



THE EYNESHAM RECORD

Number 4 – 1987

Front cover

Corbel stone from Eynsham abbey;
embellished with cowlled head of ?monk

Recovered from old vicarage garden in 1985.

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.
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THE EYNSHAM RECORD



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CONTENTS

Editorial	1
Acknowledgements	2
More insults!	3
H.C.D.Cooper: Obituary	4
Eynsham's Oldest Archaeological Find by Derek Roe..	6
Eynsham Charters by Eric Gordon	
3. Debt to David the Jew	10
4. Concerning Swinford Ferry	11
An ancient Eynsham Custom	15
Very late Afterthought on an Eynsham Fire	16
Some Thoughts on Eynsham Cross	
by William Bainbridge ...	17
Then and Now	22/23
The Eynsham Altar Stone by the late Hugh Cooper..	24
"For the Clock Exchaynged" by Lilian Wright	26
Looking for a Hay in a Bookstack	
by Donald Richards	30
Whitlock's Bakery by Jean Buttrick	32
The Mansard House by Pamela Richards	34
Eynsham Parish Population since 1650	
by Brian Atkins	41

EDITORIAL

We record with sadness the death, in April 1986, of our founder and first President, Hugh Cooper.

An obituary notice appears on page 4.

We are indebted to Hugh Cooper's family for donating to the Group his local history files and records. These are in the process of being arranged and catalogued. In addition it is planned to purchase, as a memorial, some books for the Group's library. To this end, donations to the Hugh Cooper memorial fund are invited (the Treasurer's address is listed on the inside back cover). There are high hopes that all this material, together with other records belonging to the Group, will be deposited on loan in the new county branch library in Mill St., where it will be available to bona fide readers and researchers.

This year sees the winding up of the St. Leonard's Church Restoration Appeal, started in 1979. Whether or not we be churchgoers, as local historians we have contributed individually and collectively to the cause, and rejoice that the fabric of our oldest and most beautiful (surviving) building has a new lease of life. More on this topic on the middle pages, 'THEN.. and ..NOW'.

We are honoured that Bishop Eric Gordon has agreed to become our second President. Educated at St. Olave's School, London, and St. Catharine's College, Cambridge, where he read classics and anthropology, he entered holy orders in 1929. His distinguished and varied career in the church included appointments as Provost of Chelmsford Cathedral and Rector of Chelmsford, 1951-66, and subsequently as Bishop of Sodor and Man, 1966-74.

On his retirement in 1974, Bishop Gordon and his wife Gwynneth, the sculptor (professionally Gwynneth Holt F.R.B.S.), chose to live in Eynsham. This was our good fortune, not least because the Bishop's chief recreation in retirement is the study of local history. His particular enthusiasm is for the early history of Eynsham abbey. His classical education and facility with the Latin language, his

knowledge of the monastic life, and his gift for making those long-gone days come alive in his writing have been apparent to all readers of this journal.

His publications include:

The site of Eynsham Abbey: a historical note. Oxoniensia, 43, pp.105-8, 1978. (see also 44, p.104, 1979).

Adventure at Hardwick Mill. Eynsham Record [E.R.], No.1, 1984, pp.10-13.

Eynsham Charters 1: The newness of Newland Street. E.R., No.2, 1985, pp.4-9.

Eynsham Charters 2: Provision for retired abbots. E.R., No.3, 1986, pp.6-11.

Eynsham Charters 3: Debt to David the Jew. E.R., No.4, 1987, p.10.

Eynsham Charters 4: Concerning Swinford Ferry. E.R., No.4, 1987, p.11

St Hugh and Eynsham Abbey. Eynsham History Group Occasional Paper No.3, 1986. 11 pp.

More importantly, Bishop Gordon has recently completed a major book, entitled Eynsham Abbey 1005-1228: A new look at an old story. When this is published, our knowledge of the abbey will be greatly enriched. 'Salter', 'Chambers' and 'Gordon' will form a triad of scholarship on the abbey, of which we will be justly proud.

F.B.A.

ACKNOWLEDGEMENTS

Thanks are due to all contributors, but especially to Dr.Derek Roe for his professional account of the Eynsham handaxe.

We are grateful to the Curators of the Bodleian Library and to the Trustees of the Science Museum, London for permission to reproduce respectively the Buckler drawing on page 25, and the photograph on page 29. The Vicar, the Rev. Robert Key, kindly allowed republication of Hugh Cooper's article, first seen in the Parish Church monthly bulletin of August 1977.

Thanks also go to Mr Philip Powell of the University Museum, Oxford, for removing the Eynsham handaxe from display so that it could be photographed, and to the Museum for allowing publication. Mr & Mrs R.A. Gardner of Eynsham kindly made available to Pamela Richards the deeds of the Mansard House.

Finally, while begging pardon for any omissions from this list, the shopkeepers of Eynsham are thanked most heartily for helping to market the Record.

SOME MORE INSULTS!

`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

Quoted in the Eynsham Record No.2, 1975

and NOW!

'Eynsham is a sufficiently uninteresting little town; situated on a hill, about three-quarters of a mile from the river, which is here spanned by a handsome bridge; and, except as a centre for excursions, headquarters for anglers, or a resting-place for oarsmen travelling between Cricklade and Oxford, offers no attraction to the visitor

Extract from:

Dickens's Dictionary of the Thames - an unconventional handbook. 1893, London, Dickens & Evans.

'The chief malcontents came from Bampton, Witney, and Eynsham, that western district which, all through the history of Oxfordshire, has shown a restless and independent spirit'

Extract from:

Victoria History of the County of Oxford, Vol 2.,
Ed. W.Page, 1907, p.179.

Reference to serious rioting in the county in 1398.

H.C.D.COOPER 1899-1986

In the very year that we celebrated the 800th anniversary of a great Eynsham event - the election at Eynsham abbey of Hugh of Avalon as Bishop of Lincoln* - sadly we lost another Hugh.

The Eynsham History Group owes to Hugh Cooper its conception (1958), its birth (1959), and its survival well into adolescence (1974, when he relinquished the Chairmanship and became its first President); and no apology is needed for devoting several pages of this issue to his memory.

An architect by profession, he cared deeply for the environment. He was a conservationist, and for many years an active member of the Council for the Protection of Rural England at area and village levels. He was Chairman of the Eynsham Conservation Area Committee. He strove to defend and preserve those material remains of our history and heritage in which he saw merit. At the same time, however, he could be a crusader for change. He wanted to live in a world that functioned efficiently, and this meant adapting sensibly to changing technologies and social trends. He was an inveterate writer of letters to the newspapers, and many of these were progressive rather than reactionary. He would suggest improvements to road junctions; the reorientation of traffic signs; even modifications to the Market House (Bartholomew Room), a historic Eynsham building! (I think that only a small fraction of these letters were published, and suspect that his style of writing rather than his message might have sometimes deterred a busy sub-editor).

As a local historian Hugh Cooper researched and pondered long and deeply over Eynsham's past. I think it fair to say that his ideas ranged from the sound and scholarly to the decidedly eccentric. Here was no dull chronicler of facts and figures. He delighted as often as not to theorize, speculate, even outrage received knowledge and conventional wisdoms with his ideas. If some of these were most unusual, he certainly challenged us to think, if only to refute a Cooper hypothesis.

* St. Hugh and Eynsham Abbey, by Eric Gordon, Eynsham History Group Occasional Paper No.3, 1986

I shall remember him as a fine and upright English gentleman with a rare independence of spirit and mind. Bishop Gordon, in an address given at his funeral, described Hugh's astonishing method of answering the telephone with the single word "well...". Impossible to describe in print, but imagine the word "whorl", spread out over three seconds and rising an octave. Members will also recall his endearing ability, at least in his later years, to sit through an entire meeting, apparently soundly asleep, and yet be one of the first to question or challenge the speaker on (but not always on!) the topic in hand.

We are deeply indebted to his family for donating to the Eynsham History Group Hugh Cooper's local history notebooks, correspondence, newspaper clippings and pictures.

His Eynsham publications include:

The Old Manor House, Eynsham. Oxoniensia, 19, 146-8, 1954.

The Saxon bound of Eynsham (in two parts). Top.Oxon.. no.7, 13-16, 1961, and no.16, 9-10, 1970.

Eynsham Armorial. Oxoniensia, 37, 248, 1972.

These represent some of the writings of Hugh Cooper, the conventional scholar.

As an example of his more speculative mode, his article "The Eynsham Altar Tomb", first published in the Eynsham Parish Church monthly bulletin for August 1977 is reproduced here on p.24.

We owe to him our existence as a village society, now 28 years old, and flourishing.

F.B.A.

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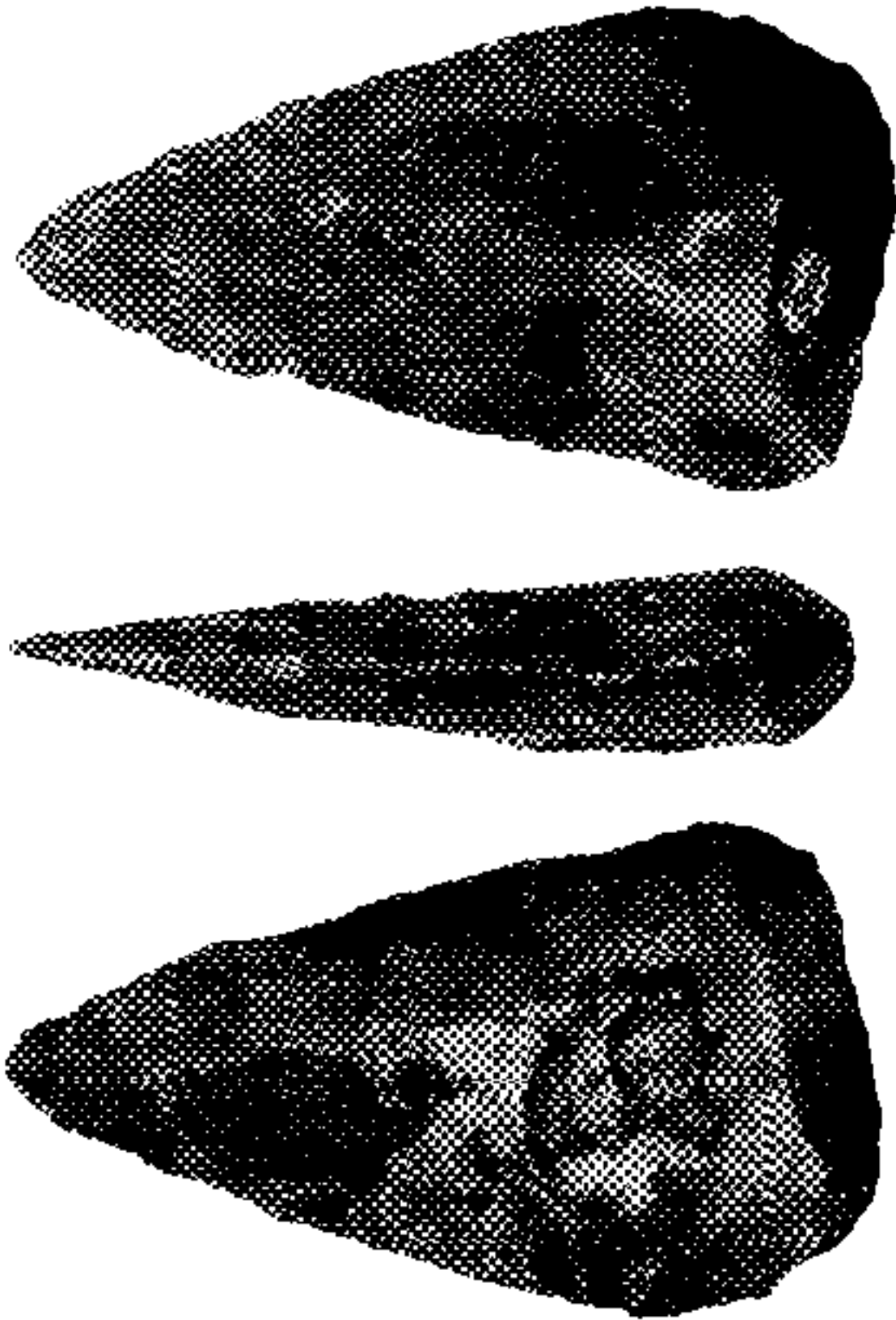


Figure 1. The Eynsham handaxe.

EYNHAM'S OLDEST ARCHAEOLOGICAL FIND

by Derek Roe

The oldest man-made object found in Eynsham is an Old Stone Age handaxe, which was recovered over sixty years ago in a gravel pit near what was then the railway station, at a depth of 16 feet from the surface. In 1926 it was given by Mr J. Sumner Murriner to the Oxford University Museum (catalogue number S.5030), where it can be seen on display in the upper east Gallery. The handaxe, which is of flint, is shown here in figure 1.

'Handaxe' is a facile modern name for one of the best known components of the tool-kit of our Lower Palaeolithic ancestors, and it disguises the fact that we do not really know the exact uses to which such tools were put. No modern or recent hunter-gatherer peoples were ever observed using them, and the techniques of 'microwear analysis' (the study of actual use-wear traces surviving on the implements themselves) are very difficult to apply to such large and irregular tools, which have often also suffered damage, patination and chemical alteration of their original surfaces during the immense periods of time that have elapsed since their manufacture and use. The Lower Palaeolithic is the early part of the Old Stone Age, and handaxes are especially characteristic of that division of it which has been called the 'Acheulian' - the name is taken from Saint-Acheul near Amiens in France, where important discoveries were made during the early days of Palaeolithic archaeology, back in the 19th century. Implements like the Eynsham handaxe clearly offer many useful features: a point, sharp cutting edges, and a robust butt, able to be held in the hand but also useful for pounding or heavy chopping tasks. It has to be remembered that freshly fractured flint, like newly broken glass, provides cutting edges of almost unbelievable sharpness.

Handaxes are not the very earliest stone tools made by Lower Palaeolithic man, but the oldest Acheulian industries containing them, which are found in East Africa, nevertheless date from roughly 1.5 million years ago. During the subsequent million years, early human groups spread over much of the Old World, reaching as far as

China and Southeast Asia in the east and Western Europe, including southern Britain, in the north and west. Typical Acheulian sites with handaxes are not known east of India, but they are numerous all over Africa, in parts of the Near East and in southern and western Europe. Since the first great spread of population during the Palaeolithic radiated from East Africa, it is not surprising that Britain was one of the last places to be reached: even the earliest sites of the British Acheulian are unlikely to be older than half a million years, at most, while the majority fall into the period between about 250,000 and 100,000 years ago - old, perhaps, in terms of the history of Eynsham, but quite young if we are considering the human record of the Old World.

Is the Eynsham handaxe just a commonplace example amongst the hundreds of thousands that have survived worldwide? Perhaps it is possible to do a little better than that in describing it. To take a global view, the Upper Thames Valley lies close to the extreme north-west limits of penetration by the earlier Palaeolithic peoples. Sites are abundant in the middle and lower sections of the Thames Valley, in East Anglia and in the south around Southampton and Bournemouth, but the distribution drops off dramatically as one moves northwest, one reason being the scarcity of good quality flint for implement manufacture in that direction. Handaxe finds in Gloucestershire, Worcestershire, Warwickshire and Shropshire are extremely rare, and the ultimate Acheulian outpost is Pontnewydd Cave near St Asaph in Clwyd, North Wales, at present isolated by the best part of a hundred miles from the next findspots south and east. Lower Palaeolithic Eynsham was therefore clearly for intrepid pioneers of the wild west and the north-west frontier.

Nearer at hand, it is worth mentioning a couple of handaxes from Cassington: a large and elaborately pointed form (now in the Ashmolean Museum) from the old Smith's No. 2 Pit, just south of the A.40; and one of oval shape (Pitt-Rivers Museum teaching collection), which was dredged from the Evenlode bed. Over the last few years, a few dozen handaxes and other Lower Palaeolithic artefacts have been recovered during gravel working in the Stanton Harcourt area, thanks to the dedicated watchfulness of Mr R.J. MacRae of Cassington and some of the workers at the pits concerned. The formation of our local gravels is intimately connected with various fluctuations of climate during the Pleistocene Period ('the Ice Age'), and they contain the

geological sweepings, so to speak, of various past landscapes. Amongst these, wood and plant remains (other than pollen) hardly ever survive, though shells and animal bones or teeth do so quite frequently. Actual traces of human habitation sites are almost invariably completely destroyed, but the stone implements abandoned by early man, while liable to damage, are virtually indestructible.

How old is the Eynsham handaxe? There is no magic method of dating stone implements, much as archaeologists may wish there were; radiocarbon dating and other such methods simply do not apply to them in ordinary circumstances. One can however hope to date the deposits that contain them, and just occasionally the implements themselves may be so distinctive in type or technology that even an isolated example can be dated with reasonable confidence by reference to other sites where better chronological evidence exists. As it happens, the Eynsham implement is indeed distinctive. To cut short a long and somewhat technical story, we can say that on typological and technological grounds it appears to belong to the very end of the Acheulian in Britain, closely resembling an important set of handaxes found in the late 19th century and early this century no further away than Upper Wolvercote, in the former brick-pit (now an ornamental lake) north of Five Mile Drive. At Wolvercote there was accompanying evidence, including animal bones, for warm (interglacial) conditions within the Upper Pleistocene, and on this basis the Wolvercote hand-axes and the closely similar Eynsham implement should date from within the bracket 150,000 - 75,000 years ago and quite probably from the narrower range 130,000 - 120,000. It is interesting to note that the gravels at the Eynsham Station pit did also yield some bones of warmth-loving animals, including giant deer, ox and hippopotamus.

Finally, if the suggested date is correct, the maker of the Eynsham handaxe should have been Homo sapiens - not the fully modern form Homo sapiens sapiens, which includes all present day humans -but a representative of the early version, which was ancestral both to modern man and to the Neanderthal populations of the Middle Palaeolithic period.

[Dr. Roe is Lecturer in Prehistoric Archaeology and Director of the Donald Baden-Powell Centre for Quaternary Studies at Oxford University.]

EYNESHAM CHARTERS

by Eric Gordon

3. Debt to David the Jew

(Eynsham Cartulary, no.340. Date: June 29th 1227)

Rich Jews, in 12th and 13th century England, were between the devil and the deep sea. They were welcomed and encouraged as money-lenders, but despised and persecuted when they prospered. Christians were forbidden to lend money for interest: State and Church alike wanted capital: the Jews provided it (see D.M.Stenton, English Society in the Early Middle Ages (1066-1307), Pelican, 1962, pp.190-9). Many borrowers sank ever more deeply into debt. One such was Eynsham abbey under Abbot Adam, deposed in 1228, probably for mismanagement. Here is a translation of Eynsham's own record of its considerable indebtedness, in 1227, to a Lincoln moneylender.

The sum-total of debt, owed to David the Jew, of Lincoln, and certified by tallies and deeds, is £152.15s.

And be it known that:

£70 of the debt is certified by 3 deeds from the community

(conventu):

and £30 by deeds from the abbot:

and (without taking into account Brother Robert's debt)

£52.15s. by a pledge and tallies:

This reckoning was made on the Feast of the Apostles Peter and Paul, in the 11th year of the reign of King Henry, son of King John

(from the Latin of Salter, Eynsham Cartulary, I, p.235)

Note: the deeds would be documents, carrying the seal of the abbey or the abbot: the tallies would be pieces of wood, notched, halved, and shared between lender and borrower: the pledge would be something of value, surrendered to the lender, as security.

Concerning Swinford Ferry

(Eynsham Cartulary, no.508. Date: April 21st 1299)

The ford itself was part of the king's highway (via regalis), and available to all¹. The adjacent ferry, parallel to the ford, was (like the provision of a bridge here in the 18th century) a matter of 'private enterprise'. if you wished to wade through the Thames at Swinford, you could do so: but if you wanted comfort and convenience, you used the ferry. And, often in the year, when the river was in spate, you could do nothing else. As John Wesley was to find, many many years later, the ford could be very dangerous.

But two abbeys faced each other across the water. Abingdon abbey held the Berkshire side, Eynsham abbey the Oxfordshire side: and Abingdon abbey was older and richer, and (to use modern slang) had more 'economic clout'. Even in 1086, at the Domesday survey, its gross annual income had been £462.3s.3d., as against Eynsham's paltry £40.9s.0d. (see D.Knowles, Monastic Order in England, 1963, pp.702f.) it seems that Abingdon had even managed to assert a boundary to its estates along the actual water's edge on the Eynsham side (see Chambers, Eynsham under the Monks, 1936, pp.67f.)

It is, therefore, no surprise to find that Abingdon abbey owned, and managed, and doubtless made good profit from, the Swinford ferry: nor is it a surprise that, as Eynsham abbey grew in wealth, and had frequent occasion to use the ferry, it began to find the Abingdon monopoly irksome and irritating, particularly as it was almost at Eynsham's back door.

Evidently there was much disputing during the 13th century, and it all came to a head with a pact, made in 1299. At this distance, it all sounds petty and undignified: but right was right, both abbeys had to square their books, and it was an age of litigation. The gist of Eynsham's case was that no one could run any ferry without utilizing land at both ends. At the very moment when the Abingdon boats touched Eynsham land, and still more when men and beasts came off the boat, and when mooring-posts were dug in, and perhaps a landing-stage was made, the ferry (no matter how much it was owned by Abingdon) became indebted to Eynsham: and, what was more, you could not get back from the landing-stage to the highway, on the Eynsham side, without crossing Eynsham land. The text shows the detailed bargain, which was hammered out between 'the religious' (religiosi viri) on one side and those on the other.

Here is a translation of the agreement.

This pact was made at Swinford, on the boundary between the counties of Oxfordshire and Berkshire, on the Tuesday in Easter Week, in the 27th year of the reign of King Edward, between the abbot and community of Abingdon, on the one part, and the abbot and community of Eynsham, on the other, to wit:

that the said abbot and community of Eynsham have recognized that the whole Swinford ferry (totum passagium de Swyneforde), with all that pertains to it, is for all time the rightful possession (jus) of the same abbot of Abingdon and his church of Abingdon:

and, moreover, that they have, on behalf of themselves and their successors, surrendered, given up, and relinquished, to the said abbot of Abingdon, and his successors, and his church aforesaid, any and every right and claim (totum jus & clamium), which they have had, or in any manner could have had, in the said ferry, with what pertains to it, as aforesaid:

and furthermore, that the said abbot and community of Eynsham, on behalf of themselves and their successors, have agreed that it is permissible for the abbot of Abingdon, and his successors, and his church aforesaid, both themselves and those who are from time to time the same abbot of Abingdon's ferrymen (passoribus), to cross (passare) at all times, places and hours, with barges and boats, both large and small (cum bargiis, batis & batellis), and also to land and moor (arrivare & applicare), without charge or claim made on them, and free of any hindrance by the said abbot of Eynsham and his successors, for all time, precisely as was their customary right in times past:

on condition, however:

that the said abbot and community of Eynsham, and their successors, do not in the future suffer or incur any loss or damage in their meadows and pastures, adjacent to the said ferry, through the said abbot and community of Abingdon, or their successors, or also their ferrymen, save those which are involved in the said ferry, and without which it cannot reasonably be operated:

and that it will not be permissible for the said abbot and community of Abingdon, or for their successors, or their

ferryman, to dig or to work (fodere seu manuoperari) in the soil of the abbot and community of Eynsham, outside the said limits (extra formam predictam), without their special permission:

and that the said abbot and community of Eynsham, and their successors, shall, for all time, receive, by the hands of those who are from time to time the abbot of Abingdon's ferryman, 12d. per annum, at the 4 term-ends customary for such payments, to wit, for landing, crossing, and mooring (pro arrivagio, passagio, & applicacione) on the soil of the said abbot of Eynsham, outside the king's highway, as and wherever it has been customary for this to happen:

now, in return for this recognition, agreement, concession, and renunciation of all claims, the said abbot and community of Abingdon have, on behalf of themselves and their successors, for all time granted:

that the said abbot and community of Eynsham, and their successors, and all and every member of their family and household (omnes de familia sua & eorum quicumque manupasti), as often as and whenever, whether on horseback or on foot, they need and wish to cross, together with all their belongings, and their victuals, and all their own beasts, both going and returning, are free of all ferry-toll there (de omni passagio ibidem) and for all time exempt from any claim made upon them, all in this matter, and arising from it, ceasing completely, and set aside:

so, however:

that, whenever and as often as, the said abbot of Eynsham, or his successors, or the cellarer of that same house, or the steward (senescallus)², chances to cross in his own person: the said abbot of Eynsham and his successors shall give the said ferryman, in the name of the abbot of Abingdon, 2 loaves, commonly called peysloves³, and 2 gallons of second-best beer: and this, as said before, shall be on each and every occasion on which the said abbot is ferried across: and for the cellarer, on each occasion when he is himself ferried across, there shall be given one loaf, called a peyslof, and one gallon of second-best beer: and for the said steward, likewise and in the same measure, as for the cellarer, according to what has

been the custom hitherto: and for every cart of the said abbot and community of Eynsham, at every ferrying, 2 loaves, called

peysloves, and 2 gallons of second-best beer:
on the understanding, however:
that the said abbot and community of Abingdon, or their successors, or their ferrymen, cannot, at any time in the future, exact or claim anything further from the said abbot and community of Eynsham, or from their successors, or from their family and household, as aforesaid, or also from their carts, for having the said ferry and crossing there, or by reason of the said ferry and crossing, when it comes to crossing there:
in witness to which matter the common seals of the said abbots and communities have been annexed in turn to the two identical copies of this document (huic scripto indentato):
issued at Abingdon, on the Wednesday next after the Feast of St. Mark the Evangelist, in the year aforesaid (sc. April 29th).

(from the Latin of Eynsham Cartulary, ed. H. E. Salter, I (1907), pp. 342-4: Chambers, loc.cit., deals briefly with this charter: E. de Villiers, Swinford Toll Bridge 1769-1969, Eynsham History Group, 1969, tells also of the ford and ferry)

Notes

1. Then, as now, England was crisscrossed by many roads, carrying heavy traffic, long-distance as well as local: and there was considerable water-borne traffic as well, much by river or canal, much around the coasts, and much across to the Continent. (See J. F. Willard, Inland Transportation in England during the 14th century in Speculum, I (1926), pp. 361-74.)
2. The cellarer had to make sure that the abbey did not run short of food and drink. The steward (or seneschal) maintained business-links with outside lands and rights. Their work would take them across the ferry more frequently than most. Their importance and their token-payments would underline Eynsham's ultimate indebtedness to Abingdon.
3. peysloves. Salter (loc.cit.) suggests that this word may describe 'the weight of the loaves, pensa or peisa being a weight of uncertain amount'. Perhaps it is not without significance that pesagium, a derivative of peisa, and meaning 'toll', is remarkably similar to passagium, meaning 'ferry' or 'ferry-toll'.

AN ANCIENT EYNESHAM CUSTOM

Amongst things of this nature, I think *we* may also reckon an ancient Custom of *the Royalty of Ensham*, where it was formerly allowed to the Towns-people on *Whit-monday*, to cut down and bring away, where-ever the *Church-wardens* pleased to mark it out, by giving the first chop; as much Timber as could be drawn by *mens* hands into the Abbey-yard, whence if they could draw it out again, notwithstanding all the *impediments* could be given the *Cart* by the *fervants* of the *Abbey* (and since that by the *family* of the *Lord*, it was then their own, and went in part at least to the *reparation* of their *Church*; and by this, as some will have it, they hold both. their *Lammass* and *Michaelmas Common*. But this *Custom*, now the *Timber* is almost destroyed thereabout; begins to be so inconvenient, that if it be not seasonably laid aside, it will discourage all people from *planting* it again, even about their very houses: for to what purpose should they do it, when it would still be in the power. of a malicious *Church-warden* to give it a chop, and destroy it when he pleases. To Prevent which great evil, I hear the chiefest of the *Parish* have lately combined, where-in I think they have done well enough, provided always that the Rights of the Church: (whatever they be) be compensated some other way.

From *The Natural History of Oxfordshire*, by Dr. Robert Plot, 1677

Ch.8, Paragraph 28, pp.202-3

A VERY LATE AFTERTHOUGHT ON AN EYNHAM FIRE

or "We scratched your back, so.....?"

Articles by Jeremy Gibson and Donald Richards in the last Record dealt with two 17th century fires in the village. We know of these chiefly from the details contained in petitions to beg, often over wide areas, for the benefit of the victims, and the licences or 'briefs' giving permission so to do.

Here is an interesting twist concerning a collection taken as far away as Ash in Kent for an Eynham fire of 1710, and a request for aid in the opposite direction 268 years later!

in 1978 or 1979, a letter was sent to St. Leonard's Parochial Church Council from the Parish of St. Nicholas, Ash, near Canterbury, requesting a donation towards new bells for their tower. This was followed by a 'reminder'!: -

"Among our parish records at Ash is a vellum book with particulars of amounts given here between 1707 and 1782 in response to Lord Chancellors' 'briefs' - royal mandates for collections towards deserving objects, and the 18th century equivalent of 'The week's Good Cause'. Among them is one which reads as follows:-

"November 19th day 1710.

Collected on Ensham in Oxon. briefe. Loss by fire four shillings nine pence farthing toward the loss of one thousand four hundred seventy four pound eleven shillings and sixpence.

George Kebell"

SOME THOUGHTS ON EYNSHAM CROSS

by William Bainbridge

On February 3 and 4, 1986, while contemplating three sad and dismembered sections of our Market Cross as they lay on the ground, I could not help wondering once again what the missing medieval head could have been like. Obviously the cubical block on top of the original shaft (Fig.1) is part of a multiple sundial - such as that nearest East Hagbourne church (Fig.2b) - its strange slanting and weathered incisions would have held the gnomons at the correct angles on the east, south and west sides. Many crosses decapitated at the Reformation and during Cromwellian times had such additions installed at the Restoration, examples being the former cross at Woodstock and the surviving one at Stanton, Gloucestershire. It seems to have occurred to village fathers that it would be logical to put the stumps to some practical use; and, in Eynsham's case, when in Restoration times St. Leonard's clock was inside the church (see "For the Clock Exchaynged", by Lilian Wright, on page 26), what more practical object in the market place than a sundial?

But what might the earlier, medieval head have looked like? In my leaflet on the Eynsham Cross, issued in 1979, I ventured to suggest that a possible clue could be found in some neighbouring crosses that have miraculously preserved their original heads, which are in the form of a tabernacle with niches. The niches in the heads at Ampney Crucis (Fig.2a), Cricklade Saint Mary (Fig.2c) and Duntisbourne Rouse (very worn) contain figures of saints, while a fourth example, at Cricklade Saint Sampson, appears always to have had empty niches (Fig.2d). Apart from the greatly weathered example at Duntisbourne Rouse, all four have, below the tabernacle, decorated capitals or collars of angels and foliage. All four crosses have plain shafts and bases as would be expected of places of lesser importance, but one connected with a great abbey like Eynsham's, which has unusually elaborate lower parts, would have had an equally richly sculptured head above.

Figure 1
Head of Eynsham Market Cross
c. 1350-80
with remains of 17C multiple sundial
and ironwork of 1890/1910
Photographed in 1978



Figure 2 (on facing page)

- a. Head of Ampney Crucis churchyard Cross (c.1415) showing the Virgin and Child, with Saint George on left.
- b. The sundial head of Cross nearest East Hagbourne church.
- c. Cricklade, the Cross in Saint Mary's churchyard, 14C.
- d. Cricklade Town Cross now in Saint Sampson's churchyard, 14C.
- e. Head of the Town Cross at Stow-on-the-Wold, restored in 1878.

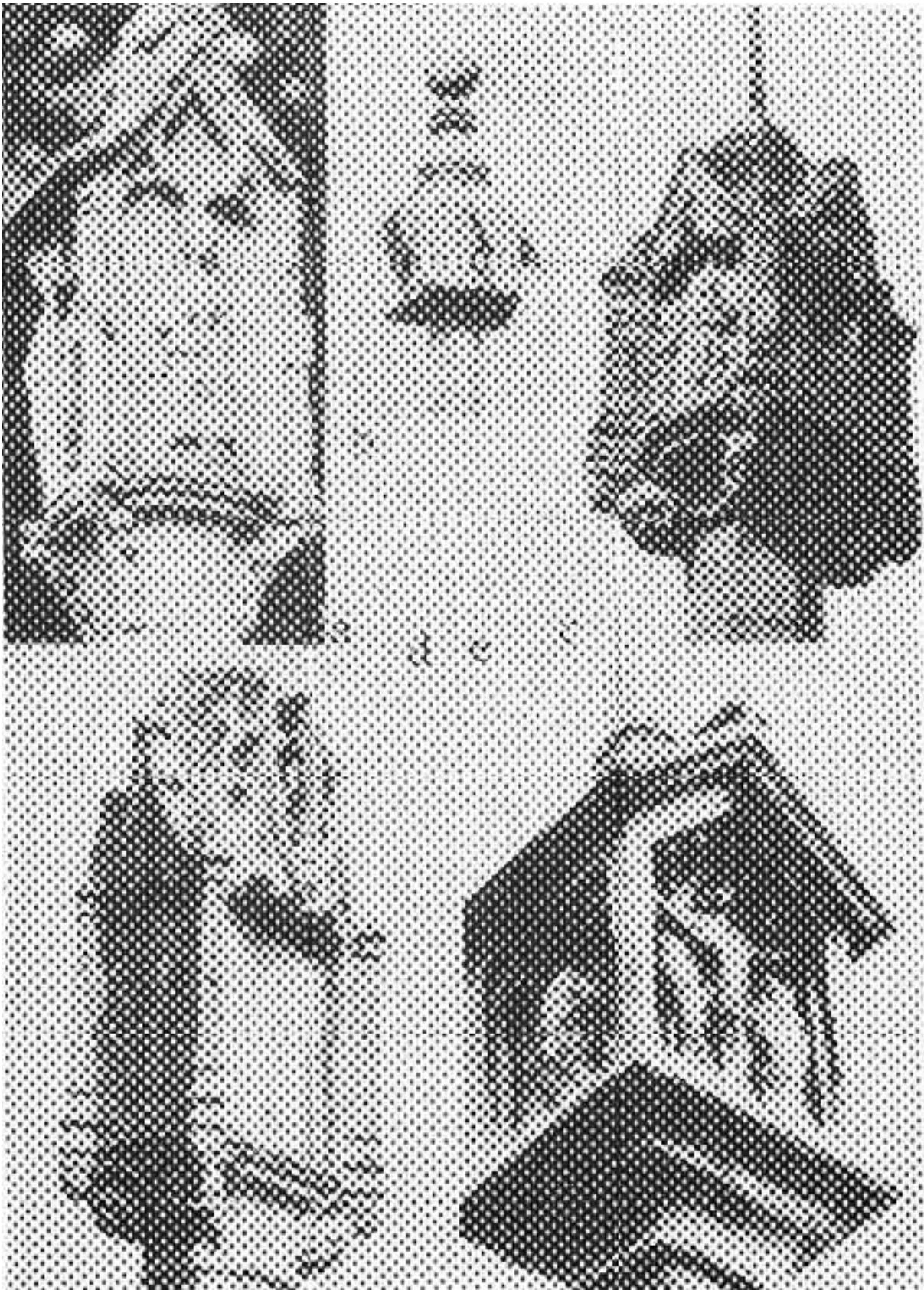




Figure 3
The Cricklade Saint Mary Cross
in 1859



Figure 4
The Cricklade Saint Sampson Cross
in 1859

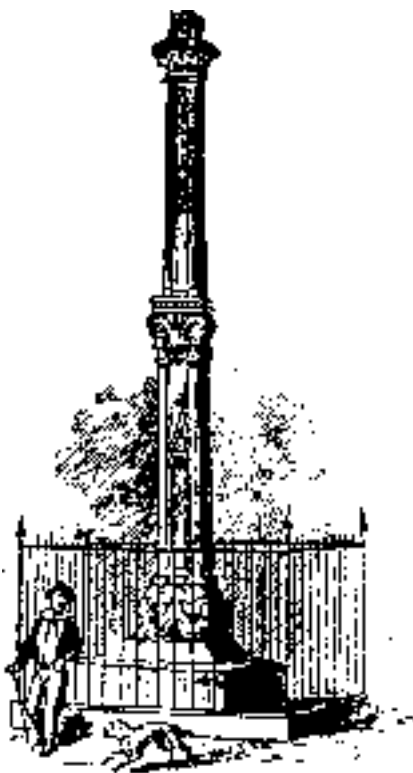


Figure 5
The Eynsham Market Cross in 1859
showing the railings

The two engravings of the whole Cricklade crosses (Figs. 3 & 4) are reproduced from Mr and Mrs S.C.Hall's Book of the Thames of 1859, and show them to have changed little in 127 years. Unfortunately the same cannot be said of Eynsham's cross, judging by their woodcut (Fig.5). Despite this being a rather fanciful representation, it is important nevertheless in proving that the iron railings were extant at that date, although they are unaccountably not shown in Rimmer's illustration in Pleasant Spots around Oxford, published 19 years later.

The local tradition of having tabernacle-type crosses has influenced some modern restorations, such as those at Stow-on-the-wold (Fig.2e), Bampton and Holwell, adding some weight to my conjecture. Unless and until further old sources of information come to light, or modern technology is able to 'photograph' the past, we will have to let our imaginations work as best we can.

Messrs Harrison Hill Ltd. of Little Oakley, Northamptonshire are presently undertaking the restoration of the Eynsham Market Cross.

Extract from Eynsham's Churchwardens' Accounts.

June 26th 1656. Memorandum

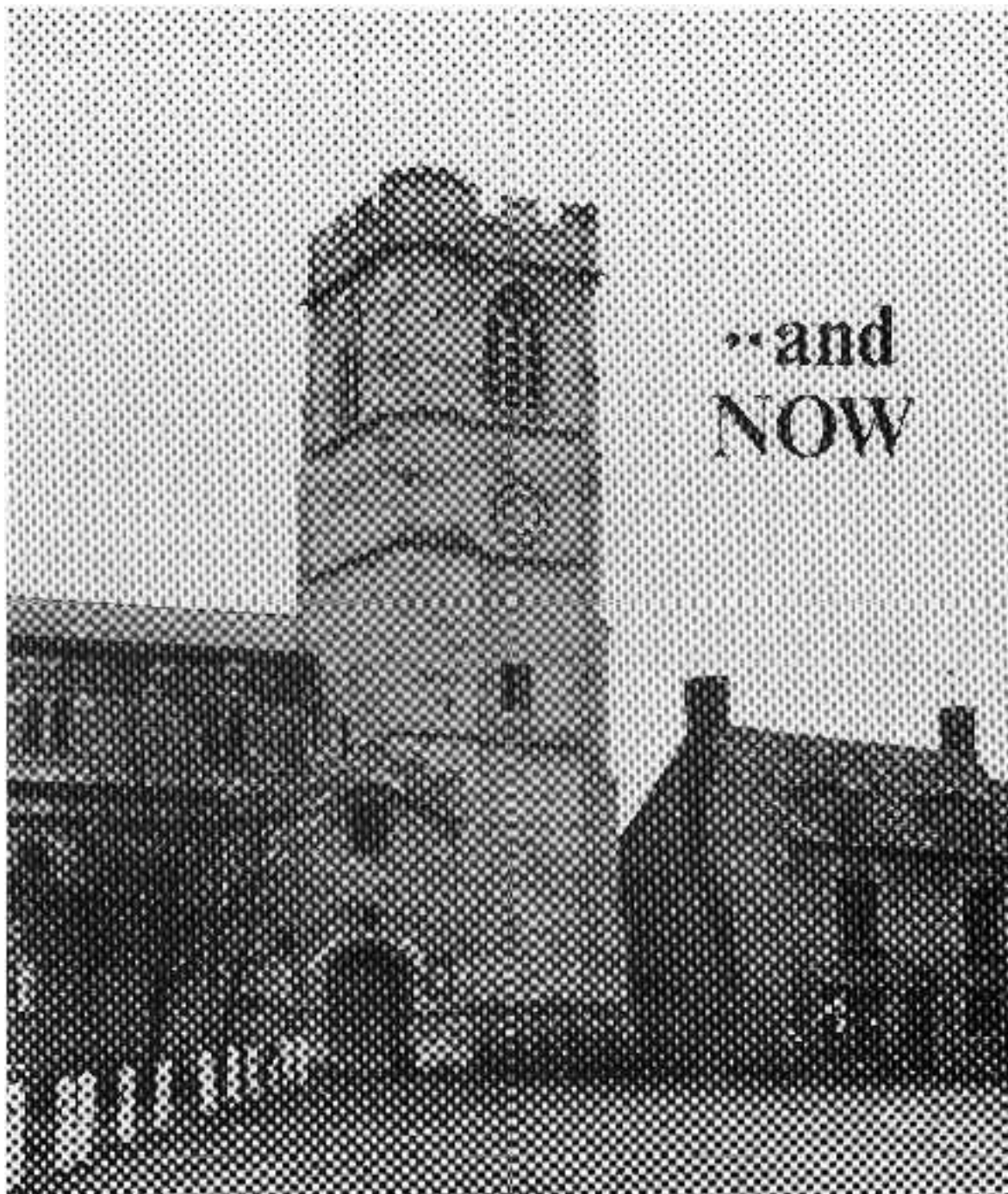
Received by Tho: Merry and Mr. John Hampshire Churchwardens for this yeere the sume of Tenne shillings of John Symons of South ley, Constable, being a penalty imposed upon John Gunnis and Thomas Foster of Southley for being Drunk in May last at Eynsham. We received it by a warrant from the justice for the use of the poor of Einsham by the information of Charles Cracklow.



Ensham before 1846

Note the differences

1. The church clock. Lilian Wright's article on page 26 deals with a clock that predates even the one illustrated above. This in turn was replaced in 1964 by the present-day clock which was set higher in the tower (right).
2. The roof of the nave was altered and raised in the 1850s.
3. An extra level has been added to the cottage to the west.
4. It is probable that the artist has 'moved' the Market Cross for pictorial reasons!



The major restoration of the fabric of St. Leonard's church, begun in 1979, is near an end. The Appeal which has now passed its original target of £180,000, much of it raised locally, is, in the words of the Appeal Chairman, Charles Caine, "a marvellous testimony to the village's generosity and goodwill".

The Appeal will be officially wound up on St. Leonard's day in early November, when Lord Blanch, Vicar of Eynsham 1952-57, and Archbishop of York 1975-83, will preach at a special service to mark the occasion.

THE EYNESHAM ALTAR TOMB

by the late Hugh Cooper

In many churchyards, particularly in the Cotswolds, the most prominent monuments are of the size and shape of Christian altars, but surmounted lengthways by a half-round feature terminating in shells or sometimes in carved drapery radiating as it were from a central knot. Without doubt this represents a pall draped over a wicker tunnel, for such a tunnel fabricated in bronze protects a recumbent effigy of the Beauchamp of Warwick after whom a chapel of St. Mary's Church in Warwick is named. In fact it perpetuates the memory of the lying-in-state of the great man.

At Warnford in Hampshire at the turn of the century 'restoration' removed such an altar tomb, without effigy, from a position inside the church centred on the original main entrance. It was reputed to have been the tomb of the church's builder at the end of the 11th century.

In Eynsham there is such a tomb (Fig.1), without a sign of there having been an effigy, lying back in the yard axial with the approach to the yard along the western wall of the church. It is carved about with quatrefoils but is half buried due to the burials that crowded round during the four hundred years that elapsed since its erection, so it cannot be fully appreciated.

Similar unnamed tombs stand in readily accessible positions at Hanborough and Combe and lead to the conclusion that their use was standard practice in churches under Eynsham Abbey's patronage.

Taken together these instances suggest a common practice in the Middle Ages, not necessarily a lying-in-state as of Monarchs, but a public deposition of the dead for purposes of recognition and of advertisement, perhaps even for inquest should appearance create the demand; for the airless and cramped condition of most cottages made a public repository essential whilst the convenience of grave-digger and priest were awaited: the body would have rested on the altar tomb until burial were possible. A parish pall would also have been standard equipment, and a splendid example hangs in the Ashmolean adorned with a gigantic red cross. This even suggests that the white surcoat of the Crusaders with its red cross over all ensured that among the Saracens slain they would be selected for Christian burial in a readily recognizable shroud.

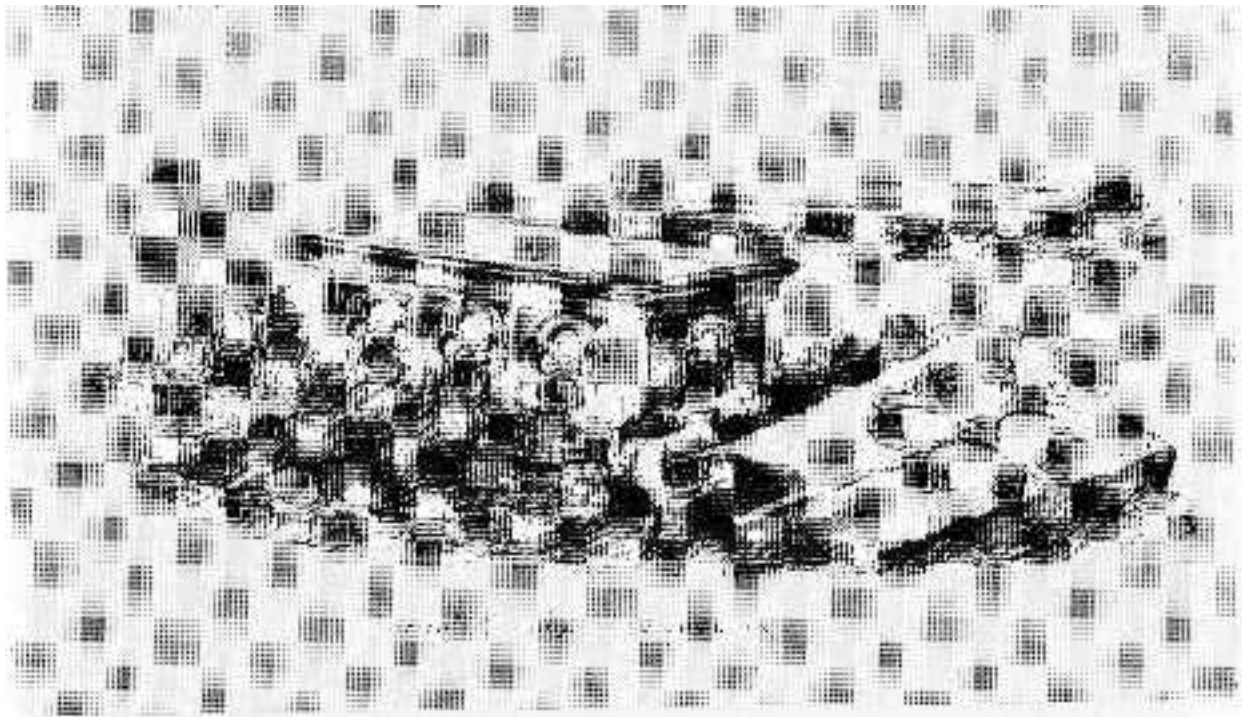


Figure 1. Drawing by J.C.Buckler, early nineteenth century.

(MS Top. Oxon a.66. fol. 256R)

By courtesy of the Curators of the Bodleian Library

Editor's note.

This article was first published in the Eynsham Parish Church monthly bulletin for August 1977, and is reproduced here by kind permission of the vicar. it is my opinion that few, if any, authorities would agree with this interpretation of the (undoubtedly old) tombstone in St. Leonard's churchyard. But it encapsulates in a page Hugh Cooper's elegant (if unfashionable) way with the English language, and his fearlessness of thought.

"FOR THE CLOCK EXCHAYNGED"

by Lilian Wright

Although it has not survived, Eynsham's 17th century clock is well documented. it appears frequently in the Churchwardens' accounts. The entries between 1640 and 1660, the records of almost twenty years of constant repair, are listed opposite.

The clock was "exchaynged" in 1640, just before the Civil war, and this suggests the existence of an earlier clock. Perhaps the arrival of a new clock was a cause of some celebration as the next entry under that for the clock is for the ringers.

The churchwardens at the time, william Forden and Thomas wise, were probably looking forward to a few years of more accurate time-keeping and reliable mechanism. if so, they were disappointed. Although there are no Churchwardens' accounts for the Civil war years 1641-1644, the next mention of the clock is in 1648 when it needed mending several times. in 1650, ten years after its purchase, a clock-house was made for it.

Although the mechanics of the pendulum had been demonstrated by Galileo in 1582, the first pendulum clock was constructed by a Dutchman, Christian Huygard, in 1656: so Eynsham's 1640 clock would have been much like Salisbury's 14th century clock or Dover Castle's clock of ca.1600. These have a 'verge and foliot' mechanism - a crown wheel escapement controlled by a weighted bar which oscillates (see Fig.1).

in his book Clockmaking in Oxfordshire 1400-1850, Dr. C.F.C.Beeson provides much information on early clocks. We know of their existence in medieval times mainly from Churchwardens' accounts and Oxford college archives. Early church clocks were almost always in clock-houses inside the church, and had no faces. Often figures called Jacks or Quarter-boys were connected to the mechanism for striking the clock bell, and others had a carillon worked by a rotating drum with pins, like a musical box. The earliest mention of a clock in Oxfordshire Churchwardens' accounts is for Thame in 1442.

Early clocks were made by smiths, and in many villages and small towns this practice continued well into the 18th century. However, by the beginning of the 17th century there were several specialist clock-makers in Oxford and, after the introduction of the pendulum mechanism, there was a great increase in clockmaking.

	£	s	d
1640			
For the Clock exchaynged	6	10	0
For himself and his man's charges	0	2	6
To the Ringers for 2 days	0	6	8
1648			
For mending the Clock several tymes	0	6	0
For wyer for the Clock	0	0	6
1649			
For mending of the Clock	0	6	0
1650			
For 2 Crosse gardners for the Clock dore	0	1	4
For 6 spike nayles	0	0	6
For nayles	0	0	7
To Joseph Collins	0	17	6
For Boards and timber to make the Clock house	0	18	0
1651			
Payd for mending the Clocke	0	6	0
1652			
Payd to Joseph Collins for a Bell wheele	0	7	6
Payd to Adrian Johnson for mending the Clock and getting the bells in order	0	15	0
Payd to Adrian Johnson for New Lock and Bolt for the Church doore	0	5	6
1654			
Pd. to Adrian Johnson for mending the Clock	0	5	0
1655			
Payd for mending the Clocke and 2 keys	0	3	8
Payd for mending the Clock	0	2	8
1657			
Payd to Hadrian Johnson for mending the Clock	0	5	0

.....CONTINUED OVERLEAF.....

1658	Payd to Adrian Johnson for mending the Clock and Bell-wheel			
	Payd to Adrian Johnson for his former arrears	0	6	0
		0	9	0
1659	Payd to Adrian Johnson for keeping of the Clock in Repaire the whole yeere	0	1	0
1660	Pd to Hadrian Johnson for mending the Clock	0	4	6

[This is the last mention of the clock, but I think the work went on]

1662	Pd. to Adrian Johnson for work	0	1	0
	Pd. to Adrian Johnson for Arrears	0	4	6
1665	Pd. to Richard Ayrs and Adrian Johnson for mending the bell wheel and the key of the Church door	0	7	6

We had a new clock in 1640, and Yarnton had a new one-handed clock in 1641. A Yarnton account for 1685 shows that the pendulum was mended, indicating that the clock had been converted just before then. We have no equivalent record for Eynsham.

Church clocks and bells go together and often the person in the parish who cared for and mended the clock was also in charge of the bells. In Eynsham, Adrian Johnson, who may have been a blacksmith, took care of the clock and the bells, being sometimes helped by Joseph Collins who was perhaps a carpenter. Adrian Johnson was for many years a sidesman, assistant to the Churchwarden, but never himself a warden.

Our detailed Churchwardens' accounts finish before the end of the 17th century, and it may be much more difficult to find details of when the 1640 clock was itself exchanged for the mechanism which operated from sometime in the 18th century until 1964.

Ref: Clockmaking in Oxfordshire 1400-1850, by Dr. C.F.C. Beeson.
Published by the Museum of the History of Science, Oxford, 1967.

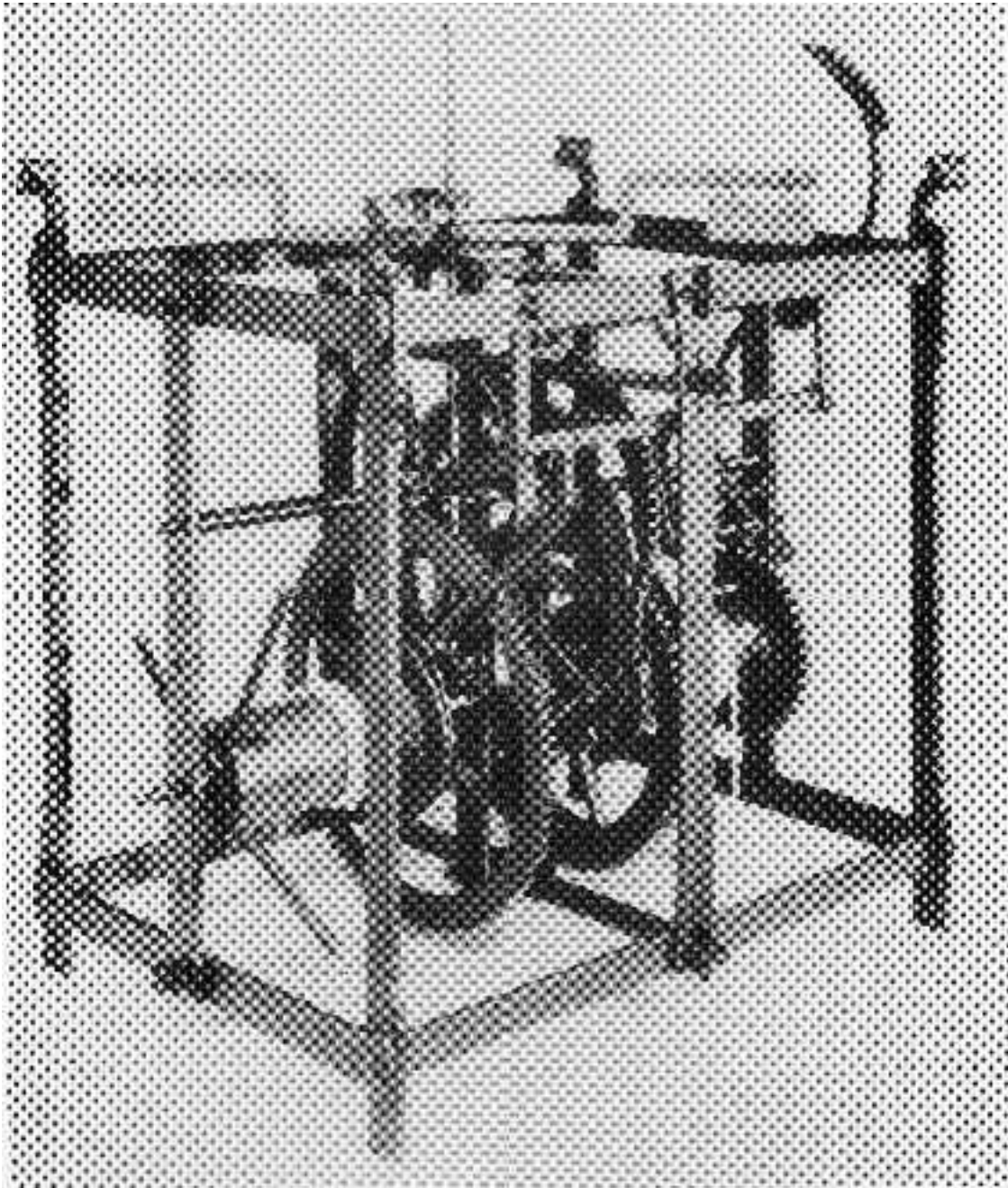


Figure 1. Mechanism of the Dover Castle clock, ca. 1600

This shows the verge escapement and the foliot balance (the horizontal weighted bar at the top) that predated the use of the pendulum.

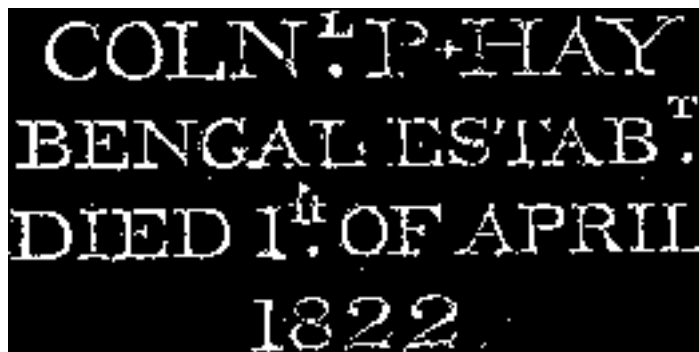
Photograph by courtesy of the Trustees of the Science Museum, London.

LOOKING FOR A HAY IN A BOOKSTACK

by Donald Richards

Probably you will have noticed the stone set in the wall of the north aisle of the parish church, towards the east end. I mean the stone recording the death of a military gentleman in the early nineteenth century. Have you, like me, wondered who he was? Pure curiosity led me to find out what I could about him.

The text on the stone goes like this:



The Parish Registers tell us more:

"Col. Patrick Hay (aged 73) Ensham Hall, buried in a vault under the seat in the church belonging to the Lord of the Manor."

His connection with 'Ensham Hall' is explained in the announcement that appeared in Jackson's Oxford Journal for Saturday, April 6th, 1822 (p.3):

"On the 1st inst. died, suddenly, at Ensham Hall, (the residence of his son-in-law, John Ruxton, Esq.) deeply lamented by his afflicted widow and family, Colonel Patrick Hay, of the Hon. East India Company's service, aged 73 years."¹

The announcement also explains the "BENGAL ESTAB^t". Col. Hay, who was born in 1748 or 9, as can easily be calculated, was an officer in the independant forces of the East India Company, the Bengal Branch.

His career proceeded as follows: Cadet (1768), Cornet, Ensign or 2nd Lieutenant (12 January, 1769), Lieutenant (9 January, 1770), Captain (1 July, 1778), Major (3 February, 1784), Lieutenant Colonel (1 March, 1749). He retired in January, 1799. The source for this information² seems to have missed the fact that he was raised to full colonel with seniority from 1 January, 1798³.

At the Public Record Office I have seen the court copy of the Colonel's will, which he had made on 12 February, 1821 and which was proved on 3 May, 1822 in the Prerogative Court of Canterbury⁴. He died a rich man. His effects and the residue of his estate he left to his wife Sarah, whom he (aged 33) had married in 1782. The monies which he assigned in his will amounted to £17,000, a tidy sum in those days. One of his executors was a brother, 'David Hay Esquire now residing in Bristol'. He left money to his sons, Patrick Martin and Thomas, but more than half went to his wife. Some of this was to be invested and held in trust for her, and after her death, for his daughters, for Margaret Susannah (married Thomas Kerr(?) in 1805), and for Anna Maria Jenkyns (married John Ruxton, the Lord of the Manor and owner of Eynsham Hall), and subsequently for the children of the latter couple⁵.

The fact that the Colonel left no house and property of his own (something to be taken into account when thinking of the £17,000), and that he is described in the will as "of Ensham Hall" suggests that he was not there as a visitor at the time of his death, but that, at some time after his retirement in 1799 and his return from India, he and his wife came to live out their remaining years with their daughter and son-in-law.

1. A similar notice, probably abstracted from the Oxford Journal, may be found in The Gentleman's Magazine, vol.XCII, London, 1822. His death is also recorded under "Colonels" in The Army List for January 1823: "Hay, East Ind. Co. Serv."
2. Alphabetical List of the Officers of the East Indian Army (1760-' 1834), compiled by Dodwell and Miles, London, 1838, pp.128-9.
3. A List of the Officers of the Army etc., London, 1800, p.48: under "General and Field Officers having Local Rank", we find "Colonels ...[no.] 35 Patrick Hay 1 Jan 117198 East Indies."
4. PROB 11/1657/258/fols. 59b-60b.
5. The Ruxtons had one daughter and four sons born between 1820 and 1826.

WHITLOCK'S BAKERY

by Jean Buttrick

Looking back, it seems no time at all since almost every Oxfordshire village had its own bakery. The master baker has for many years suffered at the hands of the 'multiples', but we are very lucky in our Oxfordshire village to still have two bakeries close at hand (Biggers and Spar). Many years ago we had three bakehouses, whitlocks, Biggers and Halls. The village baker of those days was a craftsman who took great pride in producing bread of the highest quality. His crusty loaves bore little resemblance to the mass produced, cut-priced, sliced bread on today's supermarket shelves.

Mr. whitlock's village bakehouse was a small, spotless place in Mill Street, the premises at the rear of the red-brick shop now owned by Mr. Richard Talmage, the electrician. Its walls were lime-washed and its counters scrubbed white. The brick-built oven was coal fired and had to be stoked every morning at the crack of dawn. The master baker's job, in those days before electricity, was truly sweated labour. The dough was hand mixed, moulded and tinned, and then fed into the oven on his long wooden baker's shovel called a 'peel'. The peel was also used to retrieve the loaves once they were cooked to a golden brown. In most cases the village baker had 'rounds', making regular deliveries to the outlying farms and country areas; and in those days the tradesman's visit was often a virtual lifeline for country dwellers and the only regular contact they had with the outside world.

Then there were the special occasions. Mr. whitlock, the baker, and his brothers would be up half the night prior to a Chapel tea or a Church garden fete to be held at the vicarage. At Christmas they would work all night, sometimes for successive nights, in order to ensure that customers had sufficient bread to see them safely through the festive season. Some of the villagers would take their goose or turkey to the bakehouse to be cooked for the Christmas dinner, and this would add to the baker's work load at this time. For he then had the responsibility of cooking these Christmas dinners in the ovens after the bread had been taken out. It was woe betide him if the birds got burnt - many of his regular customers were relying on him for their festive meal!

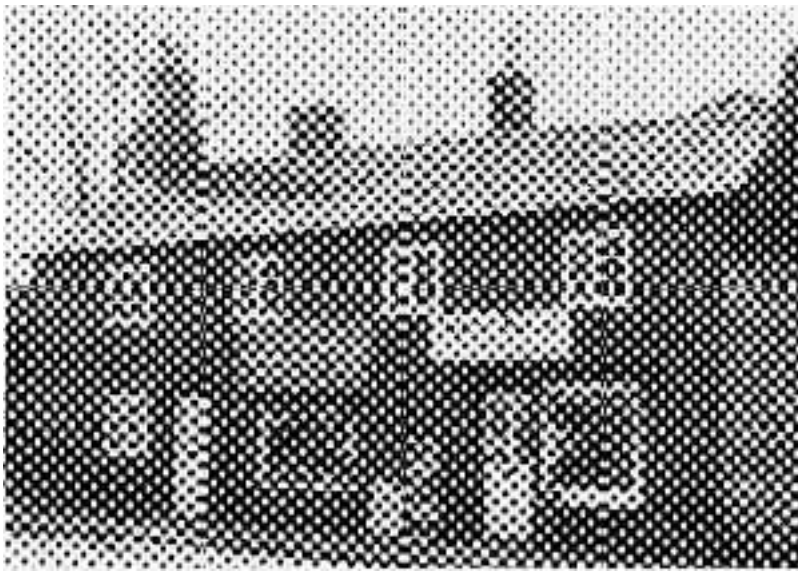


Figure 1.

**Once Whitlock's
bakery.**

At Easter time Mr. Whitlock baked large batches of hot cross buns, and the night before, my grandfather would go up to the bakehouse at midnight with a bottle of port wine which would be shared with everyone that worked there. That routine went on for many years.

On the following morning, Good Friday, before going to church, I myself as a child would go up to the bakehouse to collect some of those lovely hot cross buns ordered the day before. They were beautifully made. I doubt that the Easter buns earned the baker more than a few copper's profit, but they were part of village life and he was glad to play his part.

Of course, every tradesman had a vital role to perform in the community. The carpenter, the cobbler, the blacksmith, the baker; each was a master craftsman who traded with and provided services for the others as well as for the village in general. I like to think that, on a miserable winter's night, the village baker would invite the local bobby on his lonely beat to step inside and warm himself by the bread oven. Village life could be very hard, but the sense of community was strong and good.

Now, many of the tradesman have gone from the villages. The tailor has disappeared with the incoming of mass-produced, off-the-peg clothing; the shoemaker or snob has vanished with the factory-made shoes; the blacksmith has given way to the agricultural engineer. This is called 'progress'. But we in Eynsham are very lucky still to have two good bakers in the village to make our daily, fresh, crusty loaves, as well as those delicious 'home-made' cakes and pastries. Long may they prosper!



The Mansard Rouse in 1987

(48, Acre End Street, Eynsham)

THE MANSARD HOUSE

A story of a property

by Pamela Richards

The Mansard House, on the north side of Acre End Street, is named after the design of its roof, an unusual style for Eynsham. The present owners, Mr. & Mrs. Gardner, have documents relating to the property for the period 1703 to 1873, during which time it changed hands some thirteen times. The nature of the property changed too. The indenture dated 1703 mentions two earlier documents, one of 1628 in which 'Thomas Blackman Gent' granted 'William Boulter yeoman' an Orchard or Garden ground for a term of 1000 years, of which there was still 'yett to come and unexpired the number of Nine hundred fforty and one years'; and the other the last will and testament of William Harris, dated 1683. I was lucky enough to find both these documents in the County Record Office so, as with all good stories, I can begin at the beginning.

On the 28th July 1628 an indenture was made by which, in consideration of £20, William Boulter was granted all Thomas Blackman's "Orchard ground sett lyinge and being in the parishe of Einsham in a street there called Acre End or wyttney way with one Land and a yeard of Arabell land lyinge in the Conduite field and one yeard of grass grounde lyinge in the same Conduite fetid between the two Chilbrige yeates And one land in the same field lyinge in Long wales nexte unto John Kingstone his three lands one other lande lyinge in the Northe field between the Landes End & Tallton brige with all Appurtenances" etc. There was to be a yearly rent of 'one piece of Lawful money of England' at the feast day of St. Michael the Archangel, to be paid to Thomas Blackman, his heirs and assigns.

In this document there is no estimation of the size of the orchard, but the 1703 document states that one half of the orchard contains by estimation 1 rood and 30 [square] perches. A rood was of an acre and 30 square perches 3/4 of a rood, suggesting a total of nearly an acre (although old land measurements are by no means always reliable). A yeate was a gate. Reference to Pride's 1782 map will give a rough guide to where the fields and other places mentioned were. I think Tallton bridge is yet another form of what is sometimes referred to as Token Bridge (see Chambers: Eynsham under the Monks, p.119).

And what do we know of these two gentlemen of Eynsham? Chambers tells us that the Blackmans of Eynsham appear as an armorial family, with a pedigree, in the heraldic visitation of 1574, their surname occurring in the records of Eynsham from 1427. In 1535 a Thomas Blackman was entitled to a quit-rent of 5s. from the Abbey, and in 1611 'our' Thomas Blackman sold land to the City of Oxford (Chambers, op.cit. p.42). His wife may have brought him, as a dower, the land he was leasing to William Boulter, because there is a specific injunction that the said William Boulter should be "kept indemnified from all ... dowers tytoles of dowers & especially the Dowers of Joane the nowe wife of him the said Thomas Blackman". Thomas Blackman died the year after this indenture was made, leaving goods valued at £18. 3s. 10d. to his wife Joan. He seems not to have had any children and the family is not mentioned again after the death of a Joan Blackman (alias Carter) in 1635.

The Boulter family also go back into the Eynsham records. A Richard Boulter was a witness to the will of the earlier Thomas Blackman (1549) and his own will (witnessed by a John Blackman, probably father of the second Thomas) shows us that he was grandfather to William Boulter the younger who acquired the orchard in Acre End Sreet. This William Boulter died in 1654 but did not leave a will.

The indenture of 1703 by which Philip and Alice Smith took possession of the property from Thomas and Margaret Hobbs also mentioned the will of William Harris. It was by this will that Margaret Hobbs had gained title to the property. William Harris had bequeathed to his "dafter Margrett all that house and whomstall wherin I now live after the decease of her mother". Mary Harris, William's wife died in 1696. Margaret Harris had married Thomas Hobbs ten years before, but we cannot tell if they occupied the house with William's widow, or if they had another establishment.

The half orchard and the cottage, which had been built sometime between 1628 and 1683, were sold to Philip and Alice Smith for £35. 5s., with a yearly rent of ½d, being half the ancient rent of the original lease. We must, therefore, assume that we are now dealing with only half of the amount of land mentioned in the original 1628 indenture, and we have at the moment no record of what happened to the other half.

In 1707 Philip and Alice Smith passed on the property to one of their sons, Edward, in consideration of a payment of £10, in hand, and his paying his brother Philip £10 within two years of the decease of his mother, the said Alice.

Alice died in 1708, but no second payment was then made. The transaction was complicated by the death from smallpox of their son Philip in 1714, but in 1715 another brother George Smith made a declaration that he had received on behalf of his brother Philip's estate the said £10 from Edward.

Edward died in 1722 leaving the property first to his wife and then after her death to his daughters, Elizabeth (who died in 1723, aged 10), Mary, who married William Lardner, tallow chandler, and Judith, who married Thomas Chamberlain, carpenter of Eynsham (1729). The house appears to have been occupied by Edward's wife Mary until her death.

The indenture bearing the date 12th December 1749 states that "Mary (who was the wife of Edward Smith aforesaid) is since lately dead". Although there is no record of a Mary Smith being buried in Eynsham in that year, a Mary Day died in April, and I believe that they were one and the same woman, Mary Smith, I think, having remarried some four years after Edward's death. For in 1724 Stephen Day became master of the school set up under the will of John Bartholomew and in 1726, at Witney, he married a Mary Smith of Eynsham. They had a daughter, Ann, in 1728. Mary Day died in April 1749 in the same year as 'Mary who was the wife of Edward Smith'. In December 1749 the lease of the house passes to Stephen Day for a matter of £40; £20 being paid to the Lardners and £20 to the Chamberlains.

If my assumption is correct then Stephen Day was Judith Chamberlain's step-father, and it would explain why the next indenture dated June 1772 is between Stephen Day (now of Witney) and Judith Chamberlain (whose husband had died in 1761), of the one part, and Henry Day, Stephen's brother, of the other part. This was, like many of the transactions concerning this property, a matter within the family.

During the time that Stephen Day had held the lease on the land, he had had the old house and barn pulled down and a new house built, and that probably forms the core of the present house. The value of the improved property was then set at £100.

Henry Day died in August 1772 having willed the property back to Stephen. Henry's executor, Alexander Du Croz proved the will but "in order to discharge and satisfy Debts ... did for some time after the decease of the said Henry Day receive the Rents and Profits of the said House and Premises" so that "disputes" arose "between the said Alexander Du Croz and the said Stephen Day concerning their respective rights and interests". It was not until May 1787 that the matter was finally resolved by an indenture giving the rights in the property back to Stephen Day.

In 1790, at what must have been a great age, Stephen died, leaving the property to his grandchildren. I cannot find a baptism date for Stephen Day but it is likely he was born sometime near the turn of the century because he was taken on as schoolmaster in 1724. His will also gives us a clue to his age for, although described as a writing master, he can only sign his testament with a cross.

Stephen Day's daughter Ann married Thomas Barrett of Hadden, Bucks. in 1757, and had four children who lived. In his will Stephen Day left £50 to his grandson Thomas, and the rest of his estate to be equally divided between Thomas, his brothers Stephen and Paulin and sister Charlotte who had married the Rev. William Cotton of Chicheley, Bucks. The settlement of this will in regard to the property in Eynsham was by an indenture of 30th April 1792 wherein Stephen, Paulin and Charlotte relinquished their interest in the property in consideration of £17. 10s. each plus interest. Stephen and Paulin got £18. 7s. 6d. each and Charlotte, or rather William, her husband, got £17 10s., with no explanation as to why she failed to get any interest.

Young Thomas Barrett does not seem to have been very good at handling his money, for on 29th May 1792, just a month after taking over the property, he is raising a mortgage on it with four bankers in Witney. He borrowed "the full sum of One hundred and sixty pounds ... with interest...after the rate of of four pounds and ten shillings for the use of One hundred pounds by the year". He was unable to repay this loan and in 1794 the property passed into the hands of "John Billingsley of Ensham .. Gentleman", £160 being paid to the bankers and £60 being paid to Thomas Barrett.

John Billingsley died in January 1813, and in August of that year his wife Fanny sold the lease to Richard Bowerman. From 'The Story of Eynsham Wharf' by Kingsley Belsten and Hugh Compton (Oxford Times, 1:3:1968 & 8:3:1968) we learn that from 1821 to 1832 Richard Bowerman was a successful wharf-trader. He was the agent for a 'fly' (fast) boat plying between Brimscombe and London and calling at Eynsham twice weekly, and his yearly average of tolls paid was £918. However, the competition became too fierce and in 1835 he was made bankrupt. His estate was put into the hands of Richard Ferdinand Cox, Gentleman, Joseph Whiteaves, a bacon factor, and John Cox, a mercer, all sometime of Oxford, who transferred the lease of his property in Acre End Street to Mark and James Morrell, brothers and partners in the brewery firm in Oxford. Richard Bowerman owed £1,047 6s. 9d. to

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Figure 1. Handbill for the sale of the Mansard House. 1937

the Morrells but they were not his only creditors, and the property was put up for auction at the Swan Inn by Thomas Mallin and bought by the Morrells for £250 with them also paying 10s. each to Bowerman and his three assigns.

After the deaths of James and Mark Morrell the property passed by will to James's son, another James, who in 1856 sold the lease to Thomas Goodall the chemist for £500. The property is now described as "All that messuage or dwelling house with the warehouse outhouses buildings and yard thereunto belonging and the Orchard or garden in the rear thereof in Acre End Street ... being bounded on the one side by the premises lately purchased of James Lockheart Esquire by Charles Augustine Goodwin (the brewer) and on the other side by premises belonging to John James and others which said premises are now in the tenure or occupation of .. Thomas Goodall". [In respect of the John James property, see "Granpapa's House", by William Bainbridge, Eynsham Record, No.3, 1986, pp.30-40].

After Goodall's death in 1895, the business seems to have been taken over by one William Sellwood Everett, although he never became a leaseholder of the property. This seems to have remained in the hands of Thomas's wife Alice until her death in February 1872 when it passed by will to their daughter Alice Jane and Thomas Blake, farmer and corndealer of Eynsham, Thomas Goodall's executor. In accordance with the directions in the will they sold off Thomas Goodall's property, but not the dwelling house, shop and premises situate in what the document calls High Street, until after the death of his widow. The property was then put up for auction in March 1873 when Thomas Smallhorn, described as Surgeon, was the highest bidder at £340. In connection with the transaction involving Thomas Blake and Alice Jane (who had married John Day in 1867) there are two declarations. One by Blake declaring his identity, and the other by Alice Jane Day stating that she understood the contents of the Deed and her covenant thereto and that the same had been freely and voluntarily executed by her. In other words that she had not been coerced by her husband.

The handbill of 1937 for the sale of the property (Fig.1) provides a postscript to this brief history. Still described as being in High Street it fetched £800. As can be seen the amount paid for the property has fluctuated over the centuries and it is difficult to assess the value in real terms, especially as it does seem that the extent of land and the buildings has varied. It is hoped that further research will make the picture clearer.

EYNESHAM PARISH POPULATION SINCE 1650

by Brian Atkins

A knowledge of the size and nature of past populations - historical demography, to give it its formal name - is important to most historical studies. Whether the region of interest is a country, a county, a city or a parish, clearly the size and density of the population at the time (and better still its breakdown by age, occupation, structure, etc.) is likely to be background knowledge relevant to the topic.

With this in mind, The Cambridge University Group for the History of Population and Social Structure (CAMPOP) was established in the early 1960s, systematically to analyse and interpret population data, which is often assembled by local historians working in teams. We hope to join the CAMPOP scheme when Edna Mason and her project team have finished indexing the 1841-81 census returns.

In the meantime, I have been unable to resist the temptation to have a go at estimating the total size of the population of Eynsham parish at various times back to 1650. (It gets much more difficult to do this for earlier times!).

For the period 1801 to the present, half-an-hour's work in the local history section of the Westgate Library is sufficient to unearth the figures. National censuses have been taken at 10-yearly intervals from 1801 to 1981 (excluding 1941). For the decades 1801 to 1831 inclusive, these provide only overall figures, and not the individual details (name, age, address, occupation, place of birth etc.) that we have for the decades 1841 to 1881 inclusive. Likewise, although these kinds of details are not yet available for the period since 1881 - they are not released until 100 years old - the population totals are published for the decades up to the latest census of 1981.

The figures in Table 1 relate to the civil parish. [Eynsham Civil parish shrank in 1948 with the splitting away of Freeland, and this had a minor effect on the subsequent census figures relative to the earlier ones].

For Eynsham parish the figures are:

year	pop.	year	pop.
1801	1166	1901	1757
1811	1418	1911	1683
1821	1705	1921	1644
1831	1858	1931	1963
1841	1893	1941	no census taken
1851	1941	1951	2373
1861	2096	1961	2628
1871	2177	1971	4427
1881	2076	1981	4449
1891	1998		

TABLE 1

These figures are plotted on the graph (Fig.1)

But what of Eynsham's population before the first census in 1801? To estimate this, we must resort to certain statistical methods devised by professional demographers. By and large these probably give reasonable approximations to the actual population from time to time, but it is important not to treat such calculated numbers as being as reliable as the post-1801 data.

The method I have used to take us back to 1650 involves an empirical treatment of the numbers of baptisms recorded in the Parish Records. Briefly the procedure involves firstly counting the numbers of baptisms listed for each year. Table 2 (rows A) shows these figures for two 12-year sample periods nearly two centuries apart.

Year	1657	'58	'59	1660	'61	'62	'63	'64	'65	'66	'67	1668
A	13	18	20	21	17	12	33	17	16	16	21	14
B	21	20	21	20	19	19	19	19	18	18	17	16
Year	1825	'26	'27	'28	'29	1830	'31	'32	'33	'34	'35	1836
A	60	55	69	66	63	57	56	62	64'	58	57	56
B	59	59	60	60	61	61	61	60	59	57	57	57

TABLE 2

It would seem reasonable to deduce from these figures that our population was, in broad terms, larger during the sample period 1825-36 than it was during the sample period 1657-68. It would be unreasonable, however, to read too much into the individual figures. For example, 1663 (with 33 baptisms) was presumably a better year for births than was 1662 (with 12 baptisms), but no-one would suppose that the population of Eynsham had tripled!

The next step therefore involves 'smoothing' the figures over longer periods than one year. The third rows (B) in Table 1 give a 'nine-year running average's, obtained by adding the figure for the year in question to those of the previous four years and the succeeding four years, and then dividing the total by nine.

The third and final step involves applying a 'multiplier'. It has been established that, for many places, multiplying the smoothed baptism figures by some number in the range 30 to 40 will give a reasonable estimate of the population. This is to say that statistically one would expect that, for every 30 to 40 members of a population of all ages and both genders, one woman would have given birth to a child who was baptised in the parish church in a twelve-month period.

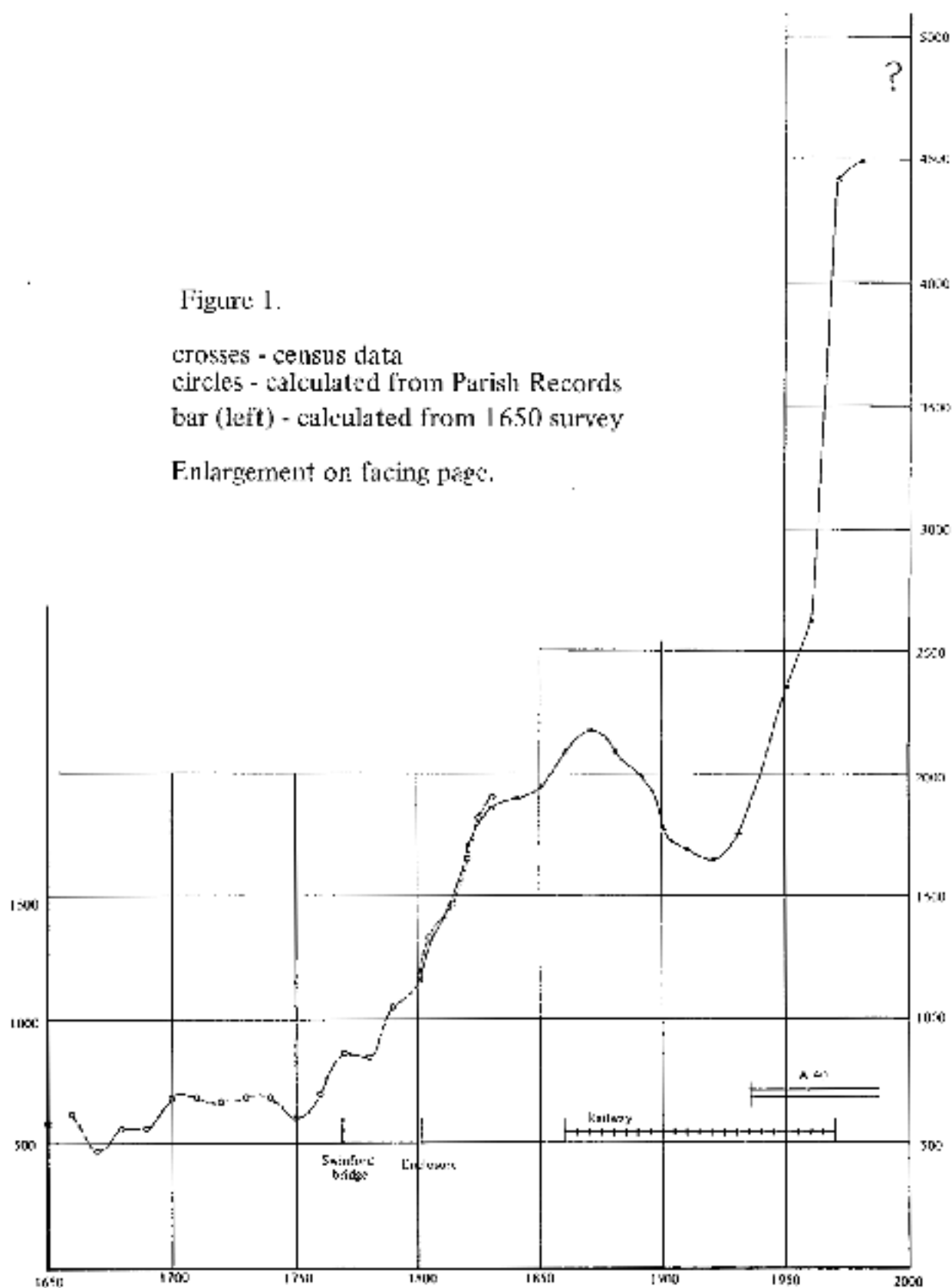
In Eynsham's case, the multiplier to use, at least for the period 1801-51 is 31. This is the figure that gives the best fit with the 'true' population obtained from the censuses. The fit is a consistently good one (Fig.1).

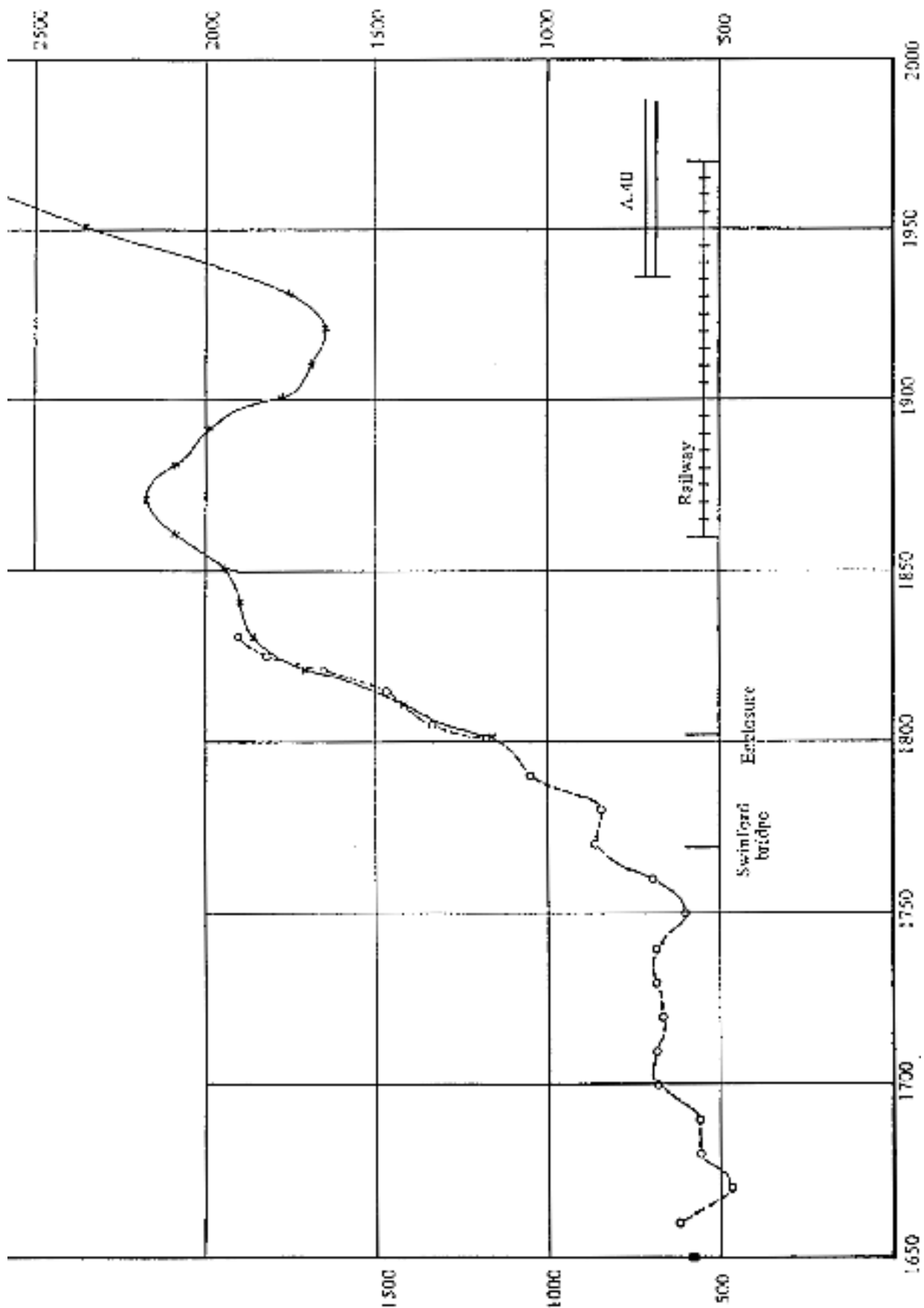
One must add some caveats concerning the curve thus generated for 1655 to 1800. Firstly it assumes that the same multiplier (31) applied more or less consistently throughout this long period; and there is no a priori reason for such an assumption. Ideally we need some independent checks. By great good fortune, we have a detailed survey of the village (although no map) made by a certain John Whiting in 1650. From this we know that there were some 114 to 118 houses. An average dwelling at that time probably housed about 5 persons, giving a calculated population for the village in 1650 of about 570 to 590 souls. This range is indicated by a vertical bar on the left of Fig.1. The number for the parish would have been somewhat greater, and the result is thus broadly consistent with the results derived from the Parish Records.

Figure 1.

crosses - census data
circles - calculated from Parish Records
bar (left) - calculated from 1650 survey

Enlargement on facing page.





Unfortunately a surviving Hearth Tax return for Oxfordshire for 1665, which should list all the heads of households, town by town and village, and should therefore allow a similar calculation, is, for Eynsham, sadly deficient. It lists only 49 households, and we know from the whiting survey of 15 years earlier that this cannot be accurate. [...How were more than half the householders of the parish managing to evade the taxman? - But that is another question!]

The second caveat concerns the peaks and troughs on the curve between 1650 and 1760. Unless one had independent, correlatable evidence for significant influxes to, or migrations from, or fatal epidemics within the parish, these should not be taken seriously. I think that this level of research tells us only that the population held fairly steady at about 600 (plus or minus 100!) persons between 1650 and 1760, after which it climbed fairly steadily to about 1150 in 1800. After that the censuses tell the story.

When we provide the raw data, CAMPOP will not only do a better job for this period, but will, I hope, take us further back in time. Will they be able to tell us how many souls lived in Eynsham 'under the monks'? And what 'multiplier' will they use on our Domesday entry which lists 3 men-at-arms, 34 villagers and 33 smallholders in 1087?

References:

Charlton, C. Historical demography: Games to play with Parish Registers. Ch.5 in Group Projects in Local History. Ed. A.Rogers, Dawson, 1977.

Rogers, A. Approaches to Local History 2nd Ed. Ch.2, Longmans 1977.

Both these references are of a general kind. Each lists primary sources for this kind of study.

EYNESHAM HISTORY GROUP

Founded 1959

The E.H.G. exists primarily to encourage studies in, and to promote knowledge of the history of the village and parish of Eynsham, Oxon, by means of regular meetings (normally at least ten), with Invited speakers,. during the winter and Spring; and occasional outings during the summer.

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