THE ANCIENT PARISH OF KIRKBY RAVENSWORTH

by

The Reverend Norman Butcher

This book is dedicated to

Mr. T.W. Metcalfe

without whose inspiration and encouragement it would not have been written.

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Norman Butcher

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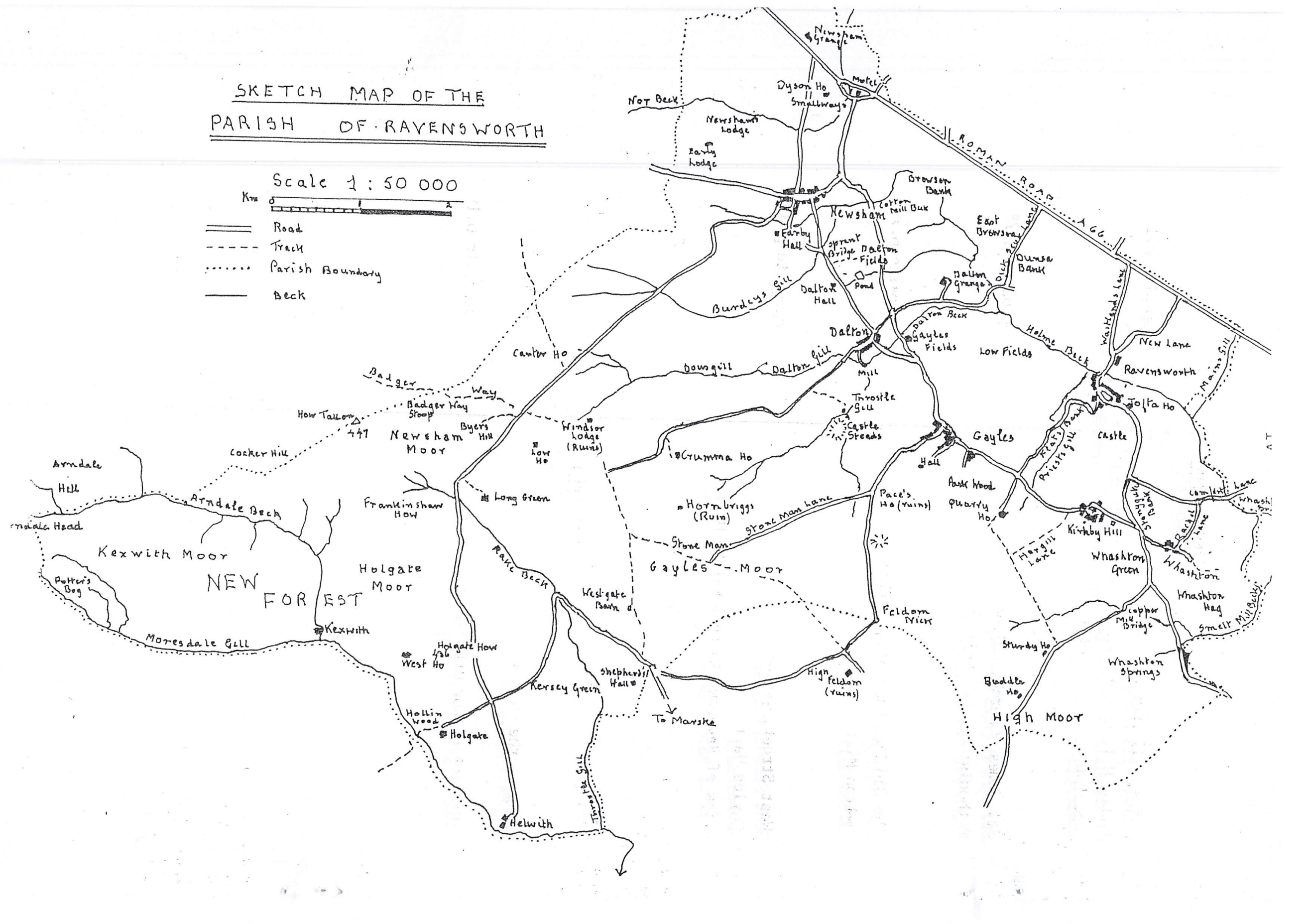
SKETCH MAP OF THE
PARISH OF RAVENSWORTH
Scale 1 : 50 000
Km
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2
Road
Track
Parish Boundary
Beck
ROMAN ROAD
A66
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Pond
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Holme Beck
New Lane
Ravensworth
Mains Gill
Jolta Ho
Castle
Canter Ho
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Castle Steads
Badger Way
Badger Way Stoop
How Tallon
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Newsham Moor
Byers Hill
Windsor Lodge (Ruins)
Low Ho
Crumma Ho
Gayles
Hall
Park Wood
Quarry Ho
Kirkby Hill
Whashton Green
Whashton
Whashton Hag
Cocker Hill
Arndale Hill
Arndale Beck
Kexwith Moor
Potter's Bog
NEW FOREST
Holgate Moor
Kexwith
Moresdale Gill
Frankinshaw How
Long Green
Hornbriggs (Ruin)
Stone Man Lane
Pace's Ho (ruins)
Stone Man
Gayles Moor
Rake Beck
Westgate Barn
Feldom Nick
High Feldom (ruins)
Holgate How
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West Ho
Kersey Green
Shepherd's Hall
To Marske
Hollin Wood
Holgate
Helwith
Throstle Gill
Sturdy Ho
Copper Mill Bridge
Whashton Springs
Smelt Mill Beck
Buddle Ho
High Moor

THE EARLY YEARS

There have probably been people living in this Parish for thousands of years but man's first significant visits to this area were doubtless made during the summer months when he could fish and hunt the red deer, the roe deer, the wild ox and the wild pig, in addition to a great variety of small animals and birds. He not only collected fruits and berries but grubbed for edible roots, probably using some form of mattock made from an antler fitted with a wooden handle—

These Middle Stone Age peoples were very proficient in the manufacture of very small, beautiful flints in the shape of points, trapezoids and triangles. These flakes, similar in appearance to giant nail clippings, could then be carefully fitted into bone or wood handles to make a wide range of instruments and weapons, including the tips of arrows; the flints were held in position with a glue extracted from the bark of the beech tree. These small but admirable flints are found on all parts of the Pennines, including the high ground of Gayles and the New Forest.

It is now accepted that these nomadic hunters commenced their summer forays into the Pennines after the end of the Ice Age, and their incursions extended over a long period . possibly between 8,000 BC and 2,000 BC. During the winter months, they retreated southwards, probably to the coast, where they could live on fish and shell-fish. One such winter-camp was undoubtedly at Star Carr, a short distance to the south of Scarborough; the material found here has provided much insight into the manner in which these people lived. It is thought that these people first entered Britain from north east Europe, across the land-bridge which connected the latter with the former until about 6,000 B.C. With the rise of the. sea, this bridge was slowly submerged and Britain became an island.

With the passage of time, changes took place — but slowly. New groups of peoples arrived and permanent settlement was fostered by the introduction of new techniques and cultures, especially the art and science of agriculture. One of the most obvious features of this new wave of human influence are the cairn tumuli or stone burial mounds, which are invariably sited in commanding

positions.

There are a number of these tumuli in the Parish of which the best known is probably How Tallon on the boundary between the townships of Newsham and Barningham — the element how in place-names is of Scandinavian origin and in this area usually indicates a hill topped with a stone tumulus. Holgate How in the New Forest comes into view as one passes Long Green on the way to Helwith: others may be found on Frankinshaw How in the township of Newsham and on the high ground north of Snaize Gill, which is more or less on the boundary between the townships of Gayles and Dalton.

How Tallon was excavated in 1897 and its contents may now be seen in the Bowes Museum. A detailed description of the finds appears in *Archaeology in the Bowes Museum*, edited by D Coggins and S Clews (Transactions of the Architectural and Archaeological Society of Durham and Northumberland, new series, volume 5, 1980, pp. 17-30). A tomb is described which contained the relics of at least four people, a possible beaker, some fragments of a food vessel, barbed and tanged flint arrow heads and miscellaneous flint flakes. There were also some animal remains including those.of oxen.although it cannot be stated with any certainty whether these were of domestic cattle, or. wild aurochs. The positions in which the human remains were found.suggest, that the tumulus was first raised to house a single body placed in a cist — a. simple box.of stone slabs — but. the other bodies appear to have been less formally buried.

In view of the presence in the tomb at How Tallon of a cist with fragments of a food vessel and a possible beaker, it is possible that the first interment there was made by. the Beaker people, who, between 1880 B.C. and 1500 B.C; spread, themselves, by way of the Humber, over the Yorkshire Wolds and then into the Yorkshire Dales. Although there is no direct evidence of their presence, it is easy to believe that.they might well have penetrated into this Parish; there are many traces of their settlement in Swaledale, including a number of barbed and tanged arrow-heads, a bronze axe found at Reeth but now in the York Museum, a skeleton below Amgill.Scar, and the impressive Maiden Castle on Harkerside.

Their name — the Beaker Folk — is derived from their custom of burying

their dead under a carefully arranged circular mound of stones containing a cist or rectangular box made and floored with stone slabs, into which they placed the body in crouched or foetal position with a pottery vessel of beaker shape containing food and drink for the spirit's journey into the unknown. These beakers measured from 12 cm to 25 cm in height. They were porous and more than 150 of them have been found in Yorkshire, mostly on the Wolds but also in Wharfedale and Ribblesdale. The pottery, which is of excellent workmanship, is hand made, there being no signs of the use of the potter's wheel. It is sometimes ornamented with lines of dots made by a twisted thong or some sharp instrument; sometimes with impressions made by the potter's fingers or nails on the moist clay. They were probably made only for burials and were not suitable for domestic use. Domestic pottery was plain and hard-baked and is rarely found in sepulchral mounds.

The remains of another of these cairn tumuli is The Stone Man — a stone pillar on Gayles Moor. It is related that about the year 1830, a skeleton was found when some of the stones from a burial mound were being led away by Samuel Coates, a Gayles farmer, for building purposes. The bones were carefully replaced and a neat stone pillar was erected over them, but this has now become part of an irregular and dilapidated structure. There are two traditional theories concerning this skeleton:- that he was a prehistoric chieftain, and that he was a wayfarer who had died along the Badger Way. Unfortunately, Samuel Coates did not reveal whether the skeleton was found in a cist or not, or in what position he was found, but either of these two theories could be true since a cairn tumulus would provide a very convenient place for the second burial.

There are other prehistoric remains which occur in the Parish. These include at least one small hut circle, earth banks suggesting some form of field system and cup-and-ring marked stones. Mr T.C. Laurie, a local amateur archaeologist living in Barningham, has made a detailed and careful study of prehistoric remains, including the cairn tumuli in the Parishes of Kirkby Ravensworth and Barningham, and it is due to him that there is now a much greater knowledge of the extent and activities of the prehistoric folk who once lived in this neighbourhood.

Of great interest also are the cup-and-ring stones, which: are a form of rock

carving usually associated with tumuli. The simplest carving is a round cup of about 5 cm in diameter,-Which is pecked into the rock surface; around it may be one or more concentric rings which may themselves be cut by radial lines. Although there are rumours of more, there are at least two such stones on Gayles Moor, the most accessible of which lies at the foot of Treasure Hill on the: east side of the Gayles-Feldom road — thought by some to be the remains of a large tumulus. They are not so in this Parish, but elsewhere — on the Pennines and particularly on Ilkley Moor — they are frequently arranged in groups of 3, 5, 7 and 8, suggesting that they might well have been connected with enumeration. One barrow near Hinderwell contained 150 such stones. Another suggestion is that they were, a system or code of symbols Connected in some way with religious ideas— Most archaeologists today believe that they were part of the Bronze Age culture which occupied the period approximately from 1800 B.C. to 500 B.C. Unfortunately many of the stones, including those from this Parish, are weathered to such a depth that detailed examination is difficult— It is perhaps convenient to mention here the boundary stone, the Badger Way Stoop, which lies on the boundary between the townships of Newsham and Barningham, about 0.5 km west of Byers Hill farmstead. It stands on the Barningham side of the wall and about 150m above and to the south of the line of an ancient green road — a Badger Way — which connected Bowes and the North with Richmond and the South from the north-west by Stainmore and the. north east by Yadmoss and Upper Teesdale. A very important old trading road, probably dating back to the Bronze Age since a number of burial mounds of that period have been found along its route, passes across Barningham Moor, keeps to the high ground west of Crumma, across Gayles Moor, and then down to Markse and Richmond. Branching from it are roads to the various villages. It was a *geat*, *gate* or *way* (these names come from the old Norse *gata* meaining 'a road'); along it itinerent dealers in corn and agricultural produce led their trains of packhorses. Such men were called 'badgers' — a name no longer in general use but a word which still lingers in the Dales and elsewhere in respect of hard bargaining which the prospective buyer endeavours to badger the seller into accepting a lower figure.

The Bronze Age had reached its climax by the third century B.C; when successive groups of Celts, mutually hostile and each with a dialect of its own, came from their European homelands to take possession of the country in the

name of the Iron Age. Each incursion of Celts brought its own culture and-imposed itself upon its predecessors as an aristocracy — such cultures included the Hallstatt from France and Central Europe, the la Tene from France, Gaul and Brittany, and the Belgae from North Eastern France, and Belgium. Eventually the different groups commingled into a number of tribal groups of which the Brigantes was only one of many including the Iceni, the Coritani and the Parisi. The Brigantes — highly artistic warrior-farmers — was one of the. largest and most formidable tribes; they occupied most of the north of England and may be deemed the first true Britons to be called such.

The Celts possessed great military and political acumen, the southern tribes especially maintaining a close and friendly relationship with Roman Gaul, which was not broken even by Rome's abortive invasions of 54 B.C. but ultimately their defences could not withstand the power of Rome. The Claudian invasions of 43 A.D. largely established Roman hegemony, and by about the year 70 A.D; the ninth Legion was in occupation of York (Eboracum). From there Petillius Cerialis came north with the Legion and ruthlessly crushed the Brigantes under their leader Venutius, at Stanwick, where a huge defensive earth-work had been erected. The nucleus of the whole system was a fortified enclosure some 6.9 ha in extent, to which there was added not later than 60 A.D. a further 52.6 ha. Then about the year 70 A.D; a similar but longer system of earth ramparts was added enclosing a further 243 ha, but because of the invasion, this was never completely finished.

There is evidence of a similar construction probably belonging to the same age but smaller in extent than the fortifications at Stanwick. It was sited 0.8 km south-west of Gayles on an elevated promontory named Castle Steads a large earth-work and enclosure covering about 12 ha, marked 'camp' on the Ordnance Survey Map. Unfortunately, the general outlines of the camp offer no definite clue as to its original builders, nor is there any record of anything having been excavated on or near the site. The form of the camp is an irregular quadrangle suited to the nature of the configuration of the site, which lies in the fork of the Dalton Beck on the west and Gayles Gill Beck on the east. An earth rampart extends along the southern side, with an entrance to the main camp and enclosure. An area of 1.6 ha is enclosed by a stone built rampart with an external ditch 10.6m wide and a counter-scarp bank; it was probably a fortification of an early Bronze Age date which was extended and strengthened

by the Brigantes to oppose the advancing Romans. One interesting feature of this fortification is that the southern outer defence works are incomplete; they give the impression of having been started, possibly in a hurry, but then never completed because the need for completion had passed. Was the stronghold over-run by the enemy whilst the defenders were making a last-minute attempt to strengthen their defences? Did the Romans — as happened at Stanwick — overcome the Brigantes whilst it was in process of being built?

After the defeat of the Brigantes, the Roman peace loosely prevailed, but except for some pottery found in a Newsham garden, no remains of the Roman occupation have been found in this parish. However, there are the remains of Roman road-stations in the vicinity of Catterick (Cataractonium), Piercebridge (probably Magis) and Greta Bridge (Maglona). There are also the remains in Barningham parish, high up on Scargill Moor, of two Roman shrines, the altars of which are in the custody of the Bowes Museum.
The Roman settlement continued for the next three hundred years, but with the gradual decline of Roman power generally and a great and pressing land-hunger among the Germanic tribes, there came ever-increasing raids from the Continent. The Roman occupation technically ended in A.D. 410 when the Emperor, Honorius, bade the British to fend for themselves, but they were powerless to do this. Within the next few decades, the intermittent marauding had given way to serious land-takings, which were not so much mass invasions along prescribed lines, as had been the Roman invasion, but continuous incursions of small groups belonging to a loose confederacy of Saxons, Angles and Jutes. The Angles came from that part of Europe known as Schleswig-Holstein, but known to the Romans as Anglus the old Teuton word angli signified the people of Angul, so called from the hooked shape of its territory — and they settled mainly in Yorkshire and East Anglia, the northern Midlands and the coastal areas of the North and North East. They were not confined to these areas, since there was a constant interfusion of the confederated tribes both before, during and after their settlement.

For the next few centuries, there was continuous infiltration from the Continent into this area of Angles, but except for a period of petty wars in the 7th century, there was comparative peace in the land. However, during the closing years of the 8th. century and the early years of the 9th. century, increasing visits were made to these shores by Danish raiders, and in A.D. 865,

the Great Army of the Danes landed in East Anglia and carried war and conquest into most parts of the North. Halfdene, the Dane, was proclaimed ruler of Northumbria in A.D. 876. after which the Danes settled down peacefully with the conquered, as others had done before them, and applied themselves to agriculture. Their hamlets and villages are scattered all over the North, often among Anglian villages, and there became little difference between the two races, except for their names.

At the beginning of the 10th. century, there were further invasions from Ireland by the Norsemen, whose ancestors had reached Ireland two generations before by way of Orkney and Shetland. They landed in the Wirral and crossed the Pennines to York, but their power was broken decisively in A.D. 954, when their ruler, Eric Bloodaxe, was defeated by the Anglo-Danes at the Battle of Stainmore.
But again they were assimilated quite easily into the life of the country, for there was little clash between the way of life of the Anglo-Danish and that of the Norse peoples. The Angles grouped their villages and hamlets closely together on the plains and the lower land of the valleys, whilst the Norse people preferred their homesteads scattered over a wide area on the fell-lands and the uplands above the level of the forests.

When William of Normandy came in 1066, the foundations of the English nation, as we know it today, had already been laid. Most of our present-day villages had been founded, and whatever their origins, the people of this land lived as one nation, sharing each others' languages, customs and ways of life. William inherited a nation which possessed all the qualities of nationhood — settled communities, common fields, flocks and herds, with the people paying taxes and participating in various forms of self-government — and except for a change of master, the day-to-day life of the average citizen changed but little. Above all, he found a feudal system in being — largely a legacy of Danish rule which, with little difficulty, he was able to strengthen and expand.

The study of place-names is of great assistance in determining the places where, over the centuries, the various tribal groups have settled. Few Celtic place names still remain. There are none in this Parish, but there are two in Barningham Parish — Elsey Crag and the Coombs near Farewell Farm. But the Celtic method of counting sheep is still — but rarely — heard. *Yan, tean,*

tether and *mether* are basically Celtic, and it is quite possible that the later Anglian settlers preserved unconsciously this method of counting when they employed Celtic herd-boys. Or was such counting brought here by Celtic speaking Cornish miners who came to work in the lead-mines of the New Forest some 500 to 600 years ago?

The first Angles in Yorkshire used the element -ing or -inges with a personal or descriptive term to describe a place. Such a place-name usually means 'the place of the people of so-and-so'. In this area, there are many places of this type, such as Barningham —'the place of Beorn's people' — and Gilling, which is probably Bede's *Ingetlingum* —'the people of Getla' — where he recorded in his History of the English Church and People the building of a monastery in 642 A.D; of which no trace remains today.

Another favourite place-name termination of the Angles was *-tun* or *-ton*, denoting a settlement which was once a single homestead, such as Dalton (*Daltun*) or Whashton (*Whasingatun*), both of which townships are situated in that type of country favoured by the Angles. In its earliest use, *-tun* had signified a fence or a hedge, as the German cognate *zaun* still does. The meaning then evolved to 'that which is surrounded by a hedge or fence', namely'an enclosure'. The next development of meaning was to 'an enclosure with a dwelling'; then'a farmstead'; and as it was the custom for farmsteads to gather around them further dwellings and outbuildings, housing slaves or the farmer's family and dependents, there evolved the idea of a hamlet or manor or estate. The modern meaning of 'town' arose only in medieval times.

Not so common in this district as they are farther west are the place-names ending in *-ley* (*leah* — a clearing in a wood: a co-operative enterprise and therefore comprising more than one family), although there are local examples in Diddersley and Gatherley. However, as time progressed, the -ton settlements grew into villages and there was nothing to distinguish them from the *-ley* settlements.

The Danes also left their mark on the place-names of this district. The suffix *-by* appears in many place-names, e.g. Eppleby, Gilmonby, Rokeby; some of the *-by* villages were originally Anglian hamlets but were taken over and re-named by the Danes. *Kirkby* is a Danish name — a village with a church —

and these -*by* villages usually have an affix to distinguish their location, as in Kirkby Hill, Kirkby Fleetham and Kirkby Moorside. Moreover, the naming of such church-villages by the Danes is an indication that some of these field-churches, with a burial ground and a simple wooden structure, had been established in Anglian times. Riding (*trithing*) and Wapentake are also of Danish origin, as is bye-law (a village regulation) and *thorpe* which denotes farms on the outskirts of a large village, e.g. Wycliffe-with-Thorpe.

A Scandinavian word, but one lacking cognates in the other Germanic languages, is *topt* (Old Norwegian) or *toft* (Old Danish), but it is Danish rather than Norwegian in its origin. Its meaning in England was'a plot of ground on which a building stands', and its widespread use in the legal phrase 'toft and croft' may have caused it to spread southwards. It is also common with a personal name prefixed, and the term 'toft' is found in Ravensworth and other parts of this parish.

There are also memories of the Norsemen in this Parish in *beck*, meaning 'stream', as in Browson Beck and other such place-names, *gill* meaning 'a deep narrow glen' as in Throstle Gill, *hollin*, meaning 'holly' as in Hollin Wood, and *ellet* for 'alder'. *Thwaite* meaning' a clearing' is found as an element in a number of place-names such as Kexwith — the old spelling was Kexthwayt but *thwaite* has been shortened to *with*. *Kex* is derived from an Old Norse word meaning 'a narrow valley'; Kexwith thus indicates'a farm clearing in a narrow valley', which is a very appropriate description.'the Farther afield, there is *fell* meaning lower reaches of a mountain', *birk* for 'birch' as an Birke Hagg, and *force* (*voss*) meaning 'rushing water' as in High Force.

THE PARISH OF KIRKBY RAVENSWORTH

The Parish of Kirkby Ravensworth lies a few kilometres to the north west of Richmond, with the Roman road, now the A66, extending along nearly the whole of its northern boundary. It contains the townships of Kirkby Hill, Ravensworth, Whashton, Dalton, Gayles, New Forest and the greater part of Newsham. Within > the township of New Forest, there are the hamlets of Helwith, Holgate and Kersey Green.

The estimated area of the parish is 6,235 ha, but more than half of this, especially its western parts, consists of moorland, where lead and a little

Hectares	Acres		1801	1851	1901	1921	1931	1941	1971	1981
101	250	Kirkby Hill	143	96	69	46	58	70	43	42
697	1721	Ravensworth	269	327	250	259	229	252	177	166
704	1739	Whashton	113	140	106	110	107	135	74	60
1096	2707	Dalton	230	265	150	171	181	239	111	106
1042	2573	Gayles	190	178	109	117	90	125	91	77
1380	3409	Newsham	491	434	215	243	260	318	210	181
1215	3001	New Forest	68	67	28	31	53	30	16	14
6235	15,400		1504	1507	927	977	978	1169	722	646

copper and coal were once worked. In most parts of the parish, freestone is abundant, and the working of stone was once a flourishing industry. Elsewhere the soil is loam with a sub-soil of Yoredale rock, and is generally fertile. The chief crops are wheat, oats, potatoes, barley and grass.

There are records of the inclosure of common lands in Tudor times. Whashton Low Hagg was inclosed in the time of Henry VIII; Birckhagg a little later. There was a question in 1592 of common in Whashton in the 'springes, wooddes, groundes and hagges' called Blingall Hagg, Lodge Hagg, Birke Hagg, Colbrowe, the Oak Ympe, Kelson Hagg and the Payle Hagg, but the locations of most of these are now unknown. (The word *hagg* comes from the Old English *haga* and the Old Scandinavian *hagi*, meaning a' fenced enclosure'.) In 1593, the Flatts in Ravensworth were inclosed with the consent (so it is said) of all the tenants, and in 1604 the tenants of Bowes were said to have made 'intakes' in the moorland hamlets of New Forest. As late as 1772-3 and 1776-7, there were Inclosure Acts for the common fields, but these were largely concerned with the inclosure of commons (i.e. rough grazing), waste lands and stinted pastures, and particularly in this district, merely completed a process which had been in operation for many years, e.g. long before these Acts, Long Green in Newsham township and its surrounding fields had become an island of inclosed land in a sea of common pasture. There was no official census of the population until 1801, but the Report on the Commission on Chantries, 1 Ed. 6, of 1278 A.D; when referring to Ravensworth Castle, states that in the Parish of Kirkby Ravensworth there are 500 'housling people', and the Poll Tax figures of 1377 suggest a population of approximately 400. As the following figures show, there has been a great decrease since 1811 in the number of people living in the Parish. The last census was in 1981.

The township totals, with their respective areas, are as follows, but it should be noted that the figures for 1941 include war evacuees, and that those for Newsham are for the whole township, a small part of which, for the purpose of tithing, is in the Parish of Barningham.

THE PARISH CHURCH

The Domesday Survey of A.D. 1086 included Kirkby Ravensworth among the thirteen churches which existed in the *Terra Alani Comities* — the lands held by Count Alan, the first Earl of Richmond — which loosely corresponds with the modern Richmondshire. The statement that there was here both' a church and a priest' suggests that this was by no means a new foundation.

In spite of the many circumstantial religious ston.es which have been invented, nothing is definitely known concerning the introduction of Christianity into these islands, but there are reliable Latin writers to vouch for its presence from Gaul, and by the year A.D. 313, its organisation was such that at the Council of Arles three bishops represented British Church. It survived the difficulties which followed the Roman departure in the fifth century, and when St. Augustine landed in Thanet in A.D. 597, the Kingdom of Kent was not unprepared to receive the Gospel. However, St. Augustine did not convert England. He converted Kent, founded the See of Canterbury, and made it the solid base for the subsequent spread of Christianity throughout the land. But progress outside Kent was slow.

The first important achievement of Roman Christianity outside Kent was the baptism of King Edwin of Northumbria by St. Paulinus (d. 644), who was one of the second wave of missionaries sent by Rome in A.D. 601. After his enthronement in A.D. 626 as the first Bishop of York, Paulinus set out to convert the Angles, but the Christian community enjoyed only seven years of peace before Edwin was slain in A.D. 633, and the North returned to paganism. Paulinus fled to Rochester, where he remained until his death, but the work which he had begun in the North was continued by James the Deacon from his base at Akeburgh, near Catterick, the site of which is unknown. He was possibly an Angle, but more probably an Italian like Paulinus, and traditions of his ministry still exist. In A.D. 635, Oswald, the ruler of Bernicia, invited a company of Celtic monks from Iona to settle at Lindisfarne, off the Northumberland coast and, until the Synod of Whitby in A.D. 644, these Celtic monks were the major force in the conversion of the people.
They re-converted Northumbria and Essex, evangelised Mercia, and encouraged Irish hermits to establish their cells as far south as heathen Sussex.

It was during this period that the church at Kirkby Hill was probably founded, but whether the inspiration came from Rome or Iona, we know not. This also applies to the monastery founded at Gilling in A.D. 642, of which nothing remains today. But it is interesting to note that Egbert, the first Archbishop of York, A.D. 734-766, ruled that no priest could serve a church, particularly one belonging to a layman, without his consent. Therefore it must have been quite common prior to that date for thanes to establish their own churches, and the church at Kirkby Hill was probably built by an Anglian thane to serve the houselings on his estate.

However, as far as is known, the parochial system was not fully established and organised until the beginning of the 13th. century, when not only were the areas and limits of parishes clearly defined, but the control of the church by the lord of the manor was transferred to the ecclesiastical authorities, although the advowson usually remained in the possession of the lord of the manor, subject to the approval of the bishop. It could not perhaps have been otherwise since a parish often included two or more manors, and a manor of great extent might embrace two or more parishes. Henceforth, in all parochial affairs, the authority of the Church was supreme, and the priest was no longer the servant of a layman, but under the jurisdiction of the bishop. The parish thereby became a community organised for religious purposes and subject to Church discipline, with a constitution which recognised both its own rights and those of the individual to a voice in self-government, although the authority of the bishop was paramount. The community had its own deliberative assembly with its wardens and officers, who were elected by the people of the parish and were the trustees of the parish property, which usually consisted of houses and land, flocks and herds, as well as the furniture, plate and ornaments of the church.

The beginning of the Church in this parish can probably be seen in the journeyings of itinerant missionaries from the various monastic centres, including perhaps Gilling, who would come with their rood, staffs — long wooden staffs bearing a cross at the head — to preach and administer the Christian, rites. These would take place before a portable altar on a site adjoining the common burial place, marked usually be a stone cross:-‘ They were wont to have not a church but the standard of Holy Cross dedicated to

our Lord' (*Life of St. Willibald* of the early 8th. century). In course of time, the English climate made necessary the building of an altar-house, the congregation standing outside — historically, liturgically and doctrinally, the altar is not an accessory of the church but vice versa, since it symbolises Christ, and the first churches in this country sheltered the altar only However, in the course of time, the congregation was also given shelter, and the resulting structure was rectangular, of either wood or wattle-and-daub, with a small area reserved at its east end for an altar. This building was similar in form to the dwelling house of the thane who built it — a large hall for the use of his general household and retainers, separated at one end by a partition with a central doorway leading to a small annexe which was the private chamber of the thane and his immediate family. As time progressed, wood gave way to stone. Thus, the church was usually built by the thane of the parish or village, not because of any ecclesiastical organisation, but through the more-or-less feudal system of the Angles. After the Norman Conquest, the Anglian estate became the Norman manor, and the church is usually listed in the Domesday Book as part of the manor. Hence, the estate or manor created the parish, and up to the early 13th. century the lord of the manor usually possessed both the church and its priest as his servants, the advowson i.e.-the right of presentation to a benefice, being entirely his possession.

There are no recorded details of the church in this parish before the Domesday Book in A.D. 1086, but the church was then cited as taxable property and included with the tithes of the lordship of Ravensworth. Shortly afterwards, Bardolf, lord of Ravensworth, with the consent of his over-lord, Count Stephen of Richmond" granted the advowson of the church and one carucate or land to the Abbey of St. Mary at York, to which Bodin, lord of Ravensworth, had earlier retired after giving all his lands to Bardolf. However, the tithes were never appropriated and the living remained a rectory. Where the profits of ecclesiastical property are in the hands of a layman, he is called the impropriator: appropriation is the term used when the profits of a benefice are in the hands of a college or spiritual corporation.

The Abbey retained the advowson until the dissolution of the monasteries in 1539, when it surrendered its possessions to the Crown. The rectory did not remain with the Crown for long, for in 1541, the Archdeaconry of Richmond was removed from the See of York and placed within the new Bishopric of

Chester, to whom the King presented the advowson in 1546-7, with license to appropriate the rectorial tithes at the next vacancy. This appropriation took effect on the death of John Dakyn in 1558, when the parish became a perpetual curacy — an unendowed incumbency where the whole of the profits from the glebe and tithe belong to the appropriator or impropriator. The Bishop was enjoined to provide such men with a sufficient house, property to maintain them, and to distribute each year among the.poor of the parish a reasonable sum from the fruits of the church. This arrangement continued until 1660, when the Bishop surrendered his rectorial rights to the benefice and appointed curates, i.e. vicars (see the.following paragraph). In 1836 the eastern deaneries of the See of Chester became a part of the newly formed Diocese of Ripon, and in 1859 the advowson was transferred to the Bishop of Ripon, with whom it now rests.

Where the rectory of a parish was appropriate or impropriate, and there had been no endowment of a vicarage, the benefice was a perpetual curacy, and the appropriator or impropriator was obliged to nominate a curate to serve the parish, but he or they had no power to remove such a curate after he had been licensed by the bishop. Such a man was' a perpetual curate'. He had the rights of an incumbent in respect of the appointment of churchwardens. He also had a freehold interest in the buildings and land belonging to the curacy, and held them himself and his successors as a corporation sole. It should be noted that, according to the Prayer Book, incumbents are 'curates' for they have the 'cure' or care of souls. The application of the term 'curate' to assistant clergy is comparatively modern.

Some notable clergy have held the 'cure of souls' in this Parish. Among them may be included George FitzHugh, the date of whose induction is not know but who was Dean of Lincoln from 1483 to 1505: William Rokeby (c.1505) who was Archbishop of Dublin from 1511 to 1521; Alan Percy (c.1524),son of Henry, 4th.Earl of Northumberland, Prebendary of York, 1513; and John Dakyn (c.1535), Prebandary of York, Archdeacon of the East Riding, 1551 to 1558. Robert de Wycliff (c.1379) was the brother of the great reformer and John Edlyngton (c.1443) lies buried in York Minster. Unfortunately, some of them had little time for parochial duties; they drew their income from the parish but paid a curate a pittance to do the 'serving'. Among them, for example, was John Maunsell (c.1253), who is said to have held 300 benefices.

This was probably an exaggeration, but he was certainly Chancellor of the Exchequer, Keeper of the Great Seal and a diplomat, in addition to which he held a large number of ecclesiastical appointments.

In the following list of clergy, induction.

'c' (circa) signifies the approximate date of the

Rectors

c. 1160	Robertus, persona de Rafveswath.
c. 1253	John Maunsell
c. 1291	Peter de Tempton
c. 1327	John Rabott
c. 1355	Adam de Pattowe
1362	John de Middleton
1371	John de Clone
1379	Robert de Wycliff
1382	Richard de Middleton
	William Wilton
1424	Henry Newton
c. 1438	John Cotyngham
1443	John Edlyngton
1477	William Cuntrell
	George FitzHugh
c. 1505	William Rokeby
c. 1524	Alan Percy
c. 1535	John Dakyn

Perpetual Curates

c. 1561	William Barker
c. 1599	George Robson
1614	John Taylor
1632	John Beckwith
1653	Robert Cheney

Curates, ie Vicars

c. 1660	John Augell
1665	Luke Coates
1714	James Stubbs
1748	Henry Hale
1787	Robert Scott
1804	Thomas Buxton
1838	Issac Close
1860	John Cowper Addison Clerkson
1861	Frederick Whitfield
1865	Robert Shaw Close
1883	Ernest Ayscough Stockdale
1900	Lewis Arthur Drakeford-Lewis
1918	Henry Straker
1922	James Kruckenberg
1931	Cyril Ormond Kennedy
1949	Norman Butcher
1959	Leslie Carpenter
1961	Timothy Fletcher
1968	Kenneth Rowe
1977	James Siller
1983	Peter Hulett

Parish Clerks

The office of Parish Clerk was an honourable and ancient office, but has now generally disappeared. Such a person was in charge of the parish registers and correspondence, and assisted the priest in the various offices of the church and by leading the people in their responses at public worship. There is no full record of the holders of this office in this parish but the following are mentioned in the church registers :
1663 Anthony Fawcett (again in 1698).
1701 Thomas Lakeland (again in 1712)
1728 William Smith
1745 Thomas Lakeland (again in 1749). Buried April 21st; 1753
1796 John Cuthbertson. Buried August 20th; 1796. Aged 78.
1827 William Cuthbertson. Buried January 30th; 1827. Aged 74.
1840 Thomas Pounder. Buried March 24th; 1846. Aged 80.
1846 Thomas Pounder, nephew of the above. Buried July 8th. 1870. Aged 59
1879 William Milner.

The Dedication of the Church

Every church is dedicated directly and solely by God — the word *church* means *God's house* — but individual churches are distinguished by their secondary dedication to a Christian saint or martyr. The Parish Church of Kirkby Ravensworth at Kirkby Hill is thus dedicated to St. Peter and St. Felix, but the identity of the latter is now lost in the mists of antiquity.

The Reverend Canon James Raine* suggests that the original dedication was to St. Peter, as was that of the ancient church at Gilling, but another suggestion, worthy of consideration, is that the original patron saint was St. Felix and that the additional dedication to St. Peter came with the influx and triumph of the Church of Rome. The question of orientation is suggestive on this matter.

* Raine, J. (1873). Dedication of Yorkshire Churches. *Yorkshire Archaeological Journal* Vol. 2. p. 180. 17

Little thought was given by the builders of our early churches to right angles and even less to symbolic expressions. The suggestion that in the inclination of the chancel from the nave, as is seen in Kirkby Hill church, there is a symbolic expression of the inclination of our Lord's head on the Cross, or that in the three-fold division of the church into nave, chancel and sanctuary, there is a symbolic representation of the three-fold nature of the Holy Trinity, is a delusion fostered by the Gothic revivalists of the nineteenth century. The church was planned to meet the needs of Christian worship and its design was determined by the principles of construction employed. But there was one notable exception — the custom of orientation. Churches were planned on an east-west axial line, with the altar placed at the east end towards the rising sun. This was an established practice dating back to the earliest times and was doubtless derived from primitive man's worship of the rising sun. As early as the fourth century, it was ordained that churches should be so orientated that worshippers might pray to God facing east, which is the source of light and the direction of Jerusalem (Ezekiel 43.4) whether considered as the earthly or heavenly city. The sun was a common symbol of Christ, and the Church, both spiritual and physical, must, be directed towards Him.

Originally, only altars were consecrated. It was not until the Dark Ages that; the practice was extended to the whole building, and the placing of the chief altar determined the orientation of the church — where that altar was, there was the east end of the church. The method of orientation was as follows. On the evening before the work commenced, the donor of the church or the chief person in the parish would spend the night on the proposed site of the latter' with various ecclesiastics and masons in exercises of a devotional nature. With the approach of day, one of the masons was appointed to watch for the rising sun. When this was announced, the master-mason dispatched one of his brethren with a rod, which he placed in line between the proposed site of the latter and the rising sun, thereby fixing the line of orientation.

There is a division of opinion, however, concerning whether the axial line was determined on the day when building commenced, or on the feast day of the saint to whom the church was to be dedicated. It is possible that both theories are correct and that the procedure varied from place to place. C.J.P. Cave in his article on the orientation of churches in the *Antiquarians' Journal* of 1949 (O.U.P. p. 47-51) favours, in general, the first theory, but other authorities

favour the second. But if the second theory is relevant to the church at Kirkby Hill which lies on a true east-west axis, it would certainly disprove the theory that the original dedication was to St. Peter, whose feast day lies between the two equinoxes. This would not, however, assist us in our identification of St. Felix, for there are sixty-seven saints of that name in the Roman martyrology alone, without counting those of Iona. He was probably one who owed allegiance to Rome, although it is quite within the realm of possibility that he was a Celtic saint from Iona who had a cell in the vicinity.

The Nave

There are today no obvious remains of any pre-Conquest church which would probably occupy only the site of the present nave. In this there would be little seating accommodation and the altar would be placed where the chancel steps now occur. The oldest traces of any building belong to the early 12th. century and can be seen in the south-east angle of the nave.

Dr. Frank Bottomley in his *Church Explorer's Guide* (pub. Kaye and Ward, London. Intro, p. 9) writes,'It was a mediaeval commonplace that every object perceived by the senses could be a vehicle conveying thought from the earthly and transitory to the contemplation of abiding truth…' The church building itself became a symbol of the entire universe; the roof represented the sky and carried images of the glories of heaven; the nave, devoted to the laity, represented the world and pictured events associated with earthly existence — the life of Christ, the Virgin and other saints. The chancel was seen as heaven, represented in terms of John's apocalyptic vision, and the chancel arch symbolised death and judgement, the transition from time to eternity, from this world to the next. This division was bridged by the Great Rood, manifesting Christ's Atonement by which man could enter the joys of heaven and reminding him of the price paid' by love. Other symbols of time and order were represented, such as the seasons and the stars in their zodiacal courses' — But although built primarily for the purpose of religious worship, the Parish Church became in the Middle Ages the very centre of the social life of the community. The nave not only served as the storehouse for the community, but as a place of business somewhat resembling a corn-exchange. Carved gargoyles, such as those above the porch at Kirkby Hill, depicting

mediaeval revellers playing musical instruments, remind us that on the occasion of the church's festivals, parish feasts known as 'church ales' were held in the nave, and these were times of feasting and dancing and other forms of merriment. Malt was purchased by the churchwardens from the church's 'fruits' (income) and from the profit of the sale of ale, repairs were made to the church, dowries given to poor brides and alms to the poor.

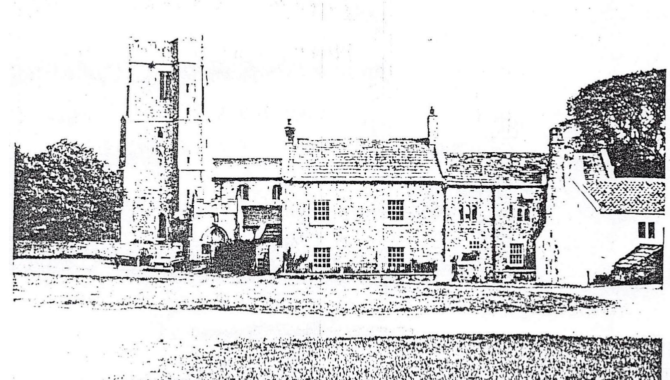
The internal dimensions of the church are as follows:- the chancel 7.92 m x 5.03 m ; the nave 11.73 m x 6.52 m: the north aisle 11.73 m x 3.46 m; the north-east vestaries 7.92 m x 3.46 m; the south aisle 8.84 m x 3.35 m; the tower 4.88 m square; and the south east porch 3.91 m

There are three bays in the north arcade; the half-pillar respond at the eastern end is probably part of an early 13th. century clustered column with a central shaft and four flanking shafts, but of these shafts only the one remains. This has a moulded ring or astragal just below the capital, and a base moulding comprising a hollow between two rounded members. (For these and other architectural terms, see the glossary).

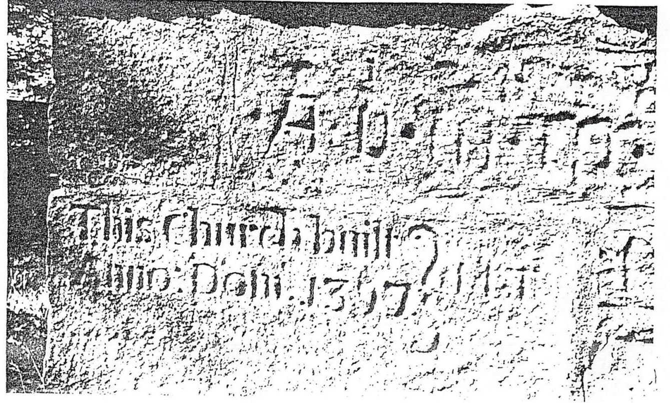
The two piers or pillars of the arcade are octagonal with simple capitals, and the mouldings are two complimentary chamfers, the narrower one acting as a reveal moulding with broach stops above the pier. The eastern arch is lower than its companions and its apex is much to the west of its centre line —' probably due to the arch being fabricated elsewhere. It is also probable that: because of a lack of communication or oversight, the work was faulty and was adjusted to fit the narrower span. The western jamb of a late 12th, century doorway stands in its original position to the west of the arcade and has a simple chamfered reveal moulding with a moulded abacus surmounting a contoured capital.

The south arcade which is in the Perpendicular style, i.e. from about 1335 to about 1530, has an octagonal central pier with two bays, the pillars of which. have hollow grooves cut in the base and are even more simple than those opposite. A quadrant reveal, with a hood moulding above, is seen in the pointed south doorway, and a shield, partly pendant, with a projecting moulding with stops in the shape of a human head, is set in the apex of the

Kirkby Hill church with schoolmaster's house on right.
David Brooks.



Above. Kirkby Hill church with schoolmaster's house and school building on the right.
Below. Inscription at the base of the south east tower buttress.
All photographs David Brooks.



arch outside.

Three couplet windows, in the Geometric style, are in the clerestory to the nave which is of late 15th. or early 16th. century date, and each window, filled with plain glass, is divided by a single central mullion — the common support of the simple two-centred subordinate cusped arches — and these and most of the other windows in : the church have drip stones, weather moulds or labels inset to re-direct the flow of rain down the walls. The height of the previous roof of the nave can be clearly traced on the west wall of the tower above the western arch.

The north aisle was added to the nave about the year 1300. This was. the usual means of extending a nave so as not to encroach on the parish burial-place which was sited, wherever possible to the south of the church. In ecclesiastical terms, the east was God's side, where His throne is sited; the west, man's side, the Galilee of the Gentiles; the south, the side of the 'spirits made just' and the angels — the realm of Christ where the sun shines in His strength; and the north, the devil's side, where Satan and his legions lurk to catch the unwary. Therefore, burials were usually sited towards the south or south-east of a church; the north side was of ill repute and wherever possible, was avoided except for the burial of criminals, suicides and the unbaptized. Moreover, the addition of a north aisle previous to the 15th. century, when expensive clerestory windows were introduced, darkened the interior much less than a south aisle, but whether the idea that the ground north of a church as the domain of the devil was a piece of mediaeval superstition or merely an ecclesiological fancy of the 19th. century is debatable.

Towards the west end of the north aisle, there is a blocked-up 14th. century door way. Such north doorways are often referred to as' the devil's door' and were usually left open for the escape of the exorcised devil not only at baptism but on other occasions when clergy and people entered the church in procession by some other doorway. Moreover, on certain days such as Palm Sunday, it was the custom for priest and people to leave the church in procession by the north door, pass round the east end of the church, and halt at the churchyard cross which was usually sited on the south side. Since English climatic conditions favoured neither a west door nor a north door, the re-entry was usually made by the south door which, unless the position of the village or

the manor-house determined otherwise, became the principal door. The west door did not become accepted until bell-towers at the west end became popular in the 13th. century.

Of the four windows in the north aisle, three are filled with plain glass, and that in a recess in the east wall is blocked. The two windows on the north side are 15th. century insertions, rectangular in form with lintels. Each is divided by a central mullion supporting the cusped arches and are probably restorations of similar windows of an earlier date. The roof overhang eliminates the need for a label. The west window in this aisle is a single trefoiled light apparently re-set, with a moulding supported by terminals carved in the form of masks.

Until the middle of the 19th. century, the south aisle, known locally as the'Dakyn side', was separated from the rest of the nave by an ornate oak screen. At its east end, there is an image bracket below which the original altar stood; adjoining the altar on the south side is a piscina. A piscina always provides useful evidence of a vanished altar, it being a drain with direct access into consecrated ground for the disposal of the water used in cleansing at Mass. The east window has two lights, late Perpendicular in style, but the jambs and mullion do not fit the tracery. The other two windows in this aisle are also early Perpendicular in style and filled with plain glass, but as in the case of the east window, were probably replacements due to necessary repairs at a later date.

The glass in this east window was given by John and Elizabeth Hind in 1862, in memory of their parents. The left panel depicts John the Baptist pointing to Christ; above are the words,'Behold, the Lamb of God, which taketh away the sins of the world'. The panel on the right depicts Christ in an attitude of blessing:-'Blessed are the pure in heart, for they shall see God'.' The wooden altar below this window was moved from the Sanctuary to its present position in the side chapel in 1959; its reredos is composed of three heavily carved wooden panels belonging to the late 19th. century.

A curious relic in the church is a wooden-bound copy of the original statutes, composed by Dr. John Dakyn, for the government of the adjoining grammar school and almshouses which he founded. It now hangs on the west wall of the

south aisle, but it used to hang, chained, on the screen opposite his memorial tablet on the south side, as late at 1852. The statutes are enclosed in an oak envelope with clasps, suspended by a chain. The envelope is inscribed on one side in black letter thus:-‘Whose these Statutes will overlooke; Read them and after clasp the book’; and on the other side:-‘Whose these Statutes to read is able; Do so and afterwards close up the table’. The contents begin:-‘An example of some statutes or clauses of than to be hanged publicly in the Parish Church’.

The Chancel

The chancel derives its name from the open-work screen — *cancelli* — which originally separated it from the nave, and contains the sanctuary wherein lies the altar at is east end, and the *quire* — an alternative spelling of choir which distinguishes between the singers and the place which they usually occupy. It is possible that 24 singers were recognised as the norm in a’*quire*’. Chancels were originally built on a slightly lower level than the nave to indicate clerical humility, but most are now raised above the level of the nave.- As in Kirkby Hill Church, the chancel is often out of alignment with the nave — a weeping chancel; some chancels incline slightly to the south, but most, as at Kirkby Hill, veer towards the north. This has often been interpreted as symbolising the drooping of Christ’s head on the cross — in iconography, Christ’s head inclines towards his right shoulder — but it is probably due either to the results in changes in orientation due to the length of the building process, inaccuracy caused by the cumulative effect of errors in the Julian calendar, or faulty laying-out due to the need to keep part of the church in use during the building or re-building process.

However, the structural form of a church was determined by the requirements of the Mass. The High Altar at the east end of the church was placed a short distance from the east wall in order that it could be censed and sprinkled with holy water from all sides on the occasion of festivals. Prior to the Conquest, altars were invariably of wood, but from the time of the Conquest up to the Reformation, the altar usually consisted of a long, broad slab of stone, six to eight feet in length, and bevelled on its lower edges. This was known as the *mensa* or table and was carried by a shaft at each angle or by masonry supports

above lm high. It was covered by a cloth or frontal; on each side were curtains or riddals, hung on metal rods projecting from the east wall, at the end of which were candle prickets. Stone altars were too reminiscent of the idea of sacrifice for the Reformers and therefore almost disappeared after the Reformation, together with the pyx. This was a receptacle of wood, precious metal or ivory, for the reservation of the Blessed Sacrament; it was usually in the form of a dove, veiled out of reverence, suspended over the High Altar from a pulley, and raised or lowered from a lockable aumbry or cupboard in the chancel. The present altar, made by Thompson of Kilburn, up which the Kilburn mouse climbs, was given, with a matching altar cross and candlesticks and an antique chair, as a joint memorial by Captain H.A. and Mrs. Jaffray of Snow Hall, Gainford, and Mr. and Mrs. Martin Morrison of HollinsHouse, East Rounton, in memory respectively of their son and daughter, Michael and Sheila Jaffray of Ravensworth Park,'who went together on June 5th; 1958, he in his 34th. year and she in her 30th. year'. The cross and candlesticks are now removed to the side-chapel in favour of a crucifix set. A silver wafer box was also given in their memory by their friends in Ravensworth.

The East window, Early English or Lancet in style, built about the year 1280, has three plain lights with pierced spandrels within a two centred' arch, surmounting by a matching hood moulding. The centre light depicts our Lord of the Cross, watched by St. John, St. Mary and the Centurion —'Truly, this was the Son of God'; below this, there is pictured a pelican with chicks, whilst a paschal lamb is seen above. The light on the left presents Joseph and Mary and the Babe, with an ox and an ass looking on; above there is a representation of St. Luke — an ox with wings — and below, one of St. Matthew — an old man with a long beard.

The light on the right presents a Resurrection scene of our Lord and three women :'He is not there; He is risen', whilst St. John the Evangelist is represented above by an eagle, and St. Mark, below, by a winged lion. The glass was installed sometime after 1859 in memory of James Brown Simpson of Richmond and William Lister of Dunsa Bank.

The imagery represented by the window is as follows; It was believed that a pelican fed her young with her own blood, and is therefore a mystic symbol of Christ 'by whose blood we are healed'. In Christian art, a lamb is an emblem

of the Redeemer -‘ the Lamb of God’. St. Luke is represented as a calf or an ox because he begins his gospel with the priest sacrificing in the Temple. St. Matthew is represented by a man because he begins his gospel with the humanity of Jesus, a descendant of David. St. John the Evangelist is represented by an eagle because just as the eagle soars to great heights, so John begins his gospel with the divinity of the Logos. St. Mark is symbolised by a lion, because he begins his gospel with the narrative of Jesus and John the Baptist in the wilderness—

On the south wall of the sanctuary, there is a couplet window, similar in style to that on the east wall, but containing plain glass as is usual in this position. Immediately below it, there is an unusual projecting half-round, shell-shaped piscina.

Above the present south doorway, there is a blocked 12th. century window — a plain lancet opening of the same date as the doorway — and immediately to the west are traces of a previous south doorway of about a 12th. century date.

This is now half-obliterated by a window, inserted about the year 1310, comprising two lights with cusped arches. The glass in the light on the left shows. five figures of the blind and the sick, whilst that on the right shows our Lord welcoming them. An angel hovers over these lights and a tablet bears the inscription,’Blessed are the dead that die in the Lord’; below are the words,’Come unto Me all ye that are heavy laden and I will give you rest’. The glass of this window was inserted about 1880 in memory of Eliza Heslop.

The remainder of the above doorway is blocked and the plinth or projecting stepped base is carried across the masonry following the original line of the building. An earlier semi-circular window of the 12th. century opens on the north side into the vestry, and there is probably a companion window hidden under the plaster. Three steps separate the chancel from the sanctuary, two of them possibly being added during the 19th. century.

The walls of the chancel are generally of a 12th. century date and have a splayed plinth and shallow buttresses in the form of half-columns. There is a projecting course of stone supporting the eaves, and this is broken at one point by the head of the south window. Some of the corbels have human heads

carved in stone and are probably 14th. century additions, and under one of the corbels, the figure of a quaint little man shelters, adjacent to a laughing human face.

The vestry on the north side has an east window with two lights — similar to the window in the chancel on the south side — and a single trefoiled window in the north, both of which date from about the end of the 13th. century. Access to the vestry is by a 14th. century doorway with an ovolo opening mould. A small
projecting piscina, similar to that in the sanctuary but with a square recess behind it, lies in the south corner of the west wall; and in the wall between the vestry and the chancel, below the sill of the 12th. century window, there is a narrow opening plastered over.

Westwards, reached by a modern doorway, there is an additional vestry of a post-reformation date, whose single window is a copy of that in the other vestry. Evidence that these vestries are of a later date than the chancel is seen in the presence in the vestries of the external corbel line and buttresses of' the external wall of the 12th. century chancel. The plinth has been cut away in the vestry to the east, but not in the other vestry, nor has the upper part of the middle buttress above the doorway been removed.

The presence of a piscina in the vestry suggests that there may have been an altar once there, in which case there would probably have been a chantry, although there is no record of one being founded, but since the chantry cult was beginning to assume importance when the vestry was built, it is possible that the vestry was built as a chantry for the benefit of some benefactor during his lifetime, and for the repose of his soul after death. A chantry was literally a special service chanted by a priest, but the term came to denote the building or that part of. a church in which the service was held. Chantries were usually founded for the saying of prayers for the soul of the founder and his relatives. Various theories have been propounded concerning the narrow opening between the vestry and the chancel. It may have been used either for hearing confessions or for. distributing alms, but the idea that it was a window through which lepers could witness the Mass at the High Altar can be dismissed since, in the Middle Ages, lepers were excluded from churchyards, having their own lazar-house chapels so called from the beggar Lazarus. It is too small to hold a

KIRKBY RAVENSWORTH CHURCH

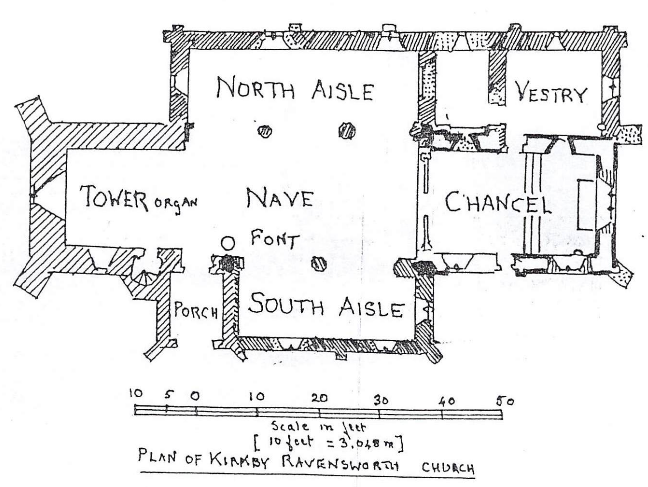
PLAN TRACED FROM

VICTORIA HISTORY OF THE COUNTIES OF ENGLAND

THE COUNTY OF YORK

NORTH RIDING VOL. ONE

1914



PLAN OF KIRKBY RAVENSWORTH CHURCH

12th CENTURY EARLY

12th CENTURY LATE

13th CENTURY

14th CENTURY EARLY

14th CENTURY LATE

15th CENTURY

MODERN

presentation of the Paschal Tragedy and somewhat too low either to afford a chantry priest the opportunity of viewing the High Altar or enabling a bell-ringer in the churchyard to see when the Host was elevated so that he could inform the villagers of the fact. It may have been the receptacle in which was hung a lantern to keep away the evil spirits which appealed so vividly to the people of the Middle Ages, but a more attractive suggestion is that the opening was made before the vestry was built for ventilation purposes. The 12th, century church was comparatively low in height — the marks of the former steep gable can be seen on the wall of the tower — and many candles were employed in the church services, weighing anything from a few grams to many kilograms. The smoke from these early candles and the fumes from the censers may have been so overpowering that openings such as this were necessary to carry away the fumes and smoke from the altar. When there was no service, the opening could be closed with a shutter to keep out the birds.

The chancel arch, which must have been farther west in Norman times — as evidenced by the blocked south doorway — shows many signs of alteration and was once probably widened. Late 12th. century features are seen in the jambs, each of which has a cluster of three half-columns, the middle one-of each being recessed rather clumsily. The base of the south jamb is set about 1.22m above the floor as a corbel as if to allow for a low stone screen across the archway; that on the north side rests of a plain square block.

The arch moulding has two members, the outer being square and the inner chamfered. There is a groove in the middle of the soffit or underside of the arch as if to receive the panelling above a rood screen, but the arch does not fit neatly into the jambs. The widening and insertion of the present arch was probably done about the year 1320.

It is therefore highly probable that there was a rood screen separating the nave from the chancel. This was so called because there was a figure of the Crucified Christ above the screen which would be either suspended from the roof by a heavy chain or placed in the middle of a beam. The three figures of the roof-group, carved in wood and painted in natural colours, were probably larger than life; above them there would be a wooden canopy, ornate with carving and colour. In the Middle Ages, the whole of the chancel arch above and behind the roof would be filled with a timber hoarding or a partition of

lath and plaster — the tympanum — of which would be painted a picture of the Last Judgement and the Resurrection of the Dead. The present screen of carved oak, the reredos now removed to the south aisle, the priest's stall on the south side, and the pulpit were installed in 1895. The priest's stall on the north side was provided by public subscription in memory of Mr. J. J. Jones, the last headmaster of the Dakyn Grammar Schoo, 1925-57. The shields on the front of the screen, placed there in 1951, are those of the Diocese of Chester, the Diocese of Ripon, S t. Peter, the family of FitzHugh, and the See of York, all of which have played a prominent part in the life of the parish. In that year also, the Young People's Fellowship gave the Processional Cross.

In the registers, there are accounts of various burials within the chancel. These include :-

August 9. 1765. Thomas Wycliffe, esq. of Gayles —'Be it remembered that this Gentleman was buried within the altar railes six feet from the north wall'.
June 9. 1769. John Wycliffe, esq. of Gayles —'buried within the altar rails close the the north wall'. A barrister of Gray's Inn, he was born in 1724.
April 5. 1770. Mrs. Lucy Carr of Richmond —'buried at the altar close to the south wall*.
February 18. 1775. Miss Barbara Kennedy of Richmond —'buried in the choir close by the north stall or seat'.
March 8. 1776. Mary wife of Leonard Robinson, esq. —'buried towards the south wall at the altar'.

The Porch

Originally, a church porch was simply protections for the south doorway. There were few porches in this country before the middle of the 12th. century but, once introduced, they quickly assumed a position of importance. The principal porch was usually on the south side — as at Kirkby Hill — and both legal and commercial business and public penance took place within it; such mediaeval secular use explains our present day custom of displaying there local government notices etc. During the Middle Ages, portions of some of the offices of the church were said within it, such as the preliminary parts of Holy Baptism and Holy Matrimony. Chaucer's much wedded wife of Bath

‘husbands at Church dore had she five’. It was not until the reign of Edward 6th. (1547-1553) that the marriage ceremony was obliged to take place wholly within the body of the Church.

The south porch at Kirkby Hill is in the Perpendicular style (c.1335 — c.1550); it has a vaulted roof and is bonded with the tower. Both roof vaulting and roof bosses were used as educational aids, although they would seen to presuppose an abnormal acuteness of vision for their full effect. Over the outer arch, there is a niche which once probably held a figure — apostles, saints and martyrs could help one’s approach to God — but there is no record of such a figure. However, the space was filled in 1952 when the young people of the parish commissioned for it a stone figure depicting St. Peter as an artisan. The embattled parapet is composed of large square stones and appears to be later in date than the pinnacles of the angle buttresses. In the middle of the parapet, there is the figure of a man, seated with legs crossed, apparently playing a musical instrument — a reminder of mediaeval ‘church ales’.

The outer doors of the porch, provided by the Dalton Young Farmers’ Club in 1951, replaced a dilapidated iron grill, but there are indications of the presence of doors here in former times. Inside the porch, a stone seat on either side extends to the full length of the porch, the width of each seat being 0.33 m, the height 0.66 m, and the length 3.91 m. The seat on the right culminates in a stoup — a stone basin for holy water to be used in a symbolic blessing with the sign of the cross which is low down on the wall and is probably the remains of an earlier church. Above this seat, an example of carved stone panelling, perhaps from a tomb chest, shows the interlacing or transition from the semi-circular arch to the adoption of the Gothic or pointed arch style prevalent in the 12th. to 16th. centuries. Over the centre of the inner doorway, there is a defaced shield of arms; four other shields of arms can be seen on the uppermost string course of the angles of the tower.

The Font

In early Christianity, fonts were of varying shapes, each symbolising some aspect of the meaning of baptism. In the 11th. and 12th. centuries, the most common form was a tub without a stem. It was only in the 12th. and 13th. centuries that the bowl was mounted on four legs, and only in the 14th. century that it had a single stem. However, there were many exceptions to this rule.

The Kirkby Hill font has no stem but rests directly on a moulded base, and is one of the oldest fonts in Richmondshire. Whitaker, who makes scathing remarks at any attempts to reproduce ancient works and who visited these parts about the year 1816, notes in his *History of Richmondshire,* published in 1823, only four fonts in the whole of that area — Brignall, Bowes, Romaldkirk and Kirkby Hill. Neither Startforth, which has a very good 15th. century font nor Catterick, whose font can be definitely dated to 1415, is mentioned. If the font at Kirkby Hill had not given genuine signs of great antiquity, it would not have been illustrated in Whitaker's book.

It is difficult to ascertain what the font was like originally because it has been re-chiselled — a common occurrence during the Victorian revamping of churches and Whitaker's engraving shows three steps instead of the present two. The font is lined with lead and although its appearance is somewhat spoilt by a modern cover of about the year 1925, the marks of the fastenings or locks which secured the original cover are clearly discernible. From very early times, it was the custom to affix covers to fonts lest the hallowed water, which was kept not more than seven days, should be put to superstitious uses; as early as 1236, it was decreed that the covers should have locks, the parish priest holding the key.

The Tower

There were no church towers before the 10th. century, but from that time onwards, the church tower played an important part in communal life. Although a tower such as that at Kirkby Hill would form an excellent landmark for travellers, its chief purpose was to accommodate the bells, which were rung more frequently than today. They summoned people to worship and were rung not only during the services which were frequent, but at baptisms, marriages, funerals and the many church and national festivals then observed; as now, they signalled the passing of a soul by the 'forth-fare' bell.

There are two bells in the tower, but there is space for three. One is not inscribed but the other bears the inscription, *Venite Exultemus Domine*, 1664, S.S.

Samuel Smith, and has a shield inscribed, the arms of which are a chevron between three bells, 'in pale' (in vertical line).

The tower, which is in the west, is a massive Perpendicular structure. The distinctive and finely pointed arch, by which it opens to the nave, has two chamfered mouldings dying out at the lowest point of the arch. The tower is of three stages. The ground floor is surmounted by a vaulted ceiling, and there is a couplet window on the west wall, with trefoiled heads inside a two-centred arch. The glass in these lights depicts respectively Dorcas and Lydia, and was given by William Kay of Dalton, the donor of the glass in the south wall of the chancel, in memory of his wife and child, sometime after 1878. The window on the south side comprises a single cinque foiled light, in the outer jamb of which there is a small recess doubtless to hold a lantern. The ceiling vaulting is defined by four ribs springing from the corners of the room and terminating at the apex in a circular form 0.76 m in overall diameter and similar in section to that of the ribs. The colour of the stone comprising the circle differs from that of the ribs due possibly to having been made by differing craftsmen or having been taken from different parts of the quarry. The chamfered section is the same and is likely to be all of the same manufacture. There is a central bell-way in the vault's rib-stones; the western corbels from which they spring suggest crouching figures, whilst the eastern corbels are plain. The steps of the

south-east stairway appear to be former coping stones of the nave, with the addition of some ancient grave-covers. At other angles of the tower are large buttresses with gabled heads at the base of the third or belfry stages. The bell ropes pass through small ducts piercing the ceiling close to the perimeter, thus giving the ringers room to operate.

There is an unconfirmed tradition that these ancient grave-covers used in the. tower came from a small chapel which once stood near Chapel Pasture in Dalton and served the lost hamlet of Broghton (see the. chapter on Dalton).

The second stage has small trefoiled lights with semi-circular heads in its north and south walls; and on the north and south faces of the tower are clock dials, the mechanism for which has been in operation since the. 18th. century.

The third stage has tall rectangular windows enclosing trefoiled lights on each side; and at the heads of the buttresses below the embattled parapet, there are shields — that at the south-west bearing a St. Andrew's cross or saltire, perhaps for the house of Neville, and that at the south-west, a. broad horizontal band or *fesse* between three cauldrons. On the outside of the tower, there are interesting stone figures of a man blowing a horn and a face with the tongue protruding.

The date of the tower is given in an inscription in ancient lettering, now almost defaced, at its base on the south-east buttress:-'A.D. MCCCLXXXXVII', to which has been added in later lettering,'This Church built Anno Dom. 1397, M.T.'

There is an inscription on the lead roof of the tower which indicates when the roof was leaded:-'W. Lax, I. Heslop, S. Hutchinson, H. Hind, Churchwardens 1797'. The roof was again re-leaded in 1888. The weather cock, which is now dismantled and lies idle, is a copy of an earlier cock, parts of which were found in the churchyard in 1952, and erected by public subscription. By a Papal enactment made in the middle of the 9th century, the figure of a cock was set up on every church steeple or tower as the emblem of St. Peter, who denied his Lord thrice before the cock crowed twice. It signifies Christian watchfulness and the necessity of preaching Christ at all seasons and in all directions.

Monuments

There are several ancient stones — some of them grave-covers — built into the external walls of the church, although it is somewhat surprising that with such an ancient foundation, there is little visible evidence of an earlier structure. An interesting stone in the south wall, broken for building purposes, is part of a 13th. century grave-cover bearing the device of a cross and sword with a *misericord* — the type of dagger carried by a knight in the Middle Ages and used to give the death-stroke to a mortally wounded warrior — or similar weapon on its sinister side, i.e. the right side of a shield as seen by an observer. Another fine stone is in the east wall of the porch, in length about 0.69m

and in breadth 0.3m, carved with an arcade of interlacing semicircular arches. In the south aisle, there is part of a small 12th. century capital with a human face, and a scroll and other fragments with zig-zag and other small repeated ornamentations of the same period. Over the south-west window of the chancel is the half-figure of a man with his arm raised, and in the east wall, the figure of an early cross-head.

Within the church, there is an interesting slab to the memory of Gerandus de Hornbie, which takes the form of a 14th. century grave-cover reversed and used as a lintel for the north-east window in the north aisle. The stone is engraved with a crusader' s sword and the undated inscription in Lombardic characters runs, Hie facet *Gerandus de Normanvile de Eius anima deus misereatur* and comes probably from an earlier church. Two more grave-covers form interesting stones. One, carved with a long cross, a horn and a bow-and-arrow, is placed over a window in the belfry; the.other lies in the floor of the vestry to the north of the chancel and contains two housings from which the brass inlays and ecclesiastical symbols have been removed.

The church is the burial place of the Wycliffes of Gayles Hall. The last of their male line was born at Gayles Hall and became Town Clerk of Richmond. He died in 1821, and there is a tablet to his memory, erected by his two sisters, on the north wall of the chancel.

Beneath the sanctuary, there is a vault belonging to the Robinson family who purchased the manor of Ravensworth from the citizens of London in 1633. Their arms and crest are portrayed upon the flag-stone. Below the piscina in the sanctuary, a moulded panel bears the inscription in Latin concerning Lucie Robinson, wife of Leonard Robinson, who gave him six children and died in December 1667. The panel reads :-

In obitum Luciae Robinson
Virtutu pregnans genetrix faecunda marito
Casta fovens sobolis orborum Clara patrona
Vicinis facilis Adapertum pectus egenis
Cara suis tumulo hoc gelida Matrona quiescit.

Whether the fault be of the composer or the mason, it would appear that'cara' would have been better than 'clara' in the third line.

The translation is as follows

On the death of Lucie Robinson
A mother full of virtues, having borne many children to her husband,
Chastely cherishing her children, a distinguished patron of the childless.
Easy-going to her neighbours, well-known for her open heart,
She lies under this cold stone, a distinguished lady.

Situated at the east end of the north aisle is an alabaster cartouche alabaster is a form of gypsum which was popular in mediaeval England for statues and carved panels. This cartouche — a carved tablet in the form of a scroll, prepared to take an inscription — has a strapwork surround bearing the arms and crest of the Laton family, with the following inscription:- 'Here lieth the bodies of Francis Laton, son and heir of Roger Laton of West Laton, and Anne, his wife, second daughter of John Laton of West Laton aforesaid, who had issue five sons and one daughter: viz. John, married Margaret, fourth daughter of Sir Hugh Brown, Knight; Robert, Thomas and Charles; and Margaret, married James Barton. The said Francis departed this life 26th. October, 1609, aged 70 years, and the said Anne died 3rd. March, 1622, aged 74 years'—

A plain monument occupies much of the south wall of the nave; this was erected in 1824, to the memory of John Dakyn, Archdeacon of the East Riding

and the last Rector of this parish, who died very seasonably for himself eight days before Queen Mary in 1558. It bears the simple inscription,'John Dakyn, 1558', and it is signed by the sculptor — an extreme rarity at this time — 'Tallentire, sculp'.

Of modern monuments, there are two tablets in the north clerestory in memory of members of the Lax family, and in the south clerestory there is one in memory of John Hind of Gayles. On the north wall of the nave, there is a tablet in memory of Frances, wife of the Revd. Thomas Holme of Kirkby Hill, who died in 1831, and in the baptistry there are two modem brass tablets bearing the names of the twenty-eight men of the parish who were killed in the two world wars. Interesting stones in the churchyard include:- that of Samuel Smith, dated 1749, a smelter.and refiner in the West Indies, with verse; that erected by the Order of the Blue and Orange in 1804 to the memory of John Fawcett, aged 94, a soldier who fought at Culloden; and that to Joseph Wilson, dated 1836, Superintendent of Mails at Edinburgh.

Furnishings

Seating in churches was not introduced until later in the 14th. century; it was much later than that before it became general. Before this date, little provision was made for the laity except at the base of pillars and along the wall of the nave. When not standing, the congregation sat or knelt on the rush-shrewn floor, with the wealthy providing their own cushions. Stone benches were usually provided around the walls for the aged and infirm —' the weak to the wall' but there is no evidence of such benches at Kirkby Hill, except in the porch.

The first fixed seats were in the form of wooden benches with solid ends devoid of ornamentation, but the bench ends soon became a location for decoration and edification. Carving gradually appeared and poppy heads introduced (Latin *puppis* meaning a small image). These poppy heads usually took the form of a trefoil of close knit foliage, often symbolising the Trinity, and were-often developed into animal or human figures, sometimes with symbolic significance. When Kirkby Hill Church was re-pewed in 1861, most

of these poppy heads were too perished to be preserved, but one was still in existence until very recent times. In 1951, one of these old pews was incorporated into the bookcase which was placed in front of the organ, but has now been discarded. The rest of the old seating was removed in 1861 to the Roman Catholic convent in Richmond. The two narrow armless chairs in the sanctuary probably belong to the same Stuart period.

In 1861, a box pew stood on either side of the central gangway at the front, and a carved oak screen separated the north aisle from the rest of the nave. Above the north aisle, extended a gallery. This was all removed in 1861 when the whole of the interior was re-pewed in the present pine. At the same time, the old lead roof of the nave and chancel was substituted for one of slate, the total cost of all the alterations and additions being about £800. The church was re-opened for services on March 21st; 1862.

Further improvements and restoration followed in 1884, when the interior walls of the nave and chancel were re-plastered, the ceiling covered with pine, and the grained ceiling of the tower restored to its earlier condition. In 1888, the roof of the tower was re-leaded, and the oil lamps, which continued in use until the installation of electricity in 1950, were installed. In 1895 new Minton tiles were laid in the chancel, and a carved reredos with a brass cross, vases and alms dish introduced. About this time also, the present pulpit was installed, a new stone cross placed on the east end of the roof of the nave, and hot water apparatus for heating replaced the stove which stood in front of the south aisle.

During the early years of the Reformation, there was little music in churches, and the first mention of music at Kirkby Hill is in 1844, when there is an account, dated March 6th; for two clarionets purchased at the expense of the parish, one being placed in the custody of James Stubbs Swetman,' the present leader of the singers', and the other in the custody of an apprentice. It is thought that until recent years, one of these instruments was in the Bowes Museum at Barnard Castle. There was a barrel organ in position in 1861 below the chancel steps on the south side of the central gangway. The present organ, made by Conacher and Company of Huddersfield, was installed in 1871 at a cost of £176. In 1951, an electric blower was added and the organ was moved from the north wall of the tower to a position under the tower arch, thereby

providing a robing vestry for an expanding choir. The present organ screen, incorporating book shelves, was installed to commemorate the 400th. anniversary of the death of Dr. Dakyn.

There is little church plate. An inventory of 1783 accounts for two small silver chalices, one silver cup and two pewter flagons, which are again listed in 1846 and 1850. The present church plate comprises one silver chalice bearing the mark, of Wm. Williamson of York dated 1704, one silver paten bearing the mark of Seth Lofthouse of London dated 1714, one pewter flagon, similar to one at St. Denis' Church at York, bearing a pewter mark — an X crowned — and a small modern silver chalice and paten.

The Churchyard

It is probable that the churchyard at least dates back to Danish times.
The first mention of any addition to its original area was in 1867, the consecration taking place on October 7th; 1869. The next and latest addition was that which entailed the purchase of half an acre of land, south east of the church, costing £57, and consecrated by the Bishop of Ripon on October 19th; 1908.

In 1920, while digging a grave, the sexton discovered a lozenge-shaped lead medallion, two ounces in weight, 42 mm long and 10 mm wide.
On the obverse side is the inscription, *Honorius P.P. III*, and the reverse side bears the heads of the apostles St. Peter and St. Paul with the letters *S.A.P.* above the latter. The effigies are on either side of a cross fourchees (a two-forked cross), which occupies half of the medallion's length. Honorius was Pope from 1216 to 1227 and it is probable that the medallion was a Papal Indulgence which had been lying beneath the soil for seven hundred years, having been interred with its owner. The portraits and lettering were in an excellent state of preservation, but the location of the medallion in now unknown.

Church Records

The oldest church register is dated 1599 and contains a complete record in Latin of baptisms from 1656 to 1717, of marriages, with a few exceptions, between 1629 and 1702, and of burials from 1599 to 1717. The register for 1717 to 1740 is missing, but through the scholarly efforts of the Revd. William Oliver of Rokeby, a complete record of such events in those years is available, as are also the records for the years of the Commonwealth. Since 1740, there is a complete record of all baptisms, marriages and burials, and there are churchwardens' accounts from 1714 to 1859, except for 1778.

Among the interesting entries are the burials of several centenarians, e.g. George Inman ye Redman, aged 114 years, who died at Ravensworth and was buried on June 22nd; 1757, and of boys of tender age who died at the boarding schools in the parish, e.g. Randolph Baron Derbage, from Salem in New. England, a scholar of Mr. Stubbs at the Manor House, Kirkby Hill, who was buried on February 16th; 1762, and William (no surname), a scholar with Mr. Edward Johnson at Gayles who was buried on June 1st; 1765. Of interest also is the burial of Robert Clarkson, who died in 1869 at the age of 86 years, for there is written against the entry,'fought at Waterloo'. His son, Robert Clarkson, junr; was a master tailor at Dalton.

Of interest also is the record of the Archbishop's Visitation of 1633 which resulted in a Court Order being made against:-

'Giles Parker, Gent— The chancel is in decay and ye Parsonage House', (he may have been a Churchwarden).

'John Beckwith (clericus) for omitting to read praiers upon Wednesdays and Fridays and for omitting to read ye primes.

'Against Gard (Churchwardens), and the seats out of repair. The floare of their Church is unpaved Also the chancel walls'.

The Visitation of May 21st; 1813, reveals a similar situation:-

> 'The Church and Chancel are both covered with lead; walls and roof in good repair. In the inside, there is considerable inattention to repairs and cleanliness. The floor of the centre aisle is uneven and shrunk in many places. Most of the pews have very bad floors, and many of them entirely without. The pulpit and the reading desk are in a bad state of repair and kept very dirty. The Bible is sufficient; there wants a new Prayer Book. The floor within the altar rails and in the pews in the Chancel ruinous and in some places is very uneven. The Churchwardens must therefore effectually repair those parts of the floor of the Church which belong to the Parish and call upon the Impropriator and the owners of private seats to repairs those which belong to them. The Churchyard is sufficiently fenced but is not kept neat nor decent. Rubbish has from time immemorial been accumulated against the Church and the herbage is over-run with nettles. The whole must be levelled as much as can be for the graves up to the.walls, which now causes considerable dampness and the turf made clean and decent.
> The dwelling house and premises belonging to the Curate will be repaired where necessary this summer. The Revd. Mr. Buxton, the Curate, resides in the parsonage house and performs all the duty of the Parish. The Services are regularly performed and are:- Prayers with sermon in the forenoon, and prayer in the afternoon of every Sunday; prayers on Saints Days and on every day in Passion Week. Sacraments:- two at Christmas, three at Easter, and two at Michaelmas. (Observations made in the presence of Rev. Thos. Buxton, Minister,' Hugh Hodgson and George Potter, Churchwardens). N.B. The Curate complains that he has no seat in the Church for his family'.

However, happier reading is found in the Revd. Henry Hale's Return of about 1775. He reports :-

> 'Divine Service twice every Lord's day and one sermon preached, and on all holidays appointed by the Church. Children catachised during Lent. Sacraments:- Palm Sunday, Good Friday, Easter Day, Whitsunday, Trinity Sunday, Sundays before and after Michaelmas Day, Christmas Day and Sunday following; and was administered last Palm Sunday, Good Friday and Easter Day to about 300 persons.

Parsonage house, Church and Chancel in good repair'.

Other interesting points of which there is no record, either in the Church or elsewhere, include

1146-71. Robertus, persona de Rafenswath, witnessed a deed. Fontains Chartulary.
1254. Rector of Kirkby Ravenswath acquiesced in the mortuary award of that year.
1219. Ecclia de Kyrkby Ravenswath. Valor £40. (Value of the Living).
1318. New Taxation. £13.6s.8d. exceeded only by Gilling, Romaldkirk and Kirkby Wiske.
Undated. Kirkby Ravenswath. Procurations 10s; Peter' s Pence 15s; Synodals 4s.
1524/5. Magester Alanus Percy. Claris Valor £39. 10s.
1535 Valor Eccles £25.5s.2 ½d
c. 1720 Parish divided into four quarters. Each quarter has a Churchwarden who names his successor unless where the Minister interposes.
1742. Certified value of Curacy £15. 37

THE DAKYN TRUST

The Hospital and the Grammar School owe their existence to the charitable bequests of William Knight, LID; Bishop of Bath and Wells. He was elected Fellow of New College, Oxford, in 1493, and later appointed Secretary to both Henry 7th. and Henry 8th; and Ambassador to the Emperor Maximilian. He was appointed Archdeacon of Huntingdon in 1523, Prebendary of Westminster in 1529, and Archdeacon of Richmond in 1531. On May 29th; 1541, he was consecrated Bishop of Bath and Wells, and died on September 29th; 1547, being buried in his Cathedral at Wells.

In his will, dated August 12th; 1547, he appointed as his executor, the Revd. John Dakyn, Prebendary of York, Archdeacon of the East Riding, and Rector of Kirkby Ravensworth, who began his career as a monk at St. Mary's Abbey at York. About the year 1535, the Abbot and Convent of St. Mary's, in whose possession lay the advowson, presented John Dakyn with the Rectory of Kirkby Ravensworth, where he soon became acquainted with William Knight, then Archdeacon of Richmond. Thereafter, William Knight appears, to have been Dakyn's constant and friend and patron. In 1536, Dakyn was coerced into supporting the religious insurrection — part of the Pilgrimage of Grace — which occurred in the moorland areas to the west of Masham, but in the following March, he was able to convince the Privy Council not only of his innocence and loyalty, but that, in spite of occasional sedition, the nobles and the substantial yeomen were to be trusted, and that, largely because of his intervention accomplished with much personal risk, the people of Richmondshire had accepted the Royal Supremacy. About this time also, he was appointed a member of a Commission to enquire into the state of the religious houses of Richmondshire. In 1541, the patronage of William Knight, for whom Dakyn had acted many times during Knight's frequent excursions to foreign courts, secured for him the Archdeaconry of the East Riding, into which possession he was collated by Robert Holgate, Archbishop of York.

He enjoyed the royal favour even under Queen Mary and, according to Fox's *Book of Martyrs*, he justified the royal approval by burning the Protestant, Richard Snell, at Richmond in 1558, and was instrumental in drowning Snell's brother in the River Swale. It was perhaps fortunate for John Dakyn that he

died twelve days before the accession of Queen Elizabeth — on the ninth day of November in 1558. As executor of William Knight's will, John Dakyn obtained from the Crown in 1555 a license of mortain for his intended foundation. It begins:-'Philip and Mary … know you that we of our special grace do grant and give permission on our behalf … to John Dakyn, Doctor of Laws, Rector of the Parish Church of Kirkby Ravensworth, that he … for the instruction of boys and youths, also for the maintenance of the poor and needy, shall build a certain school or house or alms or hospital to the honour of St. John the Baptist in Kirkby Ravensworth aforesaid, near the burial ground of the said Parish Church, to have two guardians, on preceptor or master of the scholars sufficiently learned and skilled in the art of grammar, and certain other paupers, infirm and needy….We ourselves do witness this at Westminster on the 6th. day of October in the second and third years of our reigns'.

The ceremony of the foundation is thus recorded:-'On the eleventh of May, A.D. 1556, after Mass of the Holy Ghost, celebrated at the altar of St. John Baptist, in the Church of Kirkby Ravensworth, by John Dakyn, LlD; the said Dr. Dakyn delivered a sermon in the mother tongue to a numerous congregation on this text:- *Nisi Dominus aedificaverit Domum* (Unless the Lord shall have built the house). After which, the preacher and Clerk of the Parish, with the parishioners following in procession, surrounded the Parish Church, and afterwards entering the newly erected Hospital near the Churchyard, Dr. Dakyn began the Gospel with a loud voice:- *Non est enim arbor bona, quae facit fructus malos* (There is no good tree that bears evil fruits); and, immediately entering the Church again, recited certain collects and prayers, after which he went up to the hall of the hospital and having read the royal license under the Great Seal, and explained its contents in the English tongue, he erected his new foundation into a hospital, by the name of the Hospital or Almshouse of St. John the Baptist of Kirkby Ravensworth, to consist of two guardians, one preceptor, and four poor persons!.

'He then descended once more from the Common Hall to the Parish Church, accompanied by the four Churchwardens, and, having shut the door, proceeded with their advice to the.election of guardians from among the gravest and most honest of the parishioners'.

‘He then enclosed the names of these six persons within balls of wax, and threw them into an urn of stone, which urn being covered, he rolled backward and forward, and with averted eyes, drew out the names of John Brignall and William Smithson, at the same time nominating William Hutton, Chaplain and the first Master, and William Barthram (an old and decrepit servant of his own), William Ramshaw, Agnes Molton and Margaret Tucklet, the first almspeople, each with a stipend of sevenpence weekly. He then delivered to these parties the common seal of the foundation inscribed, *Sigillum Eccles smosynariae Sancti Johannes Baptistae de Kirkby Ravensworth*, together with the book of the statues sealed with his own seal of the Archdeaconry of the East Riding. He then delivered to Mr. John Linley all the charters, muniments, etc. relating to the said foundation which Mr. Linley immediately delivered the same to the guardians to be reposited in the common chest; the witnesses then present being William Wycliff, John Wandisford, Roger Burgh and John Dudley, esquires, and John Layton and John Wycliffe, gentlemen etc.’.

The Letters Patent decree that the Wardens, Master and Almspeople shall be a Body Corporate, and the preamble to the Statutes reveal Dr. Dakyn’s reasons for the foundation:-‘Having been long and often tossed hither and thither on the waves of this uncertain life, observing there is nothing stable in its vanities, knowing rather that death assuredly threatens all equally and that my end must come; wishing to lament sincerely my errors, ignorances and most grievous sins, wishing now at last to draw tight the lax reins of my youth and to put into the harbour of life eternal, I have decided that these sins of mine must be expiated and redeemed by gifts of alms from my goods, those bestowed upon me by God, and those entrusted by others to my stewardship’.

Dr. Dakyn then regulates the manner of the choosing of the Wardens and these regulations are still faithfully observed. Each ‘even year’, on the Feast of the Decollation (beheading) of St. John the Baptist (August 29th.) the parishioners assemble in the School to choose from the six candidates —‘ of the gravest and honest of the parishioners’ — two Wardens to administer the Foundation for the following two years. Each of the four Churchwardens chooses a candidate (called locally’a horse’!); another is chosen by the Vicar; and the other jointly by the Vicar and Churchwardens. The event is known locally as Kirkby Hill Races, but there is no foundation for the belief that, in earlier times, the event was the occasion for a race for men from Ravensworth to

Kirkby Hill, each carrying a 100 kg. sack of wheat.

The ceremony revolves around a pitcher of water in which are the names of the four unsuccessful candidates of the last election, enclosed in pellets of cobbler's wax. The pellets are opened; the slips of paper inside are then read and destroyed. The pitcher is emptied of water and refilled — until recent times from the spring on the village green. Slips of paper bearing the names of the new candidates are then wrapped in waxen balls and placed in the pitcher. The water is stirred, and the Vicar picks out two of the pellets 'as chance shall offer them'. He then announces the names of the successful candidates and delivers the pitcher and its contents to the Wardens to be locked away until the next election, unless the death of a Warden necessitates an earlier election.

There are some interesting documents connected with the Foundation. Until the reorganisation of the Foundation in 1969, they were kept, with the original Statutes, in the upstairs room of the School in a tall chest, made in 1784, bound with iron and secured by three padlocks, the keys to which are in the custody of the Vicar and the two Wardens. The chest is carved on the front'M. Glover, I. Henderson, Wardens, 1784'; it is now placed in the south aisle of the Church but most of its original documents have been transferred to the County Archives in Northallerton.

The documents are numerous and varied and include :-

1. Patent for the foundation of the Charity dated October 26th; 2 and 3 Philip and Mary (1556), bearing the Great Seal of England (broken). This parchment is contained in a round box labelled' Letters patent Philip and Mary'.

2. The original account book of the Wardens measuring 38 cm' by 15cm, of paper bound in parchment, 1556-1738.

3.'The Book of Accomps' begining on Lady Day, 1744, to 1808, of paper with a leather back. It is a continuation of the Wardens' Accounts (No. 2), but there is evidently a gap between 1738 and 1744.

3. An old box covered with tooled leather, with hinged cover, and a panel inscribed 'Anno Dei 1590 … Novembris 4, a note of all the evidences of

Richmond lands taken by the Wardens, scholars and other honest men of the parish'. This box contains a large number of parchment deeds some dating prior to the foundation of the Charity. Some have appended to them the Great Seal of Elizabeth, and there are many smaller seals.

4.The book of Statutes of the Charity of the date of the foundation — of parchment with a leather back.

The seals are numerous and valuable, but some are broken or mutilated. There is a fine seal of the Commonwealth in excellent condition and a well preserved one of Elizabeth, which bears the Arms of England and France quarterly between supporters; on the other side, the Queen is seated under a canopy holding the orb and sceptre.

Among the numerous deeds are early grants of land at least three centuries before the Foundation, but only a study of the names of the numerous witnesses can fix the approximate dates. The title deeds acquired at the time of the Foundation appear to have been very numerous and of early date.

The value of the original Foundation is unknown but the records show that the income in 1823 was £1300 per annum. This is probably the approximate figure for 1890, when the endowment consisted of 163 ha. of land at East Cowton, with the impropriate Rectory and advowson of the Vicarage there, the corn tithes of Thirkleby, a yearly rent charge of £3.6s.8d from the corn tithes of Newton, nearly 2 ha. of land at Kirkby Ravensworth, four dwellings at Sleegill, Richmond, about 36 ha. of land in St. Martin's Richmond. (given by William Walker to augment the number of almspeople), one dwelling house with about 0.4 ha. of land at Newsham, and 44 ha. of land awarded in 1809 at the enclosure of Hudswell-Middlemoor, when a portion of the Trust's income was allotted to the schools at Ravensworth, East Cowton. Dalton and Helwith, and also to the poor of Kirkby Ravensworth and East Cowton.

In 1905, the Charity Commissioners approved a scheme whereby the educational Foundation received 49/135th (⅓ for administrative convenience)' of the gross annual income, together with the schoolmaster's house and other premises including the ground floor of the school building; in 1925, the educational foundation was again revised to bring it into line with

contemporary needs.

By 1956, the property had so deteriorated in value that the annual income had decreased to £900 and the Wardens for that period, Col. M.J.B. Burnett and Mr. J. Gallilee, reported that in view of the large amount required to prevent the properties deteriorating yet further an approach should be made to the Charity Commissioners concerning future policy. This approach was made and the matter was resolved in 1959/60; and due to the care and financial acumen of the trustees, the Trust is once more a viable unit, with a closing balance for the two years ending August 31st; 1980, of over £25,000. The returns from rents, dividends and interest amounted to £14,878, from which was deducted the cost of insurance, repairs and improvements amounting to £1,694, leaving a credit balance of £13,184. Of this sum, £4,394 (⅓) was credited to the School Trust and £8,789 (⅔) to the Hospital. From the School income, educational grants were made to the value of £830, leaving a credit balance of £3,564; from the Hospital income, the repairs and maintenance of the building cost £3,314, and the administration of the Charity £854, leaving a credit balance of £4,620.

The Hospital

On the front of the Hospital building, there is a circular stone inscribed,'Built by Tho.r & Fra. Allen, 1754', but there is no indication in any existing record whether this refers to a new structure or the re-building of an earlier structure and it would appear from a study of the Statutes that both Hospital and School were initially under the same roof as that which later covered only the School. In 1803 the Hospital contained twelve rooms, but four more were added that year, and the number of almspeople reduced from 27 to 24. Both men and women were admitted in equal numbers, provided that they were natives of either the parish of Kirkby Ravensworth or that of East Cowton, resident ten years therein, and unmarried. Should they be afflicted with any 'continual disease', they could be admitted if they were under the age of seventy; because of this, nurses were employ ad to attend the patients. The statutory number of nurses was six, but the number of admissions steadily declined during the second half of the century, and in 1890, the number of nurses was reduced to three. This reduction in numbers continued throughout the next century so

that, in 1959, there were but three almspeople remaining with one part-time nurse.

Dr. Dakyn laid down precise rules for ‘the poor people’. They were given seven-pence each week and their responsibilities were carefully enumerated. Upon pain of eviction, they were ‘never to go out of the Parish of Kirkby Ravenswath to beg; which thing if they shall do, or be litigous, or be addicted to telling idle stories, or break the Statutes of this Almshouse or Hospital, as far as they concern them, and refuse to obey the wardens and master in matters of honesty… they shall be deprived of every benefit and profit and be removed’. They were ‘to hear Mass, and be present at prayers in the Church of Kirkby Ravenswath, every day in which prayers are there read; and they shall pray particularly for the founders and benefactors of the Almshouse or Hospital; and if prayers are not made in-church, they may, notwithstanding, in the church, or some other place, spend one hour before noon in their supplications to the Most High. The rest of the day may be passed over in mending their clothes; or any other honest labour if they are able, for them obtaining a more plentiful living; or in prayer, if they choose’.

With the passage of time, these regulations were gradually forgotten, and in 1959/60, extensive alterations were made to the effect that there are now six self-contained flats, each with a separate kitchen and bathroom — four with a single bed-sitting room and two with separate bedrooms and living rooms. Modern amenities have been installed. The previous arrangement whereby each person was given 7s. 6d. per week and clothing each alternate year has been superseded by a gift of £5 each Christmas and coupons for confectionery.

In an endeavour to abolish the terms’Charity, Alms and Hospital’ and so encourage elderly people of the Parish to take up residence, the name of the Almshouses was changed in 1959 to Dakyn House.

The School

The Grammar School is a quaint three-storeyed rectangular building in limestone adjoining the Churchyard. It measures approximately 23.16 m from east to west and its width is 5.5 m; exclusive of a few ancillary buildings of a later date. The original building was the School and the kitchen of the School House, with rooms above each, but whether this was a new building in 1556, or one already built, and whether this was the first Almshouse and/or School and/or Schoolmaster's house, is not known.

Attached to the south-west corner of the School is the former Schoolmaster's house — a house with two storeys at the front and three at the back—This was built in 1706 when the four front rooms — two up and two down — were added to the main structure, with the inclusion of the rear kitchen. The exterior of its south wall carries a sun-dial with an almost erased inscription:-
Mox Nox.

The walls of the School show many signs of alteration. A number of windows have been added to the north side. On both sides of the ground floor are several two-light mullioned windows and various square-headed lights irregularly placed. A stone tablet in the north-west corner records its foundation:-

> 'The holy building just as with God as Maker it prospers so with God as Guardian… the Spirit of God presides over His people… He even deigns to guard the shepherds themselves… This house was built at the expense of William Knight, formerly Bishop of Bath and Wells, to the praise and glory of God, 1556'.

Until its closure in 1957, the School was contained in one long classroom on the ground floor, with whitewashed walls and a ceiling of ancient oak beams. Its desks, which were later removed to Scorton Grammar School, were patterned with the carved initials of centuries and its seats whittled with pen-knives. An atmosphere of the past haunted every desk on which there was abundant evidence of schoolboy humour through the ages. The old school bell, which had called boys to their lessons for 400 years, hung outside.

The first floor once accommodated the boarders and housed a second class taught by the usher or senior scholar. It was illuminated by a plain rectangular window with three mullions and was formerly reached by a newel or winding stairway built in a square projection at the north-east end, but this turret was filled in many years ago and replaced by a modern wooden stairway. Today, the east end of this floor has been converted into a flat, entry to which is by the old stone staircase.'It. belongs to the Landmark school on a 99 year lease. The former headmaster's house is still under the jurisdiction of the Wardens, the income from which is credited to the Foundation.

When the School was founded, the Master's stipend was £9 per annum — contemporary value. To provide for his old age or infirmity, the Vicarage of East Cowton, which was in the Trust's patronage, was settled upon him, provided that for a period of not less than ten years, he had fulfilled his duties satisfactorily. The Statutes stipulated that he should be 'an honest man, unblameable — a priest, not religious', i.e. not bound by the vows of poverty, chastity and obedience, and to a monastic life in the Romish Church. He was also required to 'say Mass at the altar of St. John Baptist with the said church of Kirkby Ravenswath … on every Sunday and Holy Day, and at least twice in a week, if not hindered by some just impediment', but this particular requirement was repealed by the general Acts of Elizabeth the First. Should the'parson' of the Parish be unable to fulfil his duties, it was the duty of the Schoolmaster to take his place;'and every Lord's day and Holy Day, having his surplice on, with as many of his boys as can sing, he shall be present in the quire of the parish church, and shall reverently officiate in singing and other necessary offices in the mattins, mass and vespers, except he shall be hindered by some just cause'.

Each morning on entering the School, the Schoolmaster was required to 'say with a distinct voice the psalm *Deus Misereatur* together with Kyrie Eleison and the Lord's Prayer; and the Salutation of the Angel, the boys answering alternatively with the suffrages and collects'*O Lord, Holy Father* and of the Holy Spirit. And again, before he breaks up school each evening, having first sung one or two antiphons about the Trinity, with a verse and collect agreeing thereunto, he afterwards, in like manner, shall say the psalm, *De Profundis* with the collects, *Deus qui inter Apostolicos Sacerdotes famulos tuos*

Willimum et Roberttum etc, and *Miserere quos Dominus'*. The Schoolmaster began to teach at six o'clock in the morning (seven in the winter) and except for a two hour break at mid-day, lessons continued until six o'clock in the summer and five o'clock in the winter. On his admission to the office, the headmaster was obliged to make the following oath:-'I, A.B; do swear that I will not read to my scholars anie reprobate or corrupt bookes or workes set forth at anie time contrarie to the determination of the universal or catholic Church, whereby they might be infected in their youth with anie kind of corrupt doctrine, or else be induced to insolent manner of living'.
Also, since youth is naturally(prone to evil and, as Flaccus writes (according to Dr. Dakyn),'with what flavour the cask is tinctured while it is fresh, if will long retain it', the Schoolmaster shall regard this as a principal concern, viz. honesty and decency to form the manners of his scholars, and strictly to restrain them from theft, lying, swearing and filthy talking; and that he read and interpret to the boys those books which may induce them to virtue, piety, civility and morality, and not to lasciviousness or sauciness, viz. the Decalogue or Ten Commandments in Latin; Cato; Aesop's Fables; Cicero de Officiis or Moral Duties of Friendship and Old Age, and his Epistles; Salust; Virgil; Terence; and others of the like sort'. No mention is made of the Greek language.

Not only were careful arrangements made for the teaching and conduct of the school, but provision was even made for its cleaning:-'Also, I will ordain and appoint that one of the poor' (of the hospital)'that is in health shall every day in his turn, or every week, clean the school with a broom, immediately after the scholars are gone out of it; and, this done, shall lock the door, and shall keep the key till the next morning, or till the boys return again to school, and then he shall open the school door'.

The school was styled a Free Grammar School, but by modern standards it was entitled to neither adjective. When such schools were established, the principal subject taught was the fundamental use of language — *Grammatica* and such a school was called *Schola Grammaticalis* or Grammar School. It was deemed to be *Libera Schola Grammaticalis* — a Grammar School free from all superiority save that of the Crown from whom its Royal Charter was derived. In its latter days, it was reputed to be the smallest Grammar School in the country — as were its fees. Even in its final years, the fee for pupils living

outside the Parish was only two guineas a term, and this was halved for those within the Parish.

There were, of course, times of ebb and flow in the fortunes of the school. Charity Commissioners' Report of 1822, when there were thirty scholars in attendance, considered that the school was in a very unsatisfactory state, and this adverse opinion is repeated in their report of 1867, although the subsequent improvement was such that by 1890, the number of scholars had increased to eighty. But generally speaking, although later scholars had a much simpler curriculum than had the original pupils, the course of instruction in the school included everything necessary for a useful education.

The priestly character of the Schoolmaster continued until 1925 when Mr. J.J. Jones, M.A; commenced his distinguished career as the Schoolmaster until his retirement in 1957 when the school was closed.With the growth of popular education, numbers had so decreased that the roll call in 1957 included only ten scholars, six of whom came from outside the Parish. In spite of its long and honourable history, the need for such an institution had passed. A new Secondary Modern School had opened in Richmond which, with the Richmond Grammar School and the Richmond High school, provided adequate facilities for the secondary education of all the children in the district. Therefore, a new Dakyn School Trust was formed in 1969 which made 'provision of assistance for higher education by means of exhibitions or financial help, to enable beneficiaries to prepare or enter a profession, trade or calling; otherwise promoting the education (including social and physical training) of beneficiaries'. Grants are also available to children still at school; this does not often occur since adequate education is now available to all children, but special cases and unusual spheres are considered.

During the same year, the School House was let privately by the John Dakyn Trust, and conversations were begun with the Landmark Trust concerning the care and use of the school buildings. This Charity was founded in 1965 for 'preserving small buildings, structures or sites of historic architectural merit or amenity value and where possible finding suitable uses for them; for protecting and promoting the enjoyment of places of historic interest or natural beauty; and for such other charitable purposes as the Trustees shall from time to time determine'. These conversations were completed in 1979 and the

Landmark Trust was given a fully repairing lease of fifty years duration of the schoolroom and the room above.

The Trust has repaired and licensed the ground-floor schoolroom for the benefit of the parish, but neither music nor dancing is allowed— The 16th, century upstairs-lodging of the master, with its particularly fine bedroom overlooking the churchyard, has been turned into a flat, which is let to suitable people for holidays, usually of about one week's duration. There is a large library of school books.remaining in the building amid a general atmosphere of ancient peace, abetted by the tranquillising stroke of the church clock.

It is often stated that Matthew Hutton, Archbishop of Canterbury, was educated at the Dakyn Grammar school, but this statement is open to doubt.

He was a descendant of Archbishop Hutton of York (1594-1605), and after his preferment to the Canonries of Windsor and Westminster, became Bishop of Bangor in 1743, Archbishop of York in 1747, and Primate of All England in 1757. It is true that Matthew Hutton, son of John Hutton of Marske Hall, born on January 8th; 1693, was educated in his early years at Kirkby Hill, but it is unlikely that the son of such a distinguished family would be sent to a school principally for farmers' sons, especially if there were another school available. There was such a school at Kirkby Hill in the early years of the 18th. century whose principal was Thomas Lloyd, Scholar of Jesus College, Cambridge, but the site of the school is not known. Thomas Lloyd could not have been the schoolmaster of the Dakyn Grammar School since he was not in Holy Orders, but it was at his academy that Hutton received his early education. It is probable that when Lloyd left Kirkby Hill to be the headmaster of Ripon Free School, young Hutton accompanied him.

KIRKBY HILL

It would be difficult to find a more picturesque group of buildings than that which comprises the village of Kirkby Hill whose setting has often been likened to a cathedral close in miniature. The village occupies a commanding position overlooking the village and castle of Ravensworth, 1.6 km to the north, and possesses a rectangular green with the church not following the axial precision of the pattern. The north side of the green is occupied by the church and the grammar school. The houses on the other three sides are both detached and attached, but all of them are of about the same height and character, with the exception of rose Cottage which has a third storey.

It has been shown that Kirkby Hill (church-on-the-hill) was probably an Anglian and, later, a Danish settlement. Prior to the Conquest, it was part of the estate of Gospatric from whom it was taken in favour of Bodin. The Domesday Book records:'In Chirchebi (Kirkby Hill) Gospatric (had) 6 carucates for geld. Land to 3 ploughs. 20s'. It is probable that it was from these six carucates that there came that 1 carucate of land which was granted, with the advowson of the church, to St. Mary's Abbey at York by Count Stephen of Richmond and Bardolf — the latter is considered, historically, to be the ancestor of the FitzHughs of Ravensworth. This gift was doubtless influenced by the fact that Bodin, an important landowner at the time of the Domesday Survey, gave all of his possessions to his half-brother Bardolf — some authorities suggest that he was his son-in-law — and then retired as a monk to St. Mary's Abbey.

The history of the village is largely the history of the Parish Church, a conspicuous object for many miles around, the tower of which is reputed to be visible from the sea.

The population of the village proper, apart from the school and the hospital, has never been very great. In Bishop Castrell's manuscript of 1714-1726, there is mention of only six houses in the 'church town', and there are but few more today. Opposite the entrance to the green, stands the village inn,' The Shoulder of Mutton, of no great antiquity, attached to which is the old hearse-house, which sheltered the village hearse until 1918.

A two-storeyed house, East Holme, with stone coped gable ends and an initialled stone above the doorway surmounted by a hood mould, stands on the east side of the green, in raised characters on the stone there is displayed the letter F with MH beneath; the date is indicated below — 1678. Next door, stands Holme Garth Cottage — a 16th. or 17th. century construction of rubble and stone slates, altered in the 19th. century with the addition of a large north-side chimney breast.

On the west of the green, there is a picturesque farmhouse with attractive two-light mullioned windows, built in the 16th. century of rubble and stone slates, and known as West Hall, Adjoining this on the south side, there is a cottage on the green, In front of the farm, there was, until recent times, a spring of water flowing into a horse-trough. Dakyn House, formerly The

Hospital, lies on the south side of the green, It was of 16th. century construction of ashlar and coursed rubble, but has now been modernised, very little of the original building remaining. On this side, also, lies the Manor, where a boarding school was founded in 1749 by James Stubbs, the son of James Stubbs who was the vicar here from 1714-to 1748. The former died in 1774, when the school was closed. It was a'London School' in that it obtained its pupils mainly from London and the South. Most of these schools were conveniently placed to a main road and yet the scholars were so far distant from their homes that they were effectively cut off from their homes and parents, enjoying few if any vacations.

The Manor was again opened as a school by William Balding in 1823. Baines' Directory of the County of York for 1823 refers to it as a boarding-school of some repute. In 1830, James Nelson became the principal and for the next twenty years until its closure exercised a beneficial influence upon it. There is no record of the burial of any of his pupils; he accepted 'parlour boarders at reasonable terms', who received 'good rations' and often slept in a small dormitory in that part of the school normally reserved for the principal and his family; they were provided with a large tank in the garden, but whether this was used as a swimming pool or as a large bath for mass ablutions is not known.

The Manor, with its gable roof and five bays, is an early,18th. century construction. It has an ashlar front with chamfered quoins and a door with architrave and ornamental head. At a late date, an ill-fitting extension was added to the west end. Apparently, this replaced a lower building which was the kitchen of the school. The main school block, containing the dormitory and the dining room, was located behind the kitchen and at right angles to the principal's house. These buildings are used for agricultural purposes today but it is still possible to recognise the position of the fireplace and floor joists.

On this side of the green also, lies a cottage, Church View, of two storeys, with an incised inscription T W M 1708 carved on the lintel of the doorway, whilst next door, the three-storeyed Rose Cottage of a similar date, of coursed rubble and stone slates, possesses an open pediment door hood on brackets bearing the initials I.D.W. Behind these houses and south of the churchyard was the cock-pit; the old village pub stood nearby at the south-east corner of the Green.

The Vicarage stands opposite the churchyard on the north side of the road overlooking Ravensworth. It was built in 1867/8 at a cost of £1380, and was sold for £28,000 in 1976 when the Vicar's residence was moved to Gilling. The former Vicarage lay to the east of the church at the junction of the old and new churchyards, but during the incumbency of the Revd. Robert Shaw Close (1865-1883), it was deemed uninhabitable, and the vicar and his family, including the young A.W.M. Close, later to become the Vicar of Hutton Magna, moved into the Manor House, once the home of Mr. Stubb's academy, where they remained until the vicarage was ready for their occupancy.

An interesting inhabitant of Kirkby Hill was the droll, coloured sexton and verger, John York, who served five incumbents and died in 1885 at the age of 84. He was the son of a negro servant brought to England from the West Indies by a member of the Hutton family of Marske Hall, and a Daleswoman, Hannah Baker.
Born in 1801, he worked locally all of his life and finally obtained the position of sexton/verger at the Parish Church. In 1831, he married Ann Blackburn of Kirkby Hill, and for thirty-two years they lived a happy and joyous life, but it was childless. Ann died in 1863, and John lies next to her in the churchyard which he tended so faithfully for so many years.

RAVENSWORTH

The village of Ravensworth, 7.5 km north-west of Richmond, lies 122 m above sea level, in a valley which has no name. It occupies a sheltered position below the high ridge on which stands the Parish Church at Kirkby Hill, and is much the same as when Leland, Royal antiquary and chaplain to Henry 8th. described it in 1538:- ‘Ravenswathe Castel in a Mares’ (i.e. muddy) Ground — a parke on a little hilling ground by hit…… is iii miles by north-west from Richemont— and thereby is a praty village… and by hit cunmith a Bekke caulled Ravenswath Becke’.

It is described thus in the Domesday Book of 1086:- ‘In Ravensuuet, for geld, twelve carucates, and eight ploughs may be (there). Torfin had one manor there and sixteen villanes and four bordars with eight ploughs. A church is there and a priest. Four acres of meadow. The whole, one leuga in length and half (a leuga) in breath. T.R.E. (in the time of King Edward) it was worth forty shilling: now, thirty shilling’.

There is much in the valley to suggest that the Cumbrian.hills are older than the Pennines. In several places, there are boulders of Shap Granite which were evidently brought down from Shap Fell by glaciers during the Ice Ages. One of these boulders is outside the Hack and Spade Inn at Whashton, and a few in the fields of Park House at Ravensworth; two or three in the yard adjoining the old joiner’s shop at Ravensworth; and there was one in the old. schoolyard which was brought there, many years ago, from about 0.5 km (half a mile) up the road leading to Gayles.

Some of the cottages in the village are built on a mound which could have been made by Holme Beck overflowing its banks and leaving, through the years, a deposit of mud and stones. In such a case, it would be expected that the mound would consist of gravel chiefly and soil, but this is not so. At the western end of the mound, nothing except soil and sub-soil is found up to depths of 2m. Again, on the north side of the mound, there is a ridge extending along the west end for about 275m and it appears that something has brushed along the side to make the ridge. From these facts, it can be assumed that a large glacier became stranded here and that portions of it on the north and

south sides broke off and then swept on, carving out the valleys on either side, while the central position melted and deposited the soil, thus leaving the mound on which the houses on the north-east side of the village are built. It is also possible that the ebb and flow of the ice left moraines which guided subsequent ice or melt-water flows.

The course of the stream which bore the name of Ravenswath Becke in Leland’s day and is now known as Holme Beck is the same as that followed before the Ice Ages by the River Tees as it flowed down Holme-Gilling Beck into the Swale but, here in the neighbourhood of Smallways, the encroaching ice blocked its passage and it had to cut a new channel for itself. The water of Holme Beck comes from a number of streams, all of which have their source in the parish. The first of these streams, Dalton Beck, rises on Gayles Moor, near the old ruined farmstead of Hornbriggs where, as late as the 1850’s, six people were in residence. It proceeds below Castle Steads, through Baxter Gill and past Throstle Gill Farm, and is joined by Scarbeck just above Dalton Mill. After this, the united waters pass through Dalton Village and continue to their junction with Browson Beck.

Scarbeck rises in Harker Moss, between Gayles and Long Green in Newsham township. After passing through Dousgill and Dalton Gill, it assumes the name of Scarbeck and joins Dalton Beck.

A further supply of water for Holme Beck comes from Browson Beck which is also known as Stalwath Beck in its lower reaches. This has its source in the Bottoms, near Smallways. These marshy fields are somewhat of a watershed between the swale and the Tees. Some of the water escaping from the Bottom flows northwards into Hutton Beck which, in turn, becomes Caldwell Beck, Aldborough Beck and, finally Clow Beck, before emptying itself into the Tees near Croft. Browson Beck’s chief tributary is Sprent Beck, now frequently dry in its lowest reach, which has its source on Cathaw on Newsham Pasture. After passing through Chapel Gill and Burdey’s Gill, it is joined by Sker Burn. (This is the only stream in the Parish to be called such — probably a relic of Anglian nomenclature. The other streams are called ‘beck’). Sker Burn once operated Newsham Mill; it then assumes the name of Cotton Mill Beck before emptying itself into Browson Beck. The confluence of Stalwath Beck and Dalton Beck is about 300 m below Stalwath Bridge on the lane between Dalton and Dunsa

Bank. From here, the united waters journey under the name of Holme Beck — a name which is probably derived from the Old Norse, *holm*, meaning'a land partly surrounded by a stream or streams' — and after skirting Ravensworth village, run past the village of Whashton before entering Hartforth Wood and Gilling.

There were two corn mills at Ravensworth in the middle of the 16th. and early 17th. centuries, belonging to the lord of the manor, one of which existed until comparatively recent times. The water for these mills was drawn from Holme Beck upstream and followed a roundabout course to the mill-pond; a supplementary supply was obtained from a dam half-way up Alston Hill in the Park. Until the 1960's the bridge over Holme Beck was narrow, awkward to negotiate, but picturesque. Its replacement is broad, easy to negotiate, but ugly. In the days when pack-horses were used, coal was brought from the Durham Colleries via Winston Bridge, Caldwell, Greenless Lane, Colliers Lane, West Layton and Waitlands Lane. Here it crossed the bridge and entered the village by a narrow passage or *ginnel* between two cottages. From Ravensworth, the road then led up Flats Bank to Quarry House, Sturdy House, Buddle House and No Man's Land to Marske-in-Swaledale. This was probably the main road between the collieries of South Durham and Swaledale, and doubtless some of this coal would be taken from Ravensworth to the copper smelting-mill which was upstream from Copper Mill Bridge. Most of these roads are still in existence but many of them are unsuitable for modern traffic.

On the south side of the road, between the village and the bridge, there was recently demolished an old cruck house which probably dated back to the early 16th. century or even earlier. Before its removal in 1978 to the Richmondshire Museum in Richmond, it was much dilapidated and seemingly beyond repair, although the two central back to back stone fireplaces were still in position. A cruck-house got its name from the crucks which were selected tree trunks or sometimes split trunks — which were placed inclining towards each other, tapering and meeting at the apex, where a ridge pole held the crucks together. There were no structural walls and the roof extended nearly to the ground.

The strength of such a house lay in its timber frame since the self-supporting panels and low sides of the house served merely to keep out the weather. The crucks carried to earth the whole weight of the roof, and there would be two or

more crucks in a building, with rows of purlins on each side, and cross ties for uniting the opposing members of the pairs of crucks. The top was usually thatched with straw or some other available material such as ling, and the walls were usually of mud and wattle.

Although no longer fashionable, this type of construction was in a constant state of development, particularly in raised crucks and upper crucks, and was used in some areas as late as the 19th. century. There are few remains of them today in this area, although there are still existing a few half-cruck houses.

There are numerous little gills and steep-sided ravines along the valley which are worth exploring — and the valley carries a good bird population— Some of the woods sustain the Pied Flycatcher (*Muscicapa hypoleuca*), a bird of very, local distribution. The valley is also interesting botanically. Some of the plants to be found include:- Wall Whitlow-grass (*Draba muralis*), Herb Paris (*Paris quadrifolia*), Shining Geranium or Craneshill (*Saxifraga tridactylites*), Spindle Tree (*Euonymus europaeus*) and Bay Willow (*Salix pentandra*). A few years ago, such interesting plants as the Birds Eye Primrose (*Primula farinosa*), the Globe Flower (*Trollius europaeus*), Grass of Parnassus (*Parnassia palustria*), Common Twayblade (*Listera ovata*) and Marsh Helleborine (*Epipactis palustris*) were all to be found in small isolated colonies in damp situation but drainage operations have so altered the environment that they are probably no longer able to retain a foothold in the parish.

The name Ravensworth suggests that it was the ford leading to the estate of the Norseman, *Hrafn — Hrafn's* ford. In Old Scandinavian, Hrafn was a personal name, and *vao* signified a ford. But like other places of ancient origin, the name of the village has been spelt in various ways through the years. In the Domesday Book, it is referred to as Ravenesuuet; in the 12th. century as Revuneswaht; Ravenswade in 1201; Ravenswath from the 13th. to the 16th. centuries; and it assumed its present day style in the 17th. century.

The village green was legally transferred some years ago by the then Lord of the Manor to the Ravensworth Parish Council. It is a spacious green of some 2 ha in extent, around which is grouped a number of two-storeyed houses of late 18th. century and early 19th. century date. An imposing and attractive feature

of the green used to be a giant sycamore tree towards its west end, whose branches covered a circle 90 m (100 yards) in circumference. This tree fell about the year 1925 and was replaced by another tree planted nearby. Until comparatively recent times, the remains of an Anglian cross — its short staff leaded into its base stood under the old tree, around the trunk of which was a square of flat stones, 1.5 m square; other traces of the Anglian occupation consist of a remarkable series of lynchets (Anglian cultivation terraces) on the eastern side of Stoneygate Hill on the road to Richmond. In this direction also, at the south-east corner of the village, is the ancient pinfold, where stray animals were impounded.
The old village school stands on the south side of the green; built in 1841 in the Gothic style favoured in that period, it was converted into a Church hall in 1969. It was sited on a parcel of waste ground of about 0.2 ha (nearly half an acre) which belonged to the lordship of Ravensworth. It was given by Mr. Sheldon Cradock of Hartforth, lord of the manor, to 'the Minister, Churchwardens and Overseers of the Poor of the Township of Ravensworth'. In 1893, a second classroom was added, and the school continued under the care of the Church until it assumed controlled status in 1944. It was replaced by the present school, a short distance away, in 1968. Adjoining the old school, the Methodist Chapel was built in 1862 to replace an earlier structure.

Other interesting buildings in the village include Tofta House, built in the 18th. century but altered in the 19th. century, which possesses a Welsh slate roof with stone coped side gables. Park House of similar structure, with a front door having fluted pillars and other classical embellishments, and Mill Farmhouse with colour-washed cement rendering and composed of two contiguous buildings forming one dwelling-house. Both Tofta House and Park House contain what appear to be Jacobean cores to which have been added Georgian fronts.

Attached to the Ravensworth school is the Lax Charity of 1851. Thomas Lax, by his will proved at Richmond on April 22nd of that year, left £300, the dividend from which was to be applied for the benefit of the minister and schoolmaster on condition that the Vicar would hold at least 40 services of divine worship in the school every year, for which he would receive the annual sum of £5. The trustees of the Charity were the Vicar of Kirkby Ravensworth, the Vicar of Gilling West, and the owner of Park Farm at Ravensworth. After

all expenses were paid, the balance of the income was to be given to the schoolmaster, for the teaching of eight poor children from the township of Ravensworth in writing, reading and arithmetic in the said school, the children to be selected by the owner for the time being of Ravensworth Park. In 1904, the stock was transferred to the Charity Commissioners, and £200 worth of Consuls were allocated to the minister and £107.7s.6d. worth to the Lax Educational Foundation. The Trust is now administered by the Ripon Diocesan Board of Finance under Section 86 of the 1944 Education Act.

The only other school in Ravensworth of which there is a record was a private boarding school in the latter half of the 17th. century. Mark Milbank, the son of Sir Mark Milbanke of Halnaby, near Croft, was educated there. In 1669, at the age of seventeen, he matriculated as a Fellow Commoner at St. John's College, Cambridge. He succeeded his father as the second baronet and was Member of Parliament for Richmond in 1680 and High Sheriff of Northumberland. He died in 1690 and was buried at Croft. Another scholar of this school was John Ovington, son of James Ovington of Melsonby, farmer, who later entered St. John's College, Cambridge, as a sizer (an undergraduate receiving college assistance) in May, 1679, at the age of twenty two.

In 1840, there were four inns in Ravensworth:- Fox Hall, proprietor, Wm. Scaife; Hat and Feather, proprietor, Robert Thompson; King's Head, proprietor, Jacob Swales; and the Lord Brougham, proprietor James Lair. Of these, only Fox Hall on the A66, renamed The Fox in 1912, still survives. In the same vicinity at the junction of the A66 and Waitlands Lane, there stood the King's Arms the house is now called Ravensworth Lodge — but this was closed about the year 1906. Until the late 1940's, two inns stood opposite each other in Ravensworth village — The Two Greyhounds and The Bay Horse — but only the latter has survived.

Few people of outstanding prominence have come from the village of Ravensworth, but worthy of mention in the *Dictionary of National Biography* is Cuthbert Shaw, a minor poet, the son of a shoemaker, born in 1733. He received his early education at Kirkby Hill Grammar School, but was soon removed to Scorton where, after a few years, he was appointed usher. From there he became usher at the Grammar School at Darlington where, in 1756, he published his first poem entitled *Liberty*, which was inscribed to the Right

Honourable the Earl of Darlington. He was then obliged to quit his employment and go in quest of fortune to London, where his first occupation consisted of writing essays and paragraphs for the newspapers, since he had a great ‘gift for annotation upon contemporary personalities and events’. For a short period, he became an actor, but he possessed few requisites for the stage, except figure, and he returned to a literary career. Hitherto he had led a somewhat dissipated life, but having greatly profited from the sale of quack medicines, he was able to marry an amiable and accomplished young woman of good family. He then started his political career in earnest and, for a short period, was tutor to the young son of the Earl of Chesterfield. He printed proposals for publishing a collection of his poems by subscription, but this was not accomplished and he returned the money which he had received. In 1768, he had the misfortune to lose his wife on the birth of their first child, and he wrote a monody (a poem mourning someone’s death) entitled *A Monody to the Memory of a Young Lady, by an Afflicted Husband,* with a poetical dedication to Lord Lyttleton. When his daughter died shortly afterwards, he lamented his second loss, in strains not inferior to the former, in an *Evening Address to a Nightingale*. He died ‘overwhelmed with complicated distresses’ at his house in Techfield Street, Oxford Market, in 1791.

Another notable person appears in the Parish register among the list of burials: ‘George Inman ye Redman, died at Ravenworth, aged 114, buried June 22nd; 1757’.

Acts of transgression were frequent, and one such case recorded in Ravensworth is when Leonard Marshall, John Ranshawe, James Foster and Richard Dunn, all of Ravensworth, were each fined 10s. for keeping ‘undersettles’, i.e. lodgers, one month, at the Richmond Quarter sessions of October 8th; 1607 — the harbouring of strangers was a civil offence. The records also tell of how Richard fil Henry de Ravensworth was murdered by William Garbell of Ravensworth on Layton moor on Sunday next after the Feast of St. Matthew the Apostle in the year 1344, and that the said William fled, having no goods or chattels. Shortly after this, in 1352, the sheriff of Yorkshire was ordered to arrest Henry fil Hugh de Ravensworth and to keep him safely in the King’s prison until a debt of £20,000, which he acknowledged he owed to William de Graystone, was paid. (This enormous sum is quoted by G.H. Plantaganet Harrison in his book, *The History of North*

Yorkshire, but he has most probably converted the original amount in the currency of 1870).

Akarias Fitz Bardolf	d. 1156	Henry FitzHugh	d. 1387
Hervey Fitz Akary	d. 1182	Henry FitzHugh	d. 1424
Henry Fitz Hervey	d. 1210	William FitzHugh	d. 1453
Ranuif Fitz Henry	d. 1225 (c)	Henry FitzHugh	d. 1483
Henry Fitz Ranuif	d. 1262	Richard FitzHugh	d. 1488
Hugh Fitz Henry	d. 1304	George FitzHugh	d. 1513
Henry Fitz Hugh	d. 1356		

In Plantaganet Harrison's lengthy catalogue of local charters contained in the above book, there is also one of 1278, in the reign of Edward 1st; which relates how a certain Richard Hulk of Kirkby killed William Stellyng with a club, during a fracas in the village. In consequence of this, he was outlawed, and his goods, valued at 13s. Id; were seized by the sheriff.

THE FITZHUGHS

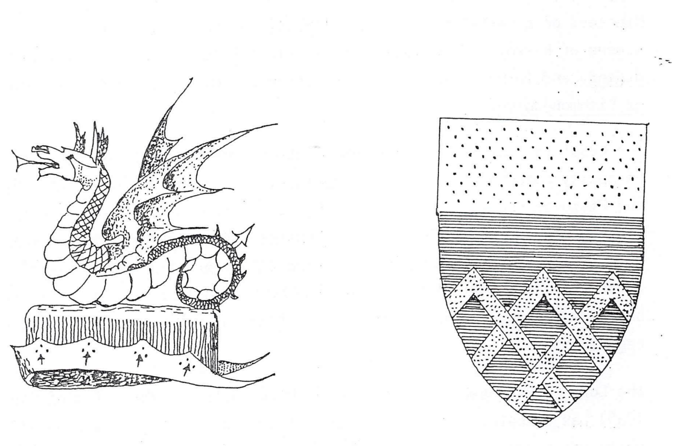
The history of Ravensworth — indeed that of the parish in general — revolves around the ancient castle and the noble family which owned and occupied it until the 16th. century — the FitzHughs — who were also the feudal lords of Cotherstone. Sir Walter Scott refers to them in his poem, Allen-a-Dale :-

> 'The baron of Ravensworth prances in pride
> As he views his domain from Arkindale side'.

The Barons FitzHugh were among the foremost of their time; their blood and family connections were so great that their coat-of-arms is found in religious houses throughout the land. In those days, the erection or restoration of religious houses or churches was counted worthy of great merit, and the display:-of their chevronels (intertwining inverted' V' motif interlaced on their shields) in so many of the churches of North Richmondshire testifies to their many acts of charity in this direction — but they cared little for the care and adornment of their own parish church at Kirkby Hill. It is possible that a few of the early members of this family were interred there, but their tombs are unknown. The family of FitzHugh chose rather to be buried in the more magnificent but more transient resting place in the quire of Jervaulx Abbey, which they had founded and had long supported. For centuries, the name of FitzHugh occupied first place in the abbey's remembrance of the dead, but their only commemoration there today are two ruined statues. It is possible that had the FitzHughs been content to find their rest in their own parish church, their places of interment might have been more easily preserved.

The lords of Ravensworth were as follows :-

The Family Coat-of-Arms



The Arms, or Shield of Arms, are usually termed Coat-of-Arms, because in the days of chivalry the arms were commonly displayed on the surcoat as well as on the shield; this is an essential feature and may constitute the whole of the bearings, although most personal arms have a crest associated with them. The blason or coded description of the FitzHugh arms is — argent, a chief with three chevronels in base azure. This translates — a shield of silver with the upper portion (roughly one third) blue and a pattern comprised of three inverted V motifs also blue in the lower two-thirds. This arrangement, is seen in Richmond Parish Church, on the wall of the chancel in York Minster, on a corbel in Egglestone Abbey, and on a small shield on the chancel screen of Kirkby Hill Church. It is illustrated in both the *Victoria County History* and in Dr. Whitaker' s description of Romaldkirk Church in his *History of Richmondshire.*

The Crest is a device borne on the coat-of-arms above the helmet, and often

used on seals, notepaper, plate and such like. The blason or coded description of the FitzHugh crest is — on a chapeau, gu; turned up, erm; a wyvern, sans legs, wings, expanded,- ar— This can be translated as' on a crimson cap with a turned up crimson brim, a rampant or springing silver griffin without legs'. The griffin is a mythical animal with the legs and body of a lion and the wings and head of an eagle. A wyvern is similar to a griffin but related to a dragon, with eagles' feet.

The Lord of Ravensworth and Dalton in Evrviescire in the reign of Canute (1017-1035) was Gospatric, and in the time of Edward the Confessor (1042-1066) Tirphin, his successor, is recorded as having 26 manors, of which one was Ravensworth. After the Conquest of 1066, the manor of Ravensworth was part of the vast territory given to Count Alan le Roux of Richmond, and it continued as part of the honour of Richmond, as did the other manors in this parish, until the over-lordship was vested in the Crown in the 16th. century.

Later, twenty four of Tirphin's manors including Ravensworth, were given to Bodin who, at the time of the Domesday Survey of 1086, possessed 12 carucates of land *at geld*, i.e. some 582 ha of cultivatable land on which taxes could be levied. According to Breton historians, Count Alan had two bastard brothers — Bodin and Bardolf — natural sons of Eudes, Count of Penthievre. They accompanied the Conqueror to England where they settled, but there is no record of Bardolf having any possessions at the time of the Domesday Survey.

It is therefore probable that Bardolf, who is considered to be the ancestor of, the FitzHughs, was not Bodin's brother but his son-in-law, having married one- of Bodin's co-heiresses ; and it is indicative that although the FitzHughs succeeded Bodin in his Ravensworth possessions, Bodin's possessions went as often to the FitzAlans who were descended from Scolland, who married the other co-heiress, as to the FitzHughs, sometimes being divided between the two families. In their old age, Bodin and his brother, Ribald, lord of Middleham, became monks of St. Mary's Abbey at York, to whom Bodin presented the advowsons of the churches of Kirkby Ravensworth and Patrick Brompton, giving all of his other Ravensworth possessions to Bardolf.

Bardolf's son, Akarius or Aker Fitz Bardolf, founded the Abbey of Fors on a

site near Grange Beck on the south side of the Yore, nearly opposite Bainbridge in Wensleydale; about the year 1141, and he and his wife were buried there before.the year 1156. In that year, his son and heir, Hervey, was given permission by Conan, Earl of Richmond, to remove the Abbey of Charity at Fors from its bleak position to the green banks of the Yore at East Witton; the Abbey later became known as Yorevaulx, and then Jervaulx. Hervey died about the year 1182 and there is little of note about his descendants until the year 1304 when his great-great-grandson, Henry, adopted the name of FitzHugh, by which his descendants were ever after called. Henry served his King in the Scottish Wars, was governor of Barnard Castle in 1315, was summoned to Parliament as a Baron from 1321 to 1351, and died in 1356.

Henry's grandson, Henry, who assumed the inheritance in 1387 at the age of 23, was a renowned warrior and diplomat, and spent the whole of his life in the King's service. At the coronation of Henry V he was Constable of England, and afterwards Lord Chamberlain of the King's household. He attended Henry V. in his wars in France with 66 men-at arms and 209 archers; his followers at Agincourt in 1415 included three brothers of the Newsham branch of the de Berningham family — Richard, the eldest was an esquire whilst the two younger brothers were men-at-arms. At the siege of Harfleur in 1416, he was sent by the duke of Clarence to treat which those inside the town, and in 1418, he participated in the siege of Rouen. After this, he was sent, as Lord Chamberlain, to the great Council of Constance in Germany, for which. important service he was granted, under the Crown, the estates of Lord Scrope of Masham, who had forfeited them. When this grant was surrendered, he was given the grant in the same year of the manors of Masham, Clifton, Watless, Thorn, Nesterfield, Burton Constable, Norton, Barston, Bellerby, Coverham, Ainderby Steeple, Barningham and Newsham, all of which had belonged to Lord Scrope, to hold for the term of his life. He travelled twice to Jerusalem and visited the Souldan at Grand Cairo, from whence he returned to fight the Saracens and Turks. In co-operation with the Knights of Rhodes, he built a castle there in honour to St. Peter the patron saint of his own parish church and this castle still stands today. In 1423, a year after the death of Henry V, he was honoured with the gift of many of the late King's jewels — of great worth — but he died the following year at Ravensworth. His body was interred in the Abbey choir at Jervaulx, and his will directed that 1,000 masses be said for his soul. He had previously given, with the King's permission, one messuage

(manor house), 1.6 ha of arable land and 2 ha of meadow in West Tanfield for prayers to be said for the souls of himself and his ancestors. According to Whitaker in 1823, his tomb lies in the north transept of Jervaulx, neglected but entire.

His wife, Elizabeth Marmion, Lady of Tanfield, the sole heiress of her father, was also meticulous about her funeral arrangements. She decreed that her body should be carried in all godly haste after her death to Jervaulx, and there buried before the high altar, near to her departed lord. Twenty-four torches were to burn around her hearse at the funeral, and fifteen tapers, each one a. pound in weight, before the high altar. She left to her son, Robert — Bishop of London from 1431 to 1435 — a psalter covered with red velvet, and a ring containing a relic of St. Peter's finger. She did not favour heavy funeral expenditure for she willed that 'they that come thither that time unbidden be few, after that mine executors think honest and reasonable, as well the poor men as the other. And if mine executors seem this not enough, I pray them fulfil it more in paying off my debts and marrying of my children'. She willed that one thousand masses be said for her within three months, and after giving her executors directions to pay her debts immediately and disposing the remainder towards marrying her children, she entreats them to 'do for her soul as they would answer to God'.

Little is known of the fifth lord — William — but in spite of the fact that the FitzHughs were firm adherents of the Lancastrian cause, Henry, the sixth baron, was taken into great favour by the Yorkist Edward IV on his accession in 1461. He was straightway appointed Steward of the Honour of Richmond and Chief Forester of the New Forest of Arkengarthdale and Hope. He participated in most of the wars of that period and, shortly before his death, went with Sir Thomas Tunstall and others on a pilgrimage to the Holy Land. His wife and co-founder of the Castle Chantry in 1467 was a daughter of Warwick, the King-Maker. He was succeeded by his grandson, Richard, who was appointed Governor of the Castles of Richmond, Middleham and Barnard Castle in 1486, but he died the following year leaving a son of six months — George — who came into his estates in 1509 but died without issue four years later. The estates were then divided between the descendants of Henry, the sixth baron Lady Alice Fiennes and Sir Thomas Parr. The manors of Ravensworth, Dalton and Whashton, with others, passed, by agreement, into

the possession of Sir Thomas Parr who died in 1518. His son and heir, William, was created Marquess of Northampton in 1546-7, but because of his support of Lady Jane Grey, all of his estates were forfeited in 1553. He was pardoned by Queen Mary in 1558, and his Marquessate and part of his lands were restored to him that same year by Queen Elizabeth. On his death without issue in 1571, they reverted to the Crown, where they remained until 1629 when Charles I granted to the citizens of London the manor of Ravensworth with its castle and park lands. Since that day, these have passed through many hands; the lordship of Ravensworth and 86 ha of the estate were sold in 1814 to Sheldon Craddock of Hartforth, in whose family the lordship remains." The castle and the manor farm had been sold previously and have passed through various owners to the present day.

The Barony of FitzHugh is in abeyance between the noble houses of Pembroke and Dacre who are lineally descended from Alice and Elizabeth, sisters of Richard the 7th. baron, and aunts and heirs of George, the 8th. and last Lord FitzHugh.

The Castle

The castle was built about the year 1080 by Bardolf, under license from William the Conqueror. The site chosen was a mound in the middle of a lake or morass.
It would appear to be a very questionable site for such a building, but the most suitable site was already occupied by the church at Kirkby Hill. It is probable that this shallow lake or bog-land was partly drained and a broad, deep moat made, the remains of which are still visible. Other than this, the castle had no natural means of defence, but the site had one great advantage — during time of siege, there was always available a plentiful supply of pure spring water, which was conveyed to the castle in lead pipes from Hungeram Well, which is known locally as Far Lark. Some years ago, lead pipes, rich in silver, were found during drainage operations, leading from Hungeram Well to the castle.

King John visited the castle in 1201; and in 1391, Henry FitzHugh received a licence to empark 80 ha around the castle, thereby doubling its former area and making its enclosure the largest in Richmondshire, except for Richmond. The wall of this enclosure, 4.8 km in circuit and composed of stones about 90 cm square, although now greatly dilapidated, was still in good repair in some parts within living memory, especially on the west side of the lane leading to Whashton.

The exact proportions of the original castle are not known since the remains are much dilapidated. Moreover, although the external forms resemble the Norman, there are so few characteristic marks remaining in the architecture that it is impossible to pronounce with certainty upon their antiquity.

There are no round-headed lights, no perpendicular buttresses at the angles, nor anything else to identify the architecture with that early period.

There is no ground plan either of the original castle or of any later developments, although the buildings must have covered a considerable area.The buildings which remain, however, are of very stout proportions, both stone and mortar being of great durability. The cement with which the Castle was built possesses great tenacity and appears to include pounded oyster shell,

pieces of which are still available. It is said that when the Castle was used as a general quarry for building purposes, the masons often found it more remunerative to obtain and dress fresh stone rather than labour in separating the adhesive mass of the old buildings.

Leland visited the Castle in 1538 before it fell into ruins and has left an account of it in his Itinerary. He describes it thus:-'Passing over the praty River at Ravenswath, I cam to the village and Castelle … The Castelle, excepting two or three square towers and a faire Stable with a Conduct commyng to the Haull syde, hath no things memorable. There is a Parke by 3 miles in compass. The Castel is in a Mares' (i.e. marsh) Grounds and a Parke on a little hangging Grounde by hit. It is 3 miles by north-west from Richmond and thereby is a praty village. The Lord Parre is owner thereof….'

When Camden (1551-1623) — the great topographer, Royal antiquary and chaplain to Henry VIII — visited the Castle in 1596, he found it much more dilapidated: 'Ravensworth Castle rears its head with a large extent of ruinous walls and so much stone was purloined and taken away for building purposes that it was deemed 'ruybated' in 1616, the baliff of the manor having been the 'chief offender in taking cartloads of stone for his own use'. A report published by a Special Commission in 1608 states:- 'On the 14th. April, 5 Jas. 1 (1608), James Foster of Ravensworth, aged 60 years, was examined and deposed that within these last six years, there were ten wayne loads of stone carried from the castle of Ravensworth, some of them piked forth of the walles of the said castle and some of them pulled furth of the gate-house tower, which stones were carried away by Sir Francis Boynton's men, James Ponsonby being the bailiff of the manor; and he said that there had been divers stones cast down from the gate-house tower by the said Ponsonby's brother and by him the said Ponsonby, and converted to his own use; and he further saith that divers persons at divers and sundry times have taken and carried away stones from the said castle without leave or asking of any man, but what will repair the damages made in the said castle by the said Ponsonby he cannot depose; he also stated that many trees had been cut down and taken away—etc— Several other witnesses deposed to the same effect as the above'. There is, however, no truth in the traditional story that the castle was destroyed by Oliver Cromwell after Marston Moor by his artillery on Crumma (or, as a variant, Diddersley Hill). Crumma is 5 km (3 miles) from the castle and no cannon of that time

could propel a cannonball such a distance; moreover, the castle was in such ruination that it would not be worth shelling.

The castle was not a fortress as was Richmond castle, but a fortified residence. It originally consisted of a raised rectangular walled and moated enclosure. Its longest side ran roughly from north to south; there was a square gate-house at its north-west corner, and other buildings of uncertain position were within its walls. Ruins of the gate-house still remain, with five fragments of walls and buildings. The gatehouse measured approximately 9m by 8.5m and was of an early 14th. century date, with an external stairway leading to the first floor. There are the remains of a causeway, and portcullis grooves suggest a drawbridge over the moat. On the east wall of the gate-house are traces of its junction with the outer wall, and mounds marking the line of the outer walls extend southwards to the south east angle. The curtain walls — platform-walk " are still in evidence by the outjutting stones where flags have broken away from the towers.

There is also a fragment at the south-east angle where there was a small compartment known as the Bell Tower, and there are indications here of the presence once of a bell, probably used to call the people to Mass. Also littered on the ground are a number of large stones; even in 1893 the inscription on them was hard to read but they still bear the bold black letters of the early Tudor period: *Christus dominus, Ihesus via, fons et origo, alpha et omega.*These stones probably belonged to the chapel which Henry the 6th Baron built within the castle about 1467, under license from Edward IV, and dedicated to St. John the Apostle and Evangelist. Attached to this chapel was a chantry dedicated to St. Aegidius (St. Giles) — see below — with an endowment of £10 per annum and staffed by two priests, who were to say daily Masses for 'the good estate of Henry and Alesia, his wife, whilst living, and their souls afterwards; and for the welfare of his heirs, and for the souls of all his ancestors, and for the souls of the founders and benefactors of the House or Hospital of St. Egidii juxta Brompton-on-Swale'

At the time of its dissolution in the reign of Edward VI, the net income of the chantry was £6.13. 4d. Its inventory included' gold and plate twelve ounces gilt', and it was served by two priests — Gyles Cook of the age of 80 years and Robert Syghton of 44 years, of indifferent learning and honest

conversation and qualities.'

For many years, the Castle continued to be plundered for its stone, until today it is a complete ruin with few stones left. However, in 1933, the Castle and its three outlying earthworks were declared scheduled monuments and no longer subject to despoliation.

St. Aegidius (St. Giles d. 710) was a particularly popular saint all over Europe in the Middle Ages and was the patron saint of cripples, e.g. St. Giles in Cripplegate. His popularity was mainly due to a 10th. century legend which relates how the Visigoth, King Wamba, when hunting, shot an arrow at a pet hind which had taken refuge with St. Giles. The arrow wounded and crippled St. Giles but the hounds remained motionless, rooted to the ground by some invisible power. The saint's emblem thereby became an arrow, as is seen on a misericord in Ely Cathedral. In England 162 ancient churches are dedicated to him and at least 24 hospitals; his feast was celebrated by all English Benedictine monasteries and those of the Sarum rite, as elsewhere in Europe.

WHASHTON

Whashton is a somewhat exposed village of grey stone houses, many of which are covered with red tiles. It is approximately 0.8 km (^ mile) from Kirkby Hill in the direction of Gilling, and it occupies an edge or plateau of limestone which extends from Whashton Hagg to Kirkby Hill. The prospect from the village is extensive, reaching as far as the Cleveland and Hambleton hills.

The earliest form of the village's name appears to have been Whasingatun (1154-66), Whassingetun (1154-69), and Wassington (1208). By the end of that century, at the time of *Kirkby's Inquest* of 1287, it had changed to Quasshyngton or Quasshe ton; in the 16th. and 17th. centuries it was Whasheton; and since that time it has assumed its present form. It probably means'the hamlet (*tun-ton*) of the people (*-ing*) of Hwassa'.

Although an ancient settlement, Whashton is not mentioned in the Domesday Book, being at that time included with Ravensworth as belonging to Bodin, the lord of Ravensworth. Akery Fitz Bardolf (d. 1156) gave the manor of Whashton to his son, Bonde fil Ajery, alias Bonde de Wassington or Bonde de Ravenswade. Henry Fitz Ranulf held half of the manor in *demesne* (i.e. land which he kept for his own use) in 1250-2; the other half was held by his under-lord, Robert son and heir of Eudo de Wassington, a descendant of Bonde; but in 1286-7, on Robert's death without issue, the latter portion reverted to Henry, thus uniting the two halves. Since then, the manor has followed the descent of the manor of Ravensworth.

In the time of Henry II (1154-1189), Bonde de Wessington, with the consent of Hervey Fitz Akery, lord of the manor, gave to the prioress and nuns of the Church of St. Andrew at Marrick half a carucate of land (25 ha) in Whashton and 'one toft and one croft' (i.e. two smallholdings, one with a cottage attached),'belonging thereto, to hold by the said prioress and nuns and their successors for ever, in pure and perpetual alms, free from all services, customs and exactions whatsoever'.

The village consists of a long bow-shaped street with a hill-side green on the

south side, much elevated and very uneven; the boundary on the east is a high and rugged wall of solid rock. However, a path here leads on to the old lead-mill, crosses Smelt Mill Beck, and becomes Lead Mill Lane, now in the township of Gilling; from thence it joins the Jagger Way. The village once boasted two inns. The Bay Horse at Whashton Green, immediately above Lidgey Bank on the Richmond road, was closed in 1921 and converted into a dwelling house. The other inn, first mentioned in 1857, bears the curious name of Hack and Spade — tools often used in conjunction with each other — and stands at the corner of the village street and Rachel Lane. A boulder of Shap Granite stands at its gable end. At the bottom of the village, there is an old farmstead — Whashton Lodge — a dignified and well-proportioned Georgian house facing south and standing well back from the village green. The remains of mullioned windows can be seen in its rear walls; the gable roof, the five bays — an extra bay was added to the east end at a later date — and the two floors are characteristic of a number of houses in the area. Nearly opposite, but occupying an elevated site, is the former Wesleyan chapel, a stone building originally built as a Temperance Hall in 1861, but purchased by the Wesleyan Methodists about 1888 for £80.

It was renovated in 1906 but closed for worship in 1967, since which date it has been converted into a dwelling house.

At the cross-roads on the Richmond road, north-west of the village, there used to be a stone guide-post bearing on its four sides the clear cut names of Whaft/ton, Greta/Bridge, Ravenf/worth and Rich/mond. It was probably erected some two hundred or more years ago. A similar stone, opposite Smallways Inn in Newsham, bears the date — 7br. 14. 1774 (i.e. September 14th.).

Farther along the road to Richmond, there stands Low Whashton Springs, a picturesque farmstead, west of the road, bearing the initials J.H. and the date, 1797, over its main doorway. Farther along the road, at the top of Gilling Wood Bank, approaching Black Plantation, there is a flat-topped rectangular dressed stone on the south side of the road, about 0.76m long, 0.46 m wide, and 0.53 m high, into which a hollow has been cut about 0.23 m long, 0.12 m wide, and 0.09 m deep. It is level with the grass verge and is not easily discernible except in winter when the spent roadside grasses have been pressed flat by the wind and the weather. This is a plague-stone, used in time of plague

for placing the money in vinegar or water to prevent the spread of infection when buying or selling food and other goods from and to outsiders. A similar stone used to stand on the road from Kirkby Hill to Gayles just above Slip Inn Farm in the direction of Gayles.

On the outskirts of the village, connected by Lead Mill Lane, there is one of the last of those ancient and important *ways* which are now being lost, ploughed up or incorporated into modern road development. It is suggested that Jagger Lane (or *way*) may have derived its name from the German *jaegar* used to designate ponies which carried loads on hunting expeditions, but it is more probable that it came from the provincial English *jag*, meaning' a one-horse load'. It Scotland *jagger* simply means 'pedlar'. These old tracks were essentially pack-horse ways, and this was one which carried considerable traffic in salt, coal and lead. Today it is still traceable from a point on the High Road from Richmond to Marske on the north side of the Swale. It crosses Richmond Out-Moor where there is a well near the old track called Jagger Well and then, following the boundaries between Whashton and Aske, reaches the Richmond to Ravensworth road, at a point where the three townships of Whashton, Aske and Gilling meet. The way then continues to Hartforth and can still be traced in great part to Melsonby.

There was a copper mine on Feldom Moor, 6.5 km north-east of Richmond; it is possible that this was the Richmond copper mine mentioned in a charter of Edward IV in 1454. There is on the moor a long east-west vein of lead and copper ores which was worked by a line of bell-pits which crossed Feldom Moor at right angles, the east end of which reached almost to Feldom Rig, the boundary between the townships of Whashton and Gayles. The copper pyrite was smelted at the copper mill near the eastern end of the vein, which was sited a few score metres above Copper Mill Bridge on the Whashton to Feldom road; there is an area with several pits on the west bank of the stream but there is not trace of any buildings. The tips are heavily overgrown with grass but a slight examination shows that they contain a great amount of slag. Near their head, there is a levelled space from which they seem to radiate — and this may be the location of the smelt mill.

On close inspection, the slag appeals to contain minute spheres of copper, with occasional specks of malachite; a few larger lumps of pure copper, up to one

ounce in weight, have also been found.

The Feldom mines were included when Sir Thomas Wharton of Gillingwood bought the manor of Ravensworth in 1675, and the mill was in operation in 1728 when Matthew Blakebury was charged at the Quarter Sessions with ‘breaking into the copper smelting mill belonging to John Ward and John Appleby and stealing 4 iron bars worth 11d.’. Ward and Appleby are described as lessees of the copper mines at Feldom. No further documentation has been found, but the naming of the adjacent bridge as Copper Mill Bridge, on a road which is fairly late in date, together with the size of the tips, suggests that the mine had a fairly long history.

Deserving of mention is Hartforth lead-mill, which is just over the border from Whashton, in the parish of Gilling. This mill smelted lead from the small mines scattered over Whashton High Moor, a reminder of which activity is Buddle House, since a buddle was a type of trough where the light gangue was washed away by hydraulic separation and the lead ore left behind.

Apart from this, the chronicles concerning the township are lacking in historical interest, being little more than a succession of claims to the different properties therein. But Whashton can claim one distinction; it possessed one of the earliest boarding schools in the district which drew their pupils from advertisements in the London and provincial papers, and which flourished extensively until their exposure by Charles Dickens in the 19th. century. This school was kept by Nicholas Allen, one of whose scholars, Samuel Richardson, ‘a London boy with Mr. Allan’, was buried at Kirkby Hill in 1747. There is no record of how long this school had existed previously, but Allen himself was buried at Kirkby Hill on July 6th; 1749.

Another such school was kept at Whashton by the Revd. Henry Hale, who died in 1827, and in 1840, there was a school kept by Mrs. Binks. The last school to be conducted in the village of which we have record was kept by Thomas Waller, whose establishment was known as Whashton Lodge, from about 1840 until Waller’ s death in 1873. The school activities were largely concentrated in a barn-like building which once stood in front of the house on the west side. The school catered for both boarders and day-pupils of both sexes, and Waller was a kind and popular principal, liked and admired by his

pupils. A former pupil of this school — by name of Proctor — died as recently as 1934.

It is interesting to note that one of the ushers for a short period at Thomas Waller's school was'Kitty' Heslop who assisted William Shaw, the headmaster of Bowes Academy, when Charles Dickens attempted to inspect the school in 1838. The character of Wackford Squeers in Dicken's book, Nicholas Nickleby, is said to be based on that of William Shaw. When Heslop left Bowes, he came to Whashton and worked there for at least ten years; he died in the Hospital of St. John at Kirkby Hill. He is reported as having been a happy and most generous man, quite out of keeping with the usual conception of London School ushers.

A charity associated with Whashton is the Heslop or Lunns' Charity. In 1666, John Heslop gave by deed a close called The Lunns in the vicinity of Whashton amounting approximately to 1.62 ha for the benefit of the poor of the parish. This was subject to the payment of 2s. 6d. per year to each of the trustees and 5s. per year to the Vicar as auditor. When Whashton Common was inclosed, an allotment of 0.61 ha was added.

Although Washington in County Durham disputes the claim, Whashton claims the distinction of having given name to the family which produced the celebrated George Washington, first President of the United States of America, in the 18th century. He was descended from Leonard Washington of Warton, County Lancaster, a recusant (i.e. one who would not attend Anglican services), who died in 1657. His son, Laurence, emigrated to America in 1659 and settled in Virginia. Leonard's ancestor was Robert Whashington, lord of the manor of Milburn in Westmoreland about the time of Henry III, whose descent is traced by Harrison (see below) to Bonde, lord of Washington-juxta-Ravensworth, the son of Akery FitzBardolf (d.1156).

The village also claims to have been the birthplace of the famous General Plantaganet-Harrison, who served with distinction as a mercenary in the armies of Peru, Mexico, Argentine, Denmark and Germany. He claimed descent from the Scandinavian Odin of 76 B.C; and his genealogy covers several pages. Son of Marley and Margaret Harrison, George Henry was baptised at Kirkby Hill on July 16th; 1817, his family having come from Stubb

House in County Durham. He was entirely self-taught, but was the author of a most ambitious work, The History of Yorkshire, of which only one volume, that relating to the Wapentake of Gilling West, saw publication. It is composed almost entirely of extracts from public records.

Among its features are his own invented pedigrees which are emblazoned with the arms of nearly every European nation and fill five folio sheets, but although much ridiculed, it still remains an important work in respect to its exhaustive catalogue of charters and its invaluable information on questions of manorial title and the legal transference of land. He died a pauper. His mother, Margaret, was the sister of William Hutchinson of Earby Hall, Newsham (d.1830), to whom, with his wife, there is a window dedicated in Barningham Church, given-by their ten children in 1872.

In his book, he describes himself thus:-‘ George Henry de Strabolgie Neville Plantaganet Harrison, born 14th. July, 1817. By the providence of Almighty God, in right of blood, Prince of Plantaganet-Skioldungr’ (which means legitimate prince of the legitimate blood royal of England and Scandinavia); Duke of Lancaster Normandy, Aquitaine and Scandinavia; Count of Anjou, Maine, Guienne, Poictou, etc.: Earl of Lancaster, Chester, Richmond and Kent, etc; Baron Plantaganet, Neville, Percy etc.: Hereditary Knight of the Orders of St. George and of the Garter; General of Brigade in the armies of Mexico in the war of the Yucatan, 1843; Brigadier-General in the army of Peru, 1844; Brigadier-General in Monte-Video, 1845, and the same year Marshal-General of the army of God and Liberty of Corrientes in the Argentine Republic; General of Cavalry in the Danish Army during the — Schleswig-Holstein war, 1848, and afterwards, same year, appointed Lieut. General of the German Confederation by His Imperial Highness the Archduke John of Austria, at that time President and Vicar-General thereof. Was appointed a Marshal in the Turkish Army by the Sultan Abdul Medjid Khan in 1853, but was not permitted by the British Government to serve either in the Turkish or any other army. Petitioned Parliament for summons to Parliament by his title of Duke of Lancaster in 1858, as heir of the whole blood of King Henry VI. Has compiled the first six volumes folio of the History of the County of York entirely from the Public Records hitherto unknown, and is the translator or Domesday Book etc… Has travelled through nearly all the countries in Europe, Asia, Africa and America, north, south, east, west and central’.

DALTON

The township of Dalton nestles at the foot of elevated moorland, 4 km west of Kirkby Hill and 11 km north-west of Richmond. The first syllable *dal* comes from the Old English *dael* meaning'a dale'; the second syllable *ton* is derived from the Old English *tun* which signified 'an enclosure around a homestead'. Hence 'the town or hamlet in the dale'. The proximity of Castle Steads suggests that the district has been occupied since very early times.

In 1086, the township contained four manors, but in 1286-7, Dalton and Broughton having been united, this number was reduced to three, each having the prefix Dalton:- the mesne (an estate kept in the lord's hands and worked by him) hip of Dalton Michael, which descended to the FitzAlans and their descendants; that of Dalton Norreys, which went to the FitzHughs; and Alia Dalton, later known as Dalton Travers which, with part of Dalton Norreys, was in the possession of the family of Aske. Details of this last manor are included in the chapter relating to Gayles.

The first of these — Daltun — was held before the Conquest by Tirphin with 4½ carucates and Gospatric with 3½ carucates. This estate, given to Bodin, the ancestor of the FitzHughs under his liege lord, Count Alan of Richmond, is thus recorded in the Domesday Book:- 'In Daltun, for geld (are) 8 carucates, and four ploughs may be (there). Gospatric (3½ carucats) and Tirphin (4½ carucates) had this land. Now Bodin has the land of Tirphin, and the Earl the land of Gospatric. These are waste. T.R.E. (in the time of King Edward), they were worth 20s; now 3. The whole (has) 1 leaga in length and 4 quaranteens in breadth'.

The present village of Dalton is probably the Dalton Michael of 1286-7. During the next century, it was usually known as Dalton Michael-in-Broghtonlith; in the next century as Dalton Ryal; in the 17th. and 18th. centuries as Dalton Ryal or West Dalton; and as Dalton ever since.

The manor took its name and its alternative denomination of Dalton Ryal or Ryal from its tenants, the lords of Ryal in Northumberland, who were in possession of it in 1251. In 1266-7, Thomas, son of Michael, lord of Ryal,

died, and his son, Michael, was in possession of it in 1286-7. On the marriage of his daughter, Isabel, to John FitzHugh in 1308-9, he settled it on them and their heirs, but shortly afterwards Isabel sold the manor to John de Stapleton in whose family the manor remained until the late 16th. century. The manor then passed through many hands until it was split up and sold in 1969, but the manorial rights, such as they are, are now vested in the Metcalfe family of Dalton Fields.

Closely associated with the manor of Dalton was the manor of Broghton (Broctun), which is also described in the Domesday Book:- 'In Broctun, for geld 5 carucates and 3 ploughs may be (there). Ulchil had one manor there. Now Bodin has (it) and it is waste. T.R.E. it was worth 8s… The whole, 1 leaga in length and half (a leaga) in breadth'.

In 1185, the Knights Templars — a military and religious order established among the Crusaders to protect pilgrims to the Holy Land — possessed in Broghton, by the gift of Sir Hugh Malebisse, 2 carucates of land which the men of the village held for 40s. 3d. per annum, and it is recorded that the sum of 20s. was outstanding in rent. The manor was held at this time by Benedict fil (the son of) Dolfin de Dalton from his over-lord, Hervey Fitz (fil) Akery of Ravensworth (d. 1182) but during the reign of Henry 3rd. (1216-1272), Agnes, sister and heir to Michael fil Benedict, married Thomas fil Ivo de Ryhill and carried the manor in that family. After this, as Dalton Michael and, later, Dalton Ryhill or Dalton Ryal, its identity is merged with that of the manor of Dalton.

There is no clear indication of the site of this ancient manor, but the presence a short distance north-west of Dalton Hall of small enclosures and building foundations, an extensive series of mounds many of which can be recognised as lynchets (cultivation terraces) probably belonging to the years of the Anglian occupation, and the absence of the remains of any other village site in this neighbourhood advances the theory and the tradition that Dalton Hall and its adjoining village constituted the lost manor of Broghton (Broctun). One difficulty attached to this theory is that the Domesday Book refers to Broghton as' the hamlet on the brook' — its original meaning — and the nearest stream is that running through Burdey's Gill which is some 300m distant; but may not the term 'brook' be applied to the conduit which brought water from high up

the stream in Burdey's Gill to supply High Dalton Hall and Low Dalton Hall — and presumably Broghton also? It is therefore quite reasonable to identify the lost village of Broghton with the very obvious village site behind and to the west of Dalton Hall, extending to both sides of what is known today as Burdey's Gill, which is just above Sprent Bridge on the high road from Dalton to Newsham. This explains such names as Newsham in Broghtonlith, Dalton in Broghtonlith and Dalton Michael in Broghtonlith. The affix *lith* simply means'a slope' and therefore it is quite reasonable to designate that part of Newsham north of Burdey's Gill as Newsham on Broghton Hill, and that part of West Dalton, just south of Burdey's Gill as Dalton on Broghton Hill.

There is a long tradition that there was a chapel associated with this lost village, but the *Victoria County History* places its location elsewhere. The *Victoria County History, North Riding*, Vol. 1. p. 97, repeats the statement in Pat. 15. Eliz. pt. 3. m.l. that 'there was a chapel of St. Wolfray at Dalton Norris, now commemorated by High Chapel Pasture and Chapel Gill, which was in ruins in the 16th. century'; and in the *Wills and Inventory of the Archdeaconry of Richmond*, Surt. Soc. 2; 'two parochial chaplains' of the chapel are mentioned in 1457.

However, Dalton Norris is the old East Dalton and both High Chapel Pasture and Chapel Gill are in West Dalton (Dalton Michael or Dalton Ryal), and all the available evidence suggest that the above statement is a geographical error and that the chapel was situated in West Dalton, serving the surrounding area including Newsham and Broghton. Nearby place-names give credence to this theory; Chapel Pasture is south-west of High Dalton Hall and Chapel Gill is the upper reach of Burdey's Gill — and fields do not get such names unless there is a chapel nearby. (There is a similar situation at Scargill where East Chapel Close, Chapel Lane and Chapel Hill are sited near the actual remains of a chapel). In this area, also, is Belle Acres — a field north-west of Dalton Hall on the south side of Burdey's Gill; Belle is almost certainly not derived from the French language and it is likely that it was a piece of land endowed for the provision of church bells and ropes, or possibly for the payment of a bell-ringer.

An objection may be raised that if the chapel was in the vicinity of Chapel Pasture — as all the evidence suggests — then it was some distance from the

village (Broghton) adjoining Dalton Hall, but this is not unusual, there being many such examples in the neighbourhood. Kirkby Hill is some considerable distance from the main centre of habitation at Ravensworth — although there was a small chapel within the Castle; Stanwick Church stands in isolation; and Scargill Chapel, now — in ruin, is some distance from the castle and surrounding houses.

There is a belief that there was a church or chapel in the township of Newsham near the junction of Beck Lane and Dark Lane, but if such a chapel had existed it is reasonable to suppose that somewhere there would be some written evidence of its existence — and there is absolutely no evidence of any sort to support such a theory.

Chapel Pasture is, by tradition, the site in early times of a great burial ground and it is said that when it was ploughed up about the year 1700 and sown with turnip seed, each turnip which matured assumed the shape of a man, woman or child. This so disturbed the farmer that he turned the land back to pasture — and as such it has since remained.

An engraved stone, weighing about 0.5 tonne was found in the late 1950's outside a farm building at High Dalton Hall; it had stood there for many years having been found in a nearby field on the alleged site of the lost chapel. It measured 1.07 m by 0.66 m and was 0.46 m in depth. On the two longest sides were lead plugs which could have held a lid in place. There was a small hole in the base which may have been a water outlet, and the sides were chipped as though they had been subject to minor engravings. For some years it had been used as a cow-trough and there are those who are persuaded that it may have been a baptismal font from the alleged church.

With reference to the ancient manor of Dalton Norreys, most of it was contained… around the lost village of East Dalton, the house known as East Dalton Fields still preserving the name. This was probably the site of the Anglian Township of Vilfaresdum (*id est mons Vilfari*), which Bede in *The History of the English Church and People*, 3.14, describes as 10 miles (16 km) east of Catterick this described exactly the geographical situation of East Dalton Fields. It was here in 651 A.D. that Oswin of Deira, faced with a possible confrontation by Oswi of Bernicia, deemed discretion the better part

of valour and dispersed his troops. Whether they were dispersed in time or not is not known, but the tradition that there was a battle here is strengthened by the fact that the area immediately north of East Dalton Fields is known as Battle Flats. In addition, the long mound adjacent to the derelict farm — Old Dunsa Bank lying just below Dunsa Bank Farm is, by tradition, the burial place of those who fell in the engagement. Oswin sought refuge with Earl Hunwald who betrayed him and sent him and his faithful companion, Tondhere, to Oswi's commander, Ethelwin, at Ingetlingum (Gilling), where they were both put to death. It was here at Gilling that Oswin's widow, Eanfled - Oswi's cousin and daughter of the great Christian king, Edwin — founded a monastery where prayers were said daily for the repose of the souls of both Oswin and Oswi.

The exact location of the monastery is not known, but its probable site was at Gilling.

At the time of the Conquest, the manor of Dalton Norreys was in the possession of Tirphin, but the manor was given to the FitzHughs after the Conquest, although in 1286-7, the Abbot of St. Mary's Abbey at York was reputed to hold one carucate of land directly from the Earl of Richmond. At the same time, Hugh, son of Henry FitzHugh, was reputed to hold his land in Dalton from Matthew de Thornton of Thornton Steward, and Matthew from the Earl. However, there is no further mention in this connection of Matthew de Thornton or his descendants. Ever afterwards the FitzHughs appear to have been lords of the whole manor, and as late as 1604, still held as part of the manor of Ravensworth.

The manor held its alternative title of Dalton Norreys or Dalton Norris from the 13th. to the 18th. centuries to the fact that John de Norreis possessed a considerable estate here in the reign of Henry III (1216-1272). It is not clear when the Norris family first appeared but the estate was called East Dalton in 1267 and Dalton Norris in 1271. Alice la Noreys appears to have been granted lands in Newsham about this time. In 1286-7, John Norris held two-thirds of Dalton Norris from Elias de Middleton, and he of Margery de Newsham, but after the 13th. century, the Norris family is not mentioned in relation to Dalton Norris.

The rest of Dalton Norris was held by the Askes of Dalton Travers (see Gayles). Sometime between 1182 and 1212, Conan de Aske made a grant to Marrick Priory of 2 oxgangs (12 ha) of land in Dalton held by Wihtmai, his father's wife. In 1286-7, John de Aske was farming on his own account 1 carucate of land (48.5 ha) in Dalton Norris. This younger branch of the family seems gradually to have acquired the whole of the manor, and about this time, a daughter and co-heiress of Robert Aske married Richard Ayscough, in whose family it remained until 1558, since when the manor passed through many hands and has now lapsed.

The village proper of Dalton is contained largely in one long street running westwards to the moors. At the entrance to the village from Gayles stands the Dalton Memorial Hall built in High Lane in 1953 on land given by Mrs. Jack Milbank. The village school was built on an adjoining site in 1894 on land given by the Dowager Duchess of Northumberland, but this was closed in 1967 and converted into a dwelling house. At the bottom of the village street, on a triangular site which probably was once the village green, stands St. James's Church with its tiled roof, built in 1899 at a cost of £900 — a somewhat plain building capable of seating 120 people. Designed by W.S. Hicke, its nave and chancel are one; above the east end of the church there is a bell-turret housing one bell; its windows are in the Decorated style (c. 1290-1350). It took the place of an earlier church known as Dalton Church of England Chapel or the Mission House, built in 1846 at a cost of £298. A narrow lane nearby leads to the Methodist Church, built in 1855 — a pleasant looking stone building with a slate roof. There is still existing a list of the subscribers to the chapel building fund of 1840, but those unable to subscribe were asked to assist in the transport of building materials to the site; some of the pews were let, among the pew-holders being Mr. W. Lister of Dunsa Bank who paid £7 per annum for his.

Opposite the church, there is the only inn in the village — The Travellers' Rest — known until 1953 as The Bay Horse. The only other inn in the village The Greyhound — of late 18th. century date, closed its doors about the year 1911; part of it was later used as a post office but in 1983 it was converted wholly into a private dwelling — Fairfield House — the post office moving to a building near The Travellers' Rest. The door lintels on two stone houses in the village bear the inscriptions 'I.H. 1772' and J.H. 1776'.

Other attractive houses in close proximity to the church are Church House, built of stone with a stone roof in 1812, and possessing an attractive six-panel door, pilasters and a 'broken' or 'interrupted' pediment i.e. when the raking mouldings stop before reaching the apex; it still retains the original stone-flagged kitchen and a fine window on the staircase. Another attractive 18th. century house is Stoneleigh, which is comprised of one storey of coursed rubble and ashlar chamfered quoines, with a six-panel door in an architrave surround with a convex frienze and pediment.

The stone-built Dalton House stands at the end of the main street, approaching the moors. Originally it was a simple three-bay house of four rooms, with gable ends, the roof at the rear extending farther to the ground floor than at the front. At some date, a further four rooms were added, but this extension is of inferior workmanship compared with the rest. An engraved stone is incorporated into the wall above the front door bearing the Fenwick 'Canting arms' — a phoenix in flames with the motto *Tour Jours Loyal*, the letters R.C.F. and the date — 1892. This embellishment is clearly a later addition. of particular interest are the stone gate-posts, short and square, rounded at the top, showing some remarkable tooling and supporting a small iron gate. Posts of a similar pattern and nature, about 2.5 m in height, supported the gate to the yard of the cottage on the other side of the road which belonged to Dalton House, but with the demolition of the cottage, these posts have been removed.

There is no written evidence of a fee-paying school in Dalton House but it does appear that Dalton House was once occupied as such. Mr. Issac Rutter of Dalton Mill (1886-1983) clearly remembered helping Mr. Fenwick to clear about twenty small truckle beds from the roof space;: he also remembered an American visitor who stated that he was once a scholar at Dalton House—

Dalton House was the property in 1830 of William Lister who moved in 1842 to Dunsa Bank, and it remained in his family until 1892. It was therefore available for letting, and it is quite possible that during most of that period, especially during its latter part, it was a school for fee-paying scholars. Indeed, if there were a fee-paying school in Dalton during this period — and there is indication that there was — the most likely site for its location would be Dalton House, especially if the adjoining Hill Top Cottage of two rooms was

used in conjunction.

Earlier in the century, a free endowed school for boys in the village was founded in 1803 on a site now unknown. It is possible that its first principal was James Nelson who later joined William Balding when he founded Kirkby Hill Academy in 1823, becoming its principal in 1830. It is also possible that prior to 1823, James Nelson may have conducted a private school in Dalton for a few years, with the assistance of Ralph Simpson who was at Newsham Hall in 1823 and later at Earby Hall. Apart from the fact that there was a free endowed school in Dalton in 1803 and the probability that James Nelson and Ralph Simpson first taught at Dalton, this is mainly conjecture, there being for it no written evidence.

A school for girls was built in 1838-40 when the estimated annual cost for a mistress and books was £30. In 1843, the salary of Mrs. Wilson, the teacher, was £14 per annum. This school was replaced in 1846 by a school for both boys and girls; in 1861, the master was James Hodgrass and the average attendance was 24 boys and 23 girls. This school was built on land purchased from Thomas Harrison and was probably just east of the church on the other side of the road. It was condemned in 1894 and a new school was built at the eastern approach to the village. In the Dalton Census of 1851, Thomas Heslop, aged 60, is mentioned as a schoolmaster, and his son, William Heslop,' is described as a bookseller and stationer, but it is doubtful if either had any connection with the above schools.

Education was also furthered in the village by Thomas Buckton who, by his will of 1856, charged part of his estate of Crumma Farm — an area of approximately 4 ha — with the annual payment of £3 to the schoolmaster for teaching poor children, not exceeding six in number, of the township of Dalton. The land is now occupied by the Ministry of Defence who pay to the Trustees a rent charge of £3 per annum which, as opposed to a rental, cannot be altered.

There was a corn-mill, both at Dalton and Gayles, as far back as 1251. The mill at Dalton probably stood on or very near the site of the present old mill on Dalton Beck at the southern end of the village; it was probably of a simple design with an over-shot wheel. The situation of the Gayles mill is uncertain,

but it was probably near Gayles Fields on Dalton Beck in the vicinity of the common arable fields, and it was also probably of a simple design with an under-shot wading wheel.

It is interesting to note that some years ago, there was a small farm water-mill at Gayles Fields, which was powered by a piped water supply taken from Dalton Beck in the vicinity of High Bridge and fed on to an overshot wheel.

The mill at Dalton was then in the possession of Henry, the son of Ranulf FitzHugh, and that at Gayles of Robert Travers. Both of these mills were powered by Dalton Beck. Henry was disturbed by Robert's competition, so he endeavoured to divert the waters of the beck and so deprive Robert of his water supply. Robert retaliated by 'making a ditch', presumably from Henry's head-race, and for some time this closed the Dalton mill,'much to the injury of the whole neighbourhood'. A legal action ensued and it is from the court records of this that the existence of these two mills in 1251 is established.

The corn-mill at Dalton still standing on the banks of the Dalton Beck was built in the late 17th. century, originally thatched but now with a slate roof. The mill ceased operations in the 1920's although the last wheat milled for human consumption was during the First World War. The mill machinery is now removed; the mill is now a private residence, the living quarters of which are in a very good state of preservation.

There was also a small paper-mill at Dalton, very close to the boundary with Newsham, just above Cotton Mill Bridge on the low land in a field known as

Bleaching Garth, part of Dalton Fields. The mill was almost certainly very small and was probably worked in conjunction with the corn-mill, the mill pond serving both. It was probably of only a single vat and operated by water from Sker Burn. It was built and equipped in 1758 by Simon Scrope of Danby, lord of the manor of Dalton. On August 1st; 1758, it was leased for twenty years as follows:- 'Simon Scroop of Danby, Esquire, to Richd. Ibbinson and Robert Bewick of Rookby Abbey, Yorkshire, paper-makers, a new erected paper-mill in West Dalton, with the machine for pressing paper and all tools, with the Mill Field (4 acres, 2 roods) and two closes lying below the land called The Paddock (3 roods), The Crook (4 acres), Long Staff Hill (6 acres,

2.roods, 14 perches); rent £27 for paper mill, £12 for land'. There was a subsequent lease for twenty one years, dated April 18th. 1792, between'S.T. Scroop of Danby, Esquire, and William Johnson of Newsham, Esquire, Thomas Lax of Kir. Ravensworth, gent; and James Cooke of Dalton, paper-maker' fixing a rent of £30 per annum for 'the messuage and paper-mill, with the close called Trough Garth 5 acres'. The mill's existence, the process followed and the raw material used gave rise to a number of place-names e.g. Cotton Mill Beck, Mill Hill, Cotton Mill Bridge, Bleaching Garth. ox

The names and the spelling are as they appear in the original leases. Scroop and Scroope are today Scrope; Ibbinson is now Ibbotson and Rookby Abbey is probably Egglestone Abbey — there was a paper-mill below the abbey owned by J.B. Morritt, who let it on lease to the Cooke family, of which James Cooke of Dalton was probably a member. It is also interesting to note that William Johnson of Newsham one of the tenants mentioned in the lease of 1792, was the owner of Newsham corn door mill, on the door jambs of which are his initials and date — W.J. 1808.

The village once possessed one of those common agreements of former years whereby the tenancy of a field was given on condition that the tenant would provide a grind-stone for the use of the people of the village. This was by no means uncommon where the people of a village were required to work on their lord's land, since it was to the advantage to both that tools should be maintained in good order.

The field in question is still known as Grindstone Garth and it is most probable that the grindstones were quarried at Elsey Crag where excellent specimens were produced. The agreement was still in operation as late as 1893 but it has now lapsed, being no longer relevant.

The house of most historical interest in Dalton is Dalton Hall, 0.4 km) north of Dalton village, facing east-north-east on the west side of High Lane in the direction of Newsham. Pleasantly situated with a pond in front, it is reached by a drive of some 160 metres in length, with odd but interesting rough hewn gate-piers at its entrance. The house consists essentially of an ancient central core with gable ends, probably resembling in its original form a peel tower, and there are indications that the core consisted of only two storeys with a

third storey added at a later date. Features of interest include a fine fireplace now blocked, with a large segmental arch in the front room of the lower storey, and a massive external chimney stack supported on three stout corbels which served a rear room in the second storey, the fireplace of which is now blocked and the room used as a handsome bathroom. There are indications of blocked and removed mullion windows in the front but those in the rear have been repaired and are in use. When Francis Hutchinson bought the manor in 1788, he added two wings, a large one to the south and a somewhat smaller one to the north, the whole structure being modified to provide an overall appearance of a prosperous farmhouse. He planned to turn it into a fine gentleman's residence but it never really developed into this. Behind the house, there are the remains of a cockpit in Low Kennel Garth.

The date of the original structure is not known. It may have been associated with the old manor of Dalton Ryal, but it was probably built during the troubled years which followed the Battle of Bannockburn in 1314, when Scottish marauders penetrated as far south as Egglestone Abbey, 8 km distant. It is unlikely that this was ever the main residence of the lord of the manor since this was a relatively small estate.

Dalton Hall is featured in Sir Walter Scott's poem, Brignall Banks. The author cannot have seen the Hall before its transformation in 1790, but his host, Mr. J.B.S. Morritt of Rokeby, may have done so in his youth and communicated its details to Sir Walter. Whatever the circumstances, he was able to write:-

> 'And as I rode by Dalton Hall
> Beneath the turrets high
> A maiden on the castle wall
> Was singing merrily …'

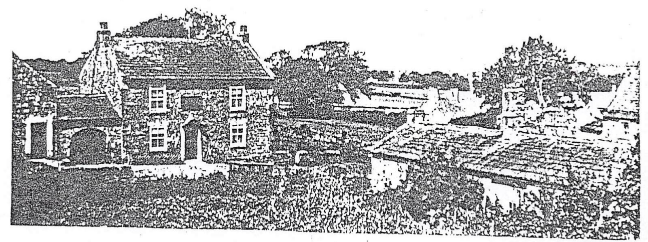
A short distance on the hills from Dalton Hall, there is an old farmhouse, High Dalton, but unfortunately it possesses no historical interest, although it possesses some exceptional beams of beechwood in its structure.

North-east of Dalton Hall, between Low Lane and High Lane, stands Dalton Fields, built in the early years of the 19th. century. It is a beautifully proportioned building of two storeys, its plan containing elements of the

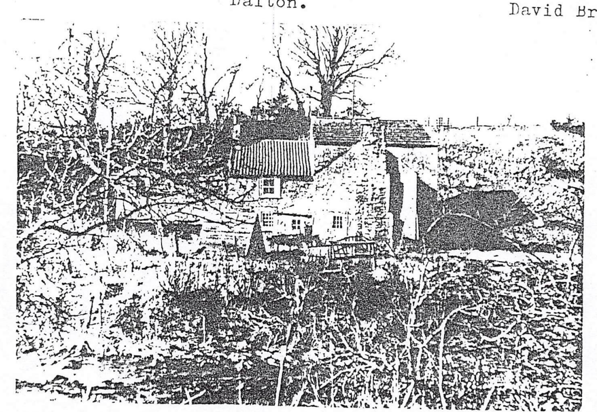
Regency period.

Its hip roof is covered with green Cumbrian slates and its elongated chimney stack occupies the central length of the roof apex. The south front consists of ashlar work — each stone is square hewn and laid in regular courses with very fine joints — and there is a surround and cornice to the central doorway and fanlight. The walls to the east and rear are of rubble^ but the west wall is of evenly dressed stone laid in courses. To the west of the house, there is a fine garden with its south-facing wall capable at one time of being heated with hot-air flues. This truly delightful scene is completed by the presence north-west of the house of a well-ordered farmyard surrounded by well-kept farm buildings. Two fields nearby possess interesting names — Great Gabriel and Little Gabriel — but unfortunately no valid explanation can be given concerning the nomenclature.

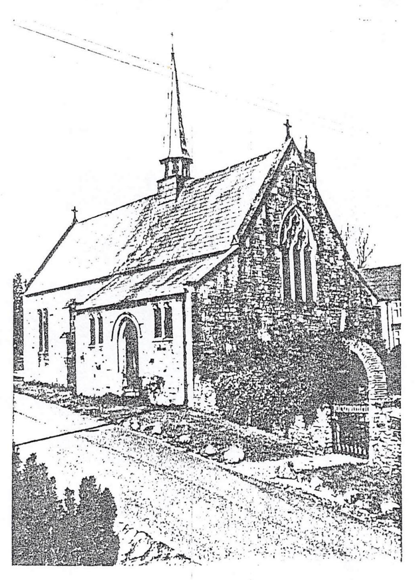
Not much dissimilar in plan to Dalton Fields is Dunsa Manor a short distance to the east, built in 1842 in an early Georgian style to a design by Ignatius Bonomi (1787-1870). Rectangularly planned with two storeys and a stone roof, it has a north-east wing. The building stone for the house came from an adjoining quarry. The ashlar work is more extensive than at Dalton Fields, extending to all the walls and not merely to the front, but the contract with the builders for whom an advertisement appeared in the Durham Advertiser of February 25th; 1842, was finalised at about thirty per cent under Bonomi’s estimate, which may account for some of the plainness of the doors, skirtings and general furnishings. It is interesting to note that Dunsa is the only identified small private house designed by Bonomi, who designed numerous of our great houses including Lambton Castle, Windlestone Hall and Egglestone Hall, in addition to alterations and additions to many others including the neighbouring Aske Hall and Wynyard Park. He was also the Surveyor of Bridges for County Durham and designed the first railway bridge at Skeme, near Darlington, for the Darlington and Stockton Railway.



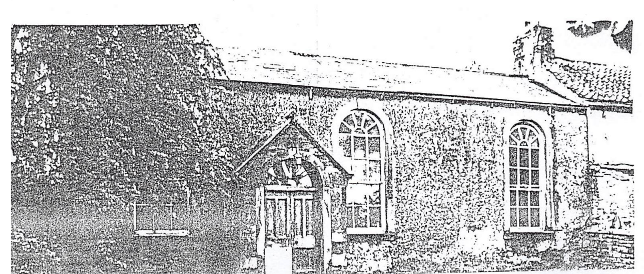
Old photograph of the Bay Horse, now the Traveller's Rest
Dalton. David Brooks



Above and below. Two photographs of Dalton Mill
taken from the east side of Dalton Beck. M.Watson



St. James' church,Dalton. Built:1899.



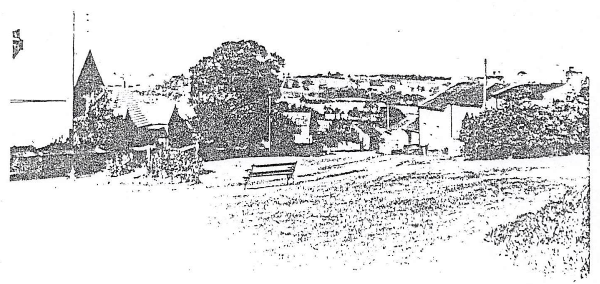
GAYLES

Gayles is a small village 1.6 km north-west of Kirkby Hill in the direction of Dalton, and 8 km from Richmond. Its plan is uncommon among local villages which usually have their houses grouped around a green or fronting a single road. The village is spread along the road at the foot of steep wooded slopes, but the centre of the village consists of three parallel streets known as East Street, Middle Street and West Street, all at angles to the thoroughfare running through the parish.

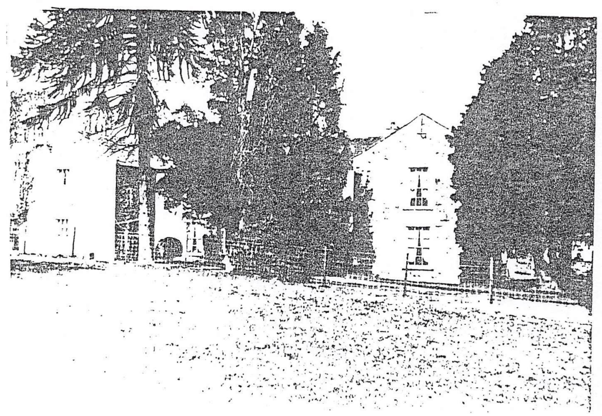
In the Domesday Survey, the township is known as Alia-Daltun:- 'In Alia-Daltun, for geld, 4 carucates and 2 ploughs may be (there). Gospatric had one manor there. Now the same has (it) and it is waste. T.R.E. it was worth 20 shillings. The whole, one leaga in length and half (a leaga) in breadth'. But the name changed with the years. It was Dalton Travers in the 13th. and 14th. centuries; les Gayles in the 15th.; Dalton-in-le-Gayles in the 16th.; Dalton Travers alias Gales in 1563; Dalton Travers alias Dalton Gayles from the late 16th. to the 19th. centuries; and Gayles from that date.

There is a divergence of opinion concerning the meaning of the name' Gayles'. H. Speight in his *Romantic Richmondshire* noted that both the Celtic gala and the Anglian gavel denote a holding or a wooded place, and has discerned a strong similarity between *Gayles* and *Gallia*, the Celtic equivalent to *Galatia* which signified the 'country or the district of the Gauls'. Because of this and the fact that the affix *gall* meaning'a stranger' is seen in various place names in Richmondshire — Galcium was one of the principal towns of the Brigantes it has been suggested that the term Gayles applies to those alien territories occupied by the Celtic Gauls.'

E.K. Ekwall in his *English Place Names* suggests a more probable and simpler derivation. In early Yorkshire charters, there appears *East Gail* and *West Gail,* and this terminology probably comes from an old Norse word, *geil*, meaning'a ravine'. This explanation is easily understood when the terrain is inspected, and the theory is further strengthened by the presence of so many personal names in Gayles in the 13th. century of undoubted Norse origin:- Gildusberg,

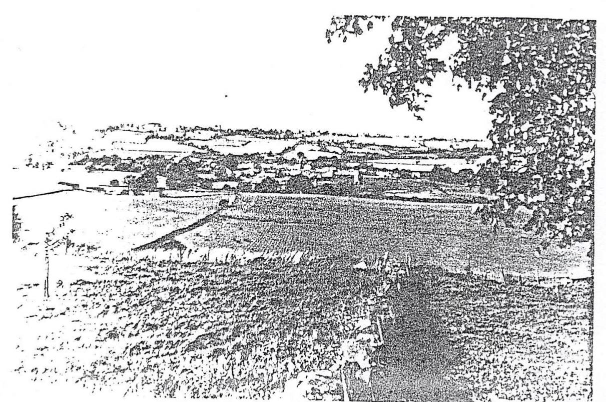


West Street,Gayles



bove: Gayles Hall from the east

Below: View of Ravensworth village from Kirkby Hill



Saysine, Lyolfesenge, Machrustindale, Austgail, Heuningum, Chiristrerane, Austkeldrane, Nonthewath, Gressemanneshenge, Baunelandes and Bolerunsletes.

In the time of Edward the Confessor (1042-1066), the manor of Alia-Daltun was held by a Dane, Gospatric, who, with a further 30 manors, continued to hold it undisturbed under his liege lord, the Earl of Richmond, but at the compilation of the Domesday Book in 1086, the manor was described as' waste'. H. Speight associates this term with the wasting or " harrying of the North when the Conqueror devastated the region from the Humber to the Tees in revenge for the massacre of his troops at York. It is also possible that the term applies to those lands the waste lands — which belonged to the lord of the manor but were subject to the common rights of the tenants, but there is no record of any tribute having been made. Perhaps the more probable suggestion is that the description means just what it says —' waste', not used by anybody — for there is no record of anybody living in Gayles at this time.

When Gospatric died, the manor passed first to his son, Dolfin, and then to Dolfin's son, Roger. On his death, the manor passed to Wihtmai, his daughter, whose son, Conan, by her first husband, Roger de Aske, succeeded to the manor after her death. Her second son, Robert, by her second husband, Norman Travers of Dalton, held part of the manor which was thereafter called Dalton Travers. After Robert's death, this estate passed to Conan's nephew, Warin Travers, who had three grandchildren — Warin who died without issue, Gilbert who became a monk in his eldest brothers lifetime, and Robert who, succeeding Warin, sold his estates in Dalton Travers, sometime before 1262, to Robert de Aske and Robert de Wycliffe. The manor passed through many hands until 1563-4 when it was conveyed to William Wycliffe — of the junior branch of the family so long seated on the south bank of the Tees — whose family was still in possession and living there in 1792. About this time, they sold the estate to the Wharton family of Gilling who, in 1815, sold it to Hugh, the second Duke of Northumberland, and it remained in that family's possession until about 1923 when the estate was sold principally to the tenant farmers and the lordship of the manor lapsed.

The history of the Dukedom during this period is interesting. Hugh Smithson, a native — of Newsham, served his apprenticeship to Ralph and William

Robinson, 4 haberdashers of London and owners of the Rokeby estates. He became a successful haberdasher himself and eventually purchased Stanwick Hall. His great, great grandson, Hugh, married Elizabeth Seymour who, through her mother, had inherited the Barony of Northumberland and the vast Northumberland estates, although the Earldom had lapsed. On his marriage, Sir Hugh took the name of Percy. He undertook a number of missions for George III who created him the first Duke of Northumberland — the only Dukedom conferred by that king. He died in 1786 and was succeeded by the second Duke who bought the Gayles estates. Algernon, the fourth Duke, died in 1865 but his widow lived at Stanwick for another 45 years, the much loved and admired landlord of the many Gayles properties which she possessed. The family continued to buy property in the Stanwick area until well into the twentieth century.

Gayles Hall, at the top of Middle Street, probably occupies the site of the dwelling place of the early lords of the manor and was bought by William Wycliffe in the early years of Queen Elizabeth the First. William Wycliffe bore no relationship to John Wyclif, the reformer, who was probably born at Hipswell. This idea was probably started because a portrait of the reformer said to have been painted by Sir Antonio Moore, used to hang in the vicarage at Wycliffe. The house was occupied by the Wycliffe family until about the end of the 18th. century, when after occupation by the Wharton family of Gilling, it was sold to the Duke of Northumberland and thereafter occupied by tenant farmers; it was sold to Mr. G. Powell in 1923.

The house still retains its oaken staircase and interesting courtyard. Its centre portion is of an early 17th, century date, but its north wing — and probably its south wing are later. The house looks towards the east, since the view to the south is obstructed by rising ground. Except for a chimney stack carried on four corbels, the only original external features remaining are the flat-bottomed mullioned windows, most of which are now blocked or replaced by larger Georgian windows at the end of the 17th. century, although there are many traces of other 17th. century windows. The centre room on the ground floor probably formed the entrance hall and possesses some interesting late plaster work on the beams and a ceiling decorated with a Grecian fret design with roses; the room is now partitioned. The staircase has some interesting balusters of the bulb-and-umbrella type (circa 1730). The south wing is

remarkable for the number of small rooms which were probably intended for storage purposes, as were the stone ledges or shelves in the rubble-vaulted cellars.

In the farm buildings, there is a fine gin-gang house — *gin* is a shortened form of 'engine', whilst *gang* means'a way or a path', the concept being that the horses go round and round driving an overhead gear wheel and acting as an engine to drive the threshing machine, chaff-cutter or turnip chopper. The drive from the Lodge, situated on the main road, affords a wonderful view to fed to the north, and one of the ravines over which the drive passes has great charm. There is a cattle-creep under the drive, which is here walled on either side; this permits stock to pass from one side of the drive to the other without crossing the drive itself.

Another house of note in Middle Street is the Manor House which is nearer to the main road and in close proximity to the Hall. It is a five-bay neatly built Georgian house of two storeys, plain but with a very, attractive 17th. century doorway surround with drip mould and early 19th. century porch. Its gate-piers, of early 18th. century construction, are of rusticated ashlar with entablatures. There still remains the original staircase with turned balusters, and the principal room upstairs possesses some remarkable moulded panellings. During recent years the house has been much renovated and enlarged, but memories still remain of its pleasure garden with its flight of stairs and the stone borders of its paths and flower beds.

The house with perhaps the most chequered history in the village is Gayles House in West Street. It is of early 18th. century construction with three sash windows upstairs and two downstairs; there are stone corridors and staircases and a somewhat unbalanced roof, and it is evident that a west wing at the rear-of the house has been demolished. One of the most interesting features of the house, emphasising its antiquity, is an impressive arched cellar, still in use, which runs the full length of the house below the front rooms but does not extend to the rear; in the yard behind the house, traces of a rubble filled cellar have been found.

On a beam across the hay-house, there is the name of I. Hind and the date, 1817, which is probably the date when it was re-roofed.

The house is now a farmstead, but in 1760, Edward Johnson (1735-1800), a member of a family called Johnson of Newsham although not closely connected with the Johnsons of Earby Hall, opened his first school here, which was largely conducted in the south wing now demolished. Ten years later, he moved to Earby Hall in' Newsham and in 1785, as the school expanded, moved again to Gilmonby Hall, where he died a few years later. The burials of two of his scholars at Gayles are recorded in the Church register in1761 and 1765, one of which is merely designated as' William'. When the school closed, Hind's Brewery moved in — the land around Gayles was noted for its barley — but all brewing had ceased by 1860.

At the turn of the century, a girls' academy here is mentioned, and during the First World War it was a hostel for Austrian prisoners-of-war, one of whose duties was to cut down Swinery Wood.

Of interest also in West Street is an unassuming dwelling-house of rubble and stone slates with a chamfered stone doorway with a painted arch; carved on the lintel of the door is '1686 T.B.'.

The only place of worship in Gayles has been the Wesleyan Chapel in East Street. For several years, services had been held in a cottage given by Mr. James Rowntree, but in 1889, the cottage was converted into a chapel at a cost of £70. It was closed and demolished just before the first World War.

There is now only one inn in Gayles — the Bay Horse — which is situated on the main road, built in the 17th. century, but altered in the 19th. Opposite, at the junction of West Street and the main road, there used to be a blacksmith's shop, and farther up West Street, on the east side of the track, stood the pinfold.

Towards Kirkby Hill, there is another interesting house — Slip Inn — whose deeds go back to 1567. It is now a private dwelling, renovated and enlarged, but the fine old beam above the fireplace in the kitchen and the stone trough for salting bacon in the cellar still remain.

Until 1850 or thereabouts, Gayles was noted for its building stone. The

surrounding hills are composed of limestone with a cover of freestone, which was used extensively in building. Both the Town Hall at Middlesbrough and the bridge crossing the river at Greta Bridge were built of this stone, but the quarries were eventually closed because of the cost and difficulties of transport.

The quarries were the source of much employment and their decline greatly affected the size of the population. The population of Gayles township appears to have been at its peak in the early years of the 19th. century when the quarries were in full production. In 1811, the population was 224, but from that date it started to fall, presumably because of the competition from quarries sited close to the railways and the decline in agriculture following the importation of cheap foreign grain.

Year	1801	1811	1821	1841	1851	1881	1901	1931	1971	1981(est)
Pop	190	224	218	185	178	125	109	90	91	91

There were also a few small coal mines on the extremities of the township, These were located about 0.4km below Rake Gate Bridge on the New Forest to Marske road, on the east bak of Rake Beck, and on the east side of the Gayles to Feldom road, about 0.3 km south of Pace's House;

One of the most interesting stories of the past is recorded in the Lanercost Priory Chronicle of 1289 and concerns John Fraunceys of Gayles, alias Frankish. In 1289, he fell into the grievous sin of turning his back upon the church and either visiting his beasts or wandering far and wide during the. hours' of Sunday worship. One Sunday, he went farther then usual to a remote spot in the township of Newsham, possibly in the area known today as Frankinshaw How. There he came upon 'the powers of the air' who had assumed the form of dwarfs dressed in monks' habit. These 'powers' called upon him to participate in a mock service. Later, they tried to persuade him to fly away with them, but by recalling the Passion of Christ, he was able to remain on earth until these 'spirits of iniquity' departed. On arriving home, he took to his bed and struggled for eight days to fly, until, by confession and absolution, he was cured.

It is interesting to note that in the Lay Subsideies for Dalton Travers in 1301 the name Frankyse appears, which is very similar to Frankish and Fraunceys. The affix shaw suggests a bank with much scrub, and how in this district indicates a large cairn tumulus, e.g. Holgate How, How Tallon. There is a large tumulus on Frankinshaw How; it was probably much larger 700 years ago before it was plundered for walling-stone. The combination of height, scrub and large tumuli — How Tallon is not a great distance away and the massive tumulus of Holgate How is clearly visible — was perhaps just the place for'the spirits of iniquity' to make their appearance!

Gayles is now much smaller than it used to be, and a number of houses have disappeared, especially in the upper part of East Street. But the village has changed little during the past hundred years or so; new houses have been built but there still remains an atmosphere of contentment and charm.

NEWSHAM

Newsham is a picturesque, old-world village about 12.8km north-west of Richmond. Roman pottery has been found in its gardens, and the village is noted for its spacious green, its cross and its stocks. Although part of the township is in the ecclesiastical parish of Barningham, it will be treated as a whole for the purpose of this exercise.

Within Newsham township, there is a wide scatter of fields and groups of fields, and a number of houses and properties within the village which, for tithing purposes, formed part of the parish of Barningham.The greatest concentration of the latter is to be found, as expected, close to or contiguous with the boundary between the two townships. Of the total area of 1360 ha of the Newsham township, about 264 ha belong to the parish of Barningham. This type of situation is not uncommon; it is found in many other parts of England. It arose from a number of causes, but it was chiefly due to the inter-commoning of families and interests. Thus, many hundreds of years ago, Barningham peasants, possibly short of land, were permitted to farm within Newsham township — and this was particularly easy when one landlord had possessions in both Barningham and Newsham, as was frequently the case. Although the Barningham peasants farmed in Newsham, they would continue to pay the tithes attached to their Newsham holdings to their rector in Barningham, and over the years, these fields and holdings have become recognised as part of the parish of Barningham.

It is interesting to note that at the time of the enclosure of Newsham Common in 1777, the Enclosure Act of that year decreed that allotments were to be in the same parish as the 'houses, lands, hereditaments and estates' for which such allotments were made. Thus, for example, the Society of Friends, who owned Dyson House Farm, received an allotment on the Common, but because Dyson House Farm, by long tradition was in the parish of Barningham, its allotment was also deemed to be.

Newsham is thus described in the Domesday Survey:- 'In Neuhuson, for geld, 7 carucates and 5 ploughs may be (there). Ulchil 5 carucates and Sprot (two carucates) had halls there. Now, Earl Alan has the land of Sprot and Bodin the

land of Ulchil, and 10 villanes and 4 bordars, with 4 ploughs. 4 acres of meadow. Underwood, half a leuga in length and as much in breadth. The whole one leuga in length and half in breadth. T.R.E. it was worth 20s.; now 16s.'.

There is no mention of 'waste' — fourteen families were then living there. At the time of Kirkby's *Inquest* two centuries later, the name appears as Neusum: but in the following century, it had changed to Neusom, which according to E. Ekwall, is derived from the Old English *neowan husum.*

In the above Survey of 1086, Newsham follows directly after Broghton (Brocton) which is listed as one of the manors of Dalton and, like Dalton Michael, Newsham was described in 1439 as' in Broghton Lythe'. Broghton appearently coalesced with Newsham at an early date, for at the time of the Domesday Survey, 5 carucates were of geld (i.e. taxable) at Broghton and 7 in Newsham, but in 1286-7, Newsham was credited with 12. After the Conquest, part of the township of Newsham was

granted to the Earl of Richmond and part to Bodin. Bodin's portion, which appears to have been the larger, descended to the powerful families of FitzHugh and FitzAlan, lords respectively of Ravensworth and Bedale. The remaining 2 carucates were held by the Mowbrays and their successors under the Earl of Richmond.

By the year 1240, the portion of the estate held by the FitzHughs from Count Alan of Richmond was vested in the Huttons of Patrick Brcmpton, but the manor was passed through so many hands and had been split up into so many small units owned by different people, that before the close of the 18th. century, the lordship had ceased to exist.

The portion of the estate held by the FitzAlans from Count Alan of Richmond was held in 1286-7 by Henry Picot or Pigot, but this also passed through many hands and there is no further mention of the manor after 1520.

The remaining 2 carucates in Newsham belonged before the Conquest to Sprot and the Mowbrays were the underlords in the 12th. and 13th. centuries, but after this, the manor passed through so many different hands that after the

death of the lord of Barningham, who died in possession of it in 1585, the manor ceased to exist.

There were once a large number of small single storey cottages in the village. Originally most of them would have cobbled floors with a fireplace in the middle, the smoke finding its way out through a hole in the roof which would almost certainly have been thatched. Cobble floors, blackened with soot and ashes, have been found in The Green and also in the recently renovated Cobblers Cottage. When the fireplace migrated to the gable end, a chimney became possible and also a second storey.

The staircase was often outside and usually eventually covered and incorporated into the house — as happened with The Green where is appears that three small one-up and one-down cottages were joined to make one house.'

The Enclosure Act of 1777 awarded the township three public quarries of stone, sand and gravel. These are no longer viable but the grazing of them is let to the Barningham estate and rent paid to the Richmondshire District Council for relief of the rates of the township. The Village has never possessed a state school and there is only one inn in the village proper — The Pipes Tavern — which was known until the late 1940's as The Dun Cow. Another inn, the Black Bull, which adjoined The Dun Cow, was closed about the year 1915; the dwelling house into which is was converted bears the name Century House. Within easy access of the village, at the junction of Low Lane and the Roman road (A66) at Smallways Bridge, there is the A66 Motel which possesses an ancient core but its career as a motel is quite recent. Adjoining it is the Smallways Restaurant which was at one time a farmhouse, but commenced its career as a pub about 1790 when it was called The Spread Eagle. Later it became the Smallways Inn and eventually, in recent years, the Smallways Restaurant. Its location is mentioned in a deed of 1336 by the name of Smalwathes, signifying' narrow fords'.

The village green is peculiar in that it belongs by tradition to the free-holders of the village although there are no title deeds. Originally, the lord of the manor would possess the green but the lordship disintegrated and the ownership passed into the hands of those who had voting rights by virtue of

possessing freehold property in the village. The minute books of the Parish meeting show that, as far back as 1896, the green was managed by the Parish Meeting which in those days consisted of the electors of the township who were required to hold property in the village; hence the understanding arose that the green belonged to the freeholders. Some years ago, the County Council wished to widen the road through the village and were required to seek the permission of the freeholders. They agreed for the road to be widened by 76.2 cm on condition that the Council would restore the ancient cross, under the direction of the freeholders. The Council agreed and an excellent restoration was effected — the previous restoration was in 1828. A new top-stone was fixed and the discarded stone was offered to Bowes Museum, who declined the offer but would take the complete cross: to this the freeholders would not agree. The village stocks, which stand at the base of the cross at the west end of the main street, were originally of wood, but were replaced by iron stocks set in granite in 1828, although there is an account which says that the wooden stocks were in existence as late as 1859 and were then in good condition. They were last used in 1820 when the occupant was a drunken stone-mason. He challenged his keepers that, given the tools of his trade, he could free himself, but when given them, made so many personal injuries that he was deprived of his tools and sat out his sentence.

The village green also possesses a sycamore tree planted by Miss Milbank in honour of Queen Victoria's Jubilee in 1897, ; an oak tree planted to commemorate the present Queen's Silver Jubilee, and a granite obelisk, surrounded by iron railings, in memory of those who perished in the two world wars.

There has never been a permanent place of worship connected with the Established Church in the village, but for a number of years, Lady Augusta Milbank, who died in 1874 — she was a Lady in her own right being a daughter of the first Duke of Cleveland — used the Mission Room for Sunday School and other services. It was situated on the south side of the Barningham road, west of the crossing, and is now a dwelling house — Ivy House. According to the Tithe apportionment of 1841, Ivy Cottage — the Ivy House of today — consisted of two detached houses, one belonging to George Lee who used it himself and the other was a schoolroom over which there was a room belonging to Robert Atkinson. In the early 20th. century, the Vicar of

Kirkby Ravensworth held services in what was known as The Band Room behind Century House. Then in 1937, a wooden bungalow was purchased and re-erected at the bottom of the Wynd and services were held there, although it was not officially licensed until 1947; the building still stands but services were discontinued about 1962. In 1881, the Wesleyan Methodists built a small; chapel of stone on the south side of the main street, at the entrance to the Wynd, at a cost of £289, but this was closed for public worship in 1970, and sold in 1972 for: conversion into a dwelling-house.

During the 18th. and 19th. centuries, there were three educational establishments in Newsham:- Newsham Hall, Earby Hall and Newsham Place.

Newsham Hall is a typical 18th. century house, occupying a favourable position on the north side of the main street, possessing curious gate-piers with short pilasters and large vase finials. There is an interesting advertisement concerning it in *The Times* of July 19th; 1834:-

> 'EDUCATION AT NEWSHAM HALL ACADEMY, near Greta Bridge, Yorkshire, conducted by R, Simpson and experienced TEACHERS. YOUNG GENTLEMEN are boarded, clothed furnished with books and instructed in the English, Latin and Greek languages, writing, with mathematics and geography, at 20 guineas a year. The French language half a guinea per quarter. No vacations. In the establishment, pupils enjoy the comforts of a home, with the advantages of moral and useful instruction. Cards, with references, may be had of Mr. Simpson, who attends during his stay in town, from 12 to 2 o' clock daily, at the Saracens Head, Snowhill, or from Mr. Dickson, 1 Earl Street, Westminster'.

There is also a note in Baines's *Directory and Gazetteer of the County of York for 1823* which mentions the presence of two schoolmasters in the village — George Heslop and Ralph Simpson, Senr. Since the latter was only 27 years of age. it is probable that George Heslop was the principal and Ralph Simpson the usher, who assumed the office of principal at Newsham Hall sometime before 1834, and about 1840 moved to Earby Hall as principal.

Earby Hall, an ancient homestead lying south-west of the village, was rebuilt

in the 18th. century and is a good example of Georgian architecture. A William Johnson of Earby is recorded in the reign of Edward 4th. (1461 — 1483); he was probably an ancestor of Edward Johnson, schoolmaster, who moved to Earby Hall from Gayles House about 1770. Edward's younger brother, the Revd. Marmaduke Johnson, an unbeneficed clergyman, born in Newsham in 1742 and buried at Barningham in 1794, probably lived at Green Brough on the outskirts of the village.

(The only other record of a clergyman living in Newsham is that of an assistant curate, the Revd. Francis Thompson, who died in Newsham in 1786, but in what capacity he resided in the village is not known). Edward remained at Earby Hall for about fifteen years, during which time he lost seven of his scholars through death, five of whom died during the winter months. He moved to Gilmonby Hall in 1785, from which date until 1840 there is no record of any school in residence. (The last of the Johnsons of Earby, William Johnson, a bachelor, died at Earby in 1809, aged 93). About 1840, Ralph Simpson and his young son, Ralph, moved to Earby Hall from Newsham Hall, and the school was probably in existence in 1878 when Spencer's *Richmond Almanack* included Ralph, the younger, as the proprietor of a boarding school and farmer. There is no record of any deaths at either Newsham Hall or Earby Hall during the occupancy of the Simpsons, and there is a tradition that they were good principals and strict disciplinarians. The census of 1851 reveals something of the composition of these schools. Earby Hall consisted of Ralph Simpson, aged 54 schoolmaster, assisted by his wife and son Ralph, aged 18; Charles Walker, 24, tutor; Robert Atkinson, 53, schoolmaster, who lived in the village; John Hind, 21. teacher, son of the local blacksmith; nine pupils from London; six from Liverpool, five from Manchester, six from Huddersfield and seven from Newcastle, with an age range from 10 to 15 years.

The other educational establishment, Newsham Place, took a small number of day-boys. Its principal for a few years prior to his death in 1787 was James Coates a talented but bigoted young schoolmaster who is chiefly remembered today for his *Journal* of four volumes of which only two now remain. He conveys much knowledge concerning his time , but little of his school. It occupied almost certainly what is today Hill Top Cottage and the farm building attached to its north gable end. The farm building was once a byre but contains an interesting old stone fireplace and front door.

James Coates was unmarried and lived with his parents, his father being a stonemason. Assisted by his pupils, James ran a small-holding which supplied the school with food. His hobbies included the playing of the violin, bee-keeping, surveying and the making of telescopes. He was an avid reader and the older boys were kept well-exercised by being dispatched at frequent intervals to Greta Bridge to collect his papers and magazines from the stage-coach from York — a much quicker delivery than that obtained by the postal services today. He attended church on every possible occasion, being a keen connoisseur of sermons, and devoted much of his journal to fulminating against the drinking and gaming habits of the people of Newsham, especially on Sundays, but he did not consider the conduct of his school a subject worthy of much mention. From his frequent entries concerning his health, it is probable that he died from tuberculosis on April 3rd; 1787, predeceasing both of his parents. There is no record of where he received his education but it is probable that it was at the, Dakyn School at Kirkby Hill.

There was a corn-mill in Newsham as early as 1598 which was still in operation in the late 1940's. Today, the miller's house has been renovated and the machinery. in the mill-house is complete, but the over-shot water-wheel is in need of repair. The mill-pond is in excellent condition and every endeavour is being made to restore the mill to its former glory.

The story of the ancient Bull Charity is worthy of mention. Its original purpose was to provide a bull for the local cow-keepers. In distant times, two fields, together in area about 1.5 ha were set aside, presumably by the lord of the manor, for the use of the village bull-keeper who, in return, allowed his bull to serve the villagers' cows when occasion demanded. The arrangement benefit ted all parties, not least the lord of the manor who was thereby assured of working oxen to till his fields. This arrangement was certainly in operation at the time of the Enclosure Act of 1777 for, by virtue of the fact that the township owned two 'bull pieces' as the fields were known, it was allocated an allotment of 0.7 ha on Newsham Pasture by the Enclosure Commissioners. As late as the Newsham Tithe Apportionment Schedule of 1840, these two 'bull pieces' were recognised as belonging to the township, the rents from which were paid to the bull-keeper for his services. However, as time progressed not only did nobody wish to keep a bull for the villagers' use, but no one required

the use of the bull. The charity, then, having been accepted as valid by the Charity Commissioners in 1938, had its purpose changed in 1955. The new charity, known as the Bull Land Charity, is administered by three trustees who are empowered to apply the income from the ‘bull pieces’ for the general benefit of the people of the township in any way which the trustees may select and for which provision cannot be made out of the rates or other public funds.

In the village proper, there are several interesting houses of the late 17th. or early 18th. century construction. These include Newsham Hall farmstead, which is comprised of two contiguous rough-cast buildings with gate-piers of the late 17th. or early 18th. century; the delightful Diamond Napier Cottage, erected in 1756, with the date and the initials’I.W.’ carved on a panel over the doorway, and a rusticated flat-roofed porch with arched niches to the side; Orchard House, with a front elevation of coursed square stones with ashlar dressings and quoins, and a roof of Teesdale slabs with end stocks; Central House of whitewashed rubble and stone-coped side gables; and the Mill building containing the milling machinery which is separate from the miller’s house on one panel on the north jamb of the door appears the inscription ‘ W.J. 1807’ which almost certainly refers to William Johnson, the last Johnson owner of Earby Hall who died in 1809, which the date indicates the year when the mill was radically improved by the introduction of new gearing techniques.

Another interesting house just outside the village on the road to Barningham is Hawstead, which name doubtless originates from the Old English meaning ‘a place of shelter for cattle’ or ‘the hall site’. The present farm house and buildings were built as a model farm in the latter half of the 19th. century by Augustus Sussex Milbank of Barningham — named after his royal god-father, Augustus, Duke of Sussex, sixth son of George III — and on one of the exterior walls is the Milbank Crest with the simple motto ‘Resolute and Firm’.

The enclosure walls were built between 1857 and 1859 to contain a small herd of fallow deer which occupied the park — a small part of which is in Newsham township — for some forty years before being sold to Wyresdale Hall in Lancashire; they travelled by train — surely the oddest consignment of livestock ever transported over Stainmore by the old North Eastern Railway!

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Towards the east — on the Roman road to Greta Bridge, the A66 — are Grove Houses and Newsham Grange. The former, rebuilt at the beginning of this century, replaced a curious old building with a low front containing a V-shaped bow window, and an exterior flue on the eastern gable composed of sanitary pipes. The latter used to have a gateway composed of the jaws of a whale. Green Brough, some distance beyond, is notable for a painted sun-dial over its principal door which faces east. This house used to be on the south side of the A66 road but since the realignment of the road, it has now joined Grove House and Newsham Grange on the north side. Nearer to the village — between the village and the A66 in the direction of Greta Bridge — lies Newsham House, off Dyson Lane, with its 18th. century rear wing, early 19th. century front block, and a slightly off-centred projection with a porch in classical form brought from Halnaby Hall.

NEW FOREST

In *Nova Foresta* (New Forest), first mentioned in 1201, suggests a Norman addition to a pre-Conquest forest, but there is no confirmatory evidence. The New Forest of mediaeval times stretched from Kirkby Ravensworth to Stainmore; it covered the greater part of Swaledale and was one of the principal hunting grounds of the lords of Richmond. It retained its full identity as late as 1539 when, on the occasion of an eyre or circuit court held by the forest justices at Middleham for all the forests of this part of Richmondshire, Nova Foresta (New Forest) was recorded as having its own officials. William Conyers. Esquire, was bow-bearer, and received 40 (mediaeval) shillings, a stag in summer, a hind in winter, and all the 'blowen woode'. This was the last forest court of the district of which there is any record.

In 1823, Whitaker wrote:-' The forsts of the earls of Richmond, besides that of Wensleydale, comprehended that part of Stainmore included within the parish of Bowes, all Applegarth and Arkengarthdale. These were afterwards reduced to the New Forest, of later date (as its name imports) than the rest, and lying wholly in the parish of Kirkby Ravensworth. North-west was Lune Forest, and beyond Stainmore and Mailerstang in Westmoreland. Southwards lay Bishopdale Chase, connected with Longstrothdale in the West Riding, and all were ranged by herds of wild deer of these the New Forest alone subsists even in name. The Duke of Leeds is ranger'.

Much of the area of New Forest today still remains uncultivated. It covers 1200 ha , and includes the hamlets of Helwith, Holgate and Kersey Green. Its boundaries originally were probably manorial, but they have changed but little through the centuries. In 1606-7, some doubt was expressed concerning the line of the boundary between New Forest and the manor of Newsham. A number of local people were summoned to give evidence, the names of some of which are still borne by families in the parish. The Andersons, the Atkinsons, the Coates, the Robinsons and the Sares (Sayers) are still resident in the parish, but although the Rapers, the Pincknes (Pinkneys) and the Clarkes are found in Teesdale, they and the Pilkingtons, the Ottringtons, the Sadlers, the Daggetts and the Smythsons (Smithsons) are not found today in the parish. These witnesses testified that the boundary was as follows:- ' Beginning at the

riverlet' (now possessing the various names of Throstle Gill, Waitgate Gill and its upper reach, Rake Gill) near Slapewache next the standing-stone, and thence ascending by the Long Greene Becke' (a beck still forming part of the boundary) as far as the Wham, called Mearesikehead, and thence direct as far as the stone called The Pinhill upon the hill called Frankashowe (possibly the scene of the ordeal experienced by John Franceys of Gayles) and then directly westwards to the spring called the Skegg Arundel Well (there is still a spring at this point although nameless), and thence descending by the riverlet called Arundel Beck (Arndale Beck) as far as the riverlet called the Forest Becke'.

This description which stresses the antiquity of the township boundaries, some of which are doubtless pre-Conquest and possibly pre-Anglian, is still today basically valid, although a wall now usually constitutes the boundary rather than natural features such as a beck; but bearing in mind that the above jury had only natural features to guide them, it provides a good description of that part of the boundary between New Forest and Newsham, although some of the names have new fallen out of use whilst the spelling of others has been modernised.

An examination of some of these names is interesting:

Holgate and Hallgate:- Hallegate 1280; Holgate 1283; 'the road to the Hall' and 'in the hollow'. Helwith:- Helwath c 1280; the name is probably derived from the Old Norse *hella* meaning' a flat stone', and *vao* meaning 'a ford' — a ford paved with flat stones. Kexwith:- the old spelling was Kexthwayt. Thwaite (Old Norse) has been shortened to *with* and *kex* is derived from an Old Norse word meaning'a narrow valley'; hence'a farm clearing in a narrow valley'.

Slapewache has today become Slape Wath, a point on the upper reaches of Rake Beck, but the standing-stone signified has disappeared.

Skalegreene:- this name is not in use today. If it were, it would be Scale Green which means a green patch on which there is a hut standing some distance away from the parent farm — in this case probably Long Green Farm.

Long Greene Becke;- along, the west side of Long Green Farm — as it does today.

Wham:- a word still in use today. It comes from the Old Norse, meaning'a marshy hollow' — a very good description of the area in question.

Mearesikehead: a name forgotten today but its meaning is clear:-'the marsh at the head of the sike'. The sike in question is Rake Beck, although now much

reduced in size.
Frankashowe : — the Frankinshaw of today.
Pinhill:- a name which appears on old maps of the last century. The element pin probably comes from the Old English penn meaning ‘an enclosure for animals’. It is the highest point on Frankinshaw and the present-day boundary goes right over it.
Skegg Arundell Well: a name no longer in use. It appears on the Newsham Enclosure map as Skegarndale Well. The boundary wall descends to a point known as Spring Head from which flows a small stream known as Arndale Springs Beck — Spring Head is due west of Pinhill. The boundary follows Arndale Springs Beck down until it meets Kexwith Beck which can be clearly identified with Forest Beck,
Skegg is probably a personal name.

New Forest was originally part of the manor of Arkendale, otherwise called Arkengarthdale, and belonged to the Earls of Mercia in pre-Conquest times. After the Conquest, these lands of Earl Edwin were given to Count Alan of Richmond. In the time of Henry II (1154 -1189), Conan, Earl of Richmond, gave the Forest to Hervey Fitz Akery, lord of Ravensworth, and this gift was confirmed by Royal Charter to Henry Fitz Hervey in 1200-1.

The manor remained in the possession of the Earldom and Honour of Richmond until the death of John, Duke of Bedford, when it reverted to the Crown, Henry 5th. (1422-1461) being Bedford’s nephew and heir. It remained thus for some time and Queen Elizabeth granted to John Norton the office of ranger — the ‘Riding Fostership’ — in the New Forest for life. In the 17th. century, the manor lapsed and the estate passed through a plethora of families who became owners or part-owners of the Forest — Robinson, Bathurst, Forster, Sleigh, Turner, Masterman, Hutchinson and Brown. Today, the greatest part of the eastern portion forms part of the Milbank estate; Kexwith Moor, in the west, is Swedish owned; and Kexwith farm, in the middle, is owner occupied.

The wooded banks of Rake Beck in Waitgate Gill in the east, Lockley Wood in the west and Hollin Wood in the South, suggest that New Forest was once clothed with trees and bush much more than it is today. However, there is still found, among other varieties of trees, birch, alder, hawthorn, rowan, holly

(*hollin*) and bird cherry (*Prunus padus*), with much yew clinging to the limestone outcrops and screes.

The small hamlets in the township were probably originally cow-farms (vaccaries), much concerned with the production of hay. In those days when there was no form of winter food other than hay, it'w as necessary not only to produce dairy produce but to ensure the maintenance of the cows to perpetuate the herds. In the time of Edward I (1272-1307), Gilbert le Scot claimed damages against various people for forcibly taking 'goods and chattels of the value of £300 at Hertford and Kexthwayt (sic) in the New Forest which they carried away, and for other enormities' committed by them against the plaintiff'.

Despite these farms and the presence of cattle and especially sheep which over a period would destroy the cover necessary to harbour wolves, deer and other wild animals, the Forest was for centuries a valuable hunting reserve. In the reign of Henry III, (1216-1257), Henry Fitz Ranulf was summoned to answer to the King by what warranty he held the office of Forester of New Forest and Hope in the Forest of Richmond, by what right he claimed the herbage and dead wood in the said Forest, and by what warranty he took ten stags and ten hinds in the said Forest. A little later, in the time of Edward II, (1307-1327), the Earl of Richmond claimed against Thomas de Middleton, John del Bankes, Henry le Hunter, Thomas de Applegarth and others for 'trespassing at New Forest and Applegarth'.

Special protection was offered the wolves. The Forest swarmed with them in Norman times and when, at a later period, the country became more populous, special care was taken by the lords of the hunt to preserve them for the purpose of hunting. Thus, when in 1171, the monks of Jervaulx who milked their sheep to make the famous Wensleydale cheese, were granted grazing rights at Feldom from Earl Conan of Richmond, it was on condition that they kept no hounds capable of hunting wolves.

In the early records, there is mention of a water-mill in the township, belonging to the Earl of Richmond, but no details are given of its location.

There is no documentation of coal being dug in the New Forest, but lead

mining is. one of Yorkshire's oldest industries, and the extensive lead-mining area at Hurst, which is only 2 km from the boundary of New Forest along Holgate Beck, is probably one of the oldest mining areas in the Yorkshire Dales, including Teesdale. There are indications here of mining both in the late Iron Age and during the Romano-British period. A Roman pig of lead, weighing about 76 kg, was found by miners working at Hurst in 1885, bearing the inscription, Adrian (Hadrian 117-138 A.D.). It has been suggested that Brigante slaves from areas such as Stanwick and Castle Steads worked in the mines, and by the latter half of the 12th. century, some of the output of Swaledale, Arkengarthdale, Hurst and New Forest was being exported for numerous projects including Waltham Abbey, Windsor Castle and the Abbey of Clairvaulx in France. There is 'also a strong tradition that lead mined in Swaledale and the surrounding lead-mining areas was used in- the roofing of the Church of St. Peter in Rome.

It is difficult to ascertain the activity of lead-mining in New Forest since the mines of New Forest and Arkengarthdale were usually classed as one. However, there is documentation of the sale of lead from New Forest in the 13th. century and although continuous accounts are wanting, there is reason to believe that, encouraged by the richness of the Hurst mines, mining continued in the New Forest during the 14th. and 15th. centuries, although with less vigour and for smaller quantities. Early in the reign of Henry VII, (1485-1509), James Metcalfe is mentioned as the manager of the mines, and an output — or perhaps rather a royalty of'14 loads and 7 stone' (probably about 3.5 tonne) of lead ore from the various mines of the Richmond area— On October 11th; 1531, William Lord Conyers acquired from the Crown a forty years' lease of the New Forest and Arkengarthdate lead-mines at an annual rent of 4 marks (the equivalent of 0.9 kg of silver) whilst on February 20th; 1544, the annual rent of £4 per annum (1.9 kg of silver) was fixed for all the lead and coal mines within the lordships of Richmond and Middleham for a term of twenty years.

There is no mention of the mines at New Forest and Arkengarthdale after the 16th. century, but the mines at Hurst continued their operations for the next three centuries and were particularly prosperous in the mid-19th. century, when they were operated by Messrs. Cookson and Company. By 1890, however, it was clear that their days were numbered and that they would soon

join the mines of New Forest and Arkengarthdale in disuse, and it is indicative that whilst the Census of 1851 shows five so-called ‘dressmakers’ at Hurst which appears to have been more of a miners’ camp than a settled community there was none in residence in 1890. Today, the mounds made by the vertical shafts are not uncommon on the moor, especially near Kersey Green, but there are no signs of mine-levels, which suggests that the old mines were not very productive and that modem mining methods were never introduced.

A school was founded in 1659 by Dr. John Bathurst, lord of the manor of Arkengarthdale, who set aside £12 per annum from the rents of his properties in New Forest and Arkengarthdale to pay a schoolmaster, based at Helwith to teach, free of charge, all the children of the tenants of the manor of New Forest to write. read and cast accounts, and also the rudiments of Latin and Grammar, A further sum of £4 per annum was set aside for apprenticing. In 1803, the Charity Commissioners authorised the wardens of Kirkby Ravensworth hospital to supplement this endowment from the hospital income to pay for the education of poor children sent to Helwith school by the wardens of the hospital. The lord of the manor also made an annual donation, bringing the total revenue up to nearly £35 per annum by the middle of the 19th. century. There is no mention of the school in Baines’ *Directory of the North and East Ridings,* 1823, but *White’s Directory* of 1840 names Roger Kirkbride, schoolmaster, as a resident of the township, and the General Post Office Directory of 1872 names him as master of the endowed school at Helwith which, it notes, is supported by funds from the Dakyn Charity. (There was a Warcup Kirkbride who had a Dotheboys Hall type of school in Startforth). In 1864, a Schools Enquiry Commission describes Helwith school as a mixed elementary school ‘attended at irregular intervals by the children of shepherds and cottagers… the maximum number belonging to the school is 12 during the winter and inclement weather the school is altogether closed’ but noted that the school was well conducted. Roger Kirkbride, who supplemented his income with a little farming, explained the difficulties of such a school:- ‘ At present, there is only one tenant resident in or near the township, and he has not got a son; there are only 48 inhabitants in the township, and only 7 between the ages of five and fifteen… the neighbourhood being so thinly populated and the endowment so small, a master cannot make as much as a common labourer… I fully intend to leave as soon as I can meet with something else’. He was clearly embarrassed and surprised that a Schools Enquiry Commission should

trouble about ‘such a poor worthless place’, and on his representation, the Commission dispensed with a further visit to the school in 1865-7 since it was doubtful if any scholars would be found. Shortly after this, the school was closed and its endowment transferred to the school at Arkengarthdale. The tiny population scattered over the desolate moorland and ‘continually emigrating to the iron, coal and manufacturing districts’ was unable even at the best of times, to support anything more than a most primitive school, yet for 200 years, as the School Commissioners’ report stated, it had offered free education to all the children in the township in ‘reading, writing, arithmetic, mathematics, algebra, geography, English grammar, history and any other useful branch of learning that might be required’. There is no further mention of the school. It had clearly ceased to exist by1890 for *Bulmer's History and Directory of the North Riding,* 1890, mentions that the Helwith Mission Room was formerly a school.

Among the parish records of Kirkby Ravensworth, there is a license granted by Robert, Bishop of Ripon, on August 10th; 1857, to the Revd. Isaac Close and his curates, authorising them to officiate in the schoolroom at Helwith in Divine Service, and church services were held there until about 1919; The schoolroom a substantial structure — is now used as a barn, but its doorway possesses an attractive chamfered arch and jambs, while some of its windows show clear traces of having been mullioned, although the mullions have been removed.

There are some very old houses in the township. Of particular interest is Holgate farmhouse — the only one of three houses formerly occupied there which survives as a dwelling place. It is a large house; one of the attractive features of the main building is the fine stone staircase housed in its own turret, but at some period, possibly in 1741, the house was enlarged by the addition of an eastern extension. Above its main door, there is an inscription in descending order ’S : L : 1741’ which relates to its occupants, Leonard and Elizabeth Spensley, the year being that of Leonards’s birth. In the Churchyard at Kirkby Hill, there is a grave-stone, close to the south door, inscribed to the memory of Leonard Spensley of Hallgate (sic) who died on January 28th; 1826 aged 85 years, and Elizabeth, his wife, who died on April 26th— 1792, aged 38 years. Elizabeth died shortly after the birth of their son. Leonard, in 1791. The name Leonard’ constantly recurs in this family; in 1841, at the time

of the Tithe Apportionent, a Leonard Spensley is recorded as owning and farming 90 acres, 3 roods and 25 perches in the New Forest.

The other two houses in Holgate are now barns, but one of them, to the east of Holgate farmhouse, has an attractive stone doorway- chamfered with a slightly arched lintel, with the description in descending order:- ‘RW: 1632’ incised therein.

Kexwith was being farmed in the reign of Edward I (1272-1307) but the date of the present house there is not known. West House, once the centre of a smallholding, and the former schoolmaster’s house at Helwith are now holiday cottages. Both Lummas House and Kersey Green are still occupied as farmsteads, the latter farming lands associated with Holgate. Gill House is now a ruin but its attractive stone fireplace is still in position. Helwith is still occupied as a farmstead; the house and the estate associated with it was the seat of the Hutchinson family from 1618 — the family had no connection with the Hutchinson family of Newsham — but in 1870 it was sold to George Gilpin Brown. The date 1660 appears on the lintel of an inner door in the coach-house. On the wall of the stable is a plaque bearing the inscription’1842’ surmounted by ‘I.H.’. The ‘I’ almost certainly represents a ‘J’, and ‘ J.H.’ refers to James Hutchinson, born in 1780, married in 1810 to Jane Houseman, and died in 1855. He appears to have been the last of the Hutchinsons to farm the family estate at Helwith, although his wife and daughter continued to live there for a few years after his death.

The population figures of New Forest show a great drift of population from it. According to Whitaker, the total population in 1811 was 74; in 1851 the figure was 67, which comprised 35 males and 32 females, with 12 houses occupied and one empty. This included 24 inhabitants in 3 houses at Holgate, 5 inhabitants at West House and 6 at Gill House. Strangely enough, the census records for 1851 record only one man, by name of Garthwaite, lodging at Kersey Green, who described himself as a lead-miner, although at this period the Hurst leadmines were booming. However, the drift from this area was so great that in 1971. the total population of the whole township was only 16 — and there has been little change in that figure since then. Apart from this decrease in population, little has changed in the township over the centuries. There are few farms and the whole area is devoted to the rearing of sheep and

cattle with grouse in abundance.

ARCHITECTURAL NOTES

Discovering Church Architecture — by Mark Child and published by Shire Publications Ltd; has proved invaluable in the writing of this section.

The various styles of early and medieval architecture were:-

Saxon:- about 600 to 1066. Simple, single or two celled buildings with the entrance at the west. Often in wood but later in stone.
Norman :- English building from about 1066 to 1200. Impressive buildings with large variety of vigorous mouldings on arches and doorways. Arches were normally semi-circular.
Early English:- about 770 to 1300. Noted for the appearance of the pointed arch and lancet windows.
Decorated:- about 1272 to 1350. Noted for heightening and widening existing aisles, addition of parapets, pinnacles and porches. Window tracery became ornate. Arcade pillars more slender, vaulting more complex.
Perpendicular:- about 1350 to 1539. Church building achieved its ultimate splendour in lofty proportions, vertical lines, high arches, large naves and wide aisles.

Styles changed slowly; some parts of the country, e.g. North Yorkshire, lagged behind in the acceptance of new ideas.

GLOSSARY

Abacus:	Flat slab of stone which forms the uppermost member of a capital of a column or pilaster. It acts as the sealing for the entablature or the springing for the arching members.
Aisle:	section of the church parallel and adjacent to one or both sides of the nave. Separated from the nave by a row of arches.
Arcade:	range of arches supported on piers or columns. May be free standing or fused to the wall surface.
Ashlar:	masonry formed with carefully squared stones, laid with fine joints in regular courses.
Astragal:	a small convex moulding placed around the top and bottom of a column.
Bay:	section of an arcade between two consecutive pillars.
Boss:	decorative protuberance masking the intersections of vaulting ribs of a roof. Often elaborately carved with foliage or symbolic subjects or figures.
Broach:	an ornamental termination to a chamfer bringing the edge or the pared-off stone to a right angle
Buttress:	stone support which gives additional strength to a wall and counteracts its outward thrust.
Capital:	carved head of a column immediately above the shaft and beneath the entablature, often elaborately ornamental.
Cartouche:	a carved tablet in the form of a scroll, prepared to take an inscription.
Chamfer:	the surface made by removing the corner of a squared edge, usually at an angle of 45° to the other two surfaces.
Chancel:	that part of a church containing the altar, usually at the east end.
Chantry:	that part of a church where the priest said prayers at an altar on behalf of the dead; also used to describe a bequest to provide such a service.
Chevron:	a zig-zag moulding characteristic of Norman architecture a V-shaped form.

Cinquefoil:	literally — five leaves; a figure of five equal carved sections often used to form a window; also — quatrefoil, trefoil.
Clerestory:	the upper part of the walls in the nave of a church, pierced by windows.
Coat-of-Arms:	the insignia embroidered on the surcoat worn over the hauberk or coat of mail: the heraldic bearings of a gentleman.
Corbel:	a projecting support on the face of a wall, supporting some horizontal feature or acting as a springing point to an arch or truss.
Cornice:	in classical architecture, the top projecting, section of an entablature; also any projecting ornamental moulding along the top of a building, wall, arch, etc, finishing or crowning it.
Cove:	an architectural member with a concave cross section, often used in conjunction with other sectional forms in situations needing broad bands of moulding.
Crest:	a figure or device borne by a knight upon his helmet; also borne above the shield and helmet on a coat-of-arms; often used separately as a seal.
Cusp:	a point formed by the intersection of two arcs or foils in Gothic tracery, e.g. quatrefoil, cinquefoil.
Diaper work:	a surface decoration composed of square or lozenge shapes,
Drip stone:	hood mould — label — a projecting moulding above an arch or lintel to divert the flow of water down a wall.
Entablature:	that part of an order above a column, viz, architrave, frieze, cornice.
Finial:	an ornamental projection or terminal above the structure proper.
Frieze:	middle division of an entablature between architrave and cornice. Also the decorated band along the upper part of an internal wall, immediately below the cornice.
Gothic:	the pointed arch style prevalent in the 12th. to 16th. centuries.
Jamb:	the vertical boundary of a door opening, window or archway,
Label:	see ‘drip stone’.

Lancet window:	a Gothic Early English form in which the radius of the curvature of the arch is greater than the span.
Lombardic:	that form of architecture developing in Northern Italy during the 12th. and 13th. centuries.
Mullion:	the vertical member of support dividing the window opening.
Newel:	the terminal support of a hand-rail or the central support of a winding stairway.
Ogee:	a moulding with a contraflexture. It consists of convex and concave arcs similar to a flattened 'S'.
Ovolo:	a convex moulding in the form of a quarter circle or ellipse with fillets; a narrow flat band between mouldings or flutes.
Order:	term used in classical architecture to define the entire structure which includes all parts of a column and the entablature. Fire orders are defined in classical architecture.
Parapet:	a low wall or railing to protect the edge of a platform or roof.
Pediment:	a triangular or segmented ornamental head to an opening, or over the entablatures in porticos, cornices, etc.
Pier:	an auxiliary mass of masonry used to stiffen a wall to provide support for an arch or lintel.
Pilaster:	a thin rectangular pier often used as a decorative feature, with a shaft, distinctive base and capital, but with the base projecting only about one third of its depth from the wall.
Pulvinated:	convex in profile. A term usually applied to a frieze.
Rebus:	a heraldic device making a visual pun.
Reredos:	the screen above and behind the altar.
Respond:	an engaged pillar supporting an arch or terminating an arcade.
Reveal:	that part of a door or window opening between the framing and the wall surface.
Soffitt:	the underside of an arch or lintel etc.
Spandrel:	the triangular surface between one side of an arch, the horizontal drawn from its apex and the vertical drawn from its springing; also the surface between two arches.
Springing:	the point at which an arch rises from its supports.

Strapwork:	16th. century decoration consisting of interlacing bands.
String Course:	the projecting horizontal band or moulding set in the surface of a wall.
Transom:	an intermediate horizontal member of a frame or window between the head and the sill; the horizontal bar across a window.
Tunnel vault:	a passage way with a vaulted ceiling.
Volute:	a spiral scroll.

HISTORICAL TERMS

Domesday book. Compiled by order of William the Conqueror in 1086, it contained details of the ownership, extent, value etc. of all the different estates of England, with the exception of Northumberland, Durham and parts of Cumberland and Westmoreland.

Manor. (Latin — *manorium*; French — *manoir*). This was an area of land granted by the Crown to some person for him and his heirs to dwell upon and enjoy. It was divided into three parts:-

1. The demesne lands which were reserved for the lord's own use and cultivated to a certain extent by his own servants, and also to some extent by the tenants of the manorial lands who paid for their tenancy with agricultural labour. To be 'seized in demesne' was to hold lands for the term of one's life.

2. The assized or tenemental land, or lands granted or let by the lord in consideration of tents or services or both, and varying in tenure from the freehold of free tenants to the uncertain tenancies of the various classes of tenants.

3. The waste lands which belonged to the lord but which were subject to the common rights of the tenants.

The *villain* was roughly the Norman equivalent of the Saxon ceorl and was, more or less, bound to his lord's estate, being unable to move from it. Full villains normally held a quarter of a hide — a hide was approximately the same area as a carucate — and usually worked two or three days a week for his lord, with extra 'boon' days at harvest. Lesser villains worked for the lord in proportion.to the quantity of land they held. *Borders* were a poor class of villain, holding one eighth of a hide. This was usually a small plot of land adjacent to their cottages, for which reason they were also called 'cottagers' or 'cotters'. *Villein ingross* was a class below the borders. They were annexed to the

person of the lord, as distinct from the '*regardant villein*' who was annexed to the estate. He could be transferred to another owner and, being without land, was practically a slave, although since slavery did not exist, there must have been a fine distinction.

Thane. Holder of lands by military service in Anglo-Saxon times; gentlemen below the rank or earl but above that of ordinary freeman.

Mortuary award. a customary gift claimed by the incumbent of a parish from the estate cf a deceased parishioner; a fine payable to certain ecclesiastical dignitaries on the death of a priest within their respective jurisdictions.

License of mortmain. literally' dead hand'; an instrument conveying the permission cf the king to alienate property in mortmain, i.e. impersonal ownership.

Carucate. a term used in the Domesday Book particularly for those areas previously under Danish rule. It normally represented 48.5 ha of cultivable land. This figure was based on the assumption that one team of eight oxen could plough this area within the year, but strangely enough, the Anglo-Danish-Saxon plough was rarely drawn by eight oxen, the most common number being two, as is illustrated in the Bayeux Tapestry.
The size of the area varied in different parts of the country according to the nature of the land, there being several examples varying from 11.2 ha (27% acres) to 97 ha (240 acres) containing woods, meadows and pastures.

Ploughs. The number of ploughs working on an estate was recorded in the Domesday Book as indicative of the degree to which the land was being cultivated or neglected.

T.R.E. Tempore Regis Edward I:- referring to the time of King Edward the Confessor (1042-1066), the last Saxon king of England recognised by William I

Regnal years. any year of a sovereign's reign, reckoned from the date of his accession, e.g. 1286-1287 is the 15th. regnal year of the reign of Edward I; whose regnal year ran from November 20th. to November 19th, of the following year.

Quarentena. a furlong: originally a furrow's length: the length a team of oxen could plough without rest;eventually standardised as a measurement of length — 201 m.

Geld. the land tax of Anglo-Danish England, but in the Domesday Book it appears as *gild*. This tax had various forms but the most important was the annual land tax paid into the royal revenue.

Leuga or Leaue " In modern usage it measures 4.8 km, but in medieval times it varied from 2.3 km to 3 km.

Canting arms. armes parlantes — arms containing an allusion to or play on the name of the bearer.

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POSTSCRIPT

I have enjoyed writing this account of the Parish where I spent some happy years and I trust that my readers will enjoy reading this account and find it of interest. Unfortunately, memory grows somewhat dim after twenty-five years; many things change. Therefore, should there be any deficiencies in my account, I trust that my readers will accept my apologies. This ancient parish, whose history stretches back hundreds of years, has now lost its separate ecclesiastical identity, but as part of a larger unit, it will still retain the affection of its people. It has played an important part in the life of this district and we have every confidence that its role in the future will be no less great.

N.B.