
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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80. LETTERS TO THOMAS HARDY FROM THE 5TH COUNTESS OF ILCHESTER CONCERNING THE JOURNAL OF LADY SUSAN O'BRIEN. These letters were recently found in the archives of the Dorset County Museum. The first is dated 14 Feb 1914 and the last 6 Nov 1915. When the series began Hardy, aged seventy-four, was at the height of his fame and fortune as the Grand Old Man of English Letters. He had married his second wife, Florence Dugdale on 10 Feb. Lady Ilchester was very prompt in sending her congratulations. She herself, though only sixty-two had been a widow for nine years.

Holland House
Kensington
Feb 14 1914

Dear Mr Hardy,

I think my daughter-in-law told you that the Copy in type writing of Lady Susan O'Briens journal was burnt at Abbotsbury a year ago – I lost all my letter papers M.S. Books I had written in since I was 15 – 300 of my sketches in fact every personal thing I most valued – and I have never got over the shock and have [] up ill all the winter. However I have Lady Susan partly redone from the years 1780 to 1807 – about one third of the whole and I have gone over it and put slight notes so far and thought I would send it to you now as you may like to have it these long evenings. My secretary is going steadily typing it so later on I shall be able to send you the rest – I know I need not ask you not to lend it to any one out of your house.

May I send you my warmest congratulations on your marriage and my best wishes. I hope before long to go down to Chalmington and Melbury and if as I hope I am able to motor a little, perhaps you will let me call on you and Mrs Hardy one day – I should be so interested to hear what you think of the journal – her language is so charming in some places – especially the appreciation of Mary Theresa Lady Ilchester after her death in 1790.

Believe me

Yours sincerely

Mary Ilchester

Lady Ilchester's daughter-in-law was Helen Mary Theresa, daughter of the sixth Marquess of Londonderry; her mother had been a friend of Hardy's for many years. When Hardy was recovering from an illness in May, 1918, he was able 'to receive some old friends, Sydney Cockerell, John Powys, Lady Ilchester, and her mother, Lady Londonderry', a quartet of striking contrasts! Chalmington, near Cattistock, was the home of Lady Ilchester's daughter, Muriel Augusta, who, like many of her forebears, had married a Digby cousin, George Hugh Digby. The family seat of the Ilchesters was Melbury, between Yeovil and Dorchester.

Mary Theresa, the second Countess of Ilchester, was the wife of Lady O'Brien's brother, Henry, and her death at the early age of thirty-nine, leaving six young children, was indeed tragic. In her journal, Lady Susan gave a glowing description of her beauty, character, and good judgement.¹ Moreover, she had been more active than anyone in trying to restore friendly relations between Lady Susan and her family when she and Mr O'Brien had first returned unbidden from their banishment to America. Lady Susan was most concerned for those motherless nieces and nephews, and took a lifelong interest in them and their families. They were all – Eliza, Mary, Harriet, Charlotte, Louisa and Henry – handsome and clever. They were largely brought up by a most competent and conscientious governess, Agnes Porter.² Eliza, Lady Susan's favourite, married William Fox Talbot of Laycock, and her son, William Henry, was a pioneer in photography. Louisa became the famous hostess of politicians and writers at Lansdowne House and Bowood. Their brother, Henry, the third Earl of Ilchester, lost his young wife during childbirth, and this was especially tragic as they had been a particularly devoted couple. The depth of his grief was vividly described by Lady Susan. As the years went by she regretted that he had only old women for company: his step-mother, née Maria Digby, his mother-in-law, Lady George Murray, and herself, though she was only occasionally at Melbury. He did not marry again, and lived as a widower for thirty-nine years.³ The largest and most handsome memorial in Melbury Sampford church is of a young woman kneeling, and that work, by Chantry the English sculptor and painter, commemorates his wife.

Holland House
Kensington
Feb 26 1914

Dear Mr Hardy,

Thank you so much for your letter; and in a few weeks I shall send you some more years of the journal. I think the later years are really more interesting perhaps than the earlier. I have never been to Stinsford Church since the 'restoration' and I should so like to go there with you – perhaps when I get to Chalmington after March 25th if I am rather stronger I might write to ask you – if you and Mrs Hardy would come in my motor one afternoon – I often went to see it in earlier days and sat in the pew she describes, and after Mr O'Brien's death she chronicles having stayed for holy communion, and knelt at the Altar Rails just over the spot where his Coffin lay in the Vault – and where she would lie beside him. – That poor little tablet of two hearts cost her months of consideration and discussion with the whole family before

the design was fixed upon. You will come to it all in the journal. I shall be so interested to hear what you and Mrs Hardy think of it – It is no literary production and of course I have always said when pressed to print some of it there is not enough public interest for that – but I call it a very ‘human document’ and interesting I think to any one who loves Dorchester and its environs.

Believe me

Yours very sincerely

Mary Ilchester

The passage in Lady Susan’s Journal that Lady Ilchester referred to relates to Easter Day, 14 April, 1816 less than a year after O’Brien’s death. Kneeling at the altar rails in church, ‘grief, tears, weakness of every kind overwhelmed. God will I hope forgive me but religion did not occupy my thoughts – the creature, the dear departed creature at whose tomb I almost knelt drew my thoughts too much from the Creator. The effort was too much for my strength. The all knowing and merciful will pardon an infirm mortal ...’ That evening her neighbour and great friend, Morton Pitt from Kingston Maurward, called but ‘all I could do was beg him not to forget the Memorial I wish to put up. He found me looking over old letters and papers and said he hoped that melancholy employment had been over and all papers arranged. I think he don’t approve people keeping letters but it is my only joy and all this evening I have been reading O’Brien’s letters; how few feel and express the sentiments they do.’

Visitors to Stinsford Church will have noticed the O’Brien memorial which Lady Ilchester calls, ‘the poor little Tablet of two hearts’ with the simple and misspelt description of Lady Susan as ‘the faithful wife and inseprable companion of William O’Brien Esq’. Thomas Hardy’s grandfather was the stonemason of Stinsford at the time of Lady Susan’s death, and dug her vault, so possibly he was responsible for the spelling. O’Brien’s tablet was in the church in the second week of July, 1817; ‘my heart is satisfied,’ Lady Susan wrote, ‘I have done all in my power that I thought honourable to the memory of one whose every sentiment was honourable’.

Holland House
Kensington
1914 March 24

Dear Mr Hardy,

It was very kind of you to write about the journal and I am so interested

to hear your and Mrs Hardy's opinion of it, not that I ever really think of publishing it – but I hope to have the chance of talking it over with you – as I go to Chalmington to-morrow for some time. – Meanwhile I send you three more years and it will be a few weeks before I can send you any more as my Secretary Miss Nanen who types it is very busy just now over some literary work of my sons. – The moment she can do more you shall have it before April is out. – I am busy packing up tonight so forgive a hurried line.–

Yours very sincerely

May Ilchester.

The work which the sixth Earl was busy with in 1914 must have been the letters to Henry Fox and Stephen, the Earl of Ilchester.⁴ Many were from the leading statesmen of the day and are a significant contribution to the history of the period. One, both witty and revealing, to Henry Fox from his sister-in-law, Emily, the beautiful and amazingly prolific Countess of Kildare who had twenty-one children, compared Stephen to his brother Henry, and wrote that Stephen was:

... a sweet man worth a thousand of you, much better humoured, ten thousand times better bred, much livelier and I believe full as clever, only that you have a Cunning, Black devilish countenance and he has a cheerful, pleasant one; you are an ambitious toad and he likes to live quietly in the country.

The Earl continued to publish books, excellently edited, from family papers which are both historically important and very readable.

Holland House
Kensington
March 2 1915

My dear Mr Hardy,

I send you 5 more pages of Lady Susan; up to Mr O'Brien's death. – there are 11 more years, and some interesting bits in them as she came to London several times during her widowhood. These you shall have in time! but I dare say you will let me have them back when read. – I hope you have got through this terrible winter fairly well. Every one is in more or less deep sorrow and we have had our share – and have lost one beloved nephew after another in the Coldstream Guards.

Perhaps I may get down to Dorset in April to Chalmington and Melbury. I always live in hopes of going over to see you and Mrs Hardy.

Mr Russell Backett of Evershot lately lent me two such interesting Diaries of Mr Donnithorpe who was agent over all the properties of the 1st Lord and Lady Ilchester and the 2nd Lord who was my husband's grandfather; it covers from 1775 to 1780 and is a daily record of their life at Melbury and Redlynch – and so much about the lease of Stinsford and different pieces of land, Bockhampton etc being assigned to William and Lady Susan O'Brien – I have extracts copied out.

Believe me

Yours very sincerely

Mary Ilchester

Poor Abbotsbury gets on but slowly - only 12 workmen instead of 40 but the outside was all finished last autumn.

The first of Lady Susan's visits to London after O'Brien's death was in Feb 1818. She set out on her 75th birthday, her chief object being to see her best and oldest friend, Sarah Napier, once more. On her arrival two days later she wrote: 'Since February 1764 [two months before her elopement] I have not entered London with hope or pleasure; that arrival decided my fate - after it was decided the country has ever been my pleasure, my amusement.' Nevertheless, now as an aged widow she had an amazingly busy time being entertained by her nieces, nephews and great nieces. Of one of several dinners at Lansdowne House she wrote, 'this was seeing the world - the Great - the Geniuses - the Beauties of the day and I was much entertained and amused and gratified with my evening; I met many I knew and chatted pleasantly with Lord Holland ... Saw the Princess of Madagascar and the pale poet and did not find myself forlorn or neglected'. She dined with the Digbys, Cholmondleys and Iremongers, and at Lord Malmsbury's sat next to Sir Walter Scott and discussed Wordsworth. Twice she was received by the Duchess of Gloucester; but perhaps the most interesting part of this London diary is the time she spent with Lady Sarah remembering the events of their youth.

On 8 April, 1825, aged eighty-one, 'after long deliberation. Took courage and set out for London to see my friend and the world once more.' Her friend, alas, was in a sadly decayed state, but in other ways the visit was to Lady Susan, a delight. All her favourite relations and friends called upon her and invited her to dine - Ilchesters, Gambiers, Fieldings, Russells, Belmours, Caernarvons, Lansdownes, Caroline Fox and Miss Vernon. She was particularly glad to be invited to spend some time at Holland House where she met many interesting people, friends old and new, and was treated 'almost *en reine*,' which, compared with the way she had been banished in her youth after her marriage, was balm to her spirit. She also met again her medical advisor, Adair Hawkins, who 'thought better of my health than I do myself'. On 25 May, after two delightful months, she returned to Stinsford.

George Donnisthorpe died at a very great age in 1807 and duly left the carefully accumulated savings of a lifetime to Lady Susan's younger brother, Charles Redlynch Fox Strangways, vicar of Maiden Newton. To Lady Susan herself he left a diamond ring; 'very unexpected,' she commented. A few days later Charles's wife and niece had to endure a protracted visit from Donnisthorpe's angry son who regaled them with many a story of how his father had mistreated him.

The present Plane tree I always
fancied she must have planted
herself in early days at Stinsford.

Chalmington
Dorchester
Dorset

April 24 1915

Dear Mr Hardy,

I came down here ten days ago and did not answer your letter before as I hardly thought you want such letters while in London! I hear the parcel (Lady Susan's Journal) arrived at Holland House quite safely – I hope in May to send you another 5 or 6 years.

My plans for returning to London next week are somewhat uncertain but if I am still here on Wednesday (as I expect to be) should I find you and Mrs Hardy in if I came to see you about 4 or 4.30 it would be such a pleasure to see you and talk over the journal.

One plane tree was blown down and made into a Table which she cherished and I do not know what became of the Table – I have 2 of her Cabinets at least one is at Melbury – with all her letters – the other one is oddly enough here. My daughter had it in her bedroom at Melbury and we let her bring it here when she married – she is giving it to me now to take to Abbotsbury.

Please only send me a post card – if you are not here now I shall hope to come over in June when I return here and to Melbury.

Yours sincerely

Mary Ilchester.

According to Lady Susan's Journal not all the plane tree was blown down in the storm of 29 Oct 1816, only 'the principal branch ... a loss never to be supply'd. The Glory of the garden and the favourite of my heart. It was O's planting and he loved it much, used sometimes to say if anything happened to it he would hate the place. I can not say that; I have too many ties to it but it grieves me every way; it quite disfigures the garden – its dear shade, my summer retreat is ruined and I can now only think when looking at its destruction that if it was to happen I am glad it had not happened when other eyes besides mine might have shed tears over its broken branches.' Lady Susan had a table made of this branch; that and having the picture of

O'Brien, by Cotes, repaired were her 'last extravagances'. She would be happy to see how the plane tree still flourishes, though the rest of the garden is full of rubble; what she would have thought of the Stinsford House itself, now restored and shining white, one can only guess.

Holland House
Kensington
Nov 6 1915

Dear Mr Hardy,

I am at last sending you the end of Lady Susan and with it 2 papers she left with her Journal which I think so interesting as recording the changes during her life. You may have read these last as I printed them in the appendix of my book of Lady Sarah Napier's letters to Susan O'Brien in 1901.

Will you kindly send the parcel on to Mrs Frampton when you have read it – she will return it to me.

I only came south ten days ago from a little place I had on a wild Yorkshire Moor Goathead 7 miles from Whitby – I got a little sketching there and a nice quiet time.

I hope I may go to Melbury if I am pretty well for June and on to Chalmington after. I hope you and Mrs Hardy are both well and with kind regards to her.

Yours very truly

Mary Ilchester

My son starts for Salonica to-morrow!

The Life and Letters of Lady Sarah Lennox, edited by Mary, the 5th Countess of Ilchester and her son Lord Stavordale who became 6th Earl was published by John Murray in Oct 1901 and proved very popular. It was reprinted in the same year and again in 1902. Lady Sarah married Colonel George Napier on 27 Aug 1781 when she was thirty-six and their five sons were all distinguished. Almost all the letters in these two volumes are from Lady Sarah to her lifelong friend Susan O'Brien. They are very interesting both with regard to the political events of the time and also in the revelation of Lady Sarah's subtle and lively personality. By implication we also learn much about Lady Susan, a more forthright character and a most loyal friend. The 6th Earl edited many more books from the family papers but his interest began with this perusal with his mother of Lady Sarah's letters to Susan O'Brien.⁵

Two large questions arise from these six letters of the 5th Countess to Thomas Hardy. Where are Hardy's replies, if they exist, and where is Lady Ilchester's annotated typescript of the

Journal? Long before seeing the Journal Hardy had written two poems about Lady Susan. In 'The Noble Lady's Tale' he imagines her husband, William O'Brien, the actor, pining to have one last turn upon the stage, but when she agreed and he did so, he can not act because he thought he saw her following him out of jealousy. The Journal makes no reference to any such incident and it is most unlikely that it happened; it would not be in Lady Susan's character. But that they talked of such possibilities as they strolled together on the 'gravel terrace' at Stinsford House, which is often mentioned, is certainly possible.

In 1820, when Lady Susan, a widow of seventy-seven, was thinking of her death, she remembered the late vicar of Stinsford, the Rev William Floyer, a close friend and a most benevolent man, saying that after death, 'there will only be a wall between me and my friends,' and she herself felt 'comfort and pleasure from many of those I shall be laid near that I revered and loved – almost all in the churchyard were known to me – poor Barge and his wife, Mary Smith and almost all my servants and work people, I almost wish to see them and be with them again.'⁶ Hardy had not read this when he wrote his poem, 'Friends Beyond' with the verse:

William Dewy, Tranter Reuben, Farmer Ledlow late at plough
Robert's kin and John's and Ned's

And the Squire and Lady Susan lie in Mellstock churchyard now,
which is so similar in tone to Lady Susan's remark.

Hardy's only other work relating to the Ilchester family is a short story, 'The First Countess of Wessex', published in 1891. This was based on the circumstances of the marriage of Lady Susan's parents and did not please the 5th Earl of Ilchester. But after his death in 1905 his widow plainly disregarded any breach in her anxiety for Hardy's opinion of Lady Susan's Journal; for it is, as she says, 'a very human document' and 'interesting to anyone who loves Dorchester and its environs'.

1. BL. Ad MSS 51359

2. Martin J, *A Governess in the age of Jane Austen* (Hambledon Press, 1988)

3. BL, Add MSS 51360

4. Earl of Ilchester (ed), *Letters to Henry Fox, Lord Holland, with a few addressed to his brother Stephen, Earl of Ilchester* (Roxburch Club, 1915), pp. 87,88.

5. *Proc.DNHAS* vol 81, p. 11, obituary of the sixth Earl of Ilchester

6. BL, Add MSS 51360

81. THE ORDERS OF ST. MARGARET'S ALMSHOUSE 1567. St. Margaret's Charity was founded as a leper hospital in the 13th Century. The archive, deposited at the Dorset Record Office, contains rich source material, some of which has been discussed in a previous *SDNQ* article.¹ By the 16th century the charity had been converted to an almshouse for the poor. The order books, 1567-1836, contain much information about the income it received through rents from its land, the sale of produce grown by the inmates, the payment of entry fines by inmates, and donations. It also contains disbursements, usually for the repair of its properties and the medical and funeral expenses of some of the inmates. The books also list the appointment of wardens during the 16th and 17th century, as well as naming the stewards of Kingston Lacy manor who ran the almshouse. Amongst the collection is a document which contains the following rules of the almshouse. It is likely that it once hung in the almshouse since there are a number of pin or nail holes. The rules can also be found in the order book for 2 Jan 1567. Some additional orders were added in 1577/8 and 1608/9 and have been reproduced below. In 1610 the steward John Gundrey rewrote the rules, modernising some of the entries.² An unpublished transcript of the rules can also be found in the Dorset Record Office (reference RON 2/2/Wimborne Minster/36).

The Orders of the Almshouse of Saint Margaret (1567)

1. *Imprimis* it is ordred and agreed that when any roome fortune to be voyed with in the sayed house, that there shall be none admitted unto the same but of such poore people as are or shalbe parishoners.
2. *Item* when any shall be atmitted into the sayed house at the first entering into the same every man or woman shall paie XII d of lawfull money of England which they shall deliver unto the governours, towards the reparations of the sayed howse.
3. *Item* it is ordered and agreed, that all the poore people within the sayd house shall keepe the howers of VI: of the clocke in the morning and likewise in the evening everie daie in the chapple at theire prayres devoutly upon their knees one hower, and shall ring theire bell at every such tyme of prayre, and none of them faile thereof without the wave or lycence of theire governours upon payne of every one that maketh default for every tyme so offending iiiid.
4. *Item* that none of the sayed poore people shall not sell, gyve or cary away any such goodes as they bring into the sayde howse, nether at the tyme of their death nor any tyme before, except good cause of necessitie, and that by the advise and discretion of theire sayd governours.
5. *Item* that if any of the sayd poore people be unquyetor disturbers of the company and will not amend by once or twice warning, it shalbe lawfull for

the sayed governours to displace and put out of the house such unquyet person or persons.

6. *Item* that if any of the sayed poore be not married at his or their coming into the howse, it shall not be lawfull for them to marrie and dwell afterward in the howse, or any other being married at their coming in, and fortune after by death be free, it shalbe not lawful for any such to marrie agayne, or dwell within the sayed house.

[DRO D/SMS:2/3]

Additional orders of the almshouse

At the account of Symon Warmington and Thomas Role 2 Jan 1577/8

Item hit is ordered also at this accompt that if any person be receyved into the house at Michaelmas or there aboutes he shall receive no profyts. Ordered that John Ingle shold pay fyne of the yere that is past But for the yere to come shall receive his porcon bering his charges of everything with the rest but of woll lambe shall he receive none except he doe bring a yow and a lambe at his cominge to encrease the stock.

Also hit is ordered at this accompt that none of the poore people within the house shall keepe any younge persons men or women lying within the house about the age of twelve yeres without the leane of their Governors

At the Account of Thomas Lyne gent and Stephen Russell 2 Jan 1608/9:

It is upon deliberate consideration of John Gundrey steward, John Studley Thomas Lyne Henry Coffyn Thomas Dale William Kinge John Mackrell Steven Russell James Dole Marke Chambers & Thomas Browne ordred that from hencefourthe theare shall not be anye estate granted in possessyon or revercon [reversion], but by a generall consent at an ymproved rent for the best benefytt of the poore people of this house & the same rent to be quarterly payd

Item that from hensfourthe noe wardens or governors of this house shall fell anye trees or tymber upon anye of the lands belonging to the same house but onelye for needfull reperacons.

[DRO D/sms:3/1]

There is evidence to suggest that most of the orders were acted upon. The order books contain the entrance fines of many of the inmates of the almshouse, sometimes stating whom they replaced. '1594 Itm received of Edith Sanson for her fyne for admittinge into the house in Mr. Halle his wardshippe XXII^d',³ 'Richard Presly was elected to be one of the poor people of the said hospitall of St Margarets in the roome of Henry Zebury the 10th of September 1661 pd his fine 1s'.⁴

There is no evidence to suggest that the inmates attended the chapel twice a day as stated. However, when John Gundrey amended the 1567 rules he still included this instruction. The records do show that the chapel was used for services. In 1572 two candlesticks were purchased. In 1631 a new bible was

bought for 14d and a 'deske for the bible' was made at a cost of 12d. In the same year the bell was repaired for 4d. The Common Prayer book was bound for 3s in 1678 and a new 'Common Prayer booke for the use of the chapel' was purchased for 4s 6d in 1724. Candles were supplied for use in the chapel during the 18th century. There are also some intriguing entries in the 1660s to 1680s for 'payments to the Poor People of the Hospital to receave the Sacrement & their offeringe 2s 8d' [1667]. It is unclear if this involved the use of the chapel or referred to a service at the Minster in Wimborne.

There are a number of entries in the order books for repairs to the chapel: In 1578 John Bagge the helier was paid for four days work on the chapel including repairing the porch and the twists to the door. The windows of the chapel were often repaired. In 1607 2s 1d was spent and in 1632 12d. In 1668 Dennis Miller was paid 2s 8d, in 1676 Richard Harding received 5s 6d for glassing the chapel and replacing the lead in some of the other houses and in 1725 Robert Harding received 6s 9d. General repairs were also carried out. In 1631 three masons were paid 7s for 2 days work about the chapel and 4d paid for mending the chapel door lock. In 1639 10s 10d was laid out to mend the chapel and in 1658 1s for a new twist for the door. The following year the wardens paid 12s for 24 bushels of lime used about repairing the chapel and 14s to Thomas Aman for doing the work. In 1671 4s 2d was 'laid out about the poynting of the chapell'. Major work was carried out in 1789 by William Barfoot whose bill for repairs to the chapel totalled £18 3s.

References to disciplinary procedures are rare in the order book and there are no references to inmates being dismissed for causing disturbances. However, there are two cases where inmates broke the rule concerning re-marrying once in the house. In 1577/8 Simon Warmington and Thomas Role made an entry that 'Hit is ordered at this accompt that John Neyle shall paye for his fyne for his new admittance into the house because he maryed contrary to thorders of the howse XXs of Lawfull Currant money of england in fower yeares next following that is the say every yere Vs to be payed to the Governors of the said house & to be taken up by them yerly of the ale money that falleth to his part'.

A similar offence took place in 1677. '14 May 1677 Leonard Harfoot was turned forth of the Hospitall of St Margaretts

uppon mesdmainor for marynge of a wife contrary to the order of the house; & afterward was admitted into the Hospitall againe, because ther was not aney other that did more deserve it in the parish. Wher uppon reformation wee doe admit him into the Hospitall againe uppon his promise he behaving himselfe as a fitt person according to the orders of the House & paid his fine ye 10th day of October 1677 1s'. In this case Leonard Harfoot was dismissed and re-instated and only had to re-pay the 1s. There however, is no mention of whether his new wife joined him in the House.

1. *SDNQ XXXII (March 1988)* pp. 673-674
2. See DRO D/SMS: 3/1.
3. All examples 1567 to 1660 come from DRO D/SMS: 3/1.
4. All examples 1661 to 1836 come from DRO D/SMS: 3/2.

DAVID REEVE

82. ST. MARY MAGDALEN HOSPITAL, BATH (*SDNQ*, XXXIV (1998), PART 348, 226-232 – AN UPDATE. Since writing the above article, I have had discussions with Jean Manco who, from her research, has kindly shared further information, which affects my views on this Hospital.¹ Which buildings were used for the medieval Leper Hospital? There is no medieval documentation on the site. There are several buildings that may cover its site, unless we assume that it was totally demolished and moved by Cantlow.

The current hospital cottage is oddly located for being a medieval leper hospital for a larger chapel, but it was the site at Anthony Wood's visit in 1678. It is unlikely that this was the site of the medieval hospital and there is no evidence that the present cottage site was used for the hospital by Cantlow.

The deeds of Paradise Cottage (now called Magdalen House) and of Holloway House, in the possession of the Trustees, show that they comprised the two moieties of the 'capital messuage' of Holloway, presumably descended from that left by Hosat in 1190.

Paradise Cottage is rather oddly built onto the Chapel at right-angles to it. In position and size it is quite typical of some medieval hall hospitals and it would have been large enough to accommodate many lepers attending the baths. Though it is not shown in Stukeley's rather simplistic view of 1723, it is shown in a view by Robins in 1757,² which contains much

more detail of the area, particularly of many outbuildings behind Holloway House. It is described as ancient in deeds of 1806. However, it is likely that at about 1750 Paradise Cottage was rebuilt as the external frontage does not reveal any radical change of window arrangements from the present sash windows.

Holloway House was a farmhouse in the eighteenth century and probably was the site of the original farm buildings of the Hospital rather than the Hospital. However, the 1723 and 1757 illustrations both show Holloway House as having two distinct halves, with the western half having mullion windows typical of Cantlow and the eastern a design more typical of the seventeenth century, suggesting it was a large extension to a Cantlow building. Holloway House was rebuilt about 1800 and demolished about 1900 to build the present estate.

Hosat's 'capital messuage' is generally stated to have formed the original Hospital. This messuage was almost certainly around the west of the chapel. When Prior Cantlow renovated the site after the Hospital was taken over by the Priory, there was no need for a residence for the master. The cottage shown in 1723 with mullion windows on the site of the Judas tree was probably intended for the chapel priest or hospital keeper. With the Dissolution Simon Sheppard is likely to have wanted a sizeable residence out of the Hospital. It would have been obvious to take over the Hospital building, and when challenged to continue to provide hospital accommodation, to move the poor folk to the current hospital cottage, on the corner of the site furthest away from the new residence. Unless he intended to farm the land himself, it would have been sensible to have not taken over the farmhouse being used by any tenant farmer.

The masters after Sheppard were absentee masters, and both Magdalen House and Holloway House were leased out separately, each seemingly as 'half of the capital messuage' of the chapel and initially (in 1709, 1724 and 1729 deeds) with a requirement that each lessee 'provide half charge of provender for men and horses for master and steward ... and retinue when they come to keep court'.

The Clements were leasing Holloway House in its earliest deed of 1709. Clements made donations to the Hospital before 1660 which suggests they may have held earlier leases to Holloway House.

1. Jean Manco, *The Spirit of Care* (1998). This primarily deals with the history of St. John's Hospital in Bath, but covers also the history of comparable institutions in Bath, including the Hospital of St. Mary. Deeds from the archives of Bath Municipal Charity Trustees have been transcribed by Jean Manco.
2. T. Robins – A South West Prospect of the City of Bath, 1757 (Bath Reference Library). [A full list of references to the Magdalen Hospital, used in compiling this article, has been donated to Bath Reference Library and to Bath City Record Office.]

PETER K. CARPENTER

83. JOHN STOWELL, FREEMAN OF WELLS. Stowell was working as a freemason at Wells cathedral in 1457-8 and at Wookey in 1461-2. In 1470 he contracted to make the reredos for St. Cuthbert's church, parts of which still survive. He was evidently alive in 1485 and is thought on the strength of his known activities to have been probably associated with Bishop Bekynton.¹

He had earlier been employed, perhaps more productively, at Glastonbury. In the accounts of the churchwardens of St. John's there dated 1489-90 and 1498-9 Stowell was recorded as a former tenant of the property then known as George's ynne (now the George and Pilgrims Hotel). Exactly when he was tenant is not clear from the accounts, but he succeeded (not necessarily immediately) John Nevewe at some date after 1439.² The inn is known to have been rebuilt by abbot John Selwood, abbot from 1456, and an account roll of Glastonbury manor for 1473-4 indicates that rebuilding had already taken place and that David Adam was in occupation as tenant.³ A grant of abbot Nicholas Frome, recorded in the hallmoot court in September 1448, brings Stowell to Glastonbury by that time. Described as a freemason, with his wife Joan, he is made tenant of a house and a cellar on the north side of the outer gate of the abbey called Yvesgate.⁴

This extension to his career to Glastonbury points to an origin in the Polden hamlet of Stawell; and the obvious close link with the George suggests that he himself might have been responsible for its construction and that his hand may be seen both in the 'Tribunal' and in some of the contemporary work in the abbey.

1. John Harvey, *Dictionary of English Medieval Architects* (rev. ed.), 286.

2. *SDNQ*, IV (1895), 190, 286.

3. Longleat House, Longleat MS. 10741.

4. *Ibid.*, MS. 10729.

ROBERT DUNNING

84. ADDITIONS TO COLLINSON (*SDNQ*, XXXIV, PART 349, 291-294). This contains a longish extract concerning Welton Manor, including a description of a 'very curious stone chimney piece with a shield of arms: 1. *a lion passant, on a chief a coronet*, unlike any now in use, and 2. *five fusils in a fess between 3 crescents*. There is a date 1620 over the porch'.

I can add a little background to the family, which was living in the house at the operative time. In 1620 Richard Mogg was living in the manor house of Welton, which was inherited by his eldest son, also Richard, on his death in 1641. Richard Mogg was born at Shepton Montague and had been appointed Agent to the Duchy of Cornwall in c. 1618, when Charles I was Prince of Wales. He had the right of the fair at Midsomer Norton (properly Midsummer Norton and so spelt by Collinson), the fair being held on the feast day of St. John, the patron saint of the parish church, possibly related to a pre-Christian midsummer festival. In 1635 Mogg was given a Duchy patent to dig coal at Farrington Gurney. The three crescents (*referred to above*) were his arms and we still use them to this day. They are derived from the arms of Ken of Kenn, used by that family at least in the 14th century, and by the saintly Bishop Ken. They came to the Moggs of Shepton Montague through a marriage of unknown date which produced the family of Mogg *alias* Kene from whom Richard was descended; he was more than once Deputy Sheriff of Somerset.

Richard seems to have been attracted by elaborate fire places: thus, there is a fine fire place in the manor house of Farrington Gurney, a house he built not later than 1635, which remained in the Mogg family until 1923. The Farrington Gurney fire place has the initials of Richard Mogg and of his wife Elizabeth (Featherstone), who also came from South Somerset. Perhaps the unidentified arms at Welton Manor were connected with her family.

Richard Paget was himself a cousin of the Moggs of Farrington Gurney, as appears in the Paget Papers in the Special Collections at the University of Bristol. The connection between the Pagets and the Moggs arose from their having a common 17th century ancestor, the Moores of Kilmersdon, who lived at Newbury House.

LORD REES-MOGG

85. EARLY REFERENCES TO WATER MEADOWS AT PUDDLETOWN. For three centuries water meadows were a crucial element in the chalkland farming of Dorset, Wiltshire and Hampshire. The carefully-controlled watering of meadow land was a hot-bed for the production of early grass and of an abundant hay-crop, and enabled farmers to keep larger sheep flocks for folding on the arable land. This in turn meant the higher yields of wheat and barley could be obtained from thin chalkland soils.

To create a water meadow was a complex and expensive task, generally undertaken as a communal enterprise. The surface of the meadow had to be carefully graded, and ridges arranged so that the whole surface could be evenly covered with a moving sheet of water. Substantial weirs, hatches, channels and drains had to be installed at considerable expense, and the whole system had to be carefully operated to ensure the best results. It was essential that the water was kept moving, otherwise stagnant water would kill the grass instead of encouraging its growth; 'on at a trot and off at a gallop' was the ideal for the water. A water meadow could then produce spring grass much earlier than would occur naturally, and after a second watering would produce a much heavier crop of hay than an unwatered meadow.

It remains a mystery how this complex system originated and spread so rapidly in Dorset and south Wiltshire from the early seventeenth century. Some documents relating to Puddletown recently discovered among the Awdrey papers in the Wiltshire & Swindon Record Office show that the advantages of watering meadows were already known in the Frome and Piddle valleys by 1608, and presumably the system was already in operation elsewhere.¹ This new evidence means that the system of watering meadows was already well understood and was being developed at Puddletown at least two decades earlier than was previously thought. The documents relate to the Arnold family who owned Ilsington Farm at Puddletown from the early seventeenth century. The lord of the manor of Puddletown was Henry Hastings (1551-1650) who lived at Woodlands on the eastern border of Dorset, but Ilsington Farm and its land between the Piddle and the Frome had been purchased by Henry Arnold in 1603. The Arnold family continued to own it until the late eighteenth

century. The Revd. Dr. Henry Arnold, a canon of Wells Cathedral, had married Ann, daughter and co-heiress of Ambrose Awdrey of Wiltshire, and on his death in 1778 the records relating to Ilsington passed to the Awdrey family, who were major landowners in Wiltshire.

It is clear that the advantages to be gained from carefully-controlled watering of meadows was already apparent at Ilsington and Puddletown in 1608, although there is no reference to the source of the idea or where details of the complex management system originated. Rowland Vaughan's book *The Most Approved and Long Experienced Water Workes* describing his experiments in Herefordshire was not published until 1610, and the earliest definite reference to water meadows on the Piddle at Affpuddle also occurs in 1610.²

On 8 October 1608 four tenants of Ilsington, Richard Jolife, gent., Walter Jacob, gent., Gregory Hooper, yeoman and John Herne, husbandman, agreed to construct a water course across their grounds seven feet wide and 180 goads (i.e. 990 yards) long. The channel ran north from the Frome, and they agreed to maintain and scour it as necessary. Jolife was to be responsible for 100 goads, Jacob for 40 goads, Hooper for 26 goads and Herne for 14 goads. They also agreed that use of the water for watering their meadows should be as follows:

Jolife to have the water during October, December, February, April, June and August each year

Jacob to have the water for the first fifteen days of November, January, March, May, July and September each year

Hooper to have the water for ten days in November, January, March, May, July and September beginning on the 16th of the month

Herne to have the water for last five days of the above months.

Clearly they had sufficient knowledge of the proposed system to anticipate a major problem which was to create controversy between neighbouring farmers and millers in the management of the many water meadows during future decades, as various interests competed for use of the water.

The water meadows on Ilsington land were evidently successful, for in 1613 the landlords, Henry Hastings and Henry Arnold, were both involved in encouraging their tenants to build a weir and hatches on one of the tributaries of the Frome near Norris Mill and to convey the water 'into and over a parcell of ground called Ilsington More and into over all or any other

partes of or parcells of the meadows and moores adjoininge for the betteringe thereof'. All the tenants who benefited from this scheme were to contribute *pro rata* and it was to be accomplished with all convenient speed. The proviso was included that 'the Cattle be not drowned or any way indangered, nor any Lords or Farmers of Land adjoininge by any means dampnified'. Henry Arnold's son, also Henry, later claimed that his father had spent more than £200 on this project and that the land had been greatly increased in value as a result. Again, the scheme appears to have been successful, and during the next few decades there were several other agreements to erect weirs and hatches, dig channels and regulate the watering of meadows.³

The material in the Wiltshire Record Office also contains a long but faded agreement between Henry Hastings and the tenants of Puddletown concerning the partition and division of moors and meadows, and the construction of a water channel 20 feet wide, another 16 feet wide, hatches in the Piddle, access roads and improvements affecting more than 250 acres. This is undated but some parts are identical with the agreement recorded in the Puddletown manorial court in 1629.⁴ This major scheme involved 53 tenants, made up as follows:

10 tenants holding Double Places

13 Tenants holding Places

5 tenants holding Half Places

25 Cottagers.

As landlord, Henry Hastings was again active in encouraging the developments in 1629, and unusually, was himself present in the manorial court when the decision was taken. Such were the advantages of obtaining early grass from the water meadows, that the ideas were quickly copied by neighbouring manors. For example, during the 1630s Theophilus, Earl of Suffolk, encouraged the creation of water meadows on his Lulworth estate, and schemes were developed along the Frome at Burton, Winfrith Newburgh and Bindon.⁵ The effect of these developments was to change the appearance of the Frome and Piddle valleys. Writing in c. 1630, the local author, Thomas Gerard, described the river Frome passing 'amongst most pleasant Meadows, manie of which of late yeares have been by Industrie so made of barren bogges'.⁶ From these beginnings water meadows spread rapidly along the valleys of the chalk

streams of Dorset, Wiltshire and Hampshire, until by the mid seventeenth century the water meadows and the large sheep flocks which they made possible were the pivot around which chalkland farming revolved.⁷

1. WSRO 873/85I am grateful to Steven Hobbs for showing me these documents and for his help.
2. DRO D/FRA/M1.
3. WSRO 873/Box7/5.
4. DRO D/PUD/H2.
5. DRO D/WLC/E130.
6. Thomas Gerard, *General Description of Dorset*, ed., R.Legg, 1980 edn.
7. For a fuller account of the technology involved see J.H. Bettey, 'The Development of Water Meadows in the Southern Counties', in H. Cook & T. Williamson, eds., *Water Management in the English Landscape*, 1999, 179-195.

J. H. BETTEY

86. EPITAPHS AT MONTACUTE. Mr. T. H. Baker of Salisbury in 1890¹ recorded two epitaphs at Montacute, which were omitted from the two volumes of *Somerset Epitaphs* by A.S. Macmillan (1924 and 1926), which he stated were on headstones which, like naughty boys were "turned with their faces towards the south wall on account of the irreverent character of the epitaphs inscribed on them". There are no memorials in such ignominious positions now to be found in Montacute churchyard, so one must presume they have since disappeared:

Here lies John Scott,
It was his lot,
A huntsman long to be,
He ate no meat,
He was no cheat,
But liked his can to see,
Frolick and free,
In mirth and glee,
He ran his destined race,
And in the field,
To few did yield,
The follow of the chase,
And now for wot,
He has paid his scot,
And here is run to ground.
Now the Doctor is laid,
And over his head,
May the earth be as light as a feather,
And if not over warm,
It will do him no harm,

Who ne'er valued the wind nor the weather,
 He's no longer in view,
 But to give him his due,
 Though not born nor bred for a college,
 Death ne'er drove to earth,
 A man of more worth,
 More science or practical knowledge,
 Isaac Rogers his name,
 A huntsman whose fame,
 From the Yeo to the Avon resounded,
 At his musical voice,
 Clift Wood would rejoice,
 Dev'rill Longwood it's echo rebounded,
 As in life's busy burst,
 He was never the first,
 To hit off a fault in a neighbour,
 Now he's fairly stopped in,
 Let us hope that he'll win,
 The brush of reward for his labour.
 Twenty four years

Huntsman to the Rev: William Phelips of Montacute.

Possibly their sport tended to breed bucolic verses of this type, steeped in foxhunting allusions. The men are probably to be identified in the Montacute burial registers with a John Scott, buried on 6 January 1788, and Isaac Rogers, buried on 18 December 1819, aged 72.

Mr. Baker extracted the following note on Isaac Rogers, incorrectly given as Samuel, from the *Sporting Magazine* for August 1823, which printed his epitaph:

"Samuel Rogers, though better known in the west of England by the name of 'The Doctor' was born at Montacute, Somerset. When a lad he was instructed in shoemaking, but early evincing a fondness for horses and hounds, Mr. Phelips, the grandfather of the present owner of Montacute, took him from the cobbler's stall, and placed him as understrapper in his stables, and he remained in the service of the family the remainder of his life, about 62 years. At one period he was groom, after that postillion, and then he became whipper-in, and on the death of a then old huntsman, Amos, he was promoted to the rank of huntsman. One of his sons was appointed whipper-in, and the other feeder".

1. "Dwellys Parish Records", manuscript vol. 1, page 230, at Somerset Record Office.

SIR MERVYN MEDLYCOTT

87. THE CUSTOMS OF GLASTONBURY. In a court book at Longleat (ms. 10653) dating from 1566-67 is a loose paper setting forth the customs of 'the Barony of Street & others' as they were in the first year of Richard Bere, Abbot of Glastonbury

(1493). To these are added 'tholde auncient Customes which be & have ben used of olde tyme throughoute ye Lordshippes... of the hole Barony of Glaston'. These were based not only on 'tholde records' but also on the presentments of the manor courts.

The tenants had the freedom of all fairs and markets and were to pay their rent four times a year. The lord claimed all waifs and strays, felons' goods, and forfeitures. A person from every 'cote' was to give one day a year to making the lord's hay in his meadows and to 'treading' his hayrick. They were also to help with the draught, presumably the rounding up or selection of the lord's animals, or pay a fine. On these occasions the lord, or the farmer, were to find meat and drink 'sufficient'.

Placeholders were to come with their ploughs 'to helpe make the Lord's hayrick abroad or in ye house as well as they should make their own'. They were also to carry corn to his barn, meat and drink to be provided on both occasions. Each placeholder was to provide a heriot, the fine on the death of a lease- or copyholder. This was to be 'ye best quick cattell or other of his goods as he was possessed of at ye tyme of his languishing or sickness'. If the children or next of kin of a tenant sought the reversion of their father's or relative's tenement, they should have the first refusal provided they 'gyve for it unto Him [the Lord] as any other will gyve'.

St. Matthew's tide [21 September] was 'the daye of breaking of the field'. The tenants had equal rights with the lord or his farmer except that they were to break first. They were allowed to come into the lord's field with their cattle and sheep 'after the Rate as theire orders be in all the Lord's Common'. Despite their right to graze their flocks as extensively as those of their master, the tenants had to 'give place to the Lord's flock when they come so that they may goe before or after the Lord's flock'. No tenant was allowed to sue another outside the abbot's court unless he had a licence to do so under pain of forfeiting his tenement.

Timber for the repair of the tenants' tenement was allowed by the lord from trees which grew on them or from his wood 'as shalbe thought good by the Lorde...when he feel that it is neadfull'. They were allowed wood for the fire (fyre bote) but were not allowed to use trees or make waste. However 'shrowds' of trees [the canopy] could be used as well as furzes,

brambles ' & suche like '. A tenant could forfeit his holding for cutting down trees without licence. No tenement was to be let to tenants outside the lordship without licence nor was pasture to be converted to tillage.

If a tenant allowed his holding or 'frythes' to decay and did not repair it sufficiently, he was to be amerced or fined. If the premises were still not put in order 'upon reasonable warning' and by a day to be appointed, they were to be forfeited. A tenement could be let to a tenant outside the lordship only by licence, the manor court having the power to compel the tenant to take the same 'gevenny' [rent] for it and to nominate a tenant and let the tenement. Tenants were also to loose their holdings if they kept an undertenant, or dwelt out of their tenement without licence.

Encroachments on the land and 'fewell' must have been frequent for there is provision for complaint to the court and restitution 'as shalbe thought goode'. Encroachment on land incurred the severe penalty of forfeiture and loss of widows' rights. All tenants were 'to help make the Lord's drift [round up of cattle] when they shalbe required or else be amerced'. Attendance at the manor court was obligatory 'and none shalbe absent from it' without licence. All decisions of the court were to be 'kept and observed'. Once sworn as jurors there were dire penalties if they 'do willingly clok or embesell' anything from the lord or 'do not present at ye court to the Lord's officers all suche as they knowe that owght to be presented for the Lord's advantage'.

Finally tenants were to serve under the abbot in the king's wars if required while 'The lord's bondmen and women shall do suche services with their bodies and goods as theire lord shall putt them to and shall serve noneother but their lord'.

MICHAEL MCGARVIE

88. A CORBEL AT STOKE-SUB-HAMDON CHURCH. One of the many attractions of the interesting parish church at Stoke-sub-Hamdon is the Romanesque corbel table around the eaves of the chancel roof. The corbels display a variety of grotesque heads, animal figures and foliage. Among them, on the north side of the chancel, is a corbel depicting a human head and hands holding two cone-like objects, one to each cheek. This

curious carving and the purpose of the two cones must have perplexed countless visitors to the church. A similar carving of the same date from southern France may provide an explanation. This corbel came from the former monastery of the Daurade at Toulouse, but is now in the Musée des Augustins, which houses a remarkable collection of Romanesque and later sculpture assembled from various churches in the city.

The Toulouse carving is more detailed and not so weathered as the Stoke-sub-Hamdon corbel. It consists of a human head, with small bells attached to its curled hair, and two large cones held to its cheeks. The explanation given is that the figure represents Mars or one of the priests of Mars. Mars was the Roman god of war, but since the first month of the Roman year was named in his honour, he was also associated with agriculture which began in March. His priests danced energetically to welcome the new year, and blew on the sacred trumpets made from elephant tusks to proclaim the outbreak of war, the beginning of the campaigning season and the start of the agricultural year. They also sounded their trumpets to summon up the winds of Mars which are traditionally associated with his month. The figure at Toulouse is known as *Le Souffleur*.

No doubt it was much easier for a sculptor to depict the two trumpet horns on either side of the face, rather than showing them placed to the lips. On a corbel table, Mars, as the bringer of all the horrors of war and the patron of storms and violent wind, could properly take his place with the demons, monsters and grotesque creatures on a church building as a warning against the forces of evil and the perils that could follow any departure from the Christian faith and from the path of righteousness. Those who had experienced the civil war in England during the twelfth century were well acquainted with the death, devastation and misery which war caused. As the *Gesta Stephani* makes clear, the west country was badly affected, and at the time 'Men said openly that Christ slept and his saints'.

There is certainly a remarkable similarity between the carving at Toulouse and that at Stoke-sub-Hamdon. If the explanation for their iconography is correct, this is yet another example of a pagan god depicted on an English parish church.

J. H. BETTEY

89. THE NAMES OF BRIDPORT, BREDY, AND THE RIVER BRIDE. The town of Bridport (SY 4692) is recorded as *Brideport* in Domesday Book and *Bridiport* in about 1150. The name means 'harbour or market town belonging to Bredy' the village of Long Bredy six mile to the east (SY 5690), with Little Bredy two miles beyond. Bredy itself is recorded as *Brydian* (oblique case) in about 910, *Brydiga* on eleventh-century coins, and *Langebridia* and *Litelbride* in Domesday. The name in turn comes from that of the river Bride, attested as *Brydie* in 1288.¹

It is with the name of the Bride that our problems begin. Ekwall related it to the Welsh *brydio* 'to boil, to throb', and Mills interprets this as 'gushing or surging stream'.² But this interpretation, which suggests a highland torrent rather than a tranquil Dorset brook, needs heavy modification because for most of its course the Bride is a stream rather than a river. It rises above Little Bredy at Bride Head, about 320ft. above sea level. Within a mile it descends to broad meadowland, from which it enters the sea seven miles from its source. It is a small river, easily bridged. Words such as 'boil', 'throb', 'gush', or 'surge' thus hardly suit this placid stream.

What the map suggests is confirmed by the Brydan of West Wales. This small stream flows past Glanbrydan (SN 6626) into the Tywi some three miles north-east of Llandeilo, near Carmarthen. Its name had been linked with the Welsh *brwd* 'hot, warm', Breton *broud* 'hot'. The same root occurs with such Scottish rivers as the Brothág (from the Irish *bruth* 'warm' plus diminutive suffix), which gives its name to Arbroath in Angus, and the Burn of Brown (<Gaelic *bruthainn* 'sultry heat') in the wild country south-east of Grantown-on-Spey (NJ 1214-NJ 1220).³ These rivers were so called because they were warm or because they foamed. They resemble the river *Twymyn* 'warm one' (SH 8801) of north Powys, running through a wide sun-lit valley, but having as tributary the *Iaen* 'ice block' (SH 9101), running through a narrow shaded gorge. Another example is *Nant Boeth* 'warm stream' (SS 8897), south of a hill near Maesteg, Glamorgan.⁴

The Dorset Bride flows through a valley that looks west, but is sheltered from sea-winds by hills on almost all sides. Meteorologists may confirm whether the valley of the Bride enjoys a microclimate, with temperatures higher than they are

in inland or more exposed parts of Dorset. If so, this would accord with the name for the Bride proposed here 'warm one, stream of warm water'.

1. Eilert Ekwall, *The Concise Oxford Dictionary of English Place-Names*, 4th edn (Oxford, 1960), 62, 64.
2. Ekwall, 62; A. D. Mills, *A Dictionary of English Place-Names* (Oxford, 1991), 49.
3. W. J. Watson, *The Celtic Place-Names of Scotland* (Edinburgh, 1926), 449, 469; R. J. Thomas, *Enwau Afonydd a Nentydd Cymru* (Caerdydd, 1938), 44; cf. 'Arbroath' in *The Names of Towns and Cities in Britain*, ed. W. F. H. Nicolaisen (London, 1970), 40.
4. Thomas, 44.

ANDREW BREEZE

90. MELS DURING THE BLACK DEATH. The effects of the bubonic plague, known as the Black Death, are traditionally held to have been severe in the Frome area. The following extract from the court rolls of the manor of Mells illustrates and confirms this view. The roll is for the sixth year of Walter de Monington, Abbot of Glastonbury from 1342 until 1374, that is from November 1348 to the November of the following year. The court was held shortly before the Feast of the Invention of the Holy Cross, 3 May, 1349.

This translation (*see below*) was made by the Revd. George Horner, rector of Mells, towards the end of the 19th century. The original court rolls are at Longleat House. I have seen these but not had the opportunity of comparing them with Mr. Horner's transcription.

It will be seen that 70 tenants are listed and one man who appears to be free. Of these 43 are annotated by the court clerk as dead while one is sick. Adam Batyns is also sick. These figures suggest a mortality creeping up towards two-thirds of the tenantry, although we cannot be sure that they all died of the plague. We may deduce the prevalent confusion in that William, the son of Philip of Whitehole, is first put down as dead and then discovered to be alive. *Vivit*, annotates the clerk, perhaps with some joy and relief. Whitehole is still so named, an isolated farm in Leigh-on-Mendip.

By the time the court was held, the plague was passing its peak and it is nowhere mentioned. The continuity of administration and atmosphere of 'business as usual' is remarkable after such a catastrophe. Mundane matters such as marriages outside the manor, imparking, illegal fishing and the purloining of the Lord's trees, are dealt with by the court. The

stangryst, where John Batyn put machines to catch fish was a pond. I am mystified by the abbreviation 'C'to', apparently a place-name.

There are no court rolls for 1347-48, but the capital account of 27s. 3d. compares with 31s. 11d. in 1346-47. Perquisites have fallen by 8s. 7d. There is no mention of fines which are recorded at two courts in 1346-47 as bringing in a total of £32. 6s. 8d.

(Translation of the court roll)

Melles Hallmote for Hocktide term, held on the Friday next before the feast of the Invention of the Holy Cross in the sixth year of Abbot W. de Monyton.

Poor	William Esey the elder.	Dead.
"	John le Hopere, the younger.	Dead.
4d.	Alexander Moldesone.	Dead.
6d.	Walter attan Aysshe.	Dead.
3d.	" de Fonte de [C'to]	Dead.
4d.	Robert atte Burghes.	Dead.
6d.	Adam Whate, the son of John.	Dead.
2d.	Philip le Whate	
14d.	John Whyteby.	Dead.
8d.	Walter the son of Roger atte Mulle.	Dead.
12d.	Geoffrey the son of Adam de Selketrowe.	Had land.
4d.	John the son of Cristine Hobbes.	Dead.
12d.	Roger in the Combe.	Dead.
14d.	Adam atte Mere de [C'to] by his son.	Dead.
Dead.	John the son of Roger de Deverel.	
10d.	John Tutlyng.	
10d.	" the son of John attan Ayshe.	Dead.
6d.	" " Alexander Bercar'.	Dead.
16d.	" Peytefyn.	Dead.
12d.	Thomas the son of John de Kemechurche.	Dead.
With [receipt].	William atte Slade	Dead.
12d.	Walter atte Mulle.	Dead.
4d.	William atte Grove, the younger.	Dead.
3d.	John	
3d.	William Dead. } the son of Walter atte Styghele of [C'to]	
3d.	Adam	Dead
10d.	Thomas Hyleberd	Dead
With amercement.	Adam Berd.	Free

12d.	Richard de Selketrowe	Dead.
	(<i>Second Column</i>)	
8d.	William the son of Geoffrey Uppeclyve.	Dead.
8d.	Adam Bolle.	
8d.	John Tutlynge, the younger.	Dead.
3d.	William le Baur.	
6d.	John atte Grove.	+ Fled.
8d.	Thomas Peg.	Dead.
	With [receipt]. Walter the son of John de Kemechurch.	Dead.
6d.	Richard Peytefyn.	
	Withdrew discharged, because a newcomer. John atte Torre.	
4d.	William Esey.	Dead.
6d.	John atte Mere.	Fugitive of the Lord.
	With amercement. William atte Forde.	Dead.
4d.	John atte Inhoke, the younger	+
	With amercement. John le Mey	Dead.
2d.	William le Shephurd.	
4d.	John le Daunt.	
4d.	Philip Hyleberd.	+ Had land.
8d.	Richard Hyleberd.	+ Dead.
	With amercement. Thomas the son of Geoffrey atte Clive	Dead.
4d.	Geoffrey atte Mere.	Dead.
8d.	William Whytely.	Dead.
	With [receipt]. Henry the son of Adam de Selketrowe.	
4d.	Geoffrey atte Whytehole	Dead.
	With [receipt]. John the son of Robert le Hopere.	Dead.
5d.	Thomas the son of John le Baw.	Dead.
	With [receipt]. Thomas son of William le Mey	Not sworn.
8d.	Adam le Shephurde.	Sick
6d.	Philip de Selketrowe.	
	Dead. John the son of John Tutlynge.	

(*3rd column*)

	With (receipt). John Peytefyn the younger.	Dead.
	With amercement. Adam Bolle, "	
4d.	William atte Mere.	Dead.
	With amercement. John le Peg.	
	With [receipt]. Adam the son of William atte Mere.	Dead.
2d.	William the son of Philip atte Whytehole.	Dead. Is living.
4d.	Thomas the son of Adam Esey.	Dead.

With [receipt].	William the son of Geoffrey atte Mulle.	Dead.
2d.	" " John le Bonde.	Dead.
With amercement.	Geoffrey le Shephurde.	Dead.
3d.	Adam le Peg.	
2d.	John the son of Philip atte Whytehole.	
2d.	Walter the son of Adam Esey.	Not sworn.
Has land.	Henry the son of Adam Esey.	

Total 27s. 3d.

Half pound Philip atte Putte, by pledge of John atte Putte.
of wax.

"	"	John le Soutere, by pledge of William Alward.	Dead.
"	"	Henry son of William atte Oteslade.	
"	"	John de Kemechurche Roger de Kemechurche by pledge of Richard Alrid.	
"	"	Thomas le Ropere, by pledge of J. atte More.	
"	"	Nicholas le Souter, by pledge of William Roules.	
"	"	John Martyn, " William Esey and Nicholas le Soutere	
"	"	William the son of Matilda atte Broke, by pledge of William Rowles.	
"	"	John le Colyere, by pledge of William Rowles.	
"	"	Richard the son of Nicholas le Souteres, by pledge of Nicholas le Soutere and William att Forde.	

Total wax 5 pounds and a half.

Imparking	Symon Flory	2d.	for land in wood
	William Peytefyn by day	" "	road.
	John Botiller	3d.	" for 3 pigs in defence.
	William Wely	3d.	" 1 cow " "
	Richard le Freynshe by day	" 1 pig	" "

And imparkings of harvesters (6s. 6d.) made upon the lord's villeins as appears
by two schedules outside and annexed.

Total of imparkings 7d.

[Fishing] by [] Hitherto according to several proclamations John Batyn is
attached, that he is to be at the next [court] to answer for the
fact that he fished in the lord's stream without licence and
that he holds one stangryst and puts machines there for
catching fish.

Hall William de Selketrowe comes for the hall and [] on behalf
of Adam Batyns who is sick, whom [] etc.

To the next And because he has not got John atte Grove. 3d.
[court] " atte Inhoke. 3d.
Philip Hyleberd. 3d.

Amercement. + Richard Hyleberd, whom several [] in mercy; and

- they likewise, because they do not come.
- Amercement. And they say that Geoffrey Hobbes hunted on the lord's ground without licence, therefore he is in mercy. (Daily)
- Murrain presented. And they say concerning one ox, the flesh of which was sold for 3s. on the morrow of Palm Sunday, 8 sheep between the feast of the Nativity of the Lord and the Purification of the Blessed Virgin Mary died of murrain, by no one's default; whereby there is a lack upon the composition.
- Attachment. Hitherto according to several proclamations John Batecok is attached, that he should be at the next [court] to answer for the fact that he felled two oaks in the lord's wood of Mulecomb [Melcombe] by night, and at the same time had them dragged away with part of one oak which had been felled for the use of the lord, upon the ground of Walter de Pavely of Stratton.
- Outside marriage 40d. William attan Otslade gives to the Lord 40d. for Matilda his daughter marrying outside, payable with the hallmote [at the next] hallmote.
- Outside marriage 40d. Alexander in the Combe gives to the lord 40d. for Matilda " " payable with the hallmote [at the next] proposition.

Capital total	27s. 3d.	} 43s. 11d.
Perquisites	10s.	
Outside marriages	6s. 8d.	

MICHAEL McGARVIE

91. EARLY HOBBY HORSE ENTERTAINMENTS IN SOMERSET. Contemporary records make it clear that hobby horse dancing was a traditional part of the May Games during the 16th and 17th centuries in many, if not all, parts of England. The presence of the famous Minehead hobby horse shows that the activity was certainly current in the coastal region of W. Somerset by the early 19th century and probably earlier. But until now, only one piece of documentary evidence – a case in the records of the diocesan court in 1600 – has surfaced to confirm that hobby horse entertainments were current in Somerset by the early 17th century.

The case records an incident in Sampford Brett (8 miles from Minehead) that occurred on May day 1600, when the rector there assaulted a hobby horse dancer, John Richards of St. Decuman's, who was dancing in Sampford Brett churchyard

and who refused to stop frightening 'the children and infants' with his dancing.¹ The rector, Thomas Blynman, admitted his guilt to the court, was excommunicated and then sought and received absolution from the judge, who found that Blynman was moved to the assault not by premeditation but 'by justified anger and the situation'. The court ordered him to confess his fault to his parishioners, but in general seems to have readily forgiven the rector for his crime. The rector's description of the hobby horse rider as being 'disguised', and his admission that he had to strike the dancer by striking at the horse, suggests that the hobby horse at Sampford Brett was similar to the one at Minehead in being a covered structure with a grotesque mask or head, rather than being a simpler skull and pole or tourney type.²

Recently, a second documentary reference to a 17th century hobby horse entertainment – at Ilminster in 1638 – has been brought to my attention;³ this reference occurs in the Ilminster churchwardens' accounts for 1638:

Laid out by the said churchwardens from the Feast of Easter untill this daie of Account

...

paid for an Ell of Canvas to mend the hobby horse	1s.3d.
for making and painteing thereof	2s. 4d. ⁴

These two expenses make it clear that the hobby horse, like the ones at St. Decuman's and Minehead, was a covered likeness of the kind that seems, according to the folklorist Violet Alford, to have been almost unique to the West Country.⁵ Whether the Ilminster horse was made to look like a horse, or like a ship (as occurred at Minehead), is not clear, though the former seems likely. The entries in the churchwardens' account, together with receipts gathered from the sale of church loaves in 1633-4 and 1638-9, also show that churchwardens (and therefore the parish) were still sponsoring parish entertainments at a surprisingly late date, given the sustained efforts underway since the 1570s to suppress traditional games, plays and shows as being 'popish superstitions'.⁶ The wording in the hobby horse entries also seems to suggest that the hobby horse may perhaps have been part of a stock of playing gear owned by the parish itself.

The list of payments by the churchwardens seem entirely

routine: repairs and work about the church, payments for a book to record the names of 'strange preachers' and to the constable for 'passing of travaillers'. Perhaps the late survival of hobby horse entertainments in this area of Somerset should not be surprising since payments to travelling players (at Crewkerne, for example) occur in churchwardens' accounts long after they had disappeared from accounts in other parts of the county. What the payments certainly do show is that such entertainments were present in an area of the county far from the coastal parishes in the 17th century, and that it seems reasonable to assume that the hobby horse was a more extensive part of the parish entertainment in early Somerset than has been apparent before now.

1. Printed in J. Stokes, *Records of Early English Drama. SOMERSET* (University of Toronto Press, 1996), I: 210-11; II: 823-4. For a detailed discussion of the case, and its possible relation to the Minehead hobby horse, see Stokes 'The Rector Versus the Dancer: New Evidence of a Seventeenth-Century Hobby Horse Entertainment in West Somerset,' *English Dance and Song* 50.3 (Oct./Nov. 1988), 2-3.
2. 'The Rector Versus the Dancer'. 2.
3. I would like to thank James Skeggs, formerly of SRO, who kindly sent me notice of it.
4. SRO, D/P/ilm 4/1/2. Receipts for church loaves, as above, suggest the presence of parish fund-raising activities similar to church Sales at a time when they had generally been officially suppressed but were often locally supported in spite of official disapproval.
5. *The Hobby Horse and other Animal Masks* (London, 1978), 45-7.
6. For discussions of official attempts to suppress traditional parish-sponsored entertainments, see Stokes, 'Drama and the Resistance to Institutions in Somerset,' *Research Opportunities in Renaissance Drama* 33 (1994), 153-164; and 'Bull and Bear Baiting in Somerset: the Gentles' Sport,' in *English Parish Drama* (eds.) A. F. Johnston and Wim Husken, *Ludus, A Series in Medieval Theatre and Drama*, Amsterdam; Editions Rodopi, 1996.

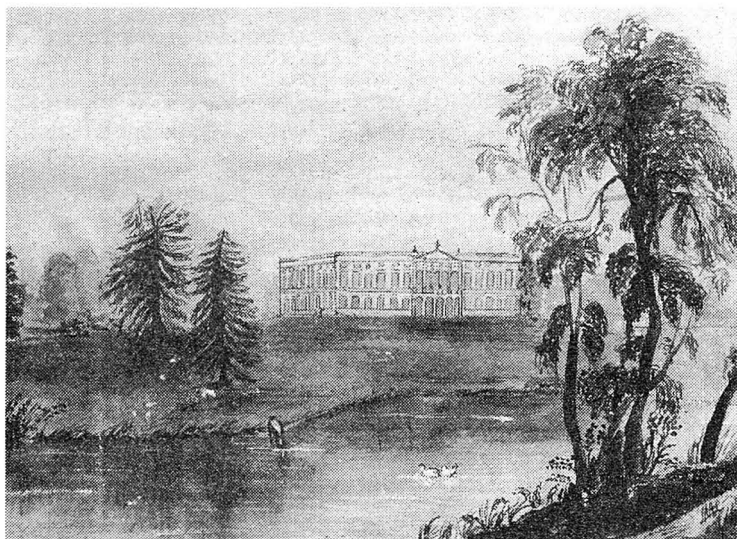
JAMES STOKES

92. HUNSTRETE HOUSE. The great Popham mansion of Hunstrete in Marksbury parish has been sparsely recorded. It stood by the lake on a different site to the present house, now an hotel, which incorporates remnants of its predecessor. The Pophams preferred their seat at Littlecote in Wiltshire and Hunstrete was let out. In residence in the 1830s was the Revd. Edward Langford, rector of Marksbury. He was the brother of Mrs. W. M. Leir whose husband was rector of Ditcheat. The sketch of Mr. Langford's home was probably done by a member of the Leir family and descended to Mrs. J. Tait (née Leir) of Bovey Tracey, Devon, who kindly gave me permission to reproduce it. According to a note on the back, the picture was done in 1830 and the mansion demolished in 1860 after Mr. Langford had left it.

When researching the journals of the famous rector of Camerton, Revd. John Skinner, in the British Library (Add. Ms. 33703, ff. 55-56), I found his description of Hunstrete House, contemporary with the sketch and complementary with it:

he was, [on 30 July, 1828] 'admitted to the great mansion, the interior of which especially the saloon, staircase, library and two other rooms, are fitted up with great care and cost, three Italians having been occupied on the work for several years. The ceilings are coved, and covered with a profusion of arabesque ornaments, painted in various colours; some in stucco, others carved in wood by the hand, which must have been a prodigious labour. The floorings are of fine grained oak, the banisters of the staircase, inlaid mahogany. The furniture has been removed by General Popham, the owner of the property, to his house at Littlecote, where he now resides; and it is reported that the house on which upwards of £60,000 was expended, will be pulled down. Already the silent destroyer rain has commenced its operations on the beautiful ceiling of the larger room, and thrown down a portion of the stucco ornaments, leaving the bare lathes. The outside of the mansion, which is of stone, I have before given in my sketches: on one of the pediments is sculptured the combat between Turnus and Aneas. Antique figures are introduced in niches, indeed altogether it is a magnificent place, commanding wood, water, and an extensive Park'.

MICHAEL McGARVIE



*Sketch of Hunstrete House, 1833.
(Photographed by the National Monuments Record.)*

93. WHY THE CAPTAIN OF *HMS SPITFIRE* DIED: In March, 1794, the body of Captain Cooke, whose vessel, *H.M.S. Spitfire*, was moored in Studland Bay, was found washed up 'on Mariner's Ledge opposite Hurst Castle'. At his inquest the Surgeon reported that 'his forehead was disfigured a little and the left side of his face rather discoloured,' but 'he did not appear to be drown'd ... having no water in him'. Richard Routh was called to testify that the Captain had spent the evening before his death having dinner at his house, but that 'he was sober when he left my house that evening. There was no wine drank that could possibly make him otherwise.' Clearly, the evening's entertainment could not explain the mysterious death of the Captain. But further evidence from Stephen Watson, the commander of the Revenue Cutter *Greyhound*, made everything clear to the jury. Captain Cooke of the Royal Navy had died because the class structure of the eighteenth century encouraged enmity between people. Those who considered themselves to be superior in social status - like naval officers - generated resentment in those who were their inferiors. And everyone knew that Stephen Watson was inferior to Captain Cooke.

Customs men were disliked by society and held in contempt by the Navy. Though Customs officers, like naval officers, served the Crown, they were merely tax gatherers, not defenders of the realm. In searching out tax evaders, some Customs officers were employed listing cargoes and searching ships in the ports ; some were Riding officers patrolling the coast ; and some, like Watson, patrolled offshore in boats and cutters. Though they enforced laws, which concerned the payment of customs duties, they were not law officers under the Crown. This meant that they could not search or prosecute without the support of parish constables and Justices of the Peace. While this frequently placed the Customs officers in a difficult position, a greater problem was their need for assistance from the Army and Navy to combat the violence they encountered from large gangs of smugglers. Knowing that the Customs service was thinly spread, smugglers sought to evade duties by using force, and by moving in gangs of up to fifty or sixty men. Customs officers, having only pistols and cutlasses, dared not face those organised gangs unless they could have the support of the Army or Navy. But soldiers and sailors who risked their lives to assist Customs men received no reward; Customs men

did. Despite their low wages, Customs officers could accumulate considerable wealth. 'Captain' Lisle is, perhaps Dorset's best example. At nineteen he joined as a lowly Searcher in the Customs service, yet when he retired in 1788 he owned several large estates, had been mayor of Lyme Regis, and married his children to members of wealthy landowning families. Wealth of that kind could be made from honest work because the Customs service provided incentive payments to encourage their officers to make seizures.¹ When goods were seized, they were 'condemned' and offered for sale at public auctions. The Customs officer was then rewarded with one third of the money raised. Unfortunately, anyone who assisted the officer in his work was not legally entitled to a share. It is no surprise, therefore, to discover that the Army and Navy were reluctant to go to the aid of any tax collector who stood to gain from the seizure, yet who refused to share his incentive payment.

In the eighteenth century, a person's position in the class structure underpinned everything. All those who served the Crown were not equal in the eyes of society. Most highly regarded of all were serving officers in the Royal Navy. Everyone recognized the superiority of naval officers, and they could be easily distinguished by their navy blue coats, gold braid, and white breeches. Those who wore long dark blue greatcoats and plain cocked hats – Customs men – were not really thought of as officers of the Crown ; they were ex labourers and mariners employed by the politicians to grub around in ships' holds and innkeepers' cellars looking for contraband.

The lowly status of the Customs service had unfortunate consequences on the night that Captain Cooke died. Stephen Watson, commander of the Customs Cutter *Greyhound*, had sighted his boat. Suspecting that it was a smuggler about to land goods, he closed in and 'called on them to lower sail and hove to'. As the vessels drew abreast a rope was passed to the boat and made fast. From his deck Watson looked down and saw the braided cocked hat and navy blue coat of a naval officer, and realised that 'it was a Man of Wars ship'. With a curse from him that 'they might go to Hell', he turned away, because, as he said, the Naval officer on board 'might possibly think it beneath him to hold conversation with the Master of a Customs

House Cutter'. He then gave the order to make sail. As the *Greyhound* gathered speed the helmsman was ordered to turn to a new course. The rope had not been cast off, and as the helmsman put the wheel over the bow of the Customs cutter swung towards the small boat, dragging it under. Watson must have been aware of the impact, and he must have known that his larger and sturdier vessel had just crushed the small boat, but he was indifferent to the fate of the naval officer he had seen only minutes before. He sailed on and ignored the cry for help.²

GLANVILLE J DAVIES

1. Glanville J. Davies, 'Incentive Payments and the sale of smuggled goods in Dorset in the Eighteenth century', *Southern History*, vol 14 (1992) pp. 29-46.
2. Public Record Office, Treasury Miscellanea, T 64/152

BOOK REVIEWS

Valerie Shepherd (ed): *The Poems of William Barnes*. Trent Editions, Nottingham. pp. 151. £7.99 and John Goodridge and John Lucas (eds): *Robert Bloomfield: Selected Poems*. Trent Editions. Nottingham. pp. 140. £7.99.

The most attractive feature of this edition of Barnes's poems – apart from the poems themselves – is Valerie Shepherd's division of her selection into sections, each of which is introduced by a short discussion of the section that follows, together with an examination of Barnes's ideas and attitudes to the world of his time. The poems stand out against a background of sociology, ethics, economics and aesthetics. In his prose, Barnes is as downright as Carlyle. In the poetry, however, the pressure is off, and he never puts himself into the knotted and contorted postures that now make Carlyle hard going. Barnes's ability to put himself into the poetic mode ensures that his poetry observes the natural reticences of the speakers in the poems. Just occasionally a poem adopts dramatically the words of a Blackmore Vale 'growler', but there is never any doubt that the message is in the painting, not in anything like preaching.

This particular selection finds room for many of the less anthologised poems that make one wonder why they have been neglected in the past. The whole book is consistently pleasing, and should win new readers for Barnes.

The poems of Robert Bloomfield (1766-1823) have been out

of print for over fifty years. Although Barnes does not mention him (he was anxious to free himself of all poetic influences), he cannot have failed to read him in the 1920s. Bloomfield's most read poem was *The Farmer's Boy* (1800), which deals with the seasons in the manner of Thomson's poem of that name, but in heroic couplets instead of blank verse. It takes up forty-three pages in this Trent selection. Unlike Thomson, Bloomfield had been a farm-hand in Suffolk, and he gives a moving account of life in such straitened circumstances. His other poems include country tales and ballads and a number of attractive lyrics. Anyone who wants to know what working on the land was like a decade or two before Barnes's times will find the comparison fruitful.

B. J.

Tom Mayberry & Hilary Binding (eds), *Somerset The Millennium Book* (Somerset Archaeological & Natural History Society, 1999. Pp. 144, 142 illus. (including 26 in colour), £16.95. This is a gem of a book, well deserving its proud subtitle. The joint editors, who themselves contributed two of the nine chapters, have assembled a distinguished cast of leading local historians within Somerset and Bristol (University), plus one contributor in the U.S.A. who came from Somerset. The result is that we have the benefit of their recent research and that much of the information is both fresh and out of the general run. The chapters are self-contained and each has its own formal introduction and conclusion; they are broadly chronological, but not rigidly so and, as the chapter headings indicate (from 'The Making of the Shire' to 'Modern Times'), cover wide swathes of the county's history.

Equally fresh are the illustrations, the majority being from the collections of the Somerset Archaeological Society, never previously published. As befits a book aiming for permanence, the paper is of high quality, the print is pleasing and the proof reading impeccable. When I first heard of the forthcoming publication, I wondered if yet another history of the county could provide any new information or novel approach; I am happy to say that, after reading the book, my fears were entirely groundless.

D. M. M. S.

Michael McGarvie (*ed*), *Frome Society Year Book*, vol. 7 (1997-98). Pp. 152, illus. Frome Society for Local Study, 1999, £7.50, from the Editor at Marston House. The Frome Society for Local Study is notable among such organisations for the number and high quality of its publications. They include studies of vernacular and church buildings, parish histories and editions of texts, and together form a body of work in which any historical society could justifiably take pride. The Society's *Year Book* has appeared regularly since 1987, gathering together scholarly papers, documentary transcripts, genealogical discoveries and lively reminiscences. Volume 7 follows the familiar pattern, and is in general an outstanding example of local publication.

The new volume opens with an excellent account by Derek Shorrocks of John Hippisley (1804-1898), the able and irascible squire of Ston Easton who devoted himself to astronomy and practical science in preference to the conventional duties of Victorian public life: the account is based on the family and estate papers of the Hippisleys, of which Derek Shorrocks has an unrivalled knowledge. Ken Appleby provides a valuable history of the edge-tool ironworks which James Fussell founded at Mells in 1744, charts the rise and decline of the business over 150 years, and makes a plea for the preservation of the ruined Lower Works, 'probably the only example left of an edge-tool ironworks in the country today'. The editor himself contributes ably on the history of a Frome pharmacy, William Beckford at Witham and Fonthill, and the building of Bath, and there are some especially evocative memories from Dorothy Russell of her service as 'fourth and under-laundrymaid' at Longleat during the 1930s.

The volume is distinguished not least by contributions from the late Dr. John Harvey who writes about the gardens and grounds of Hapsford House, Great Elm, and about the medieval fabric of St. John's Church, Frome. Michael McGarvie, in a tribute contained in the volume, recalls John Harvey's 'many-sided genius', and also remembers the late Laurie Bowring, chairman of the Frome Society from 1971 until his death in 1997. It was Laurie Bowring who believed in the special value for the Society of getting research into print. This new edition of the *Year Book*, containing so much that both informs and entertains, amply justifies that belief.

T. W. M.

Diana Trenchard, (*ed*), *Dorset People involved in the growing of Hemp and Flax* (Somerset & Dorset Family Hist Soc., 2000, pp. 40 plus microfiche., £2.50, inc. p & p, and available from Mrs M. Monk, 65 Wyke Rd, Weymouth DT4 9QN. These lists of growers, shown alphabetically by name, and giving their parish, were compiled from the surviving records of bounties paid, through Quarter Sessions, to growers in west Dorset between 1783 and 1794. The microfiche, which is stored in an envelope inside the back cover, includes references which make it possible for the entries in the original document to be found and examined. The six page introduction is concise and clearly written, and is essential reading for anyone wishing to use the booklet.

While work continues by this society and others into the records of west Dorset, particularly concerning hemp and flax growing, and the rope, net, and twine industry, it is a source of regret that authors generally fail to include relevant bibliographies which may be of help to their readers and fellow researchers. This journal, alone, has published a number of very important articles and notes during the last ten years which would undoubtedly be of value. Booklets of this kind would be extending the service which they provide for others if they included references to other pieces of research.

GJD

NOTES

ROVELESS, ETC., TENEMENTS (*SDNQ*, XXXIV, p. 297 and, *see also*, in vols. XXIV, XXVIII, and XXXIII). In a survey of the manor of Chardstock (part of Dorset until 1896, but now in Devon), dated 1671, there are numerous references to 'roofelesse' tenements, cottages and 'peece's' of ground. The survey distinguishes copyhold from leasehold; the term roofless occurs in 16 entries under the copyhold section, but none at all in the leasehold section [*but see the following Note*]. It would appear from the entries that most roofless properties were not derelict, but, as suggested in the above Note in vol. XXXIV, a tenement or land without a house.

One entry is particularly interesting in that a tenement is divided between two tenants, but the holder of the 'roofelesse' part is paying almost twice the rent of the other tenant:

One moiety of a tenement containing house, orchard & garden with 6 acres of land, meadow & pasture Rent 0-2-9

The other moiety of the said tenement rooflesse containing 6 acres of land, meadow & pasture Rent 0-4-5

PETER WOOD

ROVELESS, ETC., TENEMENTS. I have come across several references in 18th century newspapers to advertisements for sale of roofless properties:

A roveless estate of 32 acres of land at Godney in Meare: well tenanted and the estate in good condition.¹

A lease for 99 years, determinable on three lives, of a roofless tenement containing 44 acres of arable or pasture ground at Purtington in Winsham; and a roofless tenement containing 30 acres of meadow in Stewley in Isle Abbotts, now rented.²

A roofless tenement in Croscombe consisting of 26½ acres of good arable, meadow and pasture, capable of great improvement, as well as in advance of rent, it not having been advanced for 30 years. If not sold, it will be let for a term of 7 years.³

A roofless tenement of 12 acres, being a copyhold estate of inheritance in Wyke Regis, with common of pasture.⁴

These four advertisements appear to indicate that at this date the terms *Roveless* or *roofless* had evolved to describe land not having a house, but without indicating its condition. The estate at Godney, even allowing for contemporary exaggeration, is not 'the wasted or unprofitable land' of the previous century. By contrast with the above Note under Chardstock, however, where all roofless properties were copyhold, of the above five properties for sale, two were freehold, one leasehold for lives, one rented and only one being a copyhold estate of inheritance.

1. *Bath Journal*, 26 March 1753.

2. *The Western Flying Post*, 8 October 1764.

3. *Ibid.*, 9 March 1772.

4. *Ibid.*

COLIN BRETT

BEGGARS BUSH (*SDNQ*, XXXIV (2000), p. 382). Contributor, Dr. Breeze, has drawn my attention to O.E.D. which describes this as 'a bush under which a beggar finds shelter (the name of a tree near Huntingdon, formerly a rendezvous for beggars),' the first attestation being 1590. [*Som. Ed.*]

ADYE family of Merley, Wimborne, Dorset. Mr. A. C. Skelton of Flat 2, 29 Queen's Rd., Wallington, Surrey SM6 0AG is researching the history of the Adye family, and in particular the life of Willett Lawrence Adye (1818-1878), and his children. (His last surviving child, a daughter, died in 1955). He would like to hear from anyone who has any information or photographs, which may be relevant.

THE OSMINGTON HILL AXE. Notes on archaeological subjects in this magazine are less frequent than those on historical matters, so Steven Hobbs's short piece 'An early find on Osmington Hill' on the last issue (XXXIV, pt 351, no. 74 pages 354-55) was immediately of interest to this author. But the illustration and John Wood's letter to Sir Richard Colt Hoare seemed familiar. And, indeed, they are. The letter and accompanying illustration were published by S. Briggs in 1976 ('An Instrument from the Equestrian Figure of Osmington Hill', *Proceedings of the Dorset Natural History and Archaeological Society*, 98 (1976), 63-64). Briggs's version of the letter has slightly different punctuation and capitalisation, but his note should be read for the history of the axe and its present location in the British Museum (reg. 75.4-1.6).

LAURENCE KEEN

In the Steward's Estate Accounts for Kingston Lacy, among the Bankes archives at the County Record Office, Dorchester, there are a number of entries which refer to engravings ordered for the third edition of Hutchins's *History of Dorset*.

- | | |
|-------------|---|
| 1862 - July | Pd Mr Shipp for copper plate engravings of Kingston Lacy Mansion for the History of Dorset £25. 0. 0. |
| 1864 - Jan | Pd Mr Shipp for 2 views of Corfe Castle intended for the History of Dorset |
| 1864 | Pd Mr Shipp for the 6th part of the History of Dorset for the Library |
| 1871 | Pd Mrs Bankes Shipp's bill for History of Dorset £4. 0. 0. |

KEITH ELDRED

SOMERSET ELECTORAL REGISTER 1832

These two volumes list the names and addresses of everyone eligible to vote in the county in 1832: 16,880 names are mentioned. These facsimile reprints provide invaluable sources for the socio-economic history of the county in the 19th century; and enable the genealogist to trace the distribution of family names.

Eastern Division £19.00; Western Division £19.00. Pollbooks for a number of other places – London, Westminster, Norfolk, Suffolk and Yorkshire – are also available; please inquire.

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