Friends of the Centre for English Local History

# NEWSLETTER

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## Friends of the Centre for English Local History - Public Benefit Statement

Our objectives are to provide financial and other support to the Centre for English Local History at the University of Leicester, and to its students, and to support the study of local history more generally.

Membership of the Friends is open to anyone with an interest in local history – no qualifications are needed, and there is no need to have been a student of the Centre for English Local History, or of the University of Leicester. Members receive a number of benefits. These include an invitation to local history seminars and an annual lecture, which are free of charge, and free use of the research library at the Centre. The Friends of the Centre for English Local History also organises a programme of study days, weekends, conferences and outings, which are open to members and non-members alike. The annual lecture is also open to non-members, upon payment of a small entrance fee. These events aim to increase people's knowledge about local history.

The Centre for English Local History at the University of Leicester is widely respected because it helped to found local history as an academic discipline, and because it continues to be a source of high quality research and fresh ideas. It remains unique because it is devoted to the study of local history everywhere in England and Wales. The Friends of the Centre for English Local History provides bursaries and financial support to MA and PhD students who wish to pursue courses or research within the Centre, including payment of, or towards, course fees, the cost of field courses and research-related travel expenses. This helps students in financial need from any part of the world and all walks of life to pursue their interest in English and Welsh local history at the highest level.

The Friends of the Centre for English Local History also assists the Centre by providing volumes for its library, which students and members of the Friends may use for their research, and by assisting both financially and with practical help in the organisation of academic conferences, which further the spread of knowledge and are open to everyone with an interest in the subject. A small publication programme also makes high quality research available to anyone.

**The cover picture shows Lindisfarne Priory.**
Photo; © L. Pegg

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## EDITORIAL

This is my fifth and final editorial of the Friends' *Newsletter*. My successor will be appointed at the AGM on the 17th November. I would remind all Friends of the Centre and current students (automatically members of the Friends) of the importance of having a good attendance at that meeting. The officers and committee members are responsible for receiving and disbursing considerable sums of your money, for arranging events, supporting and publicizing the work of the Centre and this year we need to appoint new officers for the posts of treasurer, editor and programme secretary. We hope that bringing forward the time of the AGM to 1.00 p.m. will enable many more to attend.

For me, editing the *Newsletter* has enriched my life in many ways - learning new computer skills, making many new friends and acquaintances, through the sharing of common interests, and extending my historical horizons through seminars, lectures and visits. I will be continuing to enjoy these without the responsibilities, while embarking on my own piece of local history research.

My thanks, as always, must be recorded to my 'support team' of David and Ros Holmes and Sylvia Pinches, to Lucy Byrne, to the members of the committee and to all the staff and Friends who have contributed over the past years.

**Anne Pegg**

## THE CENTRE REPORT

### Professor Keith Snell, Director

This academic year the Centre welcomed Professor Peter King, an expert in British local and regional history (1680-1880), especially the history of crime and justice, poverty and welfare, gender, material life, newspapers and their impact. Peter also has interests in religious and church history and for the period 1700-2000. Since his appointment Peter has played a key role in obtaining a major grant from the Wellcome Trust of just under £1,000,000 to work on features of crime and medical history. He is making a major impact in the Centre, attracting a large number of students, contributing to changes in our MA programmes, developing new initiatives and fields of activity, stimulating many links with scholars elsewhere.

Another event this summer was the award of an honorary degree this summer for Michael Wood. A review of Michael Wood's recent highly acclaimed TV series 'The Story of England' speaks of how 'It is also a superb example of television making use of the research that goes on in universities: the whole project pays quiet tribute to the work of the Centre for English Local History at the University of Leicester. Since the inauguration of the Centre in 1948, when W.G. Hoskins, the modern master of local history, led research there, Leicester has been the focus for the study of place names, family names and parish records, and for the wider establishment of local history as a discipline in its own right'. (Alexandra Harris, 'The secrets of England's past lie buried in the land', *New Statesman*, 7.4.2011). Indeed, Kibworth was chosen for this important series partly because of prior study of it by Cicely Howell and others at the Centre.

The range of the Centre's work remains formidable, covering all periods, branching out into many areas of twentieth-century history, becoming even more inter-disciplinary. It is worth reminding ourselves, however, that a clear binding theme holds the Centre's work together. The fundamental purpose of the Centre's work can best be summarised as studying the changing nature of localism and regionalism from original perspectives, extolling high quality in a very accessible way. This provides the uniting thread to all our research, teaching and other initiatives. While one can discern a shift in the Centre towards the modern period, the historically long-term features of research continue, incorporating landscape archaeology and many areas of medieval history.

Current research projects include many areas of policy import. They include the development of relatively new fields, such as 'The Impact of Diaspora on the Making of Britain: Evidence, Memories, Inventions', for which Richard Jones this year became the successful co-grant holder of £1.37 million awarded by the Leverhulme Trust (2010-15): a project that involves six post-doctoral appointments, working on six interdisciplinary projects, involving the Centre, Genetics, Archaeology, and the School of History, on the impact of deep-time diasporas in British history. Richard Jones' work is also

applying landscape history to five key contemporary challenges in the English countryside: rural housing, energy generation, sustainable agriculture, community cohesion, and climate change.

The work of the Centre has informed debates about local government areas (Rutland, 'Humberside', 'Cumbria', and issues associated with larger regions such as 'The East Midlands', 'The West Midlands', and the like). It has also been involved in a number of ways with electoral issues and constituencies. It is well established that most people still lead intensely local lives. The effects of local loyalties, senses of community, the nature of urban belonging, and collective identities derived from the past are fundamental to the Centre's work. PhD students are involved in research in the Centre on such regional entities and questions of their historical underpinnings. A current example is Robert Dockerill's stimulating work on 'Local Government Reform and its effects on local identity, 1945-1974: the Nottingham and Erewash valley area'.

An oral history of *Belonging in Modern England* is underway by Keith Snell, exploring themes of belonging, diasporas, origins and related issues. Necessarily, this now entails oral historical research into complex senses of place, belonging and origins that are often far distant from Britain. Keith Snell is also working on a book on *The Decline of Community?* which explores literary and artistic representations in connection with this debated topic.

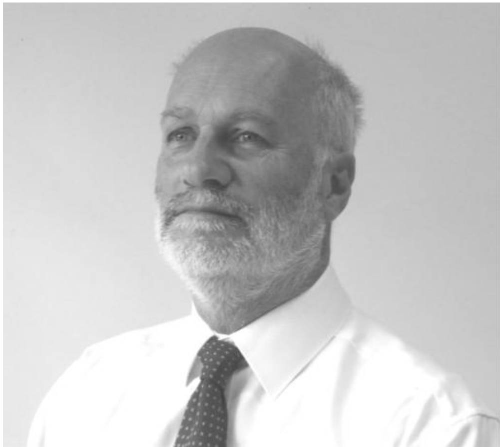
Many areas of landscape history are being developed, considering issues tied to agriculture, sustainable farming, historical means to sustain soil fertility, transport and amenities, and changing heritage issues. These have many wider European dimensions. We are also now seeing fresh research and engagement with the UK's agricultural heritage by Philip Conford (Hon. Fellow at the Centre), Julia Wright, Richard Jones, and Steve King – this covers traditional agricultural knowledge and its current applications, and connects agrarian history with agro-ecology and food security, having many implications for current political concerns over human health, sustainability and food security. Initially we are seeking a Wellcome People Award, to be followed by grants from the ESRC and other funding bodies.

Many other projects are underway, such as Andrew Hopper's scholarly and heritage-linked initiatives on battlefield sites in Britain. Other projects are on narratives of disability; rural clothing and culture change; and an ESRC project on churchyard closures and new cemeteries. This Centre, like all others in higher education, now faces the question of how will research be sustained given curtailment of government funding to higher education? First, the Centre is a major gainer of grant income, funding PhDs, post-doctoral students and other initiatives. Over the past two years it has been involved in awards totalling £2,690,000 from the Wellcome Trust, the ESRC and the Leverhulme Trust to fund current projects (long-term diasporas; Anglican churchyard closures and new cemetery provision; comparative justice, the criminal body and its medical uses). Other such applications are submitted or planned, including major grants connected with the medical humanities in which we are involved with our colleague Professor Steve King.

Secondly, the Centre attracts large numbers of students, both mature as well as younger scholars, to its two MA programmes and for MPhil and PhD degrees. It currently has about 70 postgraduates. It has raised substantial sums through the charitable work of the 'Friends of English Local History'. Along with the Centre's Hoskins-Duffield Fund, such funds are crucial in assisting students studying at the Centre. Some ex-students have also recently made generous donations or bequests towards the work of the Centre and its students, such as a welcome recent bequest from the late Sibyl Phillips, in some cases stating that the Centre changed their lives and that they wish to see it rewarded.

The next five years will undoubtedly be dramatic in higher education, with much change in priorities by the government, and with major funding cuts affecting some universities and fields of study. Yet because of the Centre's grant successes and high demand from enthusiastic students, the Centre is relatively well placed to ride a period of financial difficulty. We have every hope that it will do so and emerge stronger than ever.

## *Professor Peter King*



Although born in Coventry, I was brought up in Gloucestershire. I went to University in 1968 – no better year to have gone - and after completing my undergraduate degree in Economic and Social History at the University of Kent in 1972, I returned to Gloucestershire and worked as a local authority social worker. I then completed a degree in social work at Exeter University but did not feel able to develop a career in this field (I wasn't very good at it) and eventually returned to academic life by doing a PhD at Cambridge. In 1984 I married my wife Lee whom I met while living in a Christian community in Cambridge. We have a son, Josh, who is now 20 and is a top class surfer and snowboarder. After completing my PhD in 1984 I obtained a temporary post at Middlesex Polytechnic and a Research Fellowship at Liverpool University before getting my first permanent post at what is now the University of Northampton in 1987, where I was their first Professor of History 1996-2004. In 2004 I went to the Open University as Professor of Social History and Director of the International Centre for the History of Crime, Policing and Justice, remaining there until I came to Leicester last year.

During my time at the OU, I also studied theology part-time and was ordained deacon in the Church of England in 2009. My private joys in life are walking with my golden retriever, swimming, music, the Greenbelt Festival and, together with my wife, being involved in the 'Emerging Church' - a movement which seeks to go out to all those who want to find spiritual direction, and want to try, however falteringly, to live a life of love and compassion.

My research has centred on two core themes: (1) Crime, justice and the role of the law in English society 1700-1834 (sub-themes include gender and justice, customary rights, juvenile crime, changing attitudes to violent crime, the geography of homicide, newspapers and crime, ethnicity and justice); (2) Poverty and the poor law and the strategies of the poor (sub-themes include the parish state and the law, the material worlds and the narratives of the poor, summary courts and pauper appeals).

I am currently writing and researching on:-
(1) Ethnicity, Crime and Justice in England 1700-1830 (ESRC funded).
(2) Lethal Violence and the Geography of Homicide in Britain 1780-1900.
(3) The Role of Pauper Appeals to the Summary Courts 1750-1834.
(4) Local Variations in the Nature of English Criminal Justice system and a number of other topics. My key publications over the past decade are included in the list of centre publications.

I have recently been a major panel member on two series of the Radio 4 programmes 'Voices from the Old Bailey' as well as presenting my own programme as a guest presenter on Radio 4's ethical/religious series 'Something Understood'. I have had a series of grants, the latest of which is a Wellcome foundation award on 'Harnessing the Power of the Criminal Corpse' which will study the extra punishments of dissection and hanging in chains, introduced into the British criminal justice system by the Murder Act of the early 1750s and will bring a new research fellow and teaching post to the centre.

Although it has been very hard work, I have loved my first year working in the Centre for English Local History and in the broader School of History. It has been great to work with some of the top people in the world in my field such as Keith Snell and Steven King. The MA students have been both well informed and great fun to teach and my third-year special subject group was also very rewarding. I have enjoyed being a personal tutor and have been delighted to be involved in attracting half a dozen new PhD students to the Centre. The ELH seminars, the annual lecture and the support of the Friends have also been greatly appreciated, as have the friendly atmosphere in the Centre and the great work that Lucy Byrne does with the students.

**Peter King**

## *Seminar programme 2010-2011*

**Steve Hindle** (University of Warwick)**,** 'Below stairs at Arbury Hall (Warwicks.): Sir Richard Newdigate and his household staff, c. 1670-1710'.

Professor Steve Hindle described the nature of the relationships between Sir Richard Newdigate and his household servants at the manor house of Arbury Hall in the parish of Chilvers Coton near Nuneaton. Sir Richard was almost continually resident at the Hall until his death in 1710 and he was therefore in daily contact with the servants who lived in the same house. Newdigate's personal journal reveals that he was very determined to have direct control of his workforce but smooth labour relations did not fit well with his volatile personality. As a result there was very rapid turnover of staff, due largely to his sacking of servants for incompetence and insubordination. However some of his staff gave notice and even absconded because of the unsatisfactory working conditions.

A listing of 1684 indicates that there were 28 household servants, 17 males and 11 females. They constituted six percent of the adult population of the local parish, from which nearly all were recruited. This was probably the maximum number as fewer were needed later when Sir Richard's children grew up. The staffing total was probably quite small for his estate which was worth £3000 or more. His total annual household wage bill was about £70 for the male servants and £30 for the females and this amounted to about one-sixth of the rental income from his land, which included farms and coal mines. Further expenditure included the wages of workmen and craftsmen who were not part of the household staff.

Sir Richard did have a scheme of basic payments for the various jobs in and around the house, but he also had a system of bonuses for good work and loyalty, even benefits and annuities after lengthy service. As a result, male servants had their basic wages inflated by an average of 50 percent, but there was a lot of variation between individual cases and from year to year. On the other hand female servants received less in extra payments but they were much more regular and this may have been due to the influence of Sir Richard's wife, Lady Mary, who had considerable control over the payments policy for female staff. Despite these incentives, staff turnover remained very high and one cause may have been the system of fines that he imposed, for example, a 20 shilling fine for drunkenness. A groom was fined one shilling for failing to shoe a horse. Sir Richard even resorted to physical punishment when his temper was aroused, which may have been quite often. He was concerned about the morality of his workforce and also imposed fines for non-attendance or lateness at the church of his choice. Although the initial contracts were usually for 18 months, about one-quarter of the new recruits left within 6 months. Several of the staff, such as coachmen, postilion, footmen, and butler, were provided with a uniform and this was in lieu of wages if the servant was young.

We see here an attempt at late seventeenth-century micromanagement of servants through the development of a system of rewards and punishment but this ultimately failed to achieve its purpose partly through the inappropriate behaviour of the lord of the manor. Sir Richard did not manage to impose the labour discipline that he desired and a recalcitrant workforce was a constant irritant to his prickly personality.

**Peter Jones** (Oxford Brookes), 'The moral economy of the English poor in the nineteenth century'.

Dr. Jones began by suggesting that despite the vibrancy of scholarship in this area, the study of the poor laws in England – and in particular the Old Poor Law in the eighteenth and early nineteenth centuries – continues to be characterised by a division between 'optimists' and 'pessimists'. Optimists, he said, are those who tend to believe that the systems of relief available locally were relatively generous and that paupers were, on the whole, well-served, in welfare terms. Pessimists, on the other hand, were those who tend see the operation of relief as 'negative, driven by cost and the need to control the supply of welfare resources rather than any perceived duty of care' (to use Steve King's words). While this division is entirely understandable, given the legacy of the New Left and the History Workshop movement on the practice of 'history from below' that underpins modern poor law scholarship, Dr. Jones set out to demonstrate that it is actually rather unhelpful in representing something as complex as the relationship between paupers and the relieving authorities between 1790 and 1830.

The paper went on to explore current scholarship relating to popular history during this period, not just in relation to the Old Poor Law, but in terms of the lives of the poor more generally, and suggested that this ‘binary opposition’ between optimists and pessimists does not always apply to scholarship on, for example, the makeshift economies of the poor, or in discussions relating to ‘localism’ and belonging (such as Keith Snell’s recent work). It then argued that we need to establish a different way of understanding the relief relationship along less confrontational, or, at least, less oppositional, lines. It suggested that the best way we can do this is by extending the now venerable model of eighteenth century social relations outlined most completely in E.P. Thompson’s work on the ‘moral economy’ of the crowd in the eighteenth century marketplace; but it also suggested that we need to reinterpret that model in order to make it relevant and fully applicable to the very different social environment of parish relations. In order to do this, Dr. Jones proposed that we need to think again about what Thompson called the ‘field of force’ that was in operation in eighteenth century local society – the overlapping set of obligations, responsibilities and customary expectations underpinning negotiations between different groups in villages and towns up and down England – in order to recognise that no one group within it was entirely ‘dominant’ or ‘subservient’.

This was, in many ways, a rather unusual paper for a local history seminar because it was very high on theory, but very low on empirical history and therefore, on entertainment. As a result, it was not, perhaps, entirely what members of the audience were expecting. Nonetheless, they were very warm in their welcome to Dr. Jones, gracious in their response to his talk, and hospitable during the informal discussion afterwards, and Dr. Jones expressed his sincere thanks to all concerned.

**Matthew Bristow** (Victoria County History), ‘Non-traditional housing types in a New Town context: the planning and physical development of Corby, Northamptonshire, after 1930’.

The steel town of Corby in North Northamptonshire has grown up around the ancient parish of Corby which had a population of 699 in the 1871 census. Significant deposits of ore in the ironstone during the construction of a railway tunnel in 1870 attracted Samuel Lloyd to purchase land in 1881 but development was slow, with a map of 1901 showing a single row of workers’ cottages. By 1928, the population had grown to 1400, with Lloyds steelworks employing 600 workers. After the establishment of Stewarts and Lloyds in 1932 there was an influx of 4-5000, many from Scotland. The urgent need for housing brought in loans from the Ministry of Health and from Northamptonshire County Council to build 800 houses near to the blast furnaces along what is now Rockingham Road. These houses were of brick, semi-detached and emulating the Arts and Crafts style favoured at Letchworth. Three-bedroomed detached properties were provided to house management. In 1939 a further 2149 good quality houses were constructed.

During the Second World War, high targets for steel production drove the acquisition of land for housing although this was always constrained by the need for areas set aside for ironstone extraction. Between 1939 and 1945, the British Iron and Steel Federation produced prefabricated steel- framed houses, erected by prisoner-of-war labourers. By 1950, 3500 houses of this design had been built but severe structural failure led to the abandonment of the design. Concrete housing was also provided by developers Laing, Waites and Mowlem. The 23000 concrete houses built in the U.K. between 1947 and 1956 were later branded as ‘totally defective’, although many in Corby remain to the present day, some having been clad in a brick-style facing.

New areas of Development such as Pen Green and Willowbrook had no link to the central facilities in the Rockingham Road area and in 1950 the future development of Corby was put into the management of the New Towns Commission. 44 acres were set aside for a new town centre development with 1000 acres for 23000 homes. The town centre was designed as an H plan, linking the four section of development and providing around the cinema of 1936, clubs, schools and churches, notably the Church of Scotland dedicated to St Columba.

Post-war shortages of traditional materials and available labour led to the use of non-traditional housing, mixing terraces, town houses and two-storey blocks of flats. In 1960, Stewarts and Lloyds sold land to the Development Corporation to allow for expansion of the population to 75000, with an extension to the centre to accommodate Corby Civic Centre, a swimming pool, a multi-storey car park and more shops. In 1969, the RIBA East Midlands Award

for Architecture was won by the Lincoln Centre, part of the Kingswood estate, for its ground-breaking design, incorporating pedestrian footpaths linking homes to schools and shops with individual private spaces for houses and flats. The Danesholme estate was the last to be completed in 1974. 1979 saw the beginning of the decline of the steelworks with the eventual loss of 6000 jobs. In 2007, a programme of regeneration began as Corby was designated an Enterprise Zone.

Corby's development was driven by the needs of rapid industrial expansion and limited by the effects of mineral extraction. The New Town designation was a means to an end and lacked the idealism and architectural vision demonstrated in such planned new towns as Port Sunlight, Welwyn Garden City, and Milton Keynes.

**Jeremy Burchardt** (University of Reading), 'Counterurbanisation, preservation and community in Berkshire, 1900-1950'.

Jeremy Burchardt introduced the subject of counterurbanisation as one that divides the historian and the geographer and demonstrated that there is much scope for historians to contribute to the debate. Can it, for example, be viewed as urban decentralisation (an extension of the suburb) or a clean break from the past? Migration from urban to rural areas cannot easily be considered in the same terms as the mass movements that accompanied industrialisation and we are asked not to think of distinct rural or urban societies. The accepted orthodoxy has been that counterurbanisation is a phenomenon of the late twentieth century but others (e.g. Pooley and Turnbull who analysed individual residential histories) have shown that urban-rural migration was almost as common as urbanisation even from the 1880s.

Focusing on census data for the historic county of Berkshire and with additional case studies for Bucklebury, Wootton and Cookham, Dr. Burchardt provided supporting evidence for placing the beginnings of urban-rural migration much earlier than does the geographer. Berkshire was decidedly rural in 1901, beyond the reach of London expansion, yet experiencing up to 50 per cent increases in population in some districts. Much of this increase was due to net immigration, especially between 1931 and 1951, and some parts, like Abingdon, record greater than 50 per cent working away from the district. When viewed by registration district (or sometimes by parish) the increase is clearly uneven. Some downland parishes experienced negative growth, whilst others, typically north and south of Abingdon and south and east of Reading showed big increases. These were the parishes whose best landscape attributes were illustrated in guidebooks of the time.

Bucklebury was delightfully situated and the village and its common were a popular day-trip destination at the turn of the last century. The number of 'private residents' steadily increased and by 1914 an individualistic mix of rich businessmen, military and medical men, along with artists, had all been drawn to settle there by its "rural attributes'. There was soon a sense that Bucklebury could become too fashionable and when a manorial estate there was sold in 1922, there followed a rush of bungalow building. The newcomers constructed for themselves a thriving cultural life and by 1946 even had their own theatre. A similar picture is found at Wootton and Boars Hill. A local Baptist minister built there in 1887 and the spot soon attracted scholars, poets, botanists and archaeologists with its command over farmed countryside and, from Sir Arthur Evans' Jarn Mound, Oxford's 'dreaming spires'. The purchase of 100 acres by the Oxford Preservation Trust ordained that residents could be near Oxford but live in the country. In the same way, Bucklebury had links to Reading and Cookham, the third case study, had links to London.

In-migration to rural Berkshire can be seen as a 'clean break' but not at a socioeconomic level. Links with the town are not broken and simple labels of urban or rural cannot apply. People can not be labelled as rural or urban through accidence of birth or residence.

**David Griffiths** (Kellogg College, University of Oxford), 'Sand, sea and not much sun: medieval climate change and its effects on coastal landscapes and settlement'.

It was somewhat ironic that an unseasonal snowfall prevented a number of people attending this seminar, but those who braved the elements were rewarded by a fascinating and well-presented paper about the effect of extreme weather conditions in the medieval period on some coastal settlements. The paper touched briefly on the coastal erosion of the fourteenth century that caused much of the Suffolk town and borough of Dunwich and also 200 houses in the

lesser-known market town of Ravenserodd, near Spurn Head, to disappear into the sea. However, much of the speaker's focus was on settlements that were abandoned or much reduced in the medieval period as a result of inundations by wind-blown sand. In Wales, the medieval port at Harlech was filled with sand in c. 1400, and the nearby church at Llandanwg was almost covered by sand. The borough of Kenfig, in Glamorgan, had a guildhall, hospital and church, but was abandoned in the 1430s after inundation by sand. Excavations at Mawgan Porth and Swithian in Cornwall found prehistoric, Roman and early medieval archaeology under sand deposits. A medieval chapel was found buried at Luce Sands in south-west Scotland. At Green Shiel, excavation has revealed a ninth-century farmstead under a sand dune. Many more examples were given, including an in-depth study of Meols, on the Wirral. The archaeological investigation of such sites is particularly challenging. Sand is a fluid medium, creating difficulties of its own, and the cover may be too deep for normal geophysical investigation. Additionally, many of the sand dunes that may be hiding settlements have been declared sites of special scientific interest by Natural England, precluding intrusive excavation. Why did these settlements vanish? The global cooling of the 'mini ice-age' could have had a substantial impact. As the sea temperature fell, ice was accreted in the polar regions causing a drop in sea levels. This would expose more sand and leave coastal settlements vulnerable to inundation during storms.

**David Appleby** (University of Nottingham), 'The Restoration county community: a post conflict culture'.

David Appleby started by posing several questions for the audience to ponder when thinking about the "Restoration" and the "Community". Some of these questions are:-

When did the Restoration start – was it 1658 with the Death of Oliver Cromwell or with the restoration of Charles II in1660?

When did the Restoration end - in 1685 with the death of Charles II or in 1688 with the abdication of James II?

What is the "Community" - is it simply the landed gentry and office holders or is one talking about the whole population?

Without answering these questions he went on to cite various scholars and attitudes to the Restoration mentioning particularly how, as with Alan Everitt in 1969, there was an emphasis on the return to a kind of pre-1642 normality focussed on the way power returned to the local gentry. Everitt was of the opinion that the arguments about religion in the reign of Charles II were a distraction from the unfolding story at a local level.

In the late 1980's and 1990's there was a trend in the opposite direction in looking at broader horizons with a new evaluation of the part played by the religious divisions, as, for example, the studies by Ian McNulty. Altogether this was a stage when there was much criticism of the 'county' school of thought and promotion of the logic of the greater effect of government from the centre.

Nevertheless there remained a number of academics who retained a belief that the county community of land owners and gentry emerged in the 1660's and resumed governance of the shires; in fact Stephen Roberts described it as a 'localist triumph' for the gentry. To a large degree this came about by a fear of a popular uprising. The Lords Lieutenant came to exert their influence and governed local communities in semi autonomy, as magistrates, clergy and councillors known to be loyal to the Parliamentarian cause were removed. In many counties there was considerable success in achieving an identity and resolving differences that had arisen during the Civil War although it must be acknowledged that, with the Restoration, attitudes and culture did not return to the same state as before the interregnum since the war had brought about changes of outlook and in some cases a hardening of viewpoints.

Naturally there were differences in the degree and efficiency of this local government in the counties. For example, it is known that in Hampshire the Lieutenancy were quite efficient in organising the apprehension of rebels who were apparently questioned with considerable care, even those of lowly origin, it is said. In Essex, more so than in other locations, a greater number of local office holders such as clergy and justices remained in place to continue practising as before.

Dr Appleby closed by reassuring us that the debate and examination of the role and importance of the county community, during the period of the Restoration, in comparison with that of central government is still very much alive and study of this particular chapter in history continues to reveal more areas for discussion.

**Dr Diana Newton** (Teesside University) 'The impact of the Reformation on the cult of St. Cuthbert in Durham'.

Dr Newton began her paper with a graphic description of the opening of St. Cuthbert's tomb on 19 May 1827, one of the investigators leaping into the grave to paddle amongst the bones in his haste to disprove Roman Catholic belief in the uncorrupted state of the saint's body. For this was no scholarly antiquarian investigation, but rather a politically motivated action on the part of the Anglican hierarchy to disprove the myths of the 'deceiving Roman Catholics' at a time of increased sectarian tension. At a national level, the campaign for Roman Catholic emancipation was gaining ground, and in Durham a new R.C. church was being built, to open only a few months later, dedicated to Saint Cuthbert. Dr Newton then went on to discuss the origins of the cult of St. Cuthbert and its significance for the local identity of the North East of England. Despite a run of Puritan-leaning bishops at Durham from 1561 to 1617, the cult of the saint remained important and in that period a new identity was forged, rooted in Durham's distinctive past and closely linked with St. Cuthbert.

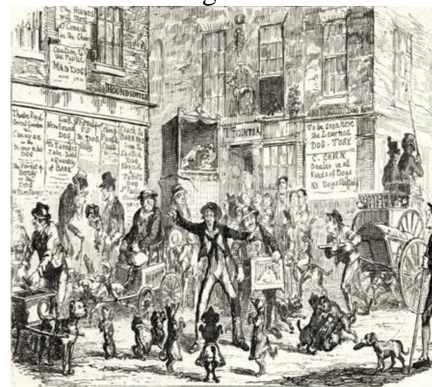
In 1539, Durham cathedral was dissolved as a monastic cathedral, re-founded in 1541 as a secular one, no longer dedicated to St. Mary and St. Cuthbert. The new litany of 1544 and further reforms under Edward VI increased attacks on the old ways. The brief return to the old order under Mary was overturned by the Elizabethan settlement. Yet at Durham, and despite the Puritan bishops, the Reformation seems to have had little effect. In 1547, St. Cuthbert's bones had been exhumed on the orders of Henry's commissioners but had been reinterred, having, once again, been found incorrupt. In 1569, the Catholic northern earls seized Durham, but they could not enlist the help of St. Cuthbert's banner – that had been destroyed by Katherine Whittingham, the French-born Calvinist wife of Dean William Whittingham. Thereafter, commemoration of the *cult* rather than of the saint himself seems to have become more important.

Beginning in the 1590s, a series of works were written, emphasising the magnificence of the cathedral, the importance of the monastic life and the links between the cathedral and the city. Hegg, writing in 1623, said that he wrote 'to discharge my duty to that country where I had my cradle'. He and other 17th-century writers emphasised St Cuthbert and the civic aspects of the cult. The legend was regularly manipulated down the centuries, St. Cuthbert being enlisted against the then current 'enemy'. In the 12th century his stand against 'barbarians' was stressed, while in the 16th century it was his opposition to 'schismatics'. In the 1620s, Hegg made only brief reference to St Cuthbert himself but referred to the 1547 examination of his remains, discrediting the monks, saying that, yes, the body was whole, but for the want of a nose, 'A small matter in a carcass that had wanted a Soule above 800 yeares'. Thereafter, much of the discourse was upon the 'pious frauds' perpetrated by the monks, including the 1827 re-examination. And yet, St. Cuthbert is still buried, and venerated, in Durham cathedral, and in 2005 his name was once more added to the dedication of the cathedral.

**Michael Worboys** (University of Manchester), 'The Dog Fancy and Fancy Dogs, 1859-1914.'

Professor Michael Worboys from the University of Manchester gave a paper explaining the work of his group which has been financed by the Arts Council. In general this study identifies the development of the pedigree dog or the manufacture of pedigrees or could, he told us, more light heartedly, be titled "Mad Dogs & Englishmen"!

So how did the emphasis of 'dog fancy' change from the attitudes of the early 19th century, so well illustrated by George Cruikshank (below) where rabid dogs were rounded up and destroyed, where those of the working, or lower, classes stole the animals of the rich for ransom or certainly kept their own for dog-fighting, ratting competitions and racing?



**'July – The Dog Days'. George Cruikshank**

In the 1850s & 60s things improved with the stopping of ratting. The opening of the original Battersea Dogs Home and a reduction in the use of 'dog-carts' were further indications of changing attitudes. The publication of Charles Darwin's 'The Origin of Species' created a desire for the knowledge needed to develop and modify breed-types. At the same time the increased popularity of Agricultural Shows resulted in alterations in cattle and sporting breeds. Over the ensuing decades these improvements in the attitudes of people to their dogs led to the establishment of the 'National Exhibition of Sporting and other Dogs', public field trials and, in1865, the beginning of the Kennel Club around 1873 with its Certification of Pedigrees and Stud Books. In 1886, Charles Cruft introduced his shows for Terriers but before long many other breeds were included. Science was by now being applied both to breeding and to feeding of dogs, leading to the early brands of commercial dog foods.

It was not until the middle of the 1890s that the fairer sex joined the fraternity of Dog Fancy with the opening of the Ladies Kennel Association. Surprisingly, these shows encompassed all types of dog, not just the 'Toys' as might be expected. Although there were still to be numerous developments in the world of 'Dog Fancy', particularly with respect to welfare, the elements of present day 'Dog Fancy' were well established by the turn of the century.

This is a very simplistic review of what was revealed as being more complicated than I am sure many of us thought. The research group in Manchester has evolved a series of stages, Dog Fancy 0-5, each level adding to the previous one, based on painstaking search and research in order to tease out the limited information on their subject.

**Francesca Carnevali** (University of Birmingham), 'Microhistory and metanarratives: the example of Birmingham's and Providence's jewellery makers, 1870-1914'.

The introduction to Dr Carnevali's paper was a photograph from Rhode Island, dated June 1905, depicting the Annual Summer Parade of 400 men through the Jewellery Quarter. Wearing straw boaters and, in a whimsical touch, carrying Japanese paper sunshades, they were making their way to a steamer where they enjoyed a cruise with a clambake dinner. Artisans of the jewellery trade had been moving to Rhode Island from Birmingham since the early19th century and the photograph illustrates a community with a sense of 'belonging' and sharing a common language and beliefs.

This small item can lead to big questions. In a capitalist society, engaged in the pursuit of profit, how can a sense of 'honour' be achieved? What is the definition of their moral world, of virtue and vice?

From 1850 Britain was the world's most industrialised nation with Birmingham at its heart, but Parliament was unrepresentative, being dominated by the gentry and aristocracy. The continuing economic boom led to social mobility with the industrial class assuming ever-increasing local importance and creating a self-contained social circle separate from the county aristocracy and gentry. In Victorian society, businessmen were perceived as lacking moral integrity in the pursuit of profit compared to the public-spirited motivation of the professional classes – clergy, doctors and lawyers.

Jewellery production in Birmingham had developed from the manufacture of buckles and buttons in the 17th century. As the Gold Rush and the introduction of the process of electro-plating made everyday jewellery affordable to the middle and working classes, Birmingham could make it cheaply and in bulk. By the 1880s there were 20,000 workers, making the manufacture of jewellery the biggest employer in the region. At this time of prosperity dishonesty was rare and trustworthiness rewarded. 1885-6 saw a disastrous collapse in prices with bankruptcies and loss of income for many. Surplus stock was sold off cheaply which damaged those who remained solvent while unscrupulous traders engaged in crime by buying goods on credit then pawning them. Birmingham jewellery had gained a reputation for cheapness and vulgarity with the disparaging label of 'Brummagen'.

In 1887 a group of 200 concerned manufacturers gathered at a meeting in St. Paul's Church and established the B.J.A. (British Jewellers' Association). Their aims were:-

- to develop art education. This led to the establishment of an Arts School to develop artistry and training for jewellery workers since apprenticeships had declined.
- to regulate fraud and crime and punish theft. This they pursued rigorously to the extent of having fraudulent dealers

extradited from Argentina and the U.S.A. to face trial and sentencing.

- to promote the industry at home and abroad.
- to lobby Parliament on behalf of the industry.

The founders of the BJA were to improve quality and assert political 'clout'. The leaders, drawn from across all religious groups, were men of clearly recognisable moral values, notably Councillor Jacob Jacobs, a successful Tory M.P. and magistrate, and Charles Green, Liberal councillor with a reputation for honesty who was appointed to head the Birmingham assay office.

In conclusion, the activities of the association were a conscious ordering of honourable behaviour, codified and enforced. The B.J.A. was able to support respectable tradesmen and identify 'the outsider'. Through trade associations the business class was able to establish a place in society comparable to that of the professions.

**Bob Johnson** (University of Sheffield) and **Anna Badcock** (York Archaeological Trust), 'Places for protest: the archaeology of an environmental protest camp in Derbyshire'.

Lees Cross and Endcliffe Quarries in Stanton in the Peak, Derbyshire, five kilometers south-east of Bakewell, were worked for sandstone during the nineteenth century. Since then woodland has steadily colonised the dormant thirteen hectares. When, in 1999, the owners of the 1950s quarrying permit announced their intention to reopen the workings, the protest was swift. People objected to the destruction of woodland, which would accompany quarrying, in England's oldest national park, as well as the threat to Stanton Moor, an area of ancient archaeology, close by.

England has a long tradition of civil protest, and a more recent tradition of protest through occupation, with camps at Greenham Common and Twyford Down, for instance. As ever, authority strives to quell protest with increasingly sophisticated tactics. In reply, protesters resort to more diverse, less static, methods of protest.

At Stanton the protestors took advantage of the woodland covering the dormant quarries and used dispersion and mobility tactics rather than the more traditional static, communal, campsite. During the ten years they occupied the woodland they built a number of structures dispersed amongst the tree canopy and connected by aerial rope walkways, as well as digging underground tunnels. The arrival of bailiffs would have found the protesters melting into the three dimensional space like will-o-the-wisps, and preparations for siege were made, with pre-placed stashes of water and food. However, the protestors' more usual everyday life revolved around ground-based structures that became increasingly complex over time. The simple bender became more shack-like, even tower-like, using reclaimed materials such as doors, windows and polypropylene sheeting. Old sofas, wood stoves, non-mains electricity, a secluded bathtub and books added comfort, both inside and out. The structures/dwellings, defensively dispersed, afforded privacy to their occupants, concurrently promoting a sense of place: 'Graham's Place', 'The Library', 'Flanders'. Passers by and visitors could learn about the protest through slogans and posters. An old caravan housed an exhibition of press cuttings and statements for anyone to read.

During the decade of protest at Stanton a total of around five hundred people occupied the site with a core of around twenty in permanent residence, increasing to eighty residents at the height of the protest in 2004, giving it national significance and making it one of Europe's longest running protests, attracting the attention of archaeologists and historians. Additionally, the protest site had become a community, witnessing deaths and births, with its own values, its own heritage, and a respect for the history of place already there.

As with any other social group, the Stanton community interacted with the established communities around it. Its longevity (and ultimate success) could be attributed in part to its welcome, encouragement and acceptance by surrounding communities including residents of the village of Stanton in the Peak and the Peak Park Authority. When, ultimately, the protest succeeded, the protestors dismantled their structures and moved on.

## *Centre publications 2010-11*

# Staff

## Keith Snell

***Co-edited Journal***

*Rural History: Economy, Society, Culture*, 21:2 (October, 2010), 108 pp. (A specially edited issue on the inter-war countryside).

*Rural History: Economy, Society, Culture*, 22:1 (April, 2011), 157 pp..

***Articles in Journals***

'Voices of the poor: 'home' and belonging, 'friends' and community', *Economic History Review*, (2011/12) (to be made electronically accessible by this journal, prior to formal publication).

'The MA in English Local History, at the Centre for English Local History, University of Leicester', *Local Population Studies Newsletter* (Autumn, 2011).

'Tolpuddle, Dorset', in D. Musgrave (ed.), *100 Places that made Britain* (London, 2011), pp. 300-3 (co-authored with the editor).

## Peter King

***Key publications of the past decade***

*Crime, Justice and Discretion: Law and Social Relations in England, 1740-1820* (Oxford University Press, 2000) pp. 1-383.

*Narratives of the Poor in Eighteenth-Century Britain. Volume 4. The Refuge for the Destitute* (Pickering and Chatto, 2006), pp. 1-446.

*Crime and Law in England 1750-1850: Remaking Justice from the Margins* (Cambridge University Press, 2006) pp. 1-348.

'War as a Judicial Resource. Press Gangs and Prosecution Rates 1740-1830' in N. Landau (ed.), *Law, Crime and English Society* (CUP, 2002).

'Moral Panics and Violent Street Crime 1750-2000' in B. Godfrey (ed.) *Comparative Histories of Crime* (Willan, 2003).

'Summary Justice and Social Relations in Eighteenth-Century England' *Past and Present* (2004).

'Social Inequality, Identity and the Labouring Poor in Eighteenth-Century England' in H. French (ed.) *Identity and Agency* (Palgrave, 2004).

'Destitution, Desperation and Delinquency. Female Petitions to the London Refuge for the Destitute 1805-1830' in A. Gestrich, *et al* (eds) *Being Poor in Modern Europe* (Peter Lang, 2006).

'Newspaper Reporting and Attitudes to Crime and Justice in Late Eighteenth and Early Nineteenth-Century London' *Continuity and Change* (2007).

'Making Crime News: Newspapers, Violent Crime and the Selective Reporting of Old Bailey Trials in the Late Eighteenth Century' *Crime, Histoire et Sociétés* (2009).

'The Impact of Urbanisation on Murder Rates and on the Geography of Homicide in England and Wales, 1780-1850', *Historical Journal* (September, 2010).

'The Rights of the Poor and the Role of the Law: The Impact of Pauper Appeals to the Summary Courts 1750-1834,' in S. King (ed.) *Poverty and Relief in England 1500-1880* (Manchester University Press, forthcoming).

## A. J. Hopper

Andrew Hopper (ed.), *The Papers of the Hothams: Governors of Hull during the Civil War, 1640-1645* (Camden Society, 5th Series, 39, 2011).

(ed.), *The World of John Secker, Quaker Mariner, 1716-95* (Norfolk Record Society, 75, 2011).

Christopher Dyer, Andrew Hopper, Evelyn Lord and Nigel Tringham (eds), *New Directions in*

*Local History Since Hoskins* (Hatfield: University of Hertfordshire Press, 2011).

Forthcoming with S. Carroll, 'A Yorkshireman in the Bastille: John Harwood and the Quaker Mission to Paris', in Nadine Lewycky and Adam Morton (eds), *Getting Along? Religious Identities and Confessional Relations in Early Modern England – Essays in Honour of W. J. Shiels* (Aldershot: Ashgate, 2011).

***Book Review***

J. M. Gratton, *The Parliamentarian and Royalist War Effort in Lancashire 1642-1651* (Chetham Society, 3rd series, 48, 2010), in *Northern History,* 47:2 (2010), pp.359-61.

### R. Jones

P. Cullen, R. Jones and D. N. Parsons, *Thorps in a Changing Landscape* (Hatfield: University of Hertfordshire Press, 2011).

***Articles in Journals***

'Elemental theory in everyday practice: medieval food disposal strategies', *Ruralia 8* (2011), pp. 57-75.

'The village and the butterfly: nucleation out of chaos and complexity', *Landscapes,* 11.1 (2010), pp. 25-46.

'Oh Shit', in *Beneath the Pavement: a Garden* (Loughborough: Radar, 2010), pp. 106-15.

### Emeritus Professor Charles Phythian-Adams

'Foreward' to Peter Bysouth, *Hertfordshire's Icknield Way. 19th Century Migration Frontier and Marriage Obstacle,* EAH Press: Cambridge (2010), pp. ix-xiii.

'From Peoples to Regional Societies. The Problem of Early Medieval Cumbrian Identities', *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society,* 11, Special Issue, *Cumbrian Identities*. (2011), in press.

## *Papers presented at seminars, conferences etc.*

## Staff

### Andrew Hopper

'Turncoats and treachery during the English Civil Wars', National Army Museum, Chelsea, September 2011.

'Colonel Thomas Wayte, Parliamentarian Governor of Rutland during the Civil War', Rutland Local History Society, Rutland County Museum, June 2011-07-25.

'Oliver Cromwell', Britain's best general debate day, National Army Museum, Chelsea, April 2011.

'Contested reputations: the memory of civil war turncoats', Kressen Kernow, Redruth, April 2011.

'The role of turncoats and treachery in shaping civil war strategies', Birkbeck Early Modern Society, London, November 2010.

' A Yorkshireman in the Bastille: John Harwood and the Quaker Mission to Paris', 17th-Century British History Seminar, Institute of Historical Research, London, November 2010.

### Richard Jones

'Thinking through the manorial affix', *Place-Names and Landscape: Recent Research,* University of Cambridge, February 2011.

'What is a thorp?' North Muskham Historical Society, November 2010.

'Landscapes of the Peculiar', Southwell Community Archaeology Group, Southwell Historical Society and Southwell Civic Society joint meeting, September 2010.

'Place-names and settlement archaeology' keynote speaker, *Perceptions of Place,* Institute of Name Studies, University of Nottingham, June 2010.

**Emeritus Professor Charles Phythian-Adams**

'Has Leicestershire an Identity? Their Past in our Future'. Lecture to the Leicester Rotary Club, September 2010.

## *Prizes, Awards and Appointments*

### John Nichols Prize

The winner of the John Nichols Prize 2010 was **Michael Tedd** for, 'Naming in Anstey 1850-1950: a mirror of social structure'.
The John Nichols Prize is awarded annually. The value of the prize is £100. Briefly, the rules are as follows:

Essays must be submitted on or before 31 December. They must be typewritten, on one side of the paper only, with double spacing for the text, and single or double spacing for the footnotes. They must not exceed 20000 words in length, excluding footnotes. References should be given at the foot of the page, and preferably in the forms adopted as standard in the publications of the Centre. Communications should be addressed to John Nichols Prize, Centre for English Local History, University of Leicester, Marc Fitch Historical Institute, 5, Salisbury Road, Leicester, LE1 7QR. A stamped, addressed envelope should accompany the typescript.
Readers currently on the MA course or who have just finished their dissertations should note that unrevised dissertations may be submitted provided that they have achieved a distinction.

**McKinley Prize for the best Dissertation 2011** was awarded to **Ronan O'Donnell.**

### British Association for Local History

**Dr David Holmes,** former editor of this Newsletter, was honoured with an award for his paper entitled 'Development of the boot and shoe industry in Leicester during the nineteenth century', published in *Transactions of the Leicestershire Archaeological and Historical Society* (2009). His project was named joint overall winner in the annual BALH awards.

**Erica Statham,** who received her MA from the Centre for English Local History, received an award for 'Do it with Pride: working lives at Joseph Johnson's department store', which she co-authored with Edna Blake and which was published in *Leicestershire Historian.*

Both awards were presented at a ceremony in London by Dr David Hey, a former lecturer in English Local History at Leicester.

**L-r David Holmes, Edna Blake, Professor David Hey, Erica Statham.**

**Chris Dyer** has been appointed **Leverhulme Emeritus Professor of Regional and Local History.**

## *Devon Field Course: April 2011*

The MA students spent a wonderful, sometimes wet, but always happy week in Devon. It will be remembered for great company, great views and rather good fish and chips. Everyone joined in to search for animal carvings, mills, chimneys, alms houses etc. But one unforgettable moment has inspired our tribute to Widecombe Fair: Richard's constant battle with counting and herding the group of 21 resulted in his panicked cry of

‘Where’s Mary?’ As we all considered the rather remote surroundings of the Hay Tor quarry with its deep pools and difficult paths, we all grew concerned for the fate of dear Mary - who could not be seen. At this point someone calmly enquired ‘Who is Mary?’ As we all looked perplexed, (while standing still so Richard could count) we were hit by the realisation that there was in fact, no Mary – and that there had never been a Mary. So with the 21 safely accounted for we headed off, but in tribute to this classic comic moment we offer the following:-

‘

**Widecombe Fair’ or ‘In memory of the loss of dear Mary**

Richard Jones, Richard Jones, lend me your grey book,
All along, down along, out along lee,
For I want to give old Pevsner a look,
With Muriel and Katie and Jane
And Delia and Carol and Liz,
And Mary who’s not there at all,
And Mary who’s not there at all.

So they read and they studied the old grey tome,
All along, down along, out along lee,
And they set forth to Torcross out to roam,
With Elaine and Charles and Kate,
Trixie and Denise and Ben,
And Mary who’s not there at all,
And Mary who’s not there at all.

Richard Jones, Richard Jones, so it never rains,
All wet along, still wet along, out along lee,
Now we need to see evidence of trains,
With Michael and Judy and John,
And Jennie and Helen and Ann,
And Mary who’s not there at all,
And Mary who’s not there at all.

But this isn’t the end o’ this historic affair,
All along, down along, out a long lee,
And though we be back from travels afar,
With Heather and Richard
And Susan and Sheila
And Mary who’s not there at all
And Mary who’s not there at all.

When the wind whistles cold on the moor of a night,
All along, down along, out along lee,
Mary in hat doth appear ghastly white,
With Bill Brewer, Jan Stewer, Peter Gurney,
Peter Davy, Dan’l Whiddon, Harry Hawke,
Old Uncle Tom Cobley and all,
Old Uncle Tom Cobley and all.

With thanks to Richard for a great week.
**Kate Mulcahey**

**Group at an orchard in Whimple**.
Photo C. Haworth

## *Recently Completed Thesis*

### Mandy de Belin

**Transitional Hunting Landscapes: Deer Hunting and Foxhunting in Northamptonshire, 1600-1850**

Between the seventeenth and nineteenth centuries the sport of hunting was transformed. The principal prey changed from deer to fox, and the methods of pursuit were revolutionized. The traditional explanation of the hunting transition has aligned it with change in the landscape. Disappearing woodland and increased enclosure led to decline of the deer population. Attention turned to the fox out of necessity.

This thesis questions the traditional explanation. It centres on Northamptonshire because the county contained the archetypal landscapes of both the 'old' and the 'new' forms of hunting. Although often thought of as a county of classic midland open-field systems and parliamentary enclosure, Northamptonshire also contained three royal forests. Where the royal forests had once been the prime hunting grounds, by the nineteenth century this mantle was worn by the grassland of the 'shires'. The elite hunted the fox in Leicestershire, Rutland and Northamptonshire. To hunt anywhere else was to hunt in the 'provinces'. In Jacobean England, the major pleasure to be gained from the pursuit of the deer was observing the skill of the hounds. The major pleasure to be gained from 'modern' fox hunting was the thrill of a fast gallop across country. If seventeenth-century hunting was about the hound, then nineteenth-century hunting was about the horse. The thesis contends that the partially wooded landscape that typified royal forest largely survived across the period 1600-1850, but it was not the landscape for a horseback pursuit at breakneck speed. The defining feature of the shires landscape was mile after mile of grass to gallop across. The earlier landscape survived, but was no longer what was required.

This thesis suggests that the many changes that hunting underwent in this period were directly related to the transformation of the hunting horse. The near-thoroughbred horse became the mount of choice for those who hunted in the shires. The fast horse, the fast hound, and the fast prey came together with the availability of extensive rolling pasture. It was, quite literally, the thrill of the chase that led to the hunting transition.

## *M A Dissertations 2010*

### Joanna Parry

'The Marriage Market in Market Towns: Diss and Guildford in the Commonwealth.'

This study of endogamy in Guildford and Diss in the years 1653 to 1659 aims to explore both the extent and the reasons for endogamy. Unlike most studies of endogamy, it focuses on two market towns and uses the detail provided by the parish registers following the 'Act touching Marriages and the Registring thereof; and also touching Births and Burials' of August 1653, to chart from where marriage partners came. Parish registers are used to reconstitute the family backgrounds of those marrying during that period. Additional local material such as poor relief records, wills, Corporation Records and tax assessments are used to identify the characteristics of those in endogamous or exogamous marriages and to discover if there are any significant differences between these two groups of people and between the two towns.

The two towns were chosen as, not only did they both share some common characteristics such as being market towns and having an economic base in the cloth industry, but they also had some significant differences such as their structures for town government and their topography.

The results of the study indicate that Diss had higher levels of exogamy than Guildford. Several possible reasons for this are explored, including the impact of non-conformism as well as the differences in government and topography. The study also contributes to current discussion on where couples settled after marriage and on the decline in illegitimacy in the seventeenth century.

### Michael Heaton

'The Influence of Parliamentary Enclosure on Grassing-Down in Northamptonshire.'

The period from 1727 to around 1830 was the age of parliamentary enclosure in Northamptonshire which, until then, was the least enclosed of all the counties and part of the great grain-growing area of the country. The question that this paper sought to answer was whether, as other commentators have surmised, this period of enclosure resulted in extensive grassing-down of the County, almost in disregard to the need to feed the population.

This previous conclusion had been arrived at principally from superficial analysis of the 1801 Crop Return. Drawing on research into individual parishes, within a study area of a hundred parishes in the County, many shortcomings in this superficial analysis were found. Whilst details of the extent of crop were generally unavailable until 1801, in a few cases specific parish information was found, enabling an evaluation of crop trends before, during and after enclosure.

There was significant evidence that the move to pasture occurred principally as a result of the change in agricultural methods during the eighteenth century, largely irrelevant of enclosure, and at a time when there was no grain shortage. However, enclosure was an obvious facilitator of conversion to pasture, and in some cases it could not and did not take place until such time. Grassing-down was almost invariably found to have a good soil-characteristic basis, so the land was being put to its more appropriate use which had been denied under the constraints of the open-field system. Whilst speculative, the study estimates that grassing-down as a direct consequence of enclosure may not have amounted to more than five per cent of the study area acreage.

### Sue Phipps

'Schoolmistresses in Swindon 1870-1902.'

Swindon, formerly a small market town with a population of 2,500, was transformed by the arrival of the Great Western Railway Works in 1843. By 1900, Swindon had 45,000 inhabitants and this organisation continued to be the main employer. Elementary schools were built in the 1880s and 1890s to provide education for growing families. The dissertation looks at ways in which the presence of the Great Western Railway may have affected the working conditions of

schoolmistresses employed in these establishments.

Starting with the Elementary Education Act of 1870, developments are traced up to 1902 when the local authority took over responsibility from the Swindon school board. Females were chosen for this research because teaching was one of the few professions available to women in the late nineteenth century. Four elementary schools have been selected for evidence. School log books have provided descriptions of personal experiences at all levels. School board minutes and correspondence have exemplified the attitudes and approaches of board managers. Medical Officer of Health reports highlighted health and sanitation problems. The census returns from 1881 to 1901 were consulted for the economic backgrounds of pupils indicating some of the reasons for attendance problems. The stringent requirements of both the government and of the local board, and their consequent demands on teachers were explored in context.

The research has confirmed that these women faced challenges both personally and professionally. Many of the difficulties uncovered would have been experienced by schoolmistresses across the country. But the Great Western Railway can indeed be seen to have played a part through its involvement in the management of Swindon elementary schools. It was also responsible for the accelerated population growth over the period and its impact on local families which subsequently affected the working conditions of Swindon school mistresses.

**Paul Shipman**

'An Investigation into the Early Development and Running of Countesthorpe Cottage Homes and the Education and Welfare of Leicester Pauper Children under the Poor Law. 1881 – 1914.'

The Cottage Homes at Countesthorpe were officially opened on the 18th November 1884 by the Leicester Poor Law Union Guardians as an alternative to the undesirable conditions in the workhouse for the care and education of their 'pauper' children. The homes are situated in the Blaby Poor Law Union area seven miles from Leicester. This dissertation investigates three main themes in the development and operation of the homes dating from their conception in around 1880 up until WW1. The topics being:-

1) The reasons for the move from the workhouse. The adoption of the cottage homes solution as opposed to boarding-out. The review undertaken by the Guardians of other Unions' schemes. The land acquisition, construction details and costs.
2) The education and training, organisation of schools and teachers, industrial training, educational standards, religious problems and evening classes.
3) Welfare, treatment of children, health care, the importance of water quality to health, the control of infectious diseases, diet.

Over the years, the history of CCH has been the subject of a number of books, local projects and oral history interviews based mainly on personal experiences by former residents. They are also discussed on the Workhouse website. However, all published information deviates from the LPLU minutes versions. Due to the vast amount of archived and other available material and the pace of early developments to stay within the word limit only the period up to the WW1 was considered. The period before 1880 was also considered briefly to provide a backdrop for later developments. To fill gaps in the early history later oral and written material from 1914 to the 1950s was used as being 'representative' of the earlier period.

## Hazel Pearson

'Of Cows, Ploughs and More Than a Few Sheep. An Oral History of Farming In Walton on the Wolds, 1939 – 2010.'

Walton on the Wolds is a small village about four miles east of Loughborough in Leicestershire. It has always been a farming community and little of its history has been recorded. At the beginning of the Second World War changes were dictated to farmers across Britain by the government. The situation as these changes were implemented provides a suitable commencement for the study, which investigates changes in farming to the present day.

An oral history is constructed of the oral testimony of people, depending upon their memories and reaction to the past. Fifteen people of varying ages, villagers as well as farmers, were interviewed. Their story was combined with written primary sources where possible to show the changes in farming in Walton over the period

from 1939 and to assess whether Walton conformed with the picture across Britain.

Many aspects of Walton farming altered over time, mechanisation being a major factor. Farms grew larger and there were fewer of them. By 2010 all remaining farms were owner-occupied, half having been tenanted in 1939. The number of dairy farms decreased markedly, breeds of cow changing to increase milk yields. The number of farms raising beef increased, the number keeping sheep decreased. Breeds of beef changed but sheep breeds were constant within farms. Mangolds and kale were no longer cultivated. Corn continued to be cultivated throughout the period but varieties altered, increasing yields. In most aspects Walton conformed with changes in the rest of Britain, the notable exceptions being tenancy and land use after leaving dairying.

## Derek H. Wileman

'The Pauper and Parish Policy: Southwell Union 1820 to 1850.'

Five parishes from the Southwell Poor Law Union were chosen to see if there was a policy about the way a parish dealt with its paupers both before and after the implementation of the Poor Law Amendment Act of 1834. They were chosen because they had different populations, different characteristics (rural and rural/industrial), were of open or closed types, had one or more townships, and that there were records available for the period 1820 to 1850. At both parish and union levels there were gaps in the records, but they were small enough to give a good choice of evidence.

The age and occupational structures were analysed from the 1841 census returns and a profile for each parish was obtained. Overseers' accounts, vestry records, churchwardens' accounts were used to find patterns of expenditure for each parish in a number of areas, such as workhouse costs, outdoor relief, illegitimate children etc., and how this varied between 1820 to 1836, the year when the Southwell Union was created. The analysis of the expenditure involved the use of an innovative approach to breaking down the money values to give some ideas of how parishes were prioritising their spending between different aspects of relief.

A similar approach was used for the period 1836 to 1850, this time using parish accounts, Union accounts and Guardians' minutes. Neither Relieving Officers' books nor any admission registers for the workhouse existed for the nineteenth century. The same kind of analysis was applied to these accounts.

Comparisons between parishes for both periods were investigated and showed that, although the 1834 Act was a national one imposed to achieve a uniform system for poor relief, there were parochial differences through the whole period. The parish had reduced powers after 1836, but it still managed to have some influence on the way its paupers were treated.

## Julie Jakeway

'Manifestations of Madness.'

County asylums spread across mid-Victorian England as a result of two Acts of Parliament, the County Asylums Act 1808, which allowed counties to levy a rate to build asylums, and the Lunacy and County Asylums Act 1845, which made it compulsory for counties to provide accommodation for their lunatics. The Norfolk Lunatic Asylum was opened in 1814, the third to be built in the country.

This study focuses on the patients of the Norfolk Lunatic Asylum during the years 1846-1870, their histories, the symptoms that led to their confinement and their experiences in the asylum, as well as the manner of their eventual discharge.

The archive of the Norfolk Lunatic Asylum (more recently known as St Andrew's Hospital), held at the Norfolk Record Office, is extensive, and individual case histories, Annual Reports, admissions registers, and the reports of the master and medical superintendent have been interrogated.

Research has revealed widespread poverty across the county of Norfolk in the nineteenth century, when the percentage of paupers recorded in Norfolk was significantly higher than in England and Wales generally. Craft activities declined rapidly in the latter half of the century whilst the economy of rural Norfolk depended increasingly on agriculture, despite falling wages and poor conditions.

Comparisons have been drawn with data at other institutions, in particular Leicester and Rutland Asylum and Northampton General Lunatic Asylum. The issues found to predominate at the Norfolk Lunatic Asylum were similar to

those at Leicester and Northampton, poverty being a key factor affecting the majority of patients in Norfolk.

Evidence suggests that a humane and kindly regime operated at the Norfolk Lunatic Asylum in the period under review, focussing on the provision of a curative environment in which the urgent issues of starvation, exhaustion and physical ill-health were addressed as a priority.

### Susan Kilby

'A Different World? Reconstructing the Peasant Environment in Medieval Elton.'

The abundant documentation of the 13th and 14th century manor has long been considered central to the reconstruction of the socio-economic world of lords and peasants. But historians have rarely questioned the validity of the seigneurial view of the manorial environment that survives through surveys and extents, despite this being the observation of frequently absent ēlites. Using the Huntingdonshire manor of Elton as a case-study, comparing these documents with literary texts alongside surveys outlining lands closer to the aristocratic heart, like forests and chases, it is evident that there was a deliberate seigneurial distancing from manorial land, which was increasingly seen dispassionately in fiscal terms in the post-Conquest period. Peasant naming strategies – personal and environmental – emphasise the local environment as an intimately known place, closer to modern ideas of landscape as opposed to the arid lordly descriptions of mere land. Indeed, looking at the manorial environment through the eyes of resident peasants it is clear that our understanding of how local landscapes were seen has hitherto been one-dimensional. The innovation in this study lies in drawing together different scholarly disciplines and diverse documentary sources, from agricultural treatises to scientific manuals, in order to reconsider afresh the medieval peasant landscape. Lords traditionally associated peasants with the soil they tilled, but there is evidence that free tenants attempted to sever this connection, preferring to emulate ēlites in viewing the natural world as symbolic. Peasant furlong names sustain the seigneurial convictions, but when assessed alongside the manorial documentation, the negative connotations are called into question and it is possible to detect evidence of scientific knowledge and close observation of the natural world amongst a group almost exclusively portrayed as uneducated and ignorant. Reconsidering the manorial documentation from the peasants' perspective reveals multiple conceptual environments, each having equal if not greater validity than the dominant but distant seigneurial view.

### Richard Jones

'An evaluation of the nature of Luddism in Yorkshire.'

Given the great regional differences between the movement in the Midlands, Lancashire, and Yorkshire, Luddism is particularly suitable for study through the prism of local history. Even this Yorkshire case study is an apt subject for local history, given the intensely local, even introverted, nature of the events in the West Riding during 1812. This study contributes to our understanding of the regional history of England at the turn of the nineteenth century, and the development of industrial protest in England.

The movement has been placed within the wider landscape of English social relations across many centuries. This study finds that the collapse of machine breaking in the West Riding occurred several months before the culmination of the government's campaign against the movement in January 1813 – raising fresh questions about the nature of the government's response to Luddism from London, the role of local ēlites in countering Luddism in the West Riding, and the nature of the criminal justice system at the time, but above all, the nature of the movement itself. It has been possible to disaggregate oral testimony, trial and judicial documents, landscape topography, Parliamentary documents, Home Office reports and regional fiction to re-read both Luddism and also how other historians have interpreted the movement. This broad evidence base was pivotal in developing new arguments concerning the history, cultural significance and linguistic bedrock of Luddism in the context of English social protest.

The conclusion that Luddism was firmly grounded in a culture of unrest has been formulated in response to this regional case study,

which now calls for comparative work to be undertaken in other areas to further test the strength of this thesis.

**Ronan O'Donnell**
'Beyond the Origins Debate: Developing Dynamic Models of Leicestershire Open Fields'.

The development of the open fields of Leicestershire was studied using a combination of historical maps, aerial photographs, fieldwork, archaeological data, field-names and glebe terriers. It is suggested that the evidence favours a long development of open field forms throughout the Medieval and Early-Modern periods, in contrast to the impression of stasis given by most of the literature on open-field systems and peasant society generally.

In light of this, open-field systems must now be seen in terms of a long process of landscape evolution from prehistoric land division to enclosure and beyond.

**Mijo Šegrt**
'Oxfordshire. Landscapes of Myth and Legend: Perceived Landscapes and Landscapes of Belief.

The aim of this dissertation is to explore the perceived landscape, sometimes called 'the landscape of belief' or 'the landscape of the mind,' of communities that inhabited Oxfordshire by looking at their myths and legends and relating them to the environment in which they lived. The rural county of Oxfordshire is situated on the southern edge of the Central Province and open to influences from many sources.

Three case studies are presented each illustrating a connection with the perceived landscape or the landscape of belief. Chapter 2 presents a compendium of supernatural names that can be found on current Ordnance Survey maps of the county and further examples from tithe map sources. The derivation of these names is explored. Chapter 3 is concerned with the Green Man effigies that are found in parish churches. The distribution amongst and the frequency within Oxfordshire's parish churches is presented and analysed in terms of possible belief and evolution. Chapter 4 uses the Rollright Stones complex as an example of a prehistoric relic that successive communities have lived with and which is steeped in folklore.

The significance of these three case studies in creating a sense of place for the communities that experienced them is discussed. Perceived Landscapes are dynamic entities that usually change gradually and the role Christianity had in shaping the minds of people is seen in this context. Much of the evidence is a weaving together of findings from archaeological and historical records with those of place names, iconography and folklore that highlights the importance of cross-curricular collaboration.

## *EVENTS SPONSORED BY THE FRIENDS*

### *Diary Dates*

**The 2011/12 Seminar Programme** can be found at the back of this Newsletter.

**Saturday, 17th September. Study Day at Malvern.** Enquiries to Sylvia Pinches. Phone 01926 886235 or e-mail sylvia @kensded.co.uk

The **Annual General Meeting** of the Friends will take place on **Thursday, 17th November** at **1.00 p.m.** prior to the Seminar. **NOTE Change of time.**

**Hoskins Lecture 2011**
To be announced.

## *Publications by Friends*

**Anne Pegg**, ed. *Friends of the Centre for English Local History Newsletter* (2010), 40 pp.

**Pam Buttrey,** *Cane Hill Hospital: the Tower on the Hill* (2010). ISBN 978-0-9549582-3-7 Price £11.00.

## *Friends' Papers*

The following Papers are still in print and available for purchase. Please send enquiries to: Publications Sales, Friends of ELH, 5 Salisbury Rd., Leicester, LE1 7QR. All priced at £6.00 + £1.00 p&p.

No. 4, Marion Aldis and Pam Inder, *John Sneyd's Census of Ipstones.*

No. 7, Geoff Wolfe, *Keeping the Peace: Warwickshire, 1630-1700.*

No. 8, Pam Fisher, *An Object of Ambition? The Office and Role of the Coroner in Two Midland Counties, 1751-1888.*

No. 9, S. Pinches, M. Whalley & D. Postles (eds), *The Market Place and the Place of the Market.*

No. 10, Derryan Paul, *Why so Few? Rebuilding Country Churches in Herefordshire, 1662-1762.*

No. 6, Mandy de Belin, *Mapping Skills Tutorial.* Now out of print, this can be downloaded from **http://www.le.ac.uk/elh/friends/html/0.07.publications.html**

**Recent Bibliography**

**Pam Fisher, Alan Fox, Mike Thompson: 'English Local History at Leicester: A Bibliography and History, 1999-2008'.**

Published as a free download at the above website. Alternatively, as a CD for £2.00. Paper copies on request.

**Bibliography**
Margery Tranter, Ken Hawker, John Rowley and Mike Thompson (eds), *English Local History: The Leicester Approach. A Departmental Bibliography and History, 1948-1998*. £6.00 + £1.00 p&p (reduced from £11.50).

**Local and Regional History Series (Hertfordshire Press).**

Vol. 1 Susan Oosthuizen, *Landscapes Decoded: the Origins and Development of Cambridgeshire's Medieval Fields* . £14.99 + p&p.
Vol. 2 Ed. C. Dyer, *The Self-contained Village: the Social History of Rural Communities 1250-1900*. £14.99 + p&p.

**Explorations in Local History Series**
Vol. 1 H. Fox, *The Evolution of the Fishing Village: landscape and society along the South Devon coast, 1086-1550.* NOW £10+ p&p.

## *Annual General Meeting 2010*

The following were elected to serve for 2010-11.

| | |
|---|---|
| Chairman: | **Frank Galbraith** |
| Secretary: | **Alan Fox** |
| Treasurer: | **Lydia Pye** |
| Programme Secretary: | No nomination |
| Membership Secretary: | **Freda Raphael** |
| Newsletter Editor: | **Anne Pegg** |
| Information Technology Coordinator: | **Andrew Wager** |
| Committee Members (minimum of two, maximum of six): | **Sarah Gilpin, Sylvia Pinches, Ann Schmidt.** |

One Staff representative and two Student representatives would be appointed later.

A copy of Harold Fox's Memorial 'Dartmoor' publication had been sent to the publisher and the book should be published in September 2011.

Frank Galbraith thanked the Committee for their support in his first year as Chairman. He reported on a year of successes and disappointments. The successes included offering bursaries to students and the development of the website. Events consisted of the Spring Conference called 'Spotlight on the Centre' and the Hoskins Lecture with Dr Michael Wood's talk about Kibworth, although the second-hand book sale on that day was rather disappointing. We had a splendid day in Derbyshire at Bolsover Castle and Hardwick Hall. The major disappointment was the cancellation, due to lack of support, of the November Conference on 'Migration'. The Committee will review the reasons for this at the next meeting. There was no nomination for the office of Programme Secretary last year, so the Conference programme had been organised by a team.

The Chairman thanked three Committee Members who had retired, that is Elaine Brown, Eleanor Davidson and Mike Thornton, also David Thomson, who has retired as Independent Examiner of the accounts. He pointed out that we still had no candidate for Programme Secretary, and that we needed additional Committee members. In a year's time the Newsletter Editor and Treasurer will have completed their five years in office.

A change in the wording of item 4.1.2 of the Constitution was proposed and agreed by the meeting. The original wording was:
Family membership shall be open to individuals at the same address, but only the first named individual at that address shall be entitled to receive a copy of any notice or letter, and to vote.
This is now changed to:
Family membership shall be open to individuals living at the same address, but only one individual shall be entitled to vote at any General Meeting and only one copy of any notice or letter shall be sent to that address.

## ACCOUNTS for year ending 30 Sept. 2010

| **INCOME** | | **EXPENDITURE** | |
|---|---|---|---|
| Subscriptions | £2,146.00 | Student Support | £6,062.43 |
| Donations | £236.00 | Hoskins Lecture | -£44.25 |
| Book Sales | £414.72 | Newsletter | £313.14 |
| Publications | £ 39.60 | Brit. Assoc. of LH | £58.00 |
| Events/visits | £465.77 | General Expenses | £111.31 |
| Dividends/interest | £564.92 | TOTAL | **£6,500.63** |
| | | | |
| Gift Aid | £ 830.96 | | |
| TOTAL | **£4,697.97** | | |

**Restricted Fund**:

| | | | |
|---|---|---|---|
| H. Fox Memorial Fund | | Illustrations for | |
| Gift Aid | £ 196.00 | H. Fox book | £1,040.00 |

| | | |
|---|---|---|
| **Net receipts/payments for year** | -£1,802.66 | General Fund |
| | -£844.00 | Restricted Fund |
| TOTAL | **-£2,646.66** | |

**ASSETS**

| | | |
|---|---|---|
| Balance at CAF Gold & NatWest a/c | £8,426.34 | |
| Investments at market value | £13,572.13 | [Cost £15,000] |
| **TOTAL FUNDS** | **£21,998.47** | |

[Includes restricted fund total £717]

## *Events 2010-2011*

### Sacred and Secular: our visit to Dunham Massey 6th-8th May 2011.

On a warm spring evening 23 Friends gathered at the Amblehurst Hotel in Sale, Cheshire, for the weekend organised by Sarah Gilpin and Christine Draycott. After registering, we came together for the first lecture of the week-end. Don Bayliss of the Altrincham Historical Society gave us a background history of the area, which became the Dunham Massey estate, and showed us a number of interesting maps. The whole area is low-lying, bounded on 3 sides by the rivers Irwell, Mersey and Bollin. There are salt springs in the south and large peat bogs, known locally as mosses. The Romans built a road across this terrain going from Chester north-east to York via Manchester, which later became a boundary between the lands of Dunham and Bowdon, the secular and sacred centres of the territory.

Anglo-Saxon settlement was revealed by place-names such as Warburton (Woerburg's Farm), occupying a previous Roman site, Altrincham (Aldhere's people) and Timperley (timber glade). Names like Dunham, Bowdon and Hale are indicative of settlements on the highest ground in an otherwise marshy landscape. After the Normans came, the estate became part of the lands of Hamon de Masci. By 1290, Altrincham had 120 burgage plots and a town field.

After dinner Dr. Graham Jones of St John's College, Oxford spoke to us about the early development of the church in the area. Dr Jones presented some evidence which suggested that this area had been under the influence of the Celtic church in Wales before the advance of the Anglo-Saxons. This evidence concerned the shape and orientation of the burial ground of several churches, and a number of Anglo-Saxon place names referring to church sites e.g. Eccles. Churches with curvilinear boundaries are characteristic of very early Welsh-style church sites. A predominance of dedications to St Mary indicates early minster or mother churches.

On Saturday we visited a number of interesting local churches, under the guidance of Sarah Gilpin. Our first visit was to St Michael's church, Flixton. The site was slightly elevated and the graveyard had a curved northern boundary close to the church itself with a larger rectangular extension to the south. The present fabric of the church is mid-18th century with additions and alterations made in the 19th and 20th centuries. The only early part of the structure is a Norman arch in the East wall, although it is believed that the origin is pre-Norman. In the graveyard there are many memorial stones, laid flat upon the ground. These ledger stones predominated in all three churches that we visited and appear to be characteristic of the area. The earliest was 17th century.

Our next visit was to St Martin's Ashton on Mersey. Unfortunately the key-holder failed to arrive, so we contented ourselves with examining the outside. The church was founded as a chapel of ease for St Mary's, Bowdon, in about 800AD. It lies on an elevation surrounded by lush low-lying meadows with the River Mersey to the north and the Roman road nearby to the east. St Martin is a popular Norman dedication, although the origins may be earlier. The graveyard has a curved boundary to the north with a rectangular extension southwards. The church itself features a Victorian Tudor-style half-timbered tower. St Martin's, Ashton, split from its mother church in Bowdon in 1305 AD but the land boundaries of the parishes remained intermingled. Again the earliest ledger stone was 17th century.

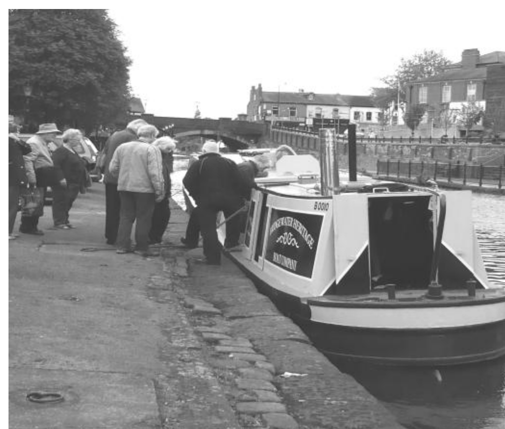
We then drove only a few miles to much higher ground, to the imposing church of St Mary Bowdon. Nearby is the Stamford Arms where we had a splendid buffet lunch made memorable by the sausages and the puddings. After lunch, we were greeted inside St Mary's by the vicar and members of the church who spoke to us about St Mary's, its association with Dunham Massey and its treasures. It is thought that Bowdon church was established by about 800 AD, but

fragments of a Celtic cross have been found on the site and it has the curvilinear churchyard boundary associated with Celtic church sites. The dedication to St Mary and size of the original parish suggest also that it was a minster church. In 1320, the first stone church was recorded. A new Tudor church was built in 1510 which survived until 1860 when it was extensively rebuilt. Inside the church is a large private chapel belonging to the Earls of Stamford, and arms for the Booths, Langhams and Greys can be seen in the stained glass windows. The church has a fine collection of Cheshire hallmarked silver.

The church has splendid archives recently compiled by its members and also has on site some of the original church records and an ancient parish chest.

**St Mary, Bowden**
Photo: F. Galbraith

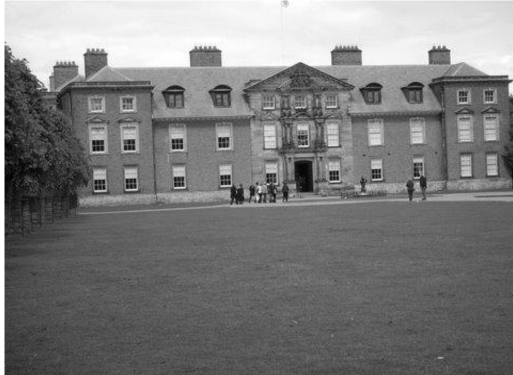
Eventually we had to leave and went back to our hotel for another excellent dinner, after which we heard our final speaker, John Hodgeson, the archivist of The John Rylands Library in Manchester, who came to talk to us about the Dunham Massey archives. These were given to the library in 1976 by the last Earl of Stamford when the National Trust took over the estate. They are mostly the archives of the Booth and Grey families and go back to the $14^{th}$ century. He gave examples of the type of material to be found. Manorial court rolls dating from 1403 to 1840, including records of the subsidiary estates of the manor, deeds for the borough of Altrincham of 1319, an extent for the manor of Dunham Massey of 1411, a rental using Cheshire acres (2.2 x statute acre), letters patent, leases and family and marriage settlements. There are account books, garden records and plans for the Bridgewater Canal, also catalogues of pictures furniture, plate and books. There are 20 boxes of Booth family papers but there appear to be no records from the Commonwealth period, which may have been deliberately destroyed. The records document the Earl of Stamford's $19^{th-}$-century efforts to buy up the whole of Altrincham.



**All aboard!**
Photo: S. Pinches

After breakfast on Sunday we embarked on a narrow-boat of the Bridgewater Boat Company for our cruise down the Canal from Sale to Dunham Massey. This was a pioneering waterway built in the 1760s through part of the Dunham Massey estate. Our leisurely cruise took us past the outskirts of Altrincham and the village of Dunham Massey, where we disembarked to examine the massive aqueduct over the road. We had lunch on the boat then visited Dunham Massey Hall. The present Hall is Jacobean, built by Sir George Booth in 1611, with $18^{th}$ and $19^{th}$ century alterations and additions. It is surrounded by a medieval Deer Park (with deer) and a wealth of structures in the grounds dating from the $17^{th}$-$19^{th}$ centuries; the woodland gardens looked good in May. Many of the contents of the Hall have been dispersed, due to periods of indebtedness and removal to other houses, but there are a number of family portraits and a notable collection of silver. The collection had some pieces which were obviously from the same set as those at Bowdon Church. The guided tour gave a comprehensive

explanation of the family history. We then returned by boat to Sale before departing for home after a very diverse and interesting visit to this part of Cheshire.
**Beryl Tracey**



**Dunham Massey Hall**
Photo: F. Galbraith

## *Hoskins' Lecture 2011*

**Dr Angus Winchester**
Photo: A. Pegg

The Annual Hoskins lecture was opened by chairman Frank Galbraith who welcomed the eminent guest speaker, Dr Angus Winchester of the University of Lancaster, who addressed the subject of 'Custom and Common Rights: the management of common land in England and Wales since the Middle Ages'.

Dr. Winchester began by referring to Hoskins' co-authorship of the report 'The Common Lands of England and Wales' (1963), a report instigated by Royal Commission in the 1950s. Historians interested in the management of resources in a communal society have shown that the sharing of communal resources can and does work. However, literature, social and local history give many examples of tension over the regular management of private and common land. The value of common land to local communities, and especially to the poorest in rural society, in the resources available from commons, consisting of food, fuel and raw materials, was lost through the conversion to private ownership in 18th- and 19th-century enclosure. Between 1760 and 1860 20% of land was held as common. Today 1.3 million acres survive but almost all is marginal, semi-natural vegetation with the majority situated in the north and south-west of England and in Wales with very little in Middle England. W.G. Hoskins, writing with Dudley Stamp, saw common land as 'a window on to a timeless landscape'. This view has been challenged, notably by The Contested Common Land Project, set up by the University of Newcastle.

The uses and purposes of common land today are threefold – grazing for farmers' stock; exercise and recreation for the public; environmental conservation and ecological sustainability. The themes of the project concerned the interplay of local custom and the law of property rights. There are two considerations:-

1) Not all waste land is held in common, for example, in Eskdale, the top of Scafell is lord's freehold as a legacy of the medieval Forest of Copeland, being set aside as the lord's deer frith in the sixteenth century.

2) There may be a legal framework which vested ownership in a lord but also allowed for community rights such as common pasture, turbary and stoves (rights to wood and vegetation).

In the Early Modern period, reality shows a spectrum of custom interfacing with law and many usages were asserted by practice, which could be formal property rights, manipulated with custom

and framed in law, or informal usage never legally recognised. 17th-century manor court documents record a setting out of mutual obligations over the sharing of resources, boundaries for livestock grazing and other uses and seasonal limitations for the exercise of rights such as the movement of livestock. Byelaws were enacted to limit conflict and husband resources for sustainable management. In northern England and Wales, particularly, pasturing rights were controlled by an invisible web of boundaries, unmarked on the ground, but set down in detail in manorial legislation. In the 19th century sheepwalks in Radnorshire were, to all intents and purposes, treated as private property. In the Lake District and the Pennines, extensive enclosure had taken place by 1700 resulting in the conversion of communal land to private ownership, particularly in the reservation of grouse moors.

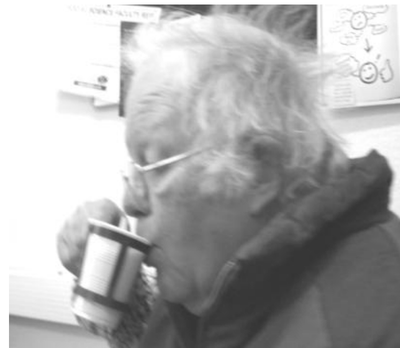
1965 saw the Registration of Commons which demonstrated the variety in the types of common land and their usage. As an example, coastal marshes in Norfolk, held by informal custom, were registered with formal rights. In one case, the rights claimed by custom to take shellfish and seaweed were awarded to individuals from old established families to prevent their exploitation by incomers.

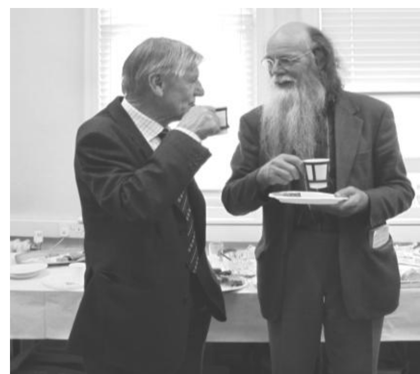
The conclusion of the study found that customary usage is remarkably persistent and has been incorporated into law. Hoskins' observation romanticises the past and ignores the long history of change and adaptation in the landscape, in which local custom has played a defining role in the use of common land.

Following the lecture, Friends gathered at the Centre for tea. This year the regular second-hand bookstall was well-patronised and sales raised £272 on the day. Thanks to sterling work by members of the committee, a great amount of old stock had been disposed of and Friends had rallied round to provide a plentiful supply of interesting and attractive volumes.

**Anne Pegg**

## *Candid Camera at Hoskins' Day*





## *W. G. Hoskins – A Family Perspective of 'Uncle Billy'*
**by Angela Marks**

To the world at large, the late William George Hoskins was Professor W.G. Hoskins, landscape historian, author, broadcaster and doyen of local historians. To me, the daughter of his youngest brother, Michael, he was simply 'Uncle Billy', best remembered for his brilliance at organising children's party games.

I knew he 'wrote books' – we had a copy of *Devon* in the bookcase inscribed 'to Hazel and Michael, with love from Billy, Christmas 1955'. Occasionally I would get it out and look at the pictures or read a few paragraphs, but, for the most part, history (which I loved) was the kings and queens, battles and politics and the architecture and fashions of the nobility, which I later was to discover WG regarded with a certain acerbity. In recent years, curiously since his death, I have discovered my own love of local history; in his lifetime, regrettably, as I had so little interest in it, I rarely discussed the subject with him.

**Bill as a baby**

William George Hoskins was born on the 22 May 1908 at 54, (later 26) St David's Hill, Exeter, the premises of his father, William George's, bakery business. It was a substantial Georgian house, which included the bakehouse, flour stores and a shop, with a little room, known as the parlour, the family's everyday sitting room behind the shop and a large kitchen on the other side of the entrance hall. On the first floor was the grand drawing room, used only on high days and holidays, and the master bedroom. The children's bedrooms were on the top floor. Behind the premises there was a stable yard, where the horse and delivery wagon were kept.

William George (Senior) was the grandson of the founder of the business, established in the 1830s by William Dommett Hoskins who had left his father's farm in Sidmouth in the 1820s and walked to Exeter where he learned the baking trade. By 1908, the Hoskins family were prominent in Exeter's commercial and political community and the infant William would be expected to take his place among them in due course. His life, however, was destined to follow a very different path.

WG's grandmother, Anna Thorn, was the daughter of Richard Thorn, tax collector and registrar of births and deaths at Chagford. .Nearly a hundred years after his grandparents' marriage, Hoskins, in his masterwork *Devon,* quoted from Sabine Baring Gould's *A Book of Dartmoor*:

'I recall the church before modern ideas had penetrated to Chagford. At that time the clerk, who also led the orchestra, gave out the psalm from his seat under the reading desk, then whistling the tune, he marched slowly down the nave, ascended to the gallery with leisure and the performance began.'

WG further wrote: 'This clerk was Richard Thorn who became parish clerk in 1800 and held office until he died aged 77. He farmed 32 acres at Thorn, a hamlet in the parish from which his ancestors had taken their name, descended from Richard atte Thorne back in 1332'.

It was only later that WG discovered that this parish clerk was his own great-great grandfather.

Anna Hoskins continued to run the bakery business after the death of her husband in 1904. In 1906, Will, son of Anna and William George, married Alice

Beatrice Dymond and two years later their first son, William George (known to the family as Billy), was born in his grandmother's house in St David's Hill. Apparently Will and Alice were concerned about Billy's development as, at the time of his brother Ronald's birth, Billy, at twenty months, showed no signs of talking. The onset of Ronald's birth was rapid and Billy was in the room with his mother as she had to deliver the baby herself. As his father arrived with the doctor, Billy greeted them with shouts of 'Baby, look, baby'. He spoke normally from then on. After Ronald, came Richard John, 'Jack', in 1912 and Michael in 1919.

**Bill, Ron and Michael**

In 1945, Will sold the goodwill of the bakery to the local steam bakery and retired. Later in life, WG remarked that his preference for fresh bread over the sliced loaf was the legacy of being a baker's son, but my father remembers that the family rarely ate it – they had the day-old bread which could not be sold. Similarly he remembered that he was quite old before he realised that chocolate was actually brown and not beige – the children being given the chocolate which had been in the shop window and bleached by the sun.

Young Billy received his education at the Episcopal Boys' Elementary School at Mount Dinham and Hele's Grammar School. The Hoskins boys regularly spent the summer holidays with the numerous family members in Silverton. A bright inquisitive child, Billy developed a fascination with the landscape where he played in the verdant Exe Valley. As he roamed he wondered how the landscape came to appear as it did, and then about the people who inhabited it. While still in his teens he began the research which ultimately resulted in *Devon*, his unique and comprehensive history of the county, walking and cycling to many of its 430 parishes.

Billy started his career as an undergraduate at the University College of the South West, now Exeter University and in 1931 he moved to the University College of Leicester, where his amateur historian's curiosity about landscape and local history was to be nurtured into an academic discipline. In 1933 he married Frances Jackson, known to him and the world as Jane, but for some strange reason, always known as Frances within the family. It was only from his obituaries that I learned that she was widely known as Jane. I knew he called her that, but had always put it down to idiosyncrasy – he always called my mother Heather, although her name was actually Hazel.

During the 1930s, although based in Leicester, which became his second love and the inspiration for many of his books, his PhD thesis being on the subject of the Midland Peasant, he returned to Devon frequently to visit his parents. His realisation that all his known forebears came from Devon led him to use these visits to trace his family pedigree, illustrating the lives of Devon folk with examples from his own ancestors. The idea that 'the horny-handed sons of toil' might have a 'Family' was a novelty at that time and traceable only through visits to Somerset House and to individual churches. Curiously, none of the Hoskins brothers could drive so all were chauffeured by their wives and Jane stoically drove her husband around the parishes in search of the sometimes elusive records.

W. G. Hoskins' academic career is well-chronicled elsewhere. He ultimately became Reader in Economic History at Oxford and, in 1956, decided to commute to Oxford during the week and live in Exeter. I was a frequent visitor to his

charming Regency house in St Leonard's Road, my cousin Susie being close to my age, and my aunt often took me out on excursions in her car, an excitement for a child whose family didn't own one. I only saw my uncle when we went for Sunday lunch or at Susie's birthday parties, when he organized some interesting games, a source of amazement to me as my own father kept well out of the way during my parties. I recall one occasion in particular when I asked about the origin of our name and he took me to his study, showed me the family tree and I sat on his lap while he solemnly wrote my name at the bottom of it.

I married in 1967 and left Exeter so rarely saw him after that, but he made a particular effort to come back to Exeter in 1972 for my parents' Silver Wedding party. He was filming *Landscapes of England* in Rutland at the time, but managed to get the filming re-scheduled so that he could attend. He should have been my father's best man when he married in 1947, but was unable to make it, so he was determined not to miss the anniversary!

He did come to my wedding, though. I was brought up as an Anglo-Catholic and, as my father was occupied with overseeing the rather complicated ceremonial, the question arose as to who should give me away. This should have been his eldest brother but at this time he was very well-known. Being very young at the time, I was worried that it might look as if I had asked him because of who he was, so a family friend did it instead. At the reception W G asked my mother who had given me away, looking rather sad about it and obviously hurt that he hadn't been asked. I have always regretted it. He might have been the famous broadcaster, writer and landscape historian, Professor W. G. Hoskins, but I should have remembered that to me, above all, he was Uncle Billy.

**Bill outside no. 26**
Family photos supplied by A. Marks.

## *Leicestershire VCH – an update*

Most readers of this Newsletter will be familiar with, and will have probably used, the Victoria County History (VCH). Work on the Leicestershire volumes ground to a halt in the 1960s, with the histories of over 300 towns and villages still to be researched and written. Fundraising efforts began in earnest in 2009 so that research could recommence. In October 2010 I was appointed Volunteer Coordinator on a one-day-a-week contract, and I am now working with 40 volunteers in 27 parishes around the county, providing them with training and support. In due course the parish histories they are researching and writing will be published on the internet,

with the next 'big red book' produced when a group of contiguous parishes has been completed. Meanwhile, transcripts of terriers, inventories and wills for the parishes under study, which extend from Sproxton in the north east to Lutterworth in the south, are regularly being added to our website : http://www.victoriacountyhistory.ac.uk/.

Faster progress can be made with your help. Cash donations are welcome (and please contact me if you would like to join the Leicestershire VCH Friends), but I would also like to appeal to all Friends of the Centre for DONATIONS OF TIME. Modern technology makes it simple for anyone to contribute to the project, including those who live outside Leicestershire or who don't want to commit to completing a parish history. Over a thousand 17th-century inventories survive for the parishes currently being studied, and these can be quite daunting for a lone volunteer in a large parish. I would therefore be grateful for any offers of help with transcribing documents from digital images that can be emailed to you. I would also like to hear from anyone with experience at transcribing medieval documents, as many of the volunteers have never done any Latin. If you are not skilled at deciphering handwriting, could you translate any of the lengthy Latin passages in Nichols to help our volunteers understand the information they contain? Of course, I would also be pleased to hear from anyone who would like to work on a parish history of their own – there are still plenty left to choose from!

In addition to the traditional parish histories, Leicestershire VCH Trust submitted an application to the Heritage Lottery Fund (HLF) earlier this year for funding for a stand-alone project, *Charnwood Roots*. A lot of work was involved in writing and submitting the application, but it has paid off as we have been awarded a First Round Pass and a development grant of £19,100 to fund the work required to complete the second (final) stage of the application, a process that will take another 9-12 months. The project will engage with local people over a four-year period to research four key themes across a group of 27 parishes in the Charnwood area, including the town of Loughborough. It is hoped to involve more than 400 local volunteers from primary school age upwards and from all sections of the community in activities including digging test pits, surveying buildings, oral history, landscape history and documentary research. The themes have been determined by an independent focus group: Working Lives, Building Communities, Crime and Conflict, and Landscapes of Leisure. Each theme will be explored from the earliest recognised evidence through to the present day. The results of the research will be made available on the web, through podcasts, exhibitions, school resources, trails, a book, a musical drama and a concluding Charnwood Roots Heritage Festival. Following the conclusion of the project, the information that has been collected will be rearranged on a parish basis, gaps filled with further research and traditional VCH parish histories prepared for publication.

A lot has been achieved in a short period of time, and the HLF funding (if our second-stage application succeeds) will enable us to increase our engagement with local people, raise our profile and publish some very worthwhile research. If you would like to be involved with anything mentioned above, if you could help us with publicity or have any contacts in the Charnwood area that you think might be worth approaching for some of the external funding we need to find, please send an email to me at pjf7@le.ac.uk. I look forward to hearing from you.

**Pam Fisher**

**FRIENDS OF ALL SAINTS CHURCH, BRIXWORTH**
**UNIVERSITY OF LEICESTER**

**29th Brixworth Lecture**

**'Wall-paintings to Altar cloths: furnishing the Anglo-Saxon church'.**

**Dr Leslie Webster, Senior Curator of Anglo-Saxon Antiquities at the British Museum (retired)**

**Saturday, 29th October, 2011, at 5 p.m. in the Church**
**Tea from 4 p.m. in the Heritage Centre**

**Tickets £5.00 (Students £3.00)**

**Email: brixworthfriends@btinternet.com**

## *Recent Deaths*

Our sincere sympathy to the families of the following Friends, recently deceased:

**Dr Sibyl Phillips** of Roade, Northamptonshire, died 2010.

**Reverend Dr R. W. D. Fenn** of Kington, Herefordshire, d July 2010.

**Jonathan C. Morgan** of Rye, East Sussex, d October 2010.

**Dr Christine Vialls** of Kibworth, Leicestershire, d December 2010.

**Peter Barry** of Thetford, Norfolk, d January 2011.

## *Seminar Programme 2010-11*

**All seminars are on Thursdays at 2.15pm in the Seminar Room of No 1 Salisbury Road. Please phone 0116-252-2762 to reserve a place. You are invited to tea in the Common Room afterwards.** ***Please take careful note of starred dates.***

## 2011

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| Thurs 6 October | **Prof. Mick Aston** (Time Team and University of Bristol ), *The Winscombe Project, Somerset. The why and how of a local study.* |
| Thurs 20 October | **Dr Frances Richardson** , (University of Oxford), *The women farmers of Nantconwy, Snowdonia, 1750-1900.* |
| Thurs 3 November | No seminar. |
| *Thurs 17 November ***(Preceded by AGM)*** | **Rev'd Dr Stuart Jennings** (University of Warwick), *Hidden voices; the Civilian Experience of the British Civil Wars, 1640-1660: Newark on Trent, a case study.* |
| Thurs 1 December | **Prof. Elizabeth Edwards** ( Director: Photographic History Research Centre, De Montfort University), *Locating Histories: the photographic survey movement, 1885-1914.* |
| Thurs 15 December | **Prof. Ann Hughes** (Director of the Research Institute for Humanities, Keele University), *Preachers and hearers in revolutionary London, 1640-1660.* |

## 2012

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| Thurs 19 January | **Dr Amanda Capern** (University of Hull), *Women's Landholding in Early Modern Yorkshire.* |
| Thurs 2 February | **Prof. David Stocker** (English Heritage). Title to be announced. |
| *Thurs **23** February | **Dr Lorie Charlesworth,** (Liverpool John Moores University), *On considering the poor law from a legal perspective in national and local history.* |
| Thurs 8 March | **Prof. Chris Woolgar** (Southampton University). Title to be announced. |
| Thurs 22 March | **Prof. Mark Stoyle** (Southampton University), *The Prayer Book rebellion of 1549.* |

## *USEFUL CONTACTS*

**Reservations for seminars**
Lucy Byrne, Marc Fitch House, 5 Salisbury Road, Leicester, LE1 7QR; Tel: 0116-252 2762, Fax: 0116-252 5769.

**Contributions to Newsletter**
To the Editor. Please address to Marc Fitch House or leave message or contribution in Friends' pigeonhole at Marc Fitch House.

**Membership enquiries**
To: Freda Raphael, e-mail: freda@historicalsearch.co.uk

**Purchase of Friends' Papers**
Address requests to: Publications Sales, Friends of English Local History,
5, Salisbury Road, Leicester, LE1 7QR.

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