a different emblem, would respond: 'Plane tree leaves/The church folk are thieves.'⁸

Since *Platanus* hardly plays a part in folk life or folklore, we may perhaps take it that 'plane-tree' here refers to *Acer pseudoplatanus*, the sycamore, as in some northern dialects.⁹ In Cornwall, this tree was called the *faddy*, because of its associations with the dance of that name at Helstone on May 8, and, even more to the point, it was also the *may* or *may-tree*, because of its links with May Day,¹⁰ a festival that lost many of its attributes to Royal Oak Day. My suggestion is thus that, while the royalists embraced the oak-tree as an obvious symbol of Royal Oak Day, their antagonists resorted to the sycamore, thus seizing upon an emblem that originally belonged to May Day. The sectarian nature of Royal Oak Day is also reflected in the nickname *Papish*, a noun which generally meant 'Papist, Catholic', but was in East Yorkshire applied more specifically to boys who did not wear oak-twigs in their hats on May 29.¹¹

Our main point so far has been that *shick-shack* must be a variation on a more forthright expression. Whether or not euphemism, or just linguistic wear and tear has been responsible for diverting *shit-sack* from its original form and meaning, these have been persistently disregarded, as has an anecdote purporting to explain the appellation. A version of this anecdote is to be found for instance in Grose, following the headword Sh-t Sack and its definition as 'A dastardly fellow: also a non-conformist'.¹² Grose's ultimate source for the anecdote must be Granger's above-mentioned *Biographical History*, where the name *Sh-t Sacks* is explained as having its origin in the reign of Charles II as follows:

'As the laws, in this reign, were very severe against all religious assemblies which were not of the established church, the Nonconformists sometimes met in very obscure places in the country. There is a tradition, that a congregation of Protestant Dissenters were assembled in a barn, which frequently harboured beggars and other vagrants: and that the preacher, for want of a ladder or a tub, was suspended in a sack affixed to a beam. He preached that day upon the

last judgement, and towards the close of his sermon, entered upon a description of the terrors of that tribunal. He had no sooner mentioned the 'sounding of the trumpet,' than a strolling mimic-trumpeter who lay concealed in the straw, began to exert himself. The congregation, struck with the utmost consternation, fled in an instant from the place; and left the affrighted preacher to shift for himself. The effects of his fright are said to have appeared at the bottom of the sack; and to have occasioned that opprobrious appellation by which the Nonconformists were vulgarly distinguished. This idle story, which was communicated by a Dissenting minister, was propagated throughout the kingdom, in the reign of Charles II.¹³

Many have dismissed this explanation of *shit-sack* as fanciful, irrelevant, or offensive. So it may be, but that does not diminish its significance, both as a piece of folk-narrative, and as a symptom of its times. Especially common among folk-tales are stories about parsons and congregations, and there is one particular tale-type, 'Application of the Sermon', in which the words of a preacher are taken literally by a naive listener. Thus in one sub-type the parson asks from the pulpit: 'Where shall we place the Prophet Ezekiel?', to which an old man in the congregation inappropriately responds: 'He can have my place; I'm going home.'¹⁴

The sub-type which interests us, however, is that in which the preacher says: 'Let Gabriel blow his horn!' At this, a boy hidden in the loft blows a trumpet, causing preacher and congregation to scatter. Examples of this sub-type have been collected from New York and Kentucky.¹⁵ What seems to have been overlooked to date is that Granger's anecdote must be the prototype of these. Admittedly the offshoots, in which the preacher takes to his heels with the congregation, are less complex than the prototype, in which the preacher is suspended in a sack and is thus unable to join the stampede. Apocryphal though they may well be, the very circumstances in which he has to give his sermon speak volumes about contemporary attitudes to Nonconformists and the conditions they had to tolerate.

We return briefly to Royal Oak Day. It is symptomatic of the imprint left by the royal oak on the national psyche that Royal Oak Day absorbed many features of May Day, as mentioned above. As George Roberts indicates, the bunches of nettles still to be found outside some Lyme Regis houses on the morning of Royal Oak Day in the early nineteenth century harked back to those used to shame dissenters who, in Charles

II's reign, refused to celebrate his restoration.¹⁶ In fact it is likely that nettles and the nettling of those who would not make common cause with the majority were originally a feature of May Day.¹⁷

Another small example of the royal oak's power as an icon is provided by the belief that making a cut through a fern stem or root will reveal the image of an oak-tree. Indeed, the belief must have given the common bracken its dialect name *oak-fern*, recorded for West Somerset as well as for Norfolk. More specifically, some thought the image to be that of King Charles hiding in the Boscobel Oak.¹⁸ At the back of such beliefs is the widespread tradition that many plants displayed the true figure of the cross. Take for instance the Cotswold story of how a disbeliever is converted on discovering an image of the cross in the middle of a chunk of wood he has just sawn through.¹⁹ As far away as China, some people would invariably eat bananas with a fork, for fear that a cut with a knife should reveal the crucifix clearly represented in the medulla.²⁰ Nearer home, there was in Scotland a childish game called 'Holy Bracken', which involved severing a stem of bracken to reveal the initials J C, taken to be those of Christ. In England, by contrast, the object of the corresponding game was to find King Charles in his oak. Compare the Irish belief that a similar cut through a fern would reveal the initial of the chief who once owned the land where the fern was found growing.²¹ All of which demonstrates, if nothing else, the great capacity of oral tradition for ringing the changes on the same fundamental theme.

1. Steve Connor, 'Chalk Giant Could Be a Big Joke on Cromwell,' *The Sunday Times*, 5 April 1998, news section, p. 16.
2. Joseph Wright, *The English Dialect Dictionary* (henceforth *EDD*) (1898-1905; rpt. London, 1970), 4, 316 and 5, 169 and 380.
3. Richard Mabey, *Flora Britannica* (London, 1996), p. 77.
4. Ronald Hutton, *The Stations of the Sun* (Oxford, 1997), pp. 292-293. Cf. the review of this by Malcolm Jones in *Folklore*, 108 (1997), 137-140, esp. 139.
5. Bob Bushaway, *By Rite* (London, 1982), p. 74.
6. J. A. Simpson and E. S. C. Weiner, *The Oxford English Dictionary*, 2nd edn., (Oxford, 1989), 15, 251 and 287.
7. *EDD*, 1, 591 and 5, 380; J. A. Bennett, *SDNQ*, 1 (1890), 124, note 184.
8. Bushaway, pp. 74-75; *SDNQ*, loc. cit., note 185; R. L. Tongue, *Somerset Folklore*, ed. K. M. Briggs (London, 1965), p. 163.
9. *EDD*, 4, 537; Geoffrey Grigson, *The Englishman's Flora* (1958; rpt. Oxford, 1996), p. 113. The face that plane for 'sycamore' shows every sign of being restricted to these dialects, together with the fact that Tongue's rhyme echoes word for word one recorded by Brand for Newcastle-upon-Tyne, makes me suspect that her memory has in some way played her false here. See W. C. Hazlitt, *Dictionary of Faiths and Folklore* (1905;

- rpt. London, 1995), p. 456 under 'Oak-Apple Day'.
10. *EDD*, 2, 275 and 4, 63; Grigson, *loc. cit.*
 11. *EDD*, 4, 421.
 12. [Francis Grose,] *Dictionary of the Vulgar Tongue* (1811; rpt. Adelaide, 1971), no page numbers, headword *Sh-t Sack*.
 13. J. Granger, *A Biographical Dictionary of England*, 2nd edn., (London, 1775), 3, 316-317 and 4, index, 'Sh-t Sacks'.
 14. Ernest W. Baughman, *Type and Motif-Index of the Folktales of England and North America* (The Hague, 1966), p. 48, Type 1833A.
 15. *Ibid.*, p. 49, Type 1833J.
 16. George Roberts, *The History and Antiquities of Lyme Regis and Charmouth* (London, 1834), p. 257; John Symonds Udall, *Dorsetshire Folk-Lore*, 2nd edn. (St. Peter Port, 1970), p. 43.
 17. J. B. Smith, 'Holly-Beating, Nettling, Dipping, Sweet-Haying: Some British Customs in Their Wider Context,' to appear in *Folk Life*.
 18. Roy Vickery, *A Dictionary of Plant-Lore* (Oxford, 1995), p. 44; *EDD*, 4, 316.
 19. George Edmund Hall, *Willum Wurmman's Wit and Wisdom* (1915), rpt. in *Cotswold Tales* (Stroud, 1991), ch. 36, 'Biblical Matters,' p. 205.
 20. Hilderic Friend, *Flowers and Flower Lore* (London, 1886), p. 190.
 21. Vickery, *loc. cit.*; Iona Opie and Moira Tatem, *A Dictionary of Superstitions* (Oxford, 1989), p. 148.

J. B. SMITH

56. THE NAME OF SOCK DENNIS AND OLD SOCK, NEAR YEOVIL. The oddly-named Sock Dennis and Old Sock are hamlets north of Yeovil. Sock Dennis, formerly a separate parish, is four miles north-west of Yeovil and a mile south of Ilchester, Old Sock (called 'Mudford Sock' on the map) is two miles north of Yeovil. Sock Dennis is thus three miles west-north-west of Old Sock, lying downstream from it on the slow-moving Bearley Brook.

The name of Sock Dennis is recorded as *Soca* and *Soche* in Domesday Book and *Sok* in 1257; Old Sock appears as *Vetus Stoke* in 1316 and *Oldesok* in 1359. Ekwall explained these by reference to the rare Old English word *soc* 'sucking', which he understood as 'marsh'. He took *Sock* as thus the name of the local marsh and not of Bearley Brook.¹ This etymology can be objected to for three reasons: it seems without parallel amongst surviving English place-names; Old English *soc* is nowhere convincingly attested as meaning 'marsh'; and it makes little topographic sense to take *Sock* as an old marsh-name rather than a stream-name.

But if we take *Sock* as a former Celtic name of Bearley Brook, these difficulties disappear. The name would be the equivalent of Welsh *hwch* and Irish *soc*, which are both attested as river-names. The argument for this is as follows: Welsh *hwch*, now meaning 'sow', but originally meaning 'pig, swine', is the

cognate of Old Cornish *hoch* 'pig', Old Breton *hoch* 'wild boar', Modern Breton *houc'h*, *hoc'h*, and Old Irish *socc*.² The Irish word, which preserves original Celtic *s*, meant 'ploughshare' and '(pig's) snout', but its earliest meaning must have been 'pig'.³

Many Welsh rivers are named after pigs, and there is a river actually called *Hwch* near Llanberis and another *Hwch* in the former Denbighshire.⁴ The name of the river Suck (Middle Irish *Socc*, Modern Irish *Suca*), which divides County Galway from County Roscommon, also means 'pig'.⁵ To these Welsh and Irish examples we can add a Scottish one, in the name of Banff, deriving from Gaelic *banbh* 'sucking-pig', perhaps an old name for the nearby river Deveron.⁶

Hence there is no semantic difficulty in an explanation of *Sock* as coming from the Celtic name of Bearley Brook, and meaning 'pig'. But there is a phonological problem. Jackson thought British initial *s* (by then a lisped sound) became *h* in the mid or later 6th century,⁷ yet the Yeovil area was not conquered by the English until after the battle of Penselwood in 658.⁸ We might thus wonder why our place-name does not appear as **Hock* or even **Hog* (since English *hog* 'pig' has also been derived from an equivalent of Welsh *hwch*). However, this difficulty is not insuperable. Jackson observes that the change of *s* to *h* was 'very inconsistent', suggesting 'the capricious workings of various analogies', so that some Welsh words retain initial *s* to this day.⁹ Nor was he able to quote any evidence from Somerset place-names. The same kind of criticism applies to the final sound of *Sock*, which here apparently represents earlier Brittonic *cc* rather than the *ch* (pronounced as in Scots *loch* or German *doch*) which it became in the later 6th century. On this we may cite the Herefordshire place-name *Moccas*, borrowed in the late 7th or 8th century from a form giving Modern Welsh *Mochros* 'pigmoor'. This ought to have given Old English **Mohros*, and Jackson had to resort to the effects of sound substitution to explain the anomalies of the English form.¹⁰

In the light of all this, it is reasonable to take the name of Dennis Sock and Old Sock as from an old British river-name **Socc*, deriving from the Brittonic form that gave Old Cornish *hoch* 'pig', even though the pronunciation as *socc* would have been a very conservative one by the time the English

occupied the Yeovil region. If this explanation of the name *Sock* is correct, then, it provides some new evidence for Celtic survival in the area around Bearley Brook during the later 7th century.

1. E. Ekwall, *The Concise Oxford Dictionary of English Place-Names*, (1960), 429.
2. *Geiriadur Prifysgol Cymru: A Dictionary of the Welsh Language* (1950-), 1928.
3. Joseph Vendryes, *Lexique étymologique de l'irlandais ancien: Lettres R-S* (1974), S-159.
4. R. J. Thomas, *Enwau Afonydd a Nentydd Cymru* (1938), 52; Ifor Williams, *Enwau Lleoedd* (1945), 35.
5. Vendryes, *op. cit.*, S-159.
6. W. F. H. Nicolaisen, 'Banff', in his *The Names of Towns and Cities in Britain* (1970), 45-6; K. H. Jackson, *The Gaelic Notes in the Book of Deer* (1972), 80.
7. K. H. Jackson, *Language and History in Early Britain* (1953), 517-21, 696.
8. Jackson, *op. cit.*, 203.
9. Jackson, *op. cit.*, 517..
10. Jackson, *op. cit.*, 569.

ANDREW BREEZE

BOOK REVIEWS

Trevor Fawcett, *BATH ENTERTAIN'D Amusements, Recreations & Gambling at the 18th-Century Spa* (RUTON, 1998, pp. 88, many tail-pieces, £6.00). Mr. Fawcett has followed his *Voices of Eighteenth-Century Bath* (1995), which consisted simply of contemporary texts, with a complementary specialist source book in dictionary form, each topic comprising as little as six lines or as much as six pages. His dictionary begins with Angling and ends with Window Shopping and can produce such strange bed fellows as cockfighting and concerts.

Gambling, as Mr. Fawcett says, was endemic and the Earl of Chesterfield's complaint of boredom at low stakes is one of the few instances to appear in both publications: such duplication is hardly surprising, for the writer on Chess found it worthy of note that 'even if they play for nothing, people still find it absorbing, which can hardly be said of any other Game'.

The writer has used, to good effect, local newspapers, Corporation records, private letters and diaries and a wide range of out of the ordinary printed sources (Chess, as above, being a good example) to unearth information not readily accessible or obvious.

D. M. M. S.

Sue Newman (ed), *Christchurch* (Archive Photograph series, Tempus Publishing, 1998, pp. 128, over 200 photographs, £9.99). Everyone will be familiar with the general lay-out and appearance of this series, and everyone will appreciate the high standard of presentation which has gone into every volume. It is essential that books like this are published so that everyone may appreciate the importance of preserving old photographs, whether personal ones of families and friends, or postcard ones of buildings and views. Photographs form a valuable source of archives, and their significance goes far beyond the interest of locals who recognize scenes they know, or people they once heard about. The book is a valuable addition to the series, and one which will not disappoint its purchasers. The editor deserves congratulations, especially for the research she carried out on the streets, the buildings, and the work-places of Christchurch. The evolution of the shop front on p. 49, the history of the Dairy, p. 51, and the account of Herbert Druitt, p. 76, are models of what good captions should be; and there are many other examples of concise and intelligent captions in this book.

Readers will be amused by the banana queue of 1946, and Tarrant, the rag and bone man who valiantly guarded the Priory against Suffragettes, and deeply moved by the Red Cross ward in the local Workhouse for recuperating soldiers in 1915.

G. J. D.

R. Legg, *Tyneham: Ghost Village* (Dorset Publishing Co., 1998, pp. 124, illus., £9.95) The villagers of Tyneham were casualties of war just as surely as those in London, Liverpool and Coventry whose homes were destroyed by German bombs. The difference was that Tyneham was destroyed by the British government when the area was handed over to the Army as a training ground. Prominent among those who led the appeal for the restoration of the village was Rodney Legg, but since then, with the mounting evidence of the flourishing flora and fauna on the Army ranges, and a controlled opening of the range walks to the public, the author has been honest enough to admit that the area has been saved from over-population and development, and should remain as it is. Had the Army

not been there, then the coastline might resemble the shoreline from Poole to Christchurch; a disturbing thought.

This is possibly one of Rodney Legg's finest productions. The range of photographs is impressive, and the result is a comprehensive, and perhaps definitive, tribute to Tyneham. It is also an honest book: with his heart he sympathises; with his head he recognizes that from a great wrong emerged a resounding right. The area has been preserved, not for the villagers of 1943, but for the future generations who will continue to enjoy an unspoilt area. I recommend this book. Perhaps those who turn its pages will remember those villagers who were dispossessed, while at the same time celebrate the untouched beauty of the area.

G. J. D.

E. Bristowe, *Poole was my Oyster: my life in Poole, 1903-1964* (Poole Historical Trust, 1998, pp. 144, illus., £9.99) Ernest Bristowe lived in Poole for over sixty years, and his account of life there has been edited by Jenny Oliver. His memoirs have now, under careful editorship, become an affectionate and nostalgic portrait of life in bygone Poole. The common-place ingredients are there: football, fishing, camping, the harbour and its activity, characters he knew ... and the more serious business of typhoid fever, parliamentary elections, and two world wars. Life was not always easy, but he treats his difficulties lightly and has a charming optimism. Many older readers may share some of his memories; younger readers may be surprised, and amused, at the differences in life-style of those of an earlier generation; and social historians will, now and in future, revel in the insights which accounts like this one give to the lives of ordinary people. Fortunately also, Bristowe had a life-long interest in photography, and his unique pictures are delightful reminders of a Poole that has now almost disappeared.

G. J. D.

Miriam Scott, *Prerogative Court of Canterbury Wills and Other Probate Records* (PRO Publications, 1997, pp. xj + 81, 16 illus., £5.99). This is a practical guide, directed in particular to family historians unfamiliar with the intricacies of the PCC finding aids in the PRO. The author's aim is to lead searchers to their particular wills and to unravel the confusing mass of indexes, calendars and other records, whether originals or on microfilm. For the majority, this will be the limit of their ambition, but for the fortunate few who find that other records have survived, the writer treats in similar fashion chapters on Litigation in the PCC, Death Duty Registers and Probate Inventories.

Mrs. Scott has indexed PCC wills for ten years and (to our advantage) has edited Dorset Wills and Administrations; she is also an 'outsider' and, thus, has a better understanding of the problems and pitfalls confronting a newcomer than one who belongs to the PRO professional staff.

D. M. M. S.

Michael McGarvie, *The King's Peace* (Frome Society for Local Study, 1997, pp. 188, 12 illus., £6.00). In this work Mr. McGarvie has transcribed and edited six notebooks prepared for Thomas Horner of Mells as a Justice of the Peace covering the years 1770 to 1777. Personal records of this sort have rarely survived and there are fewer still for such a length and in unbroken sequence, in spite of the sound advice of magistrates to maintain their records as a precautionary measure and are, therefore, all the more to be treasured.

What comes out strongly in Thomas Horner's case is the amount of time he was prepared to give on a regular basis, whether sitting privately in Mells or, less frequently, in divisional sessions in Frome. He was clearly conscientious also – personally viewing, for instance, a stretch of road in Stoke Lane before certifying that it had been satisfactorily repaired.

The edition begins with an introduction on Horner as a man and then as a magistrate, where Mr. McGarvie's long research on the Mells archives comes into his own, permitting him to include more than the contents of the notebooks can provide. *The King's Peace* is a fascinating book and the writer has pulled

out a plum indeed; this book must surely be required reading for anyone studying society generally and the magistracy in the 18th century in particular.

D. M. M. S.

Rodney Legg, *Stanton Drew Great Western Temple* (Wincanton Press, 1998, pp. 52, 3 maps, 9 illus., £4.95). In his *Megalithic Monuments of Stanton Drew* (1994) – which the present writer seems to have overlooked, although acknowledging Grinsell's debt to him in other ways – L. V. Grinsell suggests that the function of the stones as a pre-historic calendar is 'attractive', but does not pursue the idea. Mr. Legg now sets this to rights demonstrating how the stones in their various groupings form a basis for the key solar events, Midsummer and Midwinter Days, and possibly also as a lunar calculator. For good measure, he reports on the recent (1997) survey carried out by English Heritage, which has found a woodhenge monument around nine concentric rings inside the Great Circle.

Rodney Legg treads the familiar folklore path from Aubrey onwards, describes in separate chapters the circles, etc., of the stones and completes his work with a description of a six mile circular walk around this, the county's premier ancient monument.

D. M. M. S.

Anthony Windrum, *The History of Nunney* (Frome Society for Local Study, 1998, pp. 112, 22 illus. and 2 maps, £7.00, incl. postage from Mr. M. McGarvie, Marston House, Marston Bigot, Frome, BA11 5DU). Those who hoped, as the reviewer did, that the surprising lack of a substantial parish history for Nunney would have been remedied in this present *History* will be disappointed. For, instead of following on conventional lines and concentrating his focus on Nunney itself and its own parishioners, Mr. Windrum has chosen to provide a potted history in a wider context. Thus, in the process, he has lost the particular flavour and development of the parish. In addition, possibly as a result of his underlying arrangement, Mr. Windrum tends to repeat himself – the location of the butts

(three times) and the Lollards (twice, where 'there is no record of how Nunney was affected') and there are many more – and chronology is occasionally haphazard.

To be fair, however, the chapter on Trade and Industry does have more local application and, additionally, there is a useful appendix on buildings of note, with dates of their construction.

D. M. M. S.

NOTES

'DOLE' & 'VIRGA'. In a 'Vocabulary of common elements in field names', Grundy defines *doles* as 'fields divided into strips in relation to which the very ancient practice of allotting the strips to the holders in the parish by the annual drawing of lots survived. Generally, if not always, grass land'.¹ Several other references² relate the term specifically to meadows, as for example, 'Common meads divided into doles, the lord and each commoner having the hay on one or more doles'.³

The term is however used on a total of eleven occasions, always referring to underwood, in two surveys of the manor of Ryme Intrinseca of 1563⁴ and 1598,⁵ in the form '*una[m] Dolam Subbosci in lytell Gallowacre Wood cont[inens] una[m] virgam*' or close variant. Elsewhere in the survey it is clear that the unit is $\frac{1}{4}$ acre, not a virgate: '*j le virg[am] terr[am] bosc[i] in Gallager copps cont[inens] iiijtem partem j acre*'.

In 1598 the wood was divided into eight of these strips but by 1840, the Tithe map shows twelve, some of which were very narrow, perhaps indicating division. The enclosure was of a truncated kite shape.⁶ The area was still called 'Gallacre' on the 1886 OS map but more recently the OS label it as 'Gallica', perhaps inspired by the position adjoining the Roman road (grid reference ST572100).⁷

1. G. B. Grundy, 'Saxon Charters of Dorset', *Proc. DNHAS* 61 pp. 60-78, 'Vocabulary of common elements in field names'.
2. J. Bristow, *The Local Historian's Glossary and Vade Mecum* (1994), p. 56; D. Hall, *Medieval Fields* (1982), p. 9; R. E. Latham, *Revised Medieval Latin Word-List* (1965), p. 130.
3. O. Rackham, *The History of the Countryside* (1986), pp. 337-8.
4. Dorset Record Office, D/GLY/B: M8.
5. DRO, D/GLY/B: M9.
6. DRO, T/RYM.
7. OS Map, 6" Dorset XISW (1886).

DENNIS R. SEAWARD

MEADE FALKNER. In *SDNQ*, XXXIV, Pt. 347, p. 205, Ann Smith refers to J. Meade Falkner (not 'Falkener' as ascribed). Edward Wilson, editor of a recent edition of Falkner's *The Lost Stradivarius* provides an answer. It appears that Meade Falkner may have drawn on other aspects of his early environment for his literary works. In *Moonfleet* there occurs an encounter at sea between two ships – *Royal Sophy* and *Marnhull*. My great-great grandfather, William Newman, 1806-1873, sailed a ship called *Marnhull* between Dorset and the Baltic (see *Lloyd's Captains' Register*, 1869). Both the young Meade Falkner and William Newman lived in Weymouth, making it likely that the coincidence is more than chance. A. E. Newman, PO Box 2-6. RR# 1, Lisle, Ontario L0M 1M0 Canada.

Miss Anne Horsfall, 'Stobarrow', Grange Rd, Wareham BH20 5AL, is storing manuscript books and notes and a set of 1 : 10,000 OS maps of Dorset which were deposited with her by an elderly author who has now left the county. These formed the basis for a supplement to the *Gazeteer of Dorset Place-Names* now held at the Dorset Environmental Records Office, County Hall, Dorchester. Is anyone interested in taking over the safe-keeping of these maps and manuscripts?

To add to the article by G. J. Davies, 'Witchcraft in Dorset' *SDNQ*, XXXIV, Part 346, pp. 160-163, in the Rymer's Churchwardens' Accounts, c. 1606 appears the following: 'We present Katherin Pearles who is vehemently suspected to be a witch but thers no proffe thereof unto our knowledge'. In an undated and unidentified newspaper cutting I have also come across the story from Canon A. R. South Phillips of Great Paxton who, in 1902, came across Evan Bird, 'he was 90 and lived in a small village near Sherborne', and he had been imprisoned for assaulting a suspected witch.

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