



THE EYNESHAM RECORD
Number 2 – 1985

Front cover:

Doorway from Eynsham abbey, incorporated in a cottage at the south-west corner of Swan Street.

Drawing by J.C. Buckler in 1813.

Copyright: the Bodleian Library. (MS Top. Oxon. a.66 fol.250R)

The doorway was later re-erected in the garden of the Vicarage in Mill Street (see centre pages), and was there drawn by Alfred Cobb ca.1870 (Bodleian Library, MS Top. Oxon. d.514 fol.27b).

NOTES

1. Images have been optimised throughout for online viewing
2. Typographic errors in the printed edition, where identified, have been corrected in this digitised version.
3. Errors of fact or interpretation in the original which have since come to light are repeated but followed by an amendment in curly brackets {thus}
4. The pages are not available for printing "as is", though you may copy/paste sections into another document.
5. Back numbers of the Eynsham Record are available in print for £1 plus p&p.
6. Contacts:
 - (a) the Editor Brian Atkins, 8 Thornbury Road tel 01865 881677 email brian@fbatkins.free-online.co.uk
 - (b) Fred Bennett, 68 Witney Road tel 01865 880659

THE EYNHAM RECORD



Number 2: 1985

Journal of the Eynsham History Group

ISSN 0265-6779

Published by the Eynsham History Group

© All material in this publication is copyright

CONTENTS

Editorial.....	1
Acknowledgements.....	2
New Ventures.....	2
Eynsham Charters. 1. The newness of Newland Street by Eric Gordon.....	4
Where there's a will, there's a story by Pamela Richards.....	11
Eynsham's Market House by William Bainbridge.....	16
Note on 'Looking for Abbots' (Eynsham Record, no.1, 1984).....	19
Paid in full - after 755 years.....	20
Then and Now.....	22/23
Memories of Eynsham by Ida Hopkins.....	25
Note on W.S.Bricknell, estwhile vicar of Eynsham....	30
The Stanleys in Eynsham by Lilian Wright.....	32
Buried Treasure by Brian Atkins.....	39
Eynsham Bibliography - Part 2.....	44

EDITORIAL

It is pleasing to report that the first number of the Eynsham Record has proved a success. Most of the interest has of course been generated locally, and thanks are due to local shopkeepers and publicans who helped with the marketing, and to the local press for publicising the 25th anniversary of the E.H.G. and the launching of our journal*. Requests for copies have been received, however, from as far away as Scotland, and even Canada! A curious personal coincidence concerned a correspondent writing from the small village of Swanland, near Hull, who had read a review of the Record in the Oxford Family Historian, and to whom I was able to say '...there are you living in Swanland with ancestors in Eynsham, and here am I living in Eynsham with ancestors in Swanland!'

The most rewarding aspect, of course, is the new interest generated in Eynsham's history both within the village and beyond its boundaries, and this in turn has led to new contacts and friends, and fresh sources of information.

New members to our group are always welcome (see back cover); and contributions to the Record are invited from members and non-members alike. Any matter relating to the history of the village and parish is appropriate, whether it be a definitive article, a page or two of personal memories, or a snippet of current news that will become history. There is no shortage of topics to research (see Alan Crossley's article in the first number); and your deathless prose will be deposited in the major libraries of the land!

I invite your support in this way for the Record; and our chairman, Edna Mason, makes an appeal on page 2 for any information readers may have on the whereabouts of records.

F.B.A.

*

Don Chapman. The Anthony Wood Diary. Oxford Mail, 24 May 1984.

Joan Weedon. Eynsham, in District News. Oxford Times, 1 June 1984.

Jackie Day. History group delves into the rich past of village.

Witney Gazette, 7 June 1984.

Ian Smith. History - for the Record. Oxford Times, 8 June 1984.

'Senex'. In praise of local history. Vintage years column,

Oxford Times, 8, June 1984

ACKNOWLEDGEMENTS

Thanks are due to our authors for their contributions. All are past or present members of the E.H.G. In addition I am grateful to Mrs. Lilian Wright, Mrs. G. Whitlock and Mrs. Jean Buttrick for their suggestions for, and practical help with 'snippets'. Mrs. Rosemary Fedrick of Reading very kindly provided at short notice the copy for pages 30-31.

We thank the Bodleian Library for permission to reproduce the Buckler drawings on the front cover and on page 22. Extracts from the Oxford Times, Daily Mirror, Daily Telegraph and Oxford University Gazette are hereby acknowledged.

Others, without whom this number of the Record would not have been the same, are thanked on the appropriate pages.

Finally apologies for any omissions. These should be ascribed to editorial carelessness.

NEW VENTURES

In the last issue of the Eynsham Record the chairman reviewed the activities of the group during its first twenty-five years. This year we have been looking ahead, and have appointed several committee members (see inside back cover) to two special tasks. Mr. & Mrs. Batts are making a register of any research that is being or has been done, together with a list of documents that are in personal keeping. Mrs. Pimm and Mrs. White are sorting records held by the group and adding to them with press cuttings, photographs and any records which people no longer want to keep themselves. Committee members are happy to pass on information from these records and from the census transcripts now nearing completion. A simple query will be answered on receipt of a stamped addressed envelope. For work entailing more detailed research, donations are appreciated, or it may be necessary to negotiate a fee. We would welcome any information readers may have concerning the whereabouts of records, and we can promise safe-keeping for any that are deposited with us. With your help we can assemble for the future a really valuable source of local information.

Edna Mason

`The historic and beautiful village of Eynsham is singularly fortunate in the number of people who take a serious interest in its past and who care deeply for its future.'

**Peter Ridley, Vicar of Eynsham
July 1981**

`As regards Eynsham I can only confirm that poor old town is the most Godforsaken hole in England.'

A wandering churchman, Oxford Times 28 Oct.1876

EYNESHAM CHARTERS

1. The newness of Newland street, Eynsham

(Charter 44A of 1215: The Cartulary of the Abbey of Eynsham.
H.E.Salter (ed.) Oxford Historical Society, 49, pp.60f, 1907)

by Eric Gordon

New College, Oxford, was new in 1379: the newness of Newland street, Eynsham, goes back to 1215: long before that the road itself was there. The charter of 1215 calls it 'the great street towards Cassington bridge' (*magnam stratam uersus pontem de Kersintone*). It was probably the main road between Eynsham and Oxford. It was possibly part of a much greater road, running from Gloucester to London. From behind the houses of Mill street, Eynsham, it ran away between fields, and the area around it was quite outside the tiny built-up village. Those fields were part of the abbey's home-farm (its demesne, its dominium).

Eynsham abbey was a Benedictine house, and in 1215 its abbot was Adam (c. 1213-28). He seems to have been a native of Oxford, and may well have entered Eynsham abbey when quite young. In 1196 he had been present when his younger brother, Edmund, had a remarkable vision. Soon afterwards he had gone away for three years, as chaplain to the very famous Hugh of Avalon, bishop of Lincoln. He had also had experience as a monastic official, and during the fierce contest between King John and the Church he had spent time abroad. He had written two fascinating books, one about his brother's vision, the other about the saintly Bishop Hugh, and both had begun to circulate widely. He must have seemed an obvious choice for head of his house: local knowledge and worldly wisdom, sanctity and culture, had met together.

In fact his reign was to be more or less disastrous, both for himself and for his abbey. The creation of New Land was but one of several expensive and over-ambitious schemes. Another was to divert the road which ran due south from the village centre. By looping it westwards he could enlarge the immediate curtilage of the abbey. But the project involved complex deals in property. Was it worth it? (E.K.Chambers, *Eynsham under the Monks*, pp. 76-8). Yet another (probably originating in Adam's time) was to raise the height of the abbey's mill-dam, north of the village, on the river Evenlode. The

result was disputation with the men of Harborough, and even with the King: and the abbot was fined 40s. (a considerable sum, in those days) for flooding Harborough pastures (Id., pp. 59-61). Another was a persistent attempt to assert complete control over the priory of Luffield, up on the Bucks./Northants. border, south of Towcester. The matter went to the royal courts at Westminster: Eynsham lost, but had a consolation prize of 10s. per annum from Luffield: at a later date papal delegates took even that away! (Salter, op. cit., nos. 229-31). This was a time when monks loved litigation, never a cheap pursuit. Small wonder that by 1227 Eynsham abbey was deep in debt! For example, they owed David the Jew, of Lincoln, no less than £152 15s. (Id., no.340).

In 1215 Abbot Adam issued his prospectus about what came to be called 'the new land', and later 'New Land', Eynsham. At first the document may seem dull: in fact it uses the eternal language of the 'glossy brochure', and is full of interest. Somewhat later the monks copied its Latin text into their cartulary: this was their safeguard for all important deeds. That cartulary still survives, and is in Christ Church library, Oxford. Below is a translation of the Newland offer.

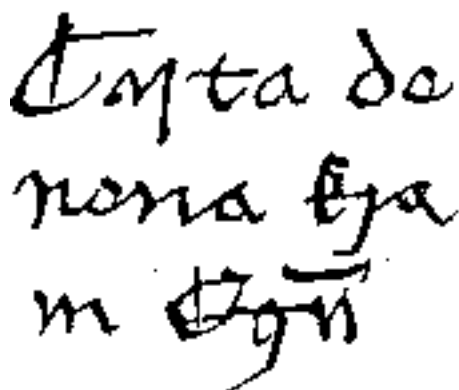


Figure 1.

'Carta de nova t[er]ra in Egn[esham]'
(Charter of New Land in Eynsham)

from margin of older Eynsham
cartulary,

fol.21 verso.

By courtesy of Christ Church library,
Oxford. Drawn by Gwyneth Gordon

ADAM, by the grace of God, abbot of Eynsham, and the monks
(conuentus) of the same place:

to all sons of holy mother church, to whom this writing
shall come:

greetings:

in the Lord.

You are to know that, for the benefit and advancement of our
house, and after consultation with our friends, we have
allocated some of our land for tenancies, to wit, all that land,
which was part of our demesne, lying outside the village
of

Eynsham, between the village itself and the south side of the great street towards Cassington bridge, and likewise all that land, which was part of our demesne, stretching for a distance of 110 yards to the north of the same street. The conditions are that whoever shall hold one acre of those lands shall pay us 4s. per annum: at the Nativity of our Lord 12d., and at the Annunciation of the blessed Virgin 12d., and at the Nativity of blessed John Baptist 12d., and at the festival of St. Michael 12d.: and he who shall hold three-quarters of an acre shall pay us 3s. at the said dates: and he who shall hold half an acre shall pay us 2s. at the same dates: and he who shall hold a fourth part shall pay us 12d. at the dates mentioned. And whoever shall take any part of those lands let than hold it, no man gainsaying then, in return for the said service of payment (pro predicto seruicio): let than hold it with right of inheritance, they and their heirs for ever: let them hold it, as well in roads and paths as in entrances and exits, within the designated bounds of the said lands: let than hold it freely, and quit of all other service and secular payment (ab omni seruicio & seculari exaccione) that pertains to us: let them also remain as free and quit of all external service (ab omni forinseco seruicio) as is our demesne in Eynsham. And if tenants wish to give or sell their holding to any secular party (cuilibet seculari persone), let them do so freely, but so as the seller shall give us 2d., and the buyer 4d., in acknowledgement of our fief (in recognicionem feoudi nostri).

These tenants shall also have a headman, one of themselves (prepositum de seipsis*), chosen by them freely: he shall swear fidelity both to us and to them,. And if any tenant of that land (aliquis de illa terra tentus) [sic] shall do wrong, or make complaint about another, then let a court be held upon that same land. And if he be judged worthy of punishment, then he shall make amends to us for his wrongdoing, according to the measure

* Salter (loc.cit.) prints de seppis after prepositum: the headman, it has been surmised, was in special charge of New land's gates and boundaries: but dictionaries of medieval Latin lend no support. A new look at the MS shows that the scribe wrote de seipsis in an abbreviated form. The headman was to be 'from amongst themselves'.

of his fault, and in the sight of his peers, so however that his punishment shall not exceed a fine of 10s. And if perchance it shall happen that any of those burgesses (aliquis istorum burgencium) shall die, having already made his own division of his things that are contained in this fief, his arrangement shall stand. But if he dies without having made a division, then let his chattels be divided into three parts, one part for his children, and another for his wife, and let the third part be divided amongst his closer relatives for the good of his soul. These liberties, and all other good customary rights which we could possibly give them, comparable to the liberties of the burgesses of Oxford and of others, in the county of Oxford, who hold on better and freer terms (qui melius & liberius tenent), these we do now grant and confirm. And in witness to this matter we have delivered this charter, marked and fortified by our seals, to the community of those, who shall have the said holding (commune illorum, qui predictum tenentum habebunt). Settled in A.D. 1215: witness, the Chapter.

What then of the scheme in general? The rents were heavy, but the terms attractive. Here in New Land, taking over the fields on either side of Newland street (as we call it today), a 'new town' would spring up, a new municipal entity, a new borough (in Nouo Burgo de Egnesham: Salter, op. cit., no.729). People in the old village would be tied and bound to the abbey in a feudal manner: they would not be masters of their own time, or labour, or family, or belongings. Those in New Land, cheek by jowl with them, would enjoy the comparative freedom of town-dwellers. And so the keynote of the Newland charter is freedom: freedom to sell, or bequeath, or give away your holding: freedom to build or cultivate as and how you wish: freedom to pursue the craft or trade of your choice: freedom to share out your belongings before you die: freedom to elect one of yourselves as headman: freedom to participate in your own court in your own town, and as a jurymen to decide upon appropriate fines: freedom to sell your own labour and produce: freedom to come and go.'

All men paid certain dues to their local church: all men could at times be called upon by the State: in such cases New Land men would be no freer than others. That they could not part with their holding to another ecclesiastical body was sensible: so were the fees that were payable at a sale of their holding. In all other respects they would be remarkably free. It is not hard to imagine the social tensions that would spring up between old village and new town!

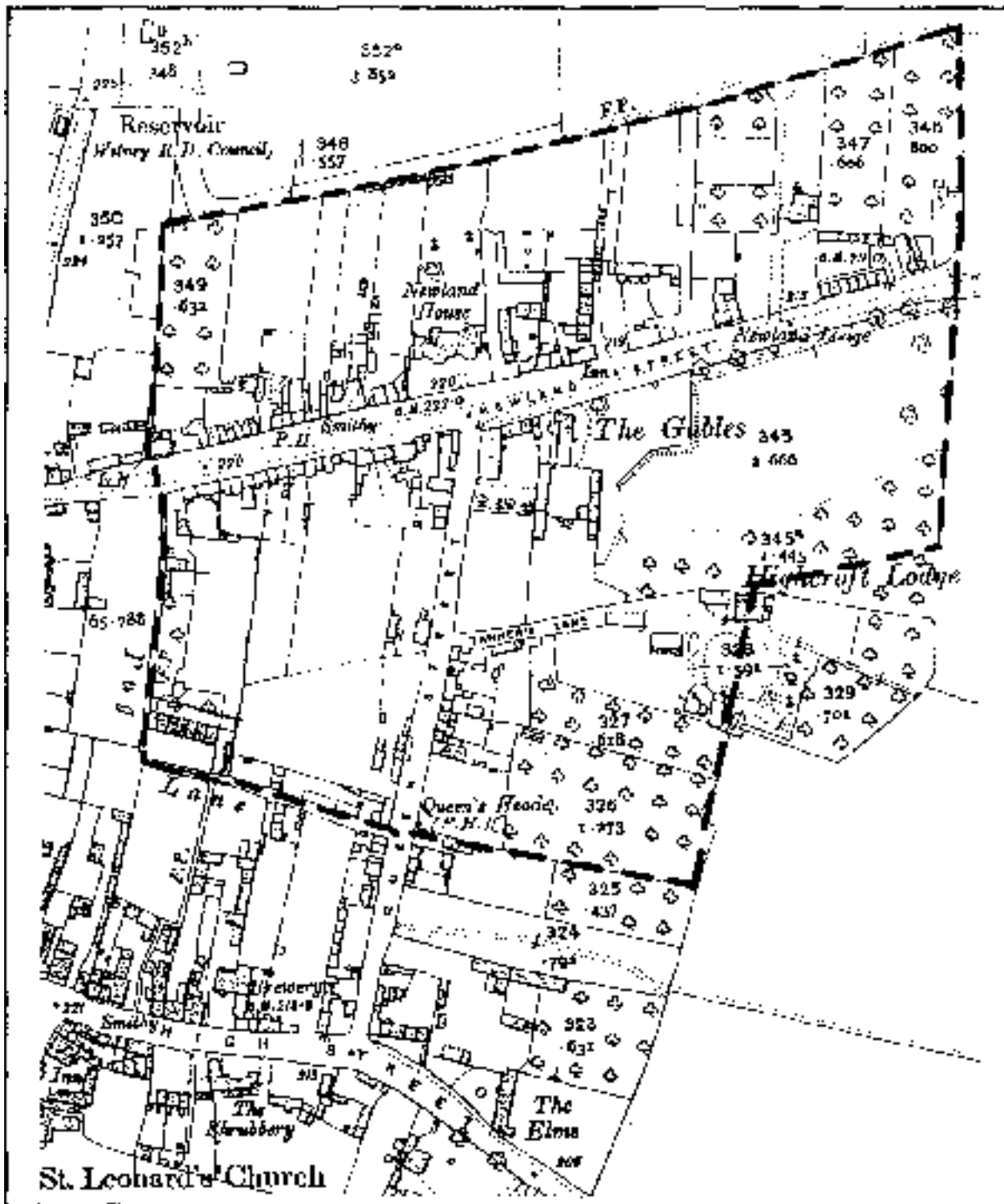


Fig.2 Reproduced at a reduced scale (x2/3) from the Ordnance Survey 1:2500 map of 1913. The likely bounds of New Land in 1215, consistent with the description in the Charter, have been added (dashed lines). The line to the north seems certain. The lines to the west and south are based on the probable limit of the older village. The lines to the east are less firmly established.

The new town came into being, but it seems never to have been very strong. Its court functioned, and numerous of its court rolls have survived, and are in the British Library: they date from the 14th and 15th centuries (Id., no. 615, and vol.2, pp.xl-xliii). Tenancies were taken up, and more modern maps (Fig.2) still show many of the parallel lines that divided them. But if Abbot Adam had hoped for a substantial new town, thriving and busy, full of new life and activity, he must have been disappointed. He had lost land and gained rents: but the venture cannot have been very profitable, and may even have been a loss. Postan may exaggerate when he speaks of more than one new town, and uses the word 'stillborn', but his judgement is very significant:

So crucial was the role of chartered privileges in the rise and development of towns that now and again medieval lords tried to conjure up wholly new towns or villages devoid of all urban attributes or even on wholly virgin sites, merely by conferring on them charters of urban liberties. Some of these 'new towns' remained stillborn, as for instance the new towns which the Priors of Eynsham founded along the Oxford-Gloucester road, by carving out numbers of homesteads and conferring on them a charter of urban privileges. (M.M.Postan, The Medieval Economy, Pelican, 1975, p.240.)

If then New Land, Eynsham, was a failure, it was yet another of Adam's unwise adventures. It is not surprising that in 1228 he was deposed. Pope Innocent III's Fourth Lateran Council, held in Rome in 1215, the very year of New Land, had sent shock-waves across the western church. Adam was a casualty.

The Barnwell Chronicle (College of Arms, Arundel MS 10, fol.110 verso) speaks vaguely of many different reasons for his fall (ob multas et varias causas). The Tewkesbury Annals (Rolls Ser., 36a, p.70) are more explicit: they refer to general mismanagement (propter dilapidationem). The Dunstable Annals (Rolls Ser., 36c, p.109) seem harshest: they add perjury to mismanagement (tanquam periurus et dilapidator).

It seems that Richard de Morins lay behind the Dunstable account. He was a considerable figure in the land, and a redoubtable reformer. If perjury really meant lying when under oath, Adam had sinned grievously. In this case, however, as Salter suggests (op. cit., vol.2, p.v), it probably means the breaking of his consecration-oath to manage his house well. If so, his fault was lack of ability rather than of integrity: but it was a poignant end to a notable career.

Act of bravery recalled

ONE hundred years ago the inhabitants of Eynsham presented their village constable with a gold watch in appreciation of an act of bravery. Today a grandson living in Bristol would like to know if there is a record of the incident.

When Eynsham Parish Council met on Tuesday night, the Clerk, Mr. G. Pimm, read a letter from the grandson. Mr. T. A. Berry, of 15 Walliscote Avenue, Henlease, Bristol.

Mr. Berry said he possessed a silver English lever pocket watch, made by Rowell, of Oxford, and inscribed: "Presented to P.C. Savings by the inhabitants of Eynsham as a mark of respect, 1867." The watch was still in good working order.

Mr. Berry wrote that Thomas Savings was his maternal grandfather, and he understood the watch was presented to his grandfather after he had "attacked," single-handed, a bunch of highwaymen.

Mr. Berry said he would be interested to know if the Parish Council had a record of the incident.

The meeting agreed to tell Mr. Berry the council's records did not go back to that period. But his request for information would be passed to the Eynsham History Group.

THE OXFORD TIMES

21 APRIL 1967

This newspaper clipping invites some questions.

1. Can any member of the History Group in 1967 recall receiving this request for information?
2. If so, with what results? What was the reply?
3. If not, is there a volunteer, 18 year's later, to research this query? As a starting point it can be said that P.C. Thomas Savings does not appear in the Eynsham census returns of 1861 and 1871. A search through the local newspapers, such as Jackson's Journal, for the period say 1865-67 should be fruitful. Surely a single-handed attack on a bunch of highwaymen would not have gone unreported?

WHERE THERE'S A WILL, THERE'S A STORY

by Pamela Richards

Looking at the 'Last Will and Testament' of my late father's cousin, Hilda Dudbridge, I wondered how much a stranger could learn about her from this document, and the list of financial assets she possessed at the time of her death. I had no difficulty in reading the will because it was typewritten. I could read the witnesses' signatures with comparative ease and the will-maker had signed her name legibly. The beneficiaries were plainly identifiable and their addresses given so that, if necessary, I could probably trace them. I could see that she was not a wealthy woman although she had made some small bequests for medical research; but to find out more about her I would have to make deductions. The kind of medical research she wished to help further might give a clue to the way in which her parents had died. I might guess that as she had made her Bank her Executor, she did not have many friends. Her main beneficiaries were her cousins so it is likely she was an only child or that any siblings had died before the date of her will. I could provide myself with a picture based on some solid facts with a coating of imaginative speculation; made much easier because the will was made less than thirty years ago.

But what of wills made between three and four hundred years ago?

Recently I have been looking at some wills dating from the end of the 16th century and the beginning of the 17th century to see what I could learn of the people living in 'Ensham' at that time. The first problem is the mere reading of such wills; handwritten with blot-making pens in a hand not familiar today and with spelling often dependent upon how the word was pronounced (Fig.1). Witnesses' signatures are difficult to read, will-makers frequently only set their mark to the document and even the names of the beneficiaries are not clear. Although I know that all those whose wills I looked at lived in 'Ensham in the County of Oxford, England', there is normally no naming of streets or identification of houses, although beneficiaries may be described as 'my well-beloved neighbour', and a

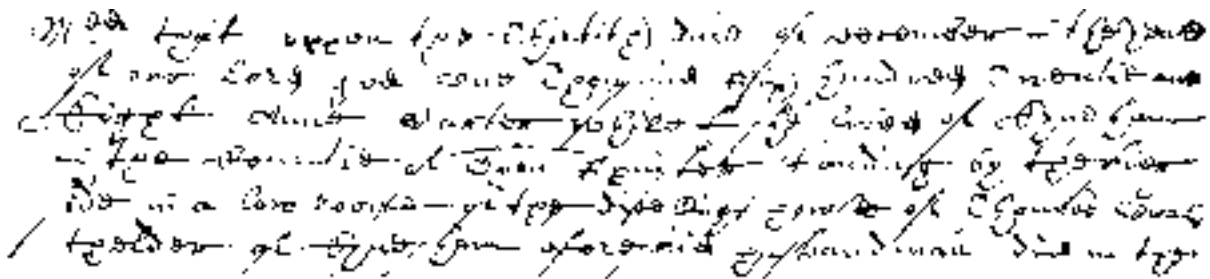

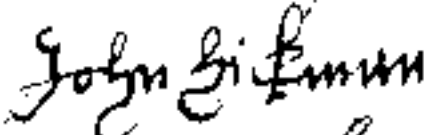
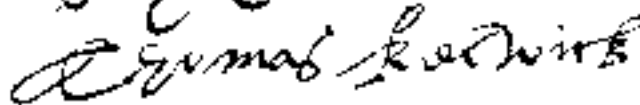


Fig.1 The first few lines of Ann Carter's will of 1628 (x2/3). The unfamiliar handwriting provides the first challenge for the researcher.

daughter of one William Colman did seem to be 'now at Hanborough' in 1614. I also found a charitable bequest. In 1639 one Richard Grant declared 'I give to the mother church s. and to the poore of Ensham at my funerall in bread -5s.'. However, to demonstrate the kind of picture that can be made we can look closely at the last will and testament of one, Anne Carter, spinster, made in 1628 (Fig.1). The document is a little different from the other wills I looked at being a description of an event as much as a mere legal paper, and I give below a transcription of that document, keeping to the original spelling.

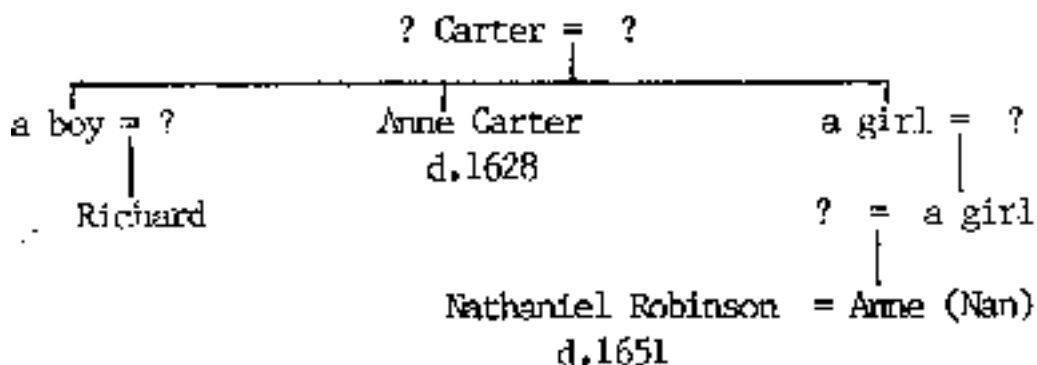
'M^{ee}. [an abbreviation for memorandum] that upon the thirtieth daie of December in the yeare of our lord god one thousand sixe hundred twentie and eight Anne Carter whilst she lived of Eynsham in the Countie of Oxon Spinster standing by the fier side in a low roome of the dwelling house of Thomas Grant thelder [the elder] of Eynsham aforesaid husbandman did in the presence and hearing of William Hope of Eynsham aforesaid Scholemaster, John Hickman of Eynsham aforesaid Gamekeeper, and Thomas Kerwick of Eynsham aforesaid Tayler (after the said William Hope, by the direction and appointment of the said Anne Carter, had taken and written down from the mouth of the said Anne, a schedule or Inventarie of the goods and chattels of the said Anne Carter annexed unto these presents) utter declare and make hir last will and testament Nuncupatione or by words of mouth onli as followeth viz. the said Anne Carter having first received the schedule or Inventarie of hir said goods made or written as aforesaid by the said William Hope from the hands of the said

William Hope did presentlie delever the said schedule or Inventarie unto Anne Robinson the now wief of Nathaniell Robinson of Eynsham being hir sisters daughters daughter saying heare Nan, take this writing and laye it up, If I die before thee I do give unto thee all my goods herein menconed, and I will not give a groate from thee for I doe love thee well having brought thee up as a little one. In witness whereof we the witnesses above named have hereunto subscribed our names

	William Hope
	John Hickman
	Thomas Kerwick?

We shall see that the Inventory which Anne Carter handed over was dated 30th December 1628, but the document above is a later record and witnessing of her expressed wishes which must have been written down after her death but before 19 December 1629, the date of the probate record.

Looking at this document what can we learn of Anne Carter? We know that she was a spinster living not in her own but in Thomas Grant's house. We know that she had a sister who married and had a daughter, who in her turn married and had a daughter, Anne - 'my sisters daughters daughter'. That Anne brought her up 'as a little one' suggests that the mother of Anne 'the now wief of Nathaniell Robinson' died within the first few years of her daughter's birth, and that probably Anne Carter's sister is dead. The probate record tells us that she had a nephew, Richard Carter, living in Cumnor, which suggests she must have had a brother



All I can learn of Nathaniel Robinson is that he is described by Thomas Grant (in whose house Anne Carter was living) as 'my right trustie & well-beloved in the Lord my true Attourney this life During, and my lawfull executor', and that he leaves him the bulk of his 'goods' and 'chattells'. The Probate Records give details of a Nathaniell Robinson 'late of Ensham' on October 3rd 1651. We learn that he had a brother David but it is impossible to establish whether the Robinsons in the Parish Registers (from 1653 onwards) are the children of Nathaniel and Anne or those of David.

But to return to Anne Carter and her origins. When deciding to look at Anne Carter's will I had assumed that a certain 'Edward Carter, husbandman' who died in 1597 was Anne's father. However a careful reading of his will showed that, although Edward had a young daughter (having still to 'accomplish the age of fourteen years') When he died, her name was not Anne but Avis. Not being familiar with the name Avis, the temptation to misread the name as Anne and establish parentage for Anne Carter was great, but it seems that the name 'Avis' was introduced into this country by the Normans and was quite common in the 12th and 14th centuries, and occasionally found from the 16th to 18th centuries. An Avis is recorded in the Stepney Register of 1590, but I can find no Avis in the Eynsham Parish Registers. It was also considered to be a gipsy name. It is Edward Carter's will that if his daughter should 'die before she shall accomplish the age of one and twentie yeares' her money is to be shared out 'to everye one of her next kindred in order, five shillinge, as faeer as her stock will extend'. Perhaps we can assume that Anne Carter was among Avis Carter's 'next kindred'.

But what of the goods and chattels so lovingly given to Anne Robinson with the words 'heare Nan I do give unto thee all my goods... for I doe love thee well'? Below is a transcription of the Inventory Anne was given, again keeping the original spelling.

We can see that Anne possessed a good deal of livestock, not only cattle but sheep - 'three yeanes (lambs), three theaves (year-old sheep that had not yet been in lamb), three teggs (second year sheep) - and horses. It is interesting to note that the four cows were valued at £8, while three horses and three colts were only valued at £4 10s. Another remarkable item is the 'Iron Barre' which was valued at 5s., apparently worth the same as five chests. 'Iron barres' appear frequently in the Household and Fam Inventories in Oxfordshire, 1550-1590 (M.A.Havinden, Editor, Historical Manuscripts Commission, JP 10, H.M.S.O., London, 1965), but I have not noticed

'An Inventory of the goods of Anne Carter of Ensham being in the house of Thomas Grant Dec. 30 1628.

Imp [Imprimis] ffoure Milch beast one red one red pied one blacke one pied blacke price of the ffoure	8 - 0 - 0
Itm [Item] one oxe colour blacke	2 - 0 - 0
It [Item] one heifer colour Browne	1 - 0 - 0
It two yearlings	1 - 0 - 0
It three yeanes, three theaves three teggs seven colour white 2 colour blacke	1 - 13 - 4
It three Mares three colts	4 - 10 - 0
It one browne Nagge	1 - 0 - 0
It one ffeatherbed	13 - 4
It one fflocke [bed] 2 bolster 2 ffeather- pillowes, one covered two paire sheetes	16 - 0
It one chest	1 - 0
It two pewter platters	1 - 8
It one Iron barre	5 - 0

Taken in the presence of
William Hope
John Hickman
Thomas Kerwicke'

one of the same value. Indeed in the Inventory of the goods of one 'Nicholas Hill, Baker' of Witney (1590) you find -'An Iron barre, a tendande sawe, a hand sawe, twoo iron wedges, an ollde axe, a hatchett and an olde brand yerne [branding iron]' all for 5s. 8D!

It is such mystery that makes the looking at wills and inventories so exciting and gives one the feeling of being a detective. I already wonder why Thomas Grant, in his own will, only left his son Richard one shilling, his daughter 'one quarter of mault' but his Attorney, Nathaniel Robinson everything else. Why should a certain Elizabeth Colman say of her bequest to her 'sonne Henry' - 'if ever he shall come to damand yt'? Why did Anne Carter not marry? Was she too busy bringing up little Anne? Some of these and other questions I may, in time, be able to answer, but meanwhile there is plenty of scope for my imagination to allow me to become the 'Miss Marple' of the seventeenth century.

EYNHAM'S MARKET HOUSE

alias 'The Bartholomew Room'

by William Bainbridge



The Eynsham Market House, rather unfairly known as 'The Bartholomew Room' was, according to the Trustees of the Bartholomew School, '..originally built by public subscription upon land granted by the Lord of the Manor in 1701.' (Information supplied by the Ministry of Education). The earliest 'Charity Board' preserved in the upstairs room is dated 1703 and records the various benefactors and their gifts, among them being John Bartholomew, who presented a mere £3. The misnomer came about in the reading of his will of 1700; Bartholomew, who died in 1724, aged 52, left £350 to educate ten boys, who wore as a distinguishing mark an amband with a brass "B". He thus was responsible for the education and not for the building, although according to another board he also donated '2/6 per week for ten poor widdowers and widdows for ever'.

Originally the room upstairs was supported on pillars, free standing, as in other market houses, such as Market Harborough (1614), Tetbury (1655), Wallingford (1670), Wootton Bassett (1700), etc., the spaces beneath providing an open-air shelter for the market folk. A late 18th century drawing of the Market Cross in the Oxford Central Library reveals in the background part of the House in its original state, showing pillars slender enough to have been made of wood (Fig.1), as were the former stone-built Assembly Rooms at Barnet, although the closest surviving equivalent at Faringdon has pillars of stone (Fig.1).

When accommodation was needed in 1814 to house the new-acquired fire engine (its machinery is dated 1843 however), the failing wooden pillars were presumably replaced by seven stout open arches of stone, which appear in the 1826 drawing entitled 'Market House at Eynsham, Oxfordshire' by J.C.Buckler (1793-1894) in the Bodleian Library, and reproduced in the Eynsham Record, No.1, p.20. The two building periods are even now denoted by the quality of the stone courses, the original and upper ones being better laid (in 'coursed rubble') and the later added ones below (in 'random rubble') (Fig.2), the division

being a horizontal band of stone. later, when the market decayed, the arches were filled in, apart from the doorway and the five lunettes; it will be noted that the north-west arch is wider than the others, and this marks the position of the fire-engine house, requiring large wooden doors, visible in old postcards of the High Street. In 1826 the roof sported a decorative finial and weathervane which unfortunately have not survived.

The building has had a variety of uses, such as a vestry room, a school, a lock-up, a fire-engine house, and a practice room for the village band, as well as a Roman Catholic Church, a county branch library and a woodworking shop. The upper room is now the Parish Council Chamber and has, hanging on its walls, six interesting 'charity boards' listing benefactions and dating from 1703 to 1831. Since 1970 the lower room has been used by the Eynsham Arts Group for exhibitions. In 1983 the building was purchased by the Parish Council from the Trustees, and was restored. A tablet carved by Mr. Bill Brown was unveiled on the East facade in October 1984 commemorating the purchase of the House from funds raised to mark the Silver Jubilee of H.M. Queen Elizabeth II.

In 1846/7 the Bartholomew School removed to Station Road, to a site donated by Samuel Druce. The fire-engine remained and was still there in 1954, although it had not been used since the 1939 fire at Swinford Farm. Subsequently it was housed for a while in the south aisle of the Parish Church, but in 1960, when more space for seating was required, it was moved into the Vicarage garden, happily to be rescued and restored by the Eynsham fire brigade, who displayed it first in Blenheim in 1970/1 and again at the Eynsham Carnival in 1981.

In 1929 St. Peter's Roman Catholic Church was established in the old Market House by Father John Lopes, and a visual reminder of its sojourn is provided by a photograph of the 1937 Coronation celebrations which shows its notice board hanging by the doorway. In 1943 the Catholic church removed to its present site which, through lack of foresight, has sadly precluded any future complete excavation of the Abbey site. The county branch library was in occupation from 1951 to 1970 when it, in turn, moved to a new building in Back Lane.

A crudely carved shield of unknown arms has been inserted over the doorway. This was rescued from the remains of Coates's barn in Back Lane, demolished in 1963. It has been suggested that its original position was on the Abbey gatehouse, and this is borne out by the resiting of a similar shield in Abbey Street, unfortunately and

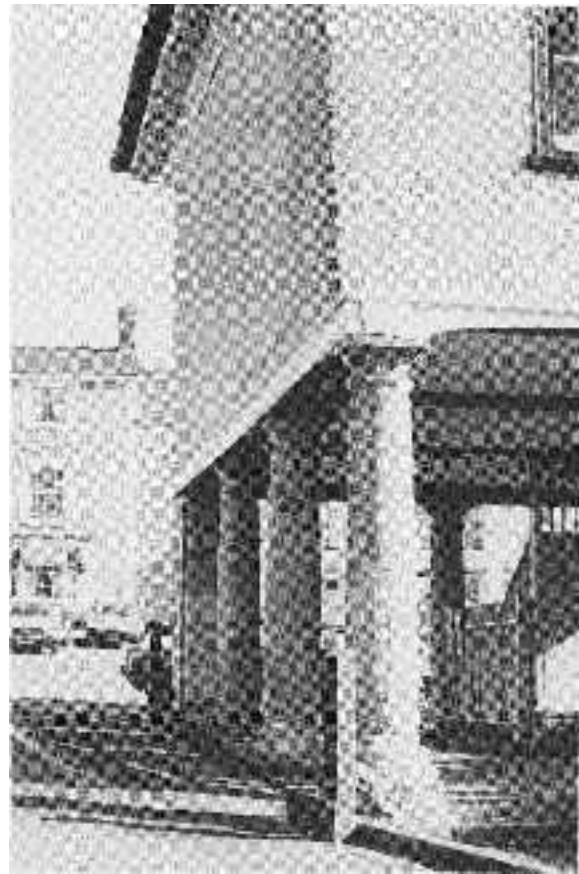


Fig.1 Eynsham Market House in the late 18th century showing supporting pillars (left), and detail of the Faringdon Market House for comparison.

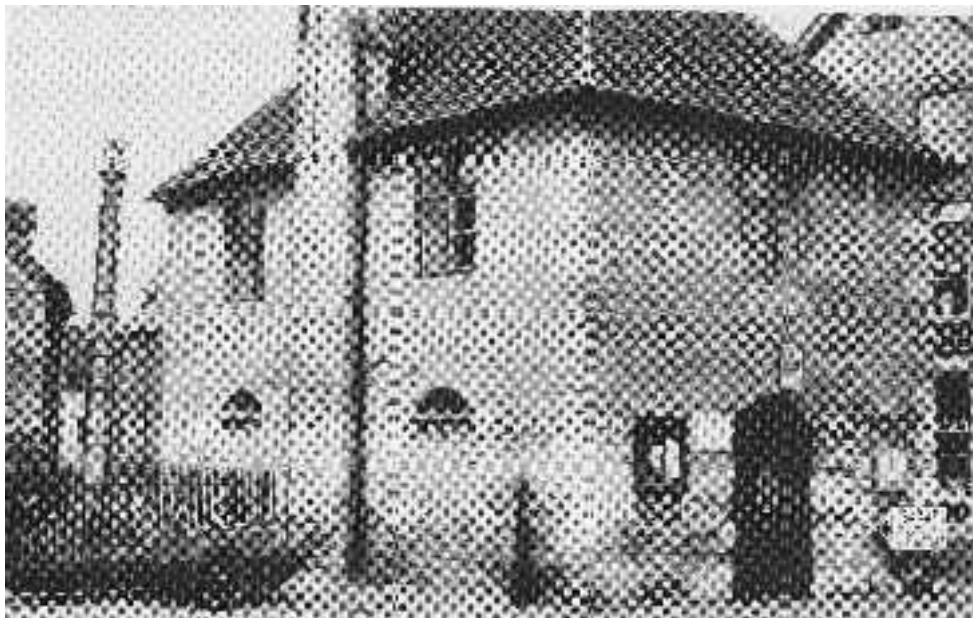


Fig.2 Eynsham Market House in 1956 when the difference in the two building styles was more marked.

carelessly set on its side under the guttering of No.6. Two other shields bearing the same charges are to be found on early 16th century corbels, even more crudely carved, supporting the nave roof of Standlake church, one being the mirror image of the other and breaking heraldic rules! The arms have erroneously been attributed to the Abbey; to its founder Aethelmar Earl of Cornwall; and to Bartholomew himself; they are more fully discussed in my leaflet on the visible remains of the Abbey to be had from the church. Incidentally the shield forms the basis of the Bartholomew School 'badge'.

A story is told that while in use as a lock-up in the 1880s, a wretched egg thief met his doom in the building. Having been passed a light for his pipe by kind villagers, he accidentally set fire to his bedding straw and, as the gaoler was away with the key in Witney (or Oxford), the prisoner could not be saved.

In more recent times, firewatchers in the last war reported having had ghostly experiences during the night!

(This article is extended from my information sheet on the Market House, sold in aid of St. Leonard's Church Restoration Appeal).

Note on Looking for Abbots, by William Bainbridge, Eynsham Record, no.1, 16-18, 1984.

It is pleasing to report that the offending cupboard and parish safe have been moved aside and the abbot's tombstone is more fully revealed at Elsfield. It has also been suggested to me that the small recessed brass plate was not originally inset into the stone as it now is, but was laboriously inserted into the surface when both plate and slab were removed to the vestry, a puzzling speculation if they were not indeed combined during the 17th to 19th centuries. Whether or not this was so, I maintain that when the stone was removed from Eynsham Abbey its purpose was then to cover the remains of somebody, if not those of Michael Pudsey, whose tablet categorically states that he 'RESTETH HERE', and when another tombstone, still remaining in the chancel, is dedicated to a further member of the Pudsey family (Mary - 1602-71, the widow of Richard Pudsey). When in 1820 he drew the slab 'in the chancel of Elsfield church', J.C.Buckler, being an antiquary, chose to ignore the brass plate as being a chronological intrusion.

William Bainbridge

**Paid in
full**

**—after
775
years**

Last year the Treasury made a payment of £33.08 to Oxford University, bringing to an end a story that began in the early 13th century and involved Eynsham Abbey for some 350 years. The broad outlines of the tale are told in the Daily Telegraph extract, but the details are rather complex.

Account closed

A 775-YEAR-OLD murder mystery has been settled with the payment by the Treasury of £33.08 to Oxford University, according to the journal OXFORD.

In 1209 an Oxford undergraduate killed his mistress and decamped. In retaliation the townsmen hanged two innocent students. For this the town was ordered to

pay 52 shillings a year compensation in perpetuity to the university. The payment was later made by Eynsham Abbey and, after the dissolution of the monasteries, by the Treasury.

The £33.08 is a compound sum accepted by the university to close the account — a sad loss of a link with its violent past.

Peterborough column, Daily Telegraph, 18 Dec. 1984

CREWEIAN ORATION, 1984

During the past year this University received a final consolidated payment from the Treasury. There is no cause here for alarm, Sir: this is not part of the Government's programme of 'cuts', but refers to the annual payment which we have received for many years in one form or another as compensation for what we suffered in the riots of St. Scholastica's Day, 1354. This amount has been capitalized, and a cheque for 03.08 has been paid to the Poor Scholars of Oxford, which of course means the University Chest. One chapter in the history of this disgraceful episode has been closed. But one does not readily forget things in Oxford: we shall soon learn more about it in the History of the University, the first volume of which is due to be published tomorrow.

Oxford University Gazette, 29 June, 1984

Extract from Salter, H.E. Cartulary of the Abbey of Eynsham. Vol.1, pp. xx-xxi, Oxford Hist. Soc. 1907.

One arrangement made by abbot Adam remains to this day. When a penalty had been imposed on the town of Oxford in 1213 for the hanging of certain clerks, that they should pay 52s. a year to the University for the benefit of poor scholars, and feed a hundred of them on the day of St. Nicholas, the citizens, apparently disliking the indignity, arranged that the abbot of Eynsham should make the payment for them⁶: and instead of the dinner it was agreed that he should make a payment of 16s. 8d. In 1526⁷ and 1535⁸ we find this payment still made by Eynsham, though the sum is given as £3 8s. 4d. When the monastery came into the hands of the king, it was ordered that the University 'should receive the payment from the general receiver of the augmentation of the revenues of the king',⁹ and to this day the University accounts record that the Vice-Chancellor receives £2 18s. 6d. from the Paymaster-General 'for a Poor Scholar'.

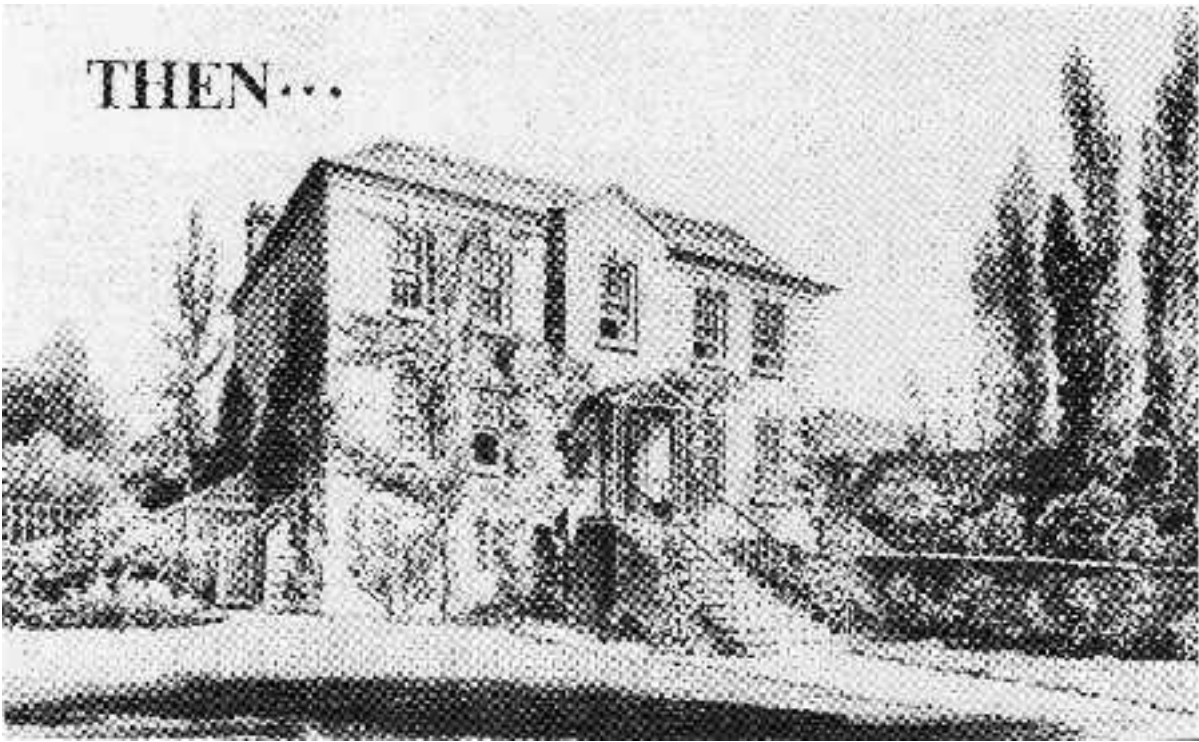
That the Abbey assumed responsibility for the payment of an annual fine of 52s. in about 1215 is certain (Charter 712). Subsequently the sum of money varies according to different accounts, and it is not clear to me at the time of going to press the extent to which the killing of Oxford scholars in Eynsham in 1296 (see H.E.Salter, Eynsham Cartulary, 1, p.xxiii, 1907), or the St. Scholastica's Day riots in Oxford in 1354 (see left, below) were, or might have been, later complications.

No doubt many of the details could be discovered by means of some routine research (e.g. in the newly published History of the University).

The most interesting question, however, and one which may never be answered - Charter 712 being silent on the matter - is why did Abbot Adam of Eynsham assume responsibility in 1215 for a fine of 52s. originally imposed upon the citizens of Oxford?

Was it some sort of a 2.6 quid pro quo?

THEN...



The Vicarage house, Eynsham. Built in 1704; altered and enlarged in 1810.
Drawing by J.C. Buckler, 1824. Copyright: Bodleian Library
(MS Top. Oxon.a.66 fol.253R)



The house is to be sold during 1985, after nearly 300 years
and sixteen incumbencies.

NOTE: the images opposite

have been re-sized to reduce the overall size
of this .pdf file.

Back numbers of the Eynsham Record are available
in print for £1 plus p&p. Contact the Editor
Brian Atkins, 8 Thornbury Road tel 01865 881677
email brian@fbatkins.free-online.co.uk

or Fred Bennett, 68 Witney Road tel 01865 880659

..... **CONCERNING VICARAGES**

(see previous two pages)

Extract from the Churchwardens' Accounts for the year 1656
(presented 14 April 1657)

[Part of] a bill of Thomas Merry

- Item: for going to Oxford to certify the Commissioners concerning
the Valuation of the Vicarage00 - 02 - 00
- Item: for my appearing before Captain Smith being sent for by a
warrant00 - 01 - 04
- Item: for going to Trinity Sessions for our charges and the Ids.
horse and hire00 - 10 - 00
- Item: payd to Mr. Fuskes for opening our Case to the Bench
.....00 - 03 - 04
- Item: payd for the Lord's fine and mine own03 - 10 - 00
- Item: payd for our binding over to the Sessions and the Drawing of
our Recognizances00 - 13 - 00

The first item concerns the vicarage that pre-dates the one illustrated on pp.20/21, which was built in 1704. Where was it?

The items that follow are intriguing. Thomas Jordan, the Lord of the Manor, and Thomas Merry, one of the churchwardens, acting for him and for St. Leonards, were jointly charged with an offence of sufficient seriousness that they engaged a lawyer, Mr. Fuskes, and on being found guilty were fined £3.10s. and bound over. Did the offence concern the valuation of the vicarage in some way? Perhaps the Quarter Sessions records of the time can provide the answer?

ORAL HISTORY

MEMORIES OF EYNSHAM

by **Ida Hopkins**

I was born in 1893 at Pinkhill Farm which has the Thames for its boundary, and is just outside the village. The Elizabethan house, with its lead-framed window panes, lead roof and walled-in garden holds precious memories for me. I always associate the cawing of the rooks in the Elms rookery (alas no more) and the sound of the thundering waters of the weir close by with my early childhood days. I remember picking cowslips in those same Elms - a sea of yellow from which tea and wine were sometimes made. My sister and I used to cross the weir bridge to watch the barges go through the locks with their various cargoes, drawn along the towpath by patient horses.

We had a delightful spot for picnicking in an adjoining field called Wrathly. There was a little sandy beach where we paddled and fished for minnows, which we collected in glass jars. In the distance Beacon Hill made a lovely background to the scene. Before the motor cars became more common and life was more leisurely, Eynsham folk often took a Sunday afternoon walk to Pinkhill Farm, and then followed the river until they reached the Oxford Road back to Eynsham.

One of my early memories is of haymaking in the rich meadows bordering the river. Women used to walk from Stanton Harcourt to work in the hayfields. They looked most picturesque in their frilled goffered print sunbonnets as they worked up and down the lines raking the hay. Hayloaders were only just beginning to be used to carry the hay to the wagons, thus speeding up the process. Houseboats on the river were of great interest to us - the owners were allowed to camp in the meadows if they wished.

When floods came at Pinkhill the water burst the banks and came right up to the house and garden, and entered the scullery and dairy at either end of the house. I remember my mother standing on planks as she made the butter.

The Witney Boys Brigade, under their captain, Mr. Harold Early, spent a camping week at Pinkhill. Before they left they gave us a farewell concert in the barn to show us their appreciation. I doubt if many of those boys are alive today.

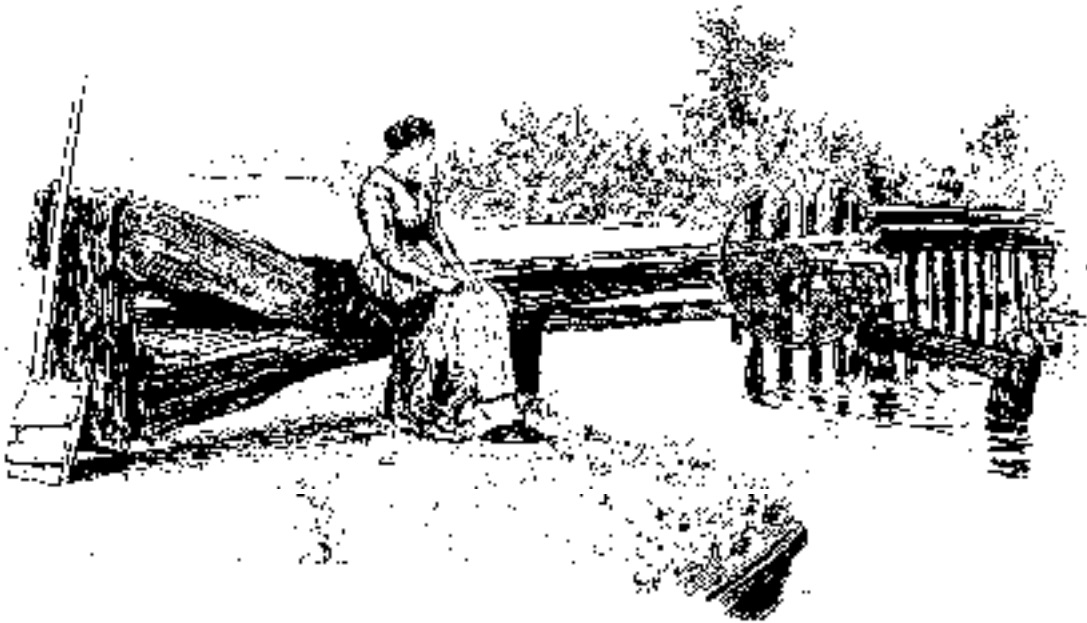


Fig.1 A somewhat fanciful(?) drawing of Eynsham weir in the late 19th century, by Percy Roberts.

I had a very happy home life, though nowadays my upbringing would have been regarded as a strict one. I grew up with a love of music. My father was a keen musician - he could play the cornet and the violin, and we four children were taught music as a matter of course, and he took great interest in our progress. We played on various instruments, and had musical evenings, all taking part, after attending Sunday evening service.

One lovely summer's Sunday at a Methodist camp meeting (a feature of which was a wagon from which the speakers directed the service), my eldest sister played a small organ, my other sisters and I played violins, and my father the cornet, and so we led the singing of the hymns. We derived a great deal of pleasure from making music. How exciting it was though when, later, we could hear it using a crystal set, cat's whisker and headphones!

When I was four I went to stay with my grandparents at Freeland, and one of my aunts had charge of me. When she dressed me for service on Sundays I wore a yellow Leghorn straw hat trimmed with daisies. I was proud of it for it was very pretty.

I used to drive with my grandfather to his farm at Barnard Gate, where I was allowed to feed a lamb with a pop-lemonade bottle. These bottles are now out of date, but I loved to see the marble pressed down with the opener, and the fizz shoot up like a fountain.

Later, on account of my mother's health, we moved to Barnard Gate, still keeping on Pinkhill Farm, and going there for picnics in the summer.

Village entertainments.

When I was quite a small child I remember seeing a dancing bear performing just outside Mr. Hall's shop in Acre End St., and a little monkey wearing a red cap collecting money after the performance. The bear seemed huge to me! In those days it was a common sight to see German bands playing in the street for money, and also organ-grinders. Eynsham was then a small market town. I can remember seeing the cattle in market in Swan Lane close to the present institute. The main road to the west was the Witney Road; no A.40 then; and beyond the school was the Star Inn and just a few cottages.

Dancing was quite a feature in those days, and Eynsham dancers were renowned for their skill. At Christmas time we had a big party at my grandparents' home at Freeland, and the mummers came on Christmas morning to dance in the farmyard - a very gay sight with bells and bladders and streamers flying. The families of Russells and Bennetts were excellent dancers. Eynsham had its own special dance with a unique toss at the end.

The fair was a great event in the year. I thought the dancing girls of the shows were wonderful. The first moving pictures I saw were at the fair - how they seemed to flicker and go at a tremendous pace! What a change from the movies of today with their enormous screens. Sunday School outings were great events. We would go by wagonette and, later, by open charabancs to places like Blenheim and Islip, have our tea, and enjoy games and fun. Sunday School treats in Witney began with colourful processions through the streets - gaily coloured banners and paper decorations on poles making a gay sight. There was no traffic problem in those days.

When circuses visited the town, elephants and other animals paraded in the streets to advertise the shows.

Village life.

At the beginning of the century villages were more or less self contained. A good many people married in their own village. labourers earned small wages and, for many with large families, fresh meat was just for feast days and special occasions. Boiled bacon with vegetables was the ordinary hot meal for the poor man. Ovens in the small cottages did not hold much - so the baker's oven was used for special occasions, Christmas and other holidays. We had one of the

big ovens in a scullery at the farm. A faggot was burnt in it, then when it was hot enough and the remains of the fuel had been removed, my mother cooked joints, pies and cakes, which tasted far better than food cooked in a small oven.

There was a resident doctor in the village helped by the district nurse. No health service was available so there were doctors' bills to pay. The old had no pensions, and men worked hard while they were able, to avoid going to the workhouse. Boys usually worked on the land unless they were apprenticed to a trade, which cost money in those early days. Girls generally went into service, unless their parents were well enough off to get them trained in a profession. There were local crafts of which Eynsham boasted quite a few. Eynsham thatchers were well known, and there were the harness makers, the rope makers and the blacksmith. The village carrier also had an important role to play, taking shoppers to Witney and Oxford - there were no buses- and he undertook commissions of all kinds. This was in the days of hansom cabs and horse-drawn trams in Oxford.

Womens Institute meetings have been held in Eynsham for many years. Being a member and serving on the committee has been of great interest to me. There is much that one can do to serve one's fellow members and work with them. Since living in Eynsham after my father's retirement, I have seen many changes. Village life changed when children of eleven years left their primary schools and attended a central secondary modern or a grammar school.

William Morris and his Cowley factories took workers from the villages to the city where they earned high wages. Now there are comparatively few farm workers. With the advent of the motor car and the aeroplane a new life opened up for many, and few enjoy the simple pleasures as they used to. I remember cycling to Oxford with my father to watch an airman loop the loop over Port Meadow - crowds were there to see this then wonderful feat.

Grave memories of the two great wars remain with me. One evening, during the second war, I was cycling near the Evenlode and heard gunfire popping over my head and saw people running for shelter in the hedges. I deemed it advisable to retrace my course and make for home. That evening hangars at Stanton Harcourt and Brize Norton were bombed. When news was bad and times were grim, it was a comfort to hear the memorable speeches of Winston Churchill which inspired us all, allowing for no defeatism; and in the end the war was won.

When victory was proclaimed and the country began to settle down to fresh endeavours, we watched the gradual return to improved conditions of living, pensions for the old, and the benefits afforded by the health service, which altogether has made the welfare state a boon for old and young alike. It is our duty to be worthy of it; for the youth of today has advantages and opportunities which their grandparents never dreamed of when they were young.

[This article is a somewhat shortened and edited version of an unpublished manuscript, deposited some years ago with the E.H.G.]

Extract from the Oxfordshire Quarter Sessions records for 1687.

Deposition of Jonah Camden of Northleigh, husbandman, before Robert Perrott, Justice, 24th March, 1687, that he lost on 13th or 14th March two geese " and 18 goos eggs whereon they sate " and two roost cocks and three hens, and " beleeves that the same were feloniously taken and cartyed away thence by Edward Baldwin Joseph Powell of Ensham and others, in that night ; ard those who did it he traced the next mornirg by their footirgs & fethers towards ensham aforesd." Abel Powell of Eynsham, boatman, on the same deposition " confesseth that he himself, with the sayd Edward Baldwin and Joseph Powell were of those who that Sunday night or munday morning did steale take & carry to Eynsham " (sic) the said geese, &c., " some of which were afterward conveyed to Oxford ; others of them spent in Eynsham. He sth that he is sorrie for it that he was so concerned and promiseth that he will never hereafter be concerned in the like practice ; & sth that he never was engaged in the like before."

LIVE Letters

Write to us
Old Codgers
Our address is:
Live Letters, Daily
Mirror, 33 Holborn,
London EC1P 1DQ.

FINED FOR SELLING LOLLYPOP

**Mrs R. FEDRICK, Waverley Road,
Reading, Berks, writes:**

CONTROVERSY regarding the selling of goods on a Sunday is nothing new. I have an old printed pamphlet showing the portrait of one Robert Barton. Under the sketch are the following words:

"The victim who was so cruelly and illegally fined by the Reverend W. S. Bricknell, the Ensham Parson, for selling a halfpennyworth of Lollypops to a little child on a Sunday afternoon. Presented to the Subscribers of the Barton fund now raising for the obtaining of Justice."

My copy is autographed by the said Mr. Barton but unfortunately it is not dated. Have you any idea when all this took place?

In November 1847, the vicar of Eynsham, a clerical J.P. charged a man with selling one pennyworth of walnuts on a Sunday.

Oxfordshire Clergy 1777-1869.

D. McClatchey, 1960

* Only that it was some time between 1845 and 1888, which was when the Reverend Bricknell was the parson at Ensham. But there appears to be nothing in the parish records or local archives about the fining of Robert Barton, which is curious since it was obviously something of a local cause celebre at the time.

All we know of Barton is that he married in 1835, had three children, and was variously described as an umbrella-maker, general dealer and watchmaker.

So how come he was selling lollypops on a Sunday, thus incurring the parson's displeasure?

William Simcox Bricknell, vicar of Eynsham 1845-88, was 'a vigorous Evangelical much given to litigation and public quarrelling. His strong views and personal eccentricities brought turmoil and scandal to the parish (and indeed the diocese) for decades. Material for his career is scattered through the Diocesan archives, but much more could be found by a careful search of mid-19th century newspapers.' (A. Crossley, Eynsham Record, no.1, p.6, 1984).



The Portrait of
ROBERT BARTON.

*The Victim who was so cruelly and illegally
fined, by the Rev.^d W. L. Bricknell, the Ensham
Parson, for selling a halfpenny worth of Lolly
pops to a little child on a Sunday afternoon.
Presented to the Subscribers of the Barton fund
now raising for the obtaining of Justice.*

THE STANLEYS IN EYNHAM

An outline of the Stanley connection, 1545-1653

by Lilian Wright



After the Dissolution of the Monasteries and the surrender of Eynsham Abbey to the Crown in December 1539, the Eynsham lands passed from Sir George Darcy to Sir Edward North, and in 1545 to Edward, 3rd Earl of Derby. Sir Henry Spelman (History and Fate of Sacrilege, 1698) specifically mentions Eynsham as an instance where the abbey lands passed quickly from one possessor to another and brought ruin to each!

The 3rd Earl of Derby was a man of great wealth, owning vast lands in Lancashire, Cheshire and Shropshire (Richard Gough, The History of Myddle, 1701). He also inherited the Lordship of Man which had been granted to Sir John Stanley in 1406 by Henry IV, and remained with the Stanleys until 1736. He was a little younger than and marginally related to Henry VIII, Margaret Beaufort having been the grandmother of Henry VIII and the second wife of the first Earl of Derby. Edward, the 3rd Earl, went with Henry to the Field of the Cloth of Gold and helped in suppressing the Pilgrimage of Grace in 1536. He married as his first wife the daughter of Thomas Howard, 2nd Duke of Norfolk, and they had three sons and four daughters (see page 34).

The 3rd Earl probably found Eynsham a convenient stopping place on the way from the north to London, but it would seem that this was not just an overnight resting place. Anthony Wood's ancestors came from Preston in Lancashire. His great grandfather had three daughters and a son. The daughters were menial servants of the household of the Earl of Derby (he thought at Latham House), and came with the rest of the household to 'Einsham' where the Earl had a seat on the site of 'Einsham abbey', and where they married tenants of the Earl! (A. Wood, Life and Times, 1, 1632-1663). Emma Wood married George Makyn of Eynsham in 1568 and was buried here in 1603. Alice Wood married John Beare of Eynsham, and Mary Wood married John Barncote of Eynsham in 1587. Her eldest son was Thomas Barncote and Anthony Wood often came to Eynsham to visit him. It is

to these visits that we owe the drawing of the abbey remains, and the moving and graphic description of 1657. Thomas Barncote died in 1665 at the age of 77, and his burial was recorded in our Parish Registers on 4 June, 1665. The brother of the three sisters, Richard, married Elizabeth Jackson of Oxford, and they were the grandparents of Anthony Wood (Fig.1).

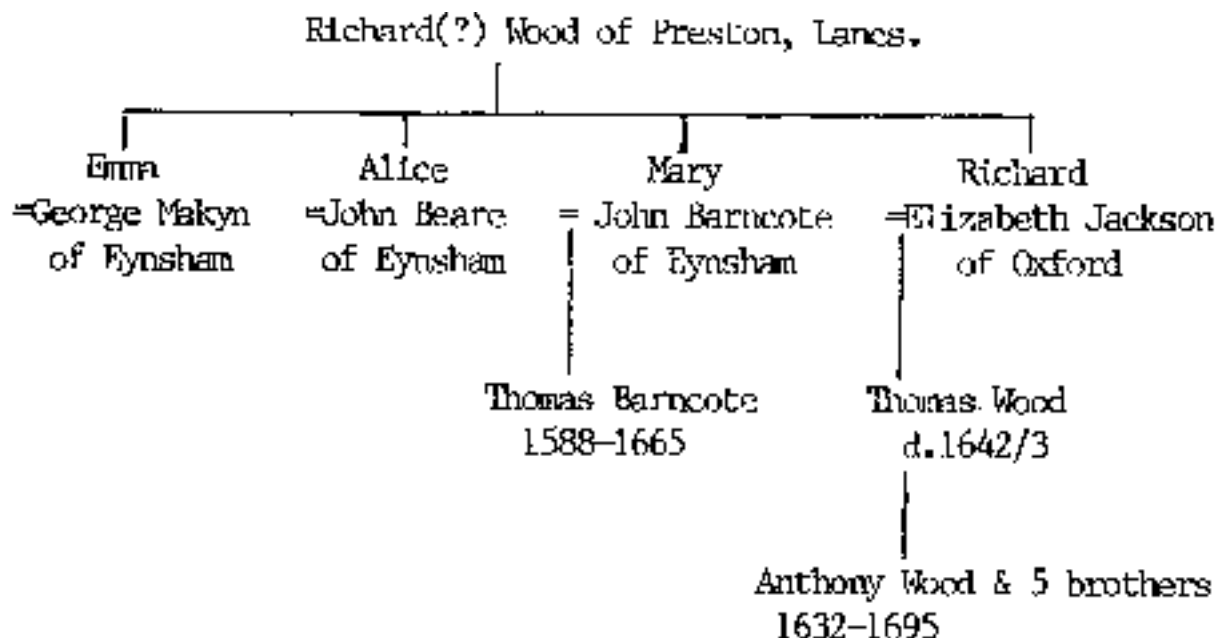
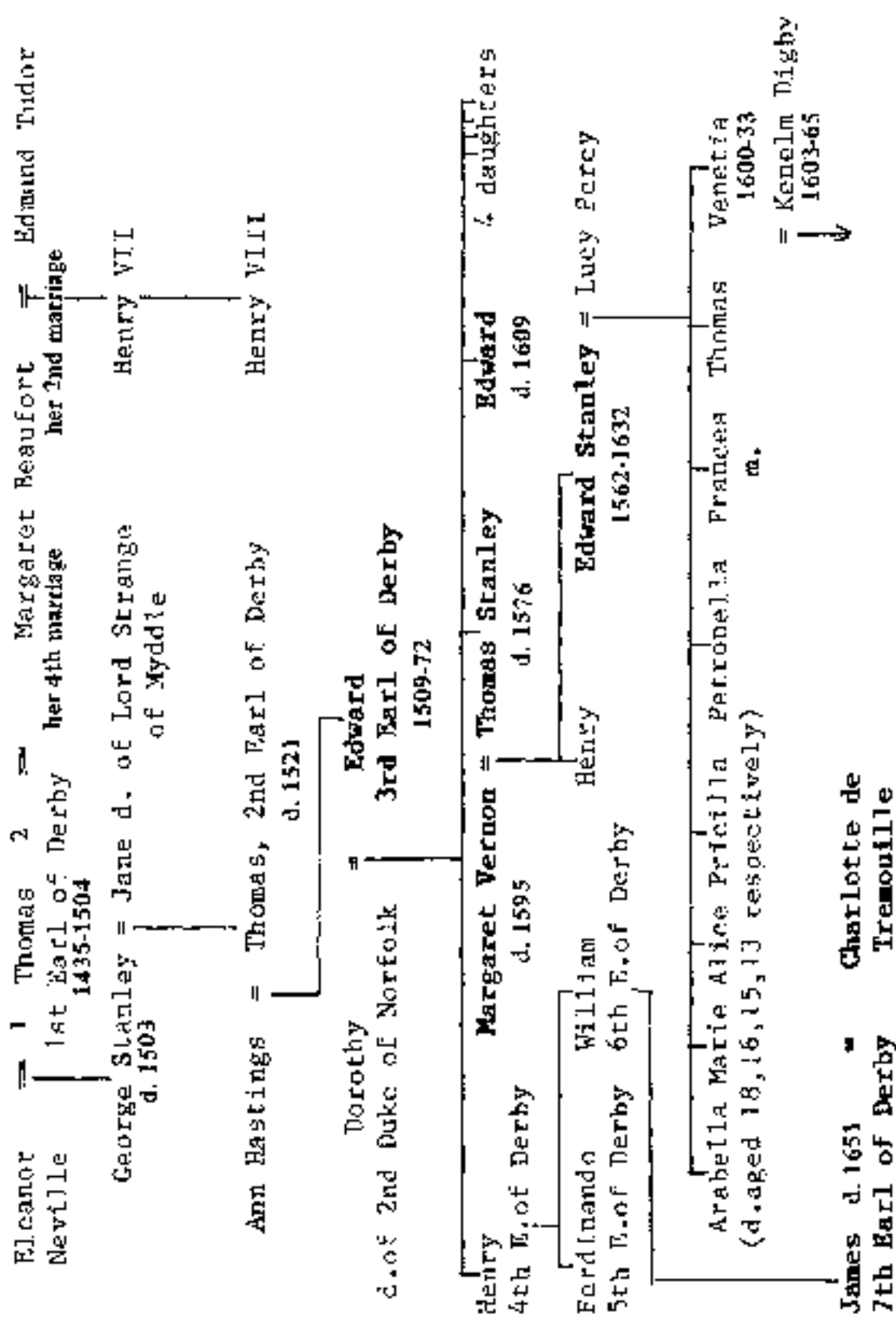


Fig.1 Anthony Wood's abbreviated family tree

William Camden recorded in his book *Britannia* (1586) that the 'Abby now is turned into a private dwelling house and acknow-ledge the Earle of Derby thereof' (translation by Richard Cough, 1789). The Earl seems to have kept servants permanently there, and presumably adapted the abbot's lodgings for his own use. John Aubrey, writing in 1647 (sixty years later) said that he had been told by inhabitants of Cunnor that, within their remembrance there was still 'a w^orlde of painted Glasse, Stones, Coates of *Armes* etc. There were curious buildings, excellent carved wainscot and wainscot ceilings gilded: a curious Chapelle'. He also adds as a footnote to his account of Venetia Stanley a further description of Eynsham abbey 'At the west end of the church here were two towers as at Wells or Westminster Abbey, which were standing till about 1656. The rooms of the abbey were richly wainscotted, both sides and roof!' (J.Aubrey, *Brief Lives*, 1647). All this seems to indicate that, for the hundred years during which the Stanleys owned the abbey lands, they often lived in Eynsham and maintained at least some of the abbey buildings.



= Kenelm Digby
 1603-65
 ↓

A simplified tree for the Stanleys. (Lords of the Manor in bold print)

The vicar of Eynsham at the time of the Dissolution was John Gurle (d. 1552), and the Roman Catholic (Marian) priest was John Raynforth. The first Elizabethan vicar, John Nutlynge, would probably have been presented by the 3rd Earl, as would also William Emmot in 1568. Edward, the 3rd Earl, died in 1572, and his eldest son Henry inherited the Earldom, but not the Eynsham estates. There were two other sons, Thomas and Edward, and four daughters.

Sir Thomas Stanley, the second son, had married Margaret Vernon, whose father owned Haddon Hall in Derbyshire and Tong Castle in Shropshire. They had two sons, Henry (who died in infancy) and Edward, who eventually inherited the Eynsham estates. At his birth in 1562, his grandfather, the 3rd Earl, made a Deed of Settlement as follows:

'[My] several manors and lands in the counties of Warwick, Devon and Oxford, also Dunham Massey, Bowden, Rungy Hall, Alton and Darfield in Co. Chester shall appertain and belong to:-

- a) Sir Thomas Stanley [his second son] for life,
- b) his wife Lady Margaret for life,
- c) with remainder to Sir Edward [his third son] for life,
- d) with remainder to the Earl's first son [Henry],
- e) with remainder to heirs male of Sir Thomas,
- f) with remainder to heirs of Sir Edward.

Therefore, after the 3rd Earl's death in n/2, the lands passed to Sir Thomas Stanley; but he died in 1576 and so Lady Margaret would have inherited. During her time we have the account of the 1584 quarrel between William Stanley and Thomas Peniston (see Eynsham Record, no.1, p.23, 1984). William was the younger son of Henry, the 4th Earl. In 1585 Thomas Peniston presented Thomas Secheverell to the Eynsham living. He was here until 1591, and then followed three vicars where the Presentation Deeds are unrecorded, Hugh Lloyd, Robert Lloyd and Sampson West. After Lady Margaret's death in about 1595 the lands passed to Sir Edward (brother of Sir Thomas). He died in 1609, and they should then have gone to the 3rd Earl's first son, Henry. However he had died in 1593, and so all the estates passed to the male heir of Sir Thomas, another Sir Edward, knighted in 1603. He had been born at Tong in Shropshire and had married Lady Lucy Percy, daughter of Thomas, Earl of Northumberland. (This Earl was executed at York in 1572 for conspiring against Elizabeth I, and his father was executed for his part in the Pilgrimage

of Grace in 1536). Edward and Lucy had seven daughters, and one son who died in infancy: thus there was no surviving male heir to inherit the Eynsham estates. It is said that the youngest daughter Venetia, the famous beauty painted by Van Dyck, was born at Tong, so that they must still have been living there in 1600. Shortly after Venetia's birth, a family tragedy can be inferred from the inscription on the very fine tomb of Sir Thomas Stanley, his wife Lady Margaret, and his brother Sir Edward Stanley at Tong, as noted by George Griffiths in his History of Tong and Boscobel (2nd edition, 1894).

THOMAS STANDLEY SECOND SOONE OF EDWARD EARL OF DERBIE LORD STANLEY AND STRANGE DESEDED FROM THE FAMILIE OF THE STANLEYS MARRIED MARGARET VERNON ONE OF THE DAUGHTERS AND COHAIRS OF SIR GEORGE VERNON OF NETHER HADDON IN THE COUNTIE OF DERBIE KNIGHT. BY WHOM HE HAD ISSUE TWO SOONS HENRI AND EDWARD. HENRY DIED AN INFANT AND EDWARD SURVIVED TO WHOM THOS LORDSHIPES DESENDED AND MARRIED THE LA. LUCIE PERCE SECOND DAUGHTER TO THOMAS EARL OF NORTHUMBERLAND BY HER HE HAD ISSUE 7 DAUGHTERS AND ONE SOONE SHEE AND HER 4 DAUGHTERS 18 ARABELLA 16 MARIE 15 ALIS AND 13 PRISCILLA ARE INTERRED UNDER A MONNIMENT IN YE CHURCHE OF WALTHAM IN YE COUNTIE OF ESSEX. THOMAS HIS SOONE DIED IN HIS INFANCIE AND IS BURIED IN YE PARISHE CHURCH OF WINWICKE IN YE COUNTIE OF LANCA; YE OTHER THREE PETRONELLA FRANCES AND VENESIE ARE YET LIVING.

If I interpret this inscription correctly it would seem that the four older girls and their mother, Lady Lucy, all died at the same time, and away from home. This was while Venetia was still an infant. I think it has been assumed that Venetia was very young when she was sent to Eynsham; but Aubrey says 'She was a most beautiful, desirable creature and being matura viro [i.e. of mature age] was let by her father to live with a tenant and servants at Eynsham Abbey'. We are not sure when Sir Edward Stanley came to live in Eynsham, but he presented Thomas Longe to the living in 1617, and the map of 1615 shows the Park as belonging to Sir Edward Standlake [cartographer's error for 'Stanley']. According to Griffiths, he sold Tong Castle to Sir Thomas Harries in 1623, and so would have been in Eynsham during the great fire of 1629. Venetia had certainly left by then, for she was secretly married to Sir Kenelm Digby in 1625, although the marriage was not made known until after the birth

of their second son in 1627. She died in 1633, only a year after her father, and was buried in the old church of Christ Church, Newgate Street, London, which was destroyed in the Great Fire.

Edward does not seem to have married again, and could well have lived here until his death in 1632. His tombstone is on the south side of the altar in St. Leonard's, and the inscription (Fig.2) when translated reads:-

Here lies Edward Stanley K.B. (son of Thomas, the son of Edward, Earl of Derby). Died June 18th 1632, aged 69. His daughter Petronilla Stanley placed this here.

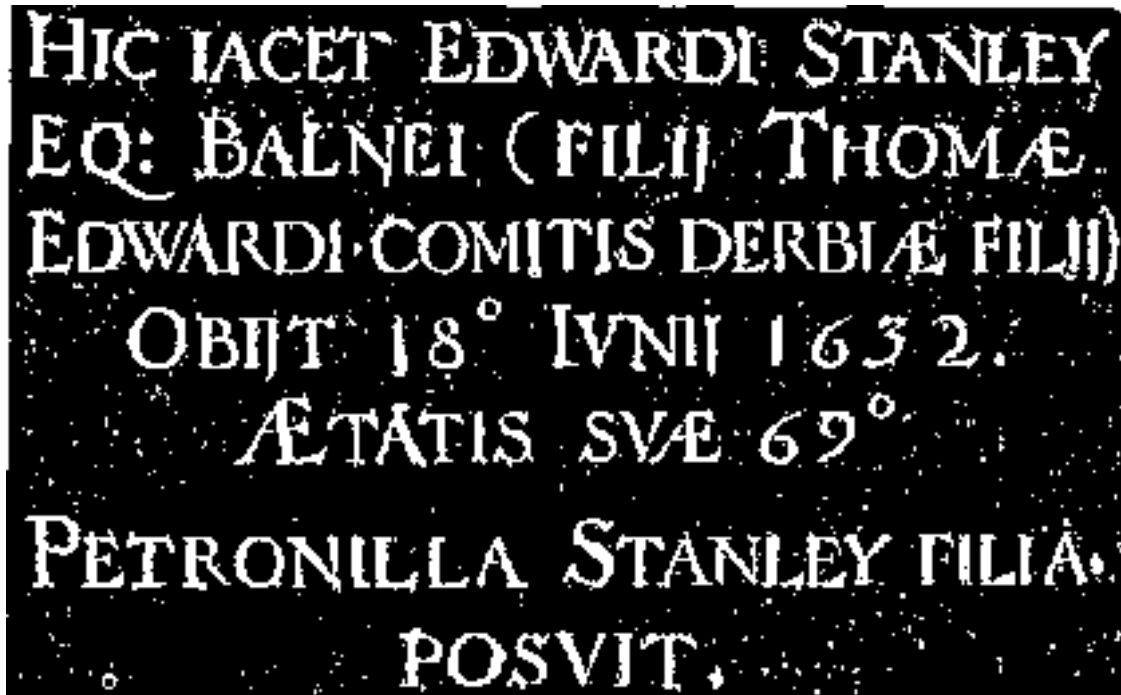


Fig.2 Sir Edward Stanley's epitaph in St Leonard's church.
Reproduced from a brass rubbing.

The quarterings on the shield (see p.) are for the families of Stanley and Percy. No more is known about Petronilla, and she does not appear in our Parish registers.

When Edward died, the estates reverted to the Earldom. The reversion had been settled on Charlotte de Tremouille at her marriage in 1626 to James, son of William, 6th Earl of Derby. William died in 1642, and James succeeded as the 7th Earl. In 1643 Thomas Cordell, Vicar, and in 1644 John Piers, his successor, were presented to the Eynsham living by James, the 7th Earl. James was an ardent supporter of Charles I during the Civil War, and laid siege unsuccessfully to Manchester. After Marston Moor he went to live at Castle Rushen in

the Isle of Man, and in 1651 supported Charles II in his efforts to regain the throne. He fought at Worcester and escorted Charles II to Boscobel. He was later captured and executed at Bolton in October 1651, becoming known as the Martyr Earl of Derby.

In an Oxford Times article of August 12th 1960, Mr. Bernard Green said that when he was a boy they still used to hang a branch of an oak tree from the church tower on Oak Apple Day, May 29th, even though the custom had died out in most places. I wonder if the practice continued in Eynsham because of this friendship between Charles II and James, the 7th Earl.

During the Commonwealth the Eynsham lands were given to Sir Henry Marten, one of the regicides. Some briefly passed back to Charlotte, the Countess Dowager of Derby (she is one of the signatories for the sale of Twelve Acre Farm in February 1653/4). In 1652 a Parliamentary Committee, by a complicated series of transactions, transferred the Stanley interest; and in 1653 their interest and that of Sir Henry Marten were sold to a group of Eynsham men for the benefit of Thomas Jordan, (a Witney woolmerchant, and the Patron at the appointment of Edmund Meyricke as vicar in 1663).

So ended over a hundred years of Stanley influence in Eynsham.

BURIED TREASURE

by Brian Atkins

Eynsham is a place of great antiquity. By the year 577 A.D. there was here a settlement of sufficient size and importance to be worthy of note in the Anglo-Saxon Chronicle, at which point it entered recorded history. From the time of the foundation of its Benedictine abbey in 1005 the broad outlines of its history are decipherable from the written records.

But for knowledge of its pre-history and for a fuller understanding of more recent centuries, we must turn to archaeological evidence and the physical clues that have survived above and below the ground. One category of artefacts useful in this way, more or less durable, and obviously datable (at least to an expert) is coinage; and the purpose of this article is to draw attention to some coins discovered in and around the village - in gardens, on allotments, at the Abbey site and in the course of agricultural work and building operations.

The word 'treasure' in the title might be considered misleading. Of the few hundred coins found, there are none, so far as I know, that would command a very high price on the open market. The most 'precious' example (which is in private hands) has been valued at somewhat in excess of £100, and of the remainder only a very few might realize some £10 to £20. No Mildenhall treasure trove this! But I use the word 'treasure' (that which is much valued) in a wider sense: any coin, whether deliberately hidden or accidentally lost, eventually becomes a historical treasure if the place and date of its discovery are noted. Sufficient finds, properly recorded, will throw light on earlier settlement patterns, commercial activities and certain social customs.

Major E.F. Oakeley J.P., who lived at the Gables from 1913 until shortly after the war, was aware of this, for he assembled more than 200 coins found in the district. He encouraged his gardeners to keep a sharp eye open when digging the vegetable plot and tending the flower beds. For a time he gave a reward for finds by other villagers; and he kept records. In 1946 he gave a large number of

these coins to St. Leonard's church, and Rev. Westwood later deposited them in the County Museum, Woodstock for safekeeping. A smaller series, also assembled by Major Oakeley, was recently given by his son, Mr. Roland Oakeley, to the Eynsham History Group, and it was this generous gift that inspired the present study. These collections and a small number assembled by the late Mr. Harris of Queen's Street (who was a member of the E.H.G.) have now been examined by experts. Together with the Eynsham finds in the Ashmolean Museum, they form the basis for a catalogue which is in preparation. The catalogue is already too large to reproduce here, but a small selection of coins spanning the centuries is illustrated and described in Figure 1.

So far as I know only one hoard - that is to say treasure that has been deliberately hidden - has been found hereabouts. It consists of some 33 Roman coins buried in a pot in a field near the village at some date during the period 330-333 A.D. and found by a farm worker in the 1930s. These coins, which range in date from the first to the fourth centuries, were acquired by the Ashmolean Museum and have been described by C.H.V. Sutherland (*Numismatic Chronicle*, 16, 251-3, 1936).

The earliest Eynsham coin (which is from the Oakeley collections) dates from the time of the Emperor Claudius (Fig.1a), and there are altogether some 55 dating from the Roman occupation. The Saxons appear to have left us none of their currency other than a Canute penny (Fig.1c), found on the Abbey site and dating from the first twenty years of the Abbey's existence; but Saxon coins are very rare in the upper Thames Valley where trading was chiefly conducted by means of exchange and barter.

The next few centuries, up to the time of the Dissolution of the Monasteries, are represented by some dozen or so coins (e.g. Fig.1 d,e and f). Then from the 17th century there are some 25 known examples of Stuart and Commonwealth coins; and, as elsewhere, a number of tokens produced by the City of Oxford and by individual traders at a time when the coins of the realm were of too large a denomination for the convenience of day-to-day transactions. Two of the Charles I silver coins from the Oakeley collections were found at Church Hanborough. The half-crown (Fig.1i) would have been a very high denomination coin for a Hanborough man of those times to have mislaid, and it is not improbable that this (and the shilling? - Fig.1j) were lost there by Charles's army as it fled from Oxford in June, 1644 (Dr. Simon Porter, pers. Comm).

Not surprisingly we have much larger numbers of coins dating from the 18th and 19th centuries. About one-third of the total number of finds were minted during the reigns of the Hanoverian kings and Victoria (an average of one coin for every 24 years); but these are historically less interesting precisely because they are more recent, and found in quantity in and around all towns and villages. The great majority are halfpennies and farthings (e.g. Fig.1 m and n), the loss of which would have caused their owners no great grief. One wonders how much small change of the 20th century might have accumulated on the playing fields and fair ground during all the years that the Eynsham carnival has been held there? But perhaps the metal detectors - that scourge of the professional archaeologist! - have been in action?

In any event I should like to conclude with a plea. If any readers have, or know of anyone who has, any coins found locally, would they please get in touch with me, so that they can be included in the catalogue. I am not seeking to acquire coins, only to record them, preferably with information as to where and when they were found.

It is from raw data of this kind that the past can be reconstructed.

Acknowledgements

Special thanks go to Mr. Rowland Oakeley for his generous gift of Eynsham coins; and to Dr. Simon Porter of St. Cross College, Oxford who is providing detailed descriptions for the catalogue.

Others who have helped in a variety of ways include Mrs. E. Harris, Miss June Harris and Miss Mary Oakeley, all of Eynsham; and Mrs. H. Brown, Dr. O King and Mr. M.R. Dudley of the Ashmolean Museum; and Mr. John Rhodes of the County Museum, Woodstock.

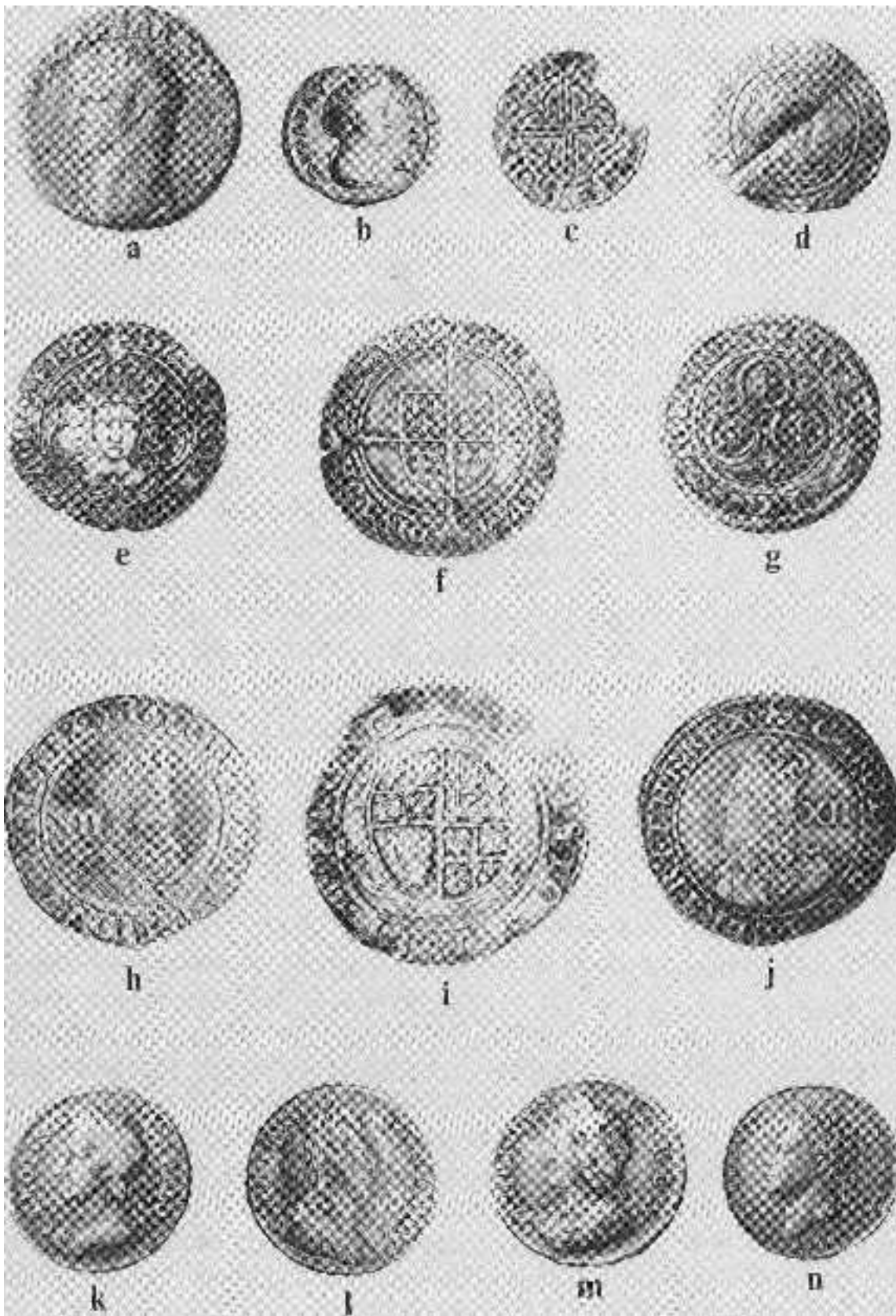


Figure 1. All coins are illustrated full-scale.

Key to figure 1

- a. CLAUDIUS (41-54) Obverse: bare head of Claudius.
Legend (probably) TI CLAUDIVS CAESAR AVG P.M. TR. P. IMP.
Reverse: Minerva. Found in Eynsham Feb.1938.
- b. FAUSTINA (died 141), wife of Antoninus Pius (138-61). Denarius.
Obverse: bust of Faustina. Reverse: Vesta.
Found at the Gables, Eynsham 1932.
- c. CNUT (1016-35). 'Quatrefoil' silver penny of the Exeter mint.
Found at the site of Eynsham Abbey.
- d. EDWARD III (1327-77) Half groat (=2d). London mint.
Found by Mr. Charles.
- e. HENRY VII (1485-1509) Groat (=4d), facing bust issue. London mint
from the period 1499-1502.
- f. EDWARD VI (1547-53). Sixpence, fine silver issue. London mintmark
of 1552. Reverse; POSVI DEU[M] ADIUTORE[M] MEU[M] (I have made
God my helper; Psalms 54,4).
- g. Probably a Communion token. Found in St. Leonard's churchyard.
- h. JAMES I (1603-25) Silver shilling. XII = 12 pence.
- i. CHARLES I (1625-49) Silver halfcrown, Tower of London mintmark
from the period 1641-3. The obverse side, very worn, shows the
king on horseback. Found at Church Harborough, 1935 (see text).
- j. CHARLES I (1625-49) Silver shilling, Tower of London mintmark for
the period 1638-9. Reverse: CHRISTO AUSPICE REGNO ("I reign
under the auspice of Christ"). XII = 12 pence.
- k. CHARLES II (1660-85) Farthing, 1672. Obverse CAROLUS A CAROL^o.
First machine made copper coin issued for general circulation.
Found by Edwards in. Eynsham, 1933.
- l. WILLIAM & MARY (1689-1702) Farthing 1694 (the year Mary died).
- m. GEORGE II (1727-60) Farthing 1731.
- n. GEORGE IV (1820-30) Farthing 1827.

EYNESHAM BIBLIOGRAPHY Part 2

Sources for the local historian

compiled by Brian Atkins

Part 1 of this bibliography (Eynsham Record, no.1, pp.39-42, 1984) listed twenty-nine references entirely or largely devoted to Eynsham. Part 2 gives corrections and additions to that list; and lists village periodicals. Again listings may not be comprehensive, and supplements will follow in future numbers.

* Member of the E.H.G.

Corrections

15. Heaney, Michael. Eynsham Morris. Published by Eynsham Morris, 8pp. 1983.

An illustrated pamphlet about Eynsham's Morris dancers, a famous village institution probably more than 250 years old.

17. Goadby, F.R.L. Eynsham Parish Registers. Indexed transcriptions. Baptisms 1653-1841. Marriages 1665-1837. Burials 1653-1858.

19. Gransden, Antonia (Editor). The Customary of the Benedictine Abbey of Eynsham in Oxfordshire. Corpus Consuetudinum Monasticarum, vol.2. Francis Schmitt, Siegburg, 1963. A transcription of an Eynsham customary of the 13th/14th centuries.

Additions

30. Wright, Lilian*. St. Leonard's, Eynsham. Eynsham Parochial Church Council, in aid of the St. Leonard's Restoration Appeal. 28 pp., 1981.

The illustrated story of the Parish Church, from the 12th century to the present; with a list of the 52 vicars of Eynsham.

31. Chambers, R.A. Eynsham, Oxon, 1975. *Oxoniensia*, 41, 355-6, 1976. An archaeological note.
32. Donnelly, J. Some strange events. *Clarendonian*, 21, no.4, 120-1, 1967.
Accounts of ghosts at Godstow and Eynsham.
33. Gray, M. Excavations at Eynsham Abbey, 1971. *Oxoniensia*, 37, 246, 1972.
A preliminary note: A fuller account is given in Gray, M. & Clayton, N., 1978 (see bibliography no.21.).
34. Leeds, E.T. A handled beaker from Eynsham. *Antiquaries Journal*, 11, 280-1, 1931.
35. Long, E.T. Mural paintings from Eynsham church. *Oxoniensia*, 2, 204-5, 1937.
36. - Some account of Einsham. *Topographer*, 3, 111-114, 1791.
37. Sutherland, C.H.V. A Roman hoard from Eynsham. *Numis. Chron.*, 16, 251-253, 1936.

(continued overleaf)

Periodicals exclusively devoted to Eynsham

(Parish Magazine)

Eynsham Churchman's Monthly Penny Magazine. Jan. 1871-? Monthly.

which had become, by the 1890s
Eynsham Parish Magazine

February 1970. Monthly.
(Early issues had the insert 'Home Words' for Heart and Hearth')

which became
Eynsham Parish Church Monthly Bulletin. Feb. 1970 - Dec. 1982.
Monthly

which became Roundabout. Jan. 1983- Monthly.

Unlike its predecessors, Roundabout is a magazine for
all three of the Eynsham churches.

The Eynsham Record. 1984- Nos. 1 & 2. Annually
Journal of the Eynsham History Group.

Eynsham Parish Council Newsletter. Dec. 1975- Nos. 1-19.
Irregular but averaging about two issues per year.

Things that are happening in Eynsham. 1975 - 1982. Nos. 1-25.

which became

As it happens. 1982- Nos. 26-34.
The newsletter of the Eynsham and District Liberals.
Averaging about three issues per year.

Eynsham Directory. Dec. 1974- Irregular.
Published by the Eynsham Parish Council. Four editions to date.