



*A Salisbury Cathedral-centric view of History.*

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## A MOOT POINT



**T**he *Great Gemot*. This was originally the Anglo-Saxon meeting of the *Witan* (Wise men). The word is related to the county *moot*. I believe that the Downton Moot goes back to the Bishop of Winchester's fortification in the 12<sup>th</sup> century and was not a Saxon meeting place, Runnymede though may well have been. The *Witan* was the occasion when the King would call together his leading advisors and nobles, including ealdormen, thegns and clergy, to discuss matters affecting the country. The concept was of German origin. The *Witan* and *Moot* are the distant origin of our two houses of Parliament.

In 1086 Osmund was present at the *Great Gemot* held at Old Sarum when the *Domesday Book* was accepted and the great landowners swore fealty to the sovereign. The above illustration is of an Anglo-Saxon king and his *witan* taken from the 11<sup>th</sup> century *Hexateuch* (the first English vernacular translation of the first six books of the Old Testament, a collaborative effort under the editorship of Ælfric of Eynsham) courtesy of the British Library and in the





public domain. It was most likely produced at St. Augustine's Abbey, Canterbury and later formed part of the Cotton Library (1621). St John's College, Oxford owns a *Computus* (photo on page 1) made to calculate the date for Easter. It was designed by Byrhtferth of Ramsey, one of the authors of the Hexateuch.

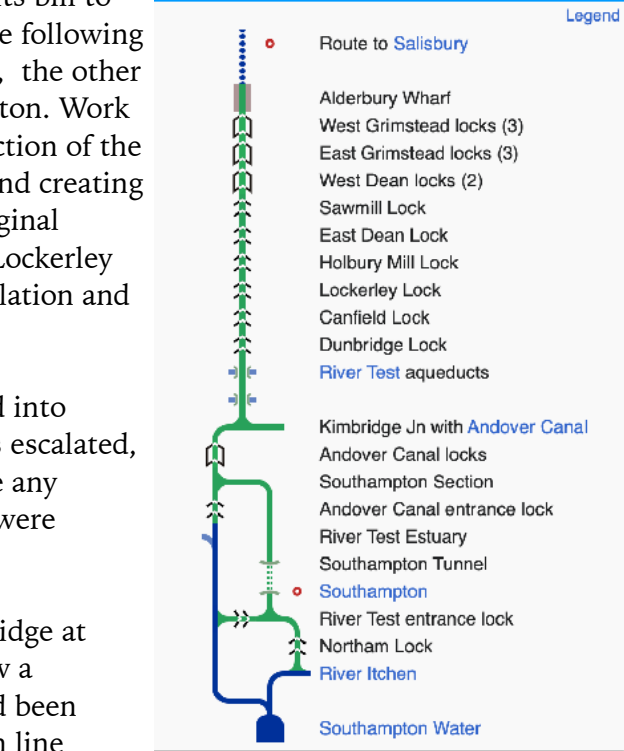
### AN 18TH CENTURY HS2

In 1789 an Act was obtained for the Andover and Redbridge Canal which followed the course of the Rivers Test and Anton to Andover. In May 1795 the 13 mile Salisbury and Southampton Canal received royal assent for its bill to construct two branches to the Andover Canal: one following the River Dun from Kimbridge towards Salisbury, the other from Redbridge along the foreshore to Southampton. Work commenced in August of that year. The construction of the Canal proved more than difficult, with sinking sand creating great problems, especially in the tunnels. The original estimate of £784 per mile for the canal between Lockerley and West Grimstead prove to be a gross miscalculation and the eventual cost was over £2000 a mile.

The canal was completed beyond West Grimstead into Alderbury and Tunnel Hill by 1806. As the costs escalated, it became clear that the canal was unlikely to give any return on further investment and no more loans were forthcoming.

The photograph (middle right) show the canal bridge at East Grimstead which can still be seen and is now a registered listed building. By 1808 traffic that had been using the canal on the Redbridge to Southampton line ceased and soon after that, it ceased on the Kimbridge to Alderbury line. Without maintenance the canal fell into ruin.

Further evidence of the canal can be seen between West Grimstead and Alderbury (page 3 top). In Southampton, the faint dip in Marland Park (bottom right) is all that remains of the canal's eastern end. The 1930s sepia photo (right) shows mooring rings and steps that led down to the canal - discovered in a Southampton warehouse. The tunnels in Southampton have been back-filled after

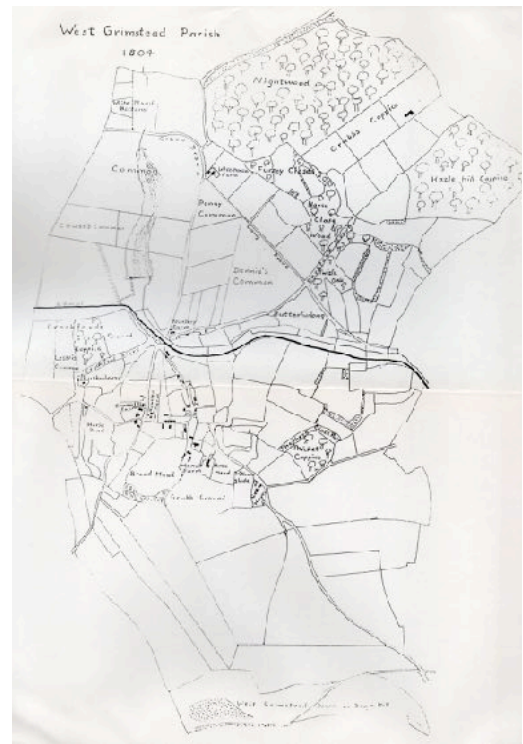






subsidence caused problems.

In J&T No. 92 we reported that the Barclays building in Bridge Street was originally a wine merchants (supposedly the largest in the country) and the wine came by canal and river to the arch by the steps on the Avon next to Fisherton Bridge; now overlooked by Wetherspoon's Kings Head, see below.



A lucky find was a 1987 copy of *West Grimstead, a village history* by members of the Local History Group. The booklet includes the 1804 pull-out map (top right) which clearly shows the canal.

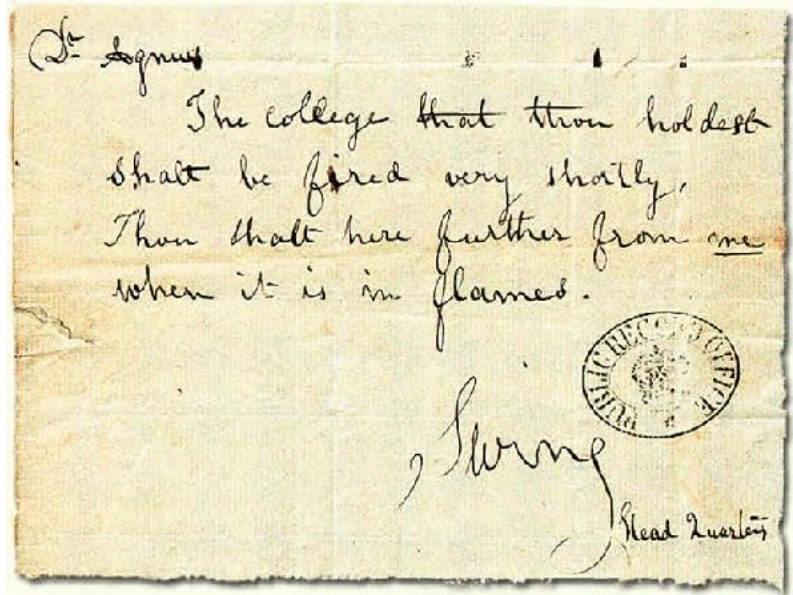
### GRIM-STEAD

Sticking with the above mentioned history, there is an interesting article on the local form of the Swing Riots, named we are told after the hangings that followed. Locally, it was Manor farmer Timothy Rumbold's threshing machine that was the focus of the rioters attention. In November 1830 the Earl of Radnor and Lt.Col. Baker with a troop of Yeomanry attempted to



dissuade the rioters at Alderbury to disperse, but when this failed they were able to secure 12 of the ringleaders who were escorted to the county prison.

During the next two weeks various outrages were committed including the damaging and burning of the hated threshing machine. The rioters were mostly drunk, one man being very *tipsy* and wielding a sledgehammer. *I was pressed into it, and was made to go as I was returning home from a public house. There were 30 or 40 men who stopped me and said, if we did not go with them, they would beat out our brains and to avoid that we joined them. I had no intention of breaking any machine. I have a wife and seven small children. What was done was done in ignorance. Mr Justice Alderson in his summing up stated some of you have wives and children, but you should have remembered these when you were about to commit the offence.....The sentence upon you all is that you be transported for seven years.*

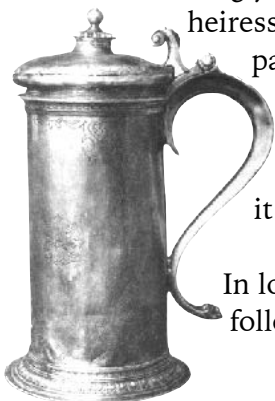


It is difficult to put ourselves in that period but one should remember that the industrial revolution was resulting in unemployment, there had been a series of failed harvests and very cold weather and the pay and conditions of agricultural workers was very poor indeed. The 1820s saw an increase in rural crime, especially poaching, but the leaders of society failed to heed the warning signs, not helped by an unstable government, the death of George IV and the French Revolution. The threatening letter above was signed by the mythical *Captain Swing* - and we think we live in difficult times!!!!!!

## ON THE TRAIL

**A** chance purchase of a 1966 leaflet on the churches of Teffont through up some interesting facts. First that the two churches: Teffont Magna and Teffont Eyas (or Ewvias) had never been dedicated. In 1965 it was decided the Magna should named after King Edward of the West Saxons and Eyas after St. Michael and All Angels. The first because it originally belonged to the Abbey of Shaftesbury which was dedicated to St. Mary. Dinton, also owned by the abbey was also dedicated to St. Mary so it was decided to adopt Shaftesbury's second patron, King Edward. Domesday shows Eyas as belonging to Alvred of Marlborough who also held Ewyas Harold in Herefordshire's Golden Valley. Harold of Evias was the son of the Earl of Hereford and nephew to Edward the Confessor. His Marches church was dedicated to St. Michael and All Angels.

Interestingly, in 1242 the Honour of Evias belonged to Robert Tregoze who married the heiress daughter of Robert of Evias (see J&T No. 126). Whilst researching this parish church I came across a note that part of the 'church plate' was a fine silver-gilt flagon dated 1572 which is on loan to the V&A. I checked the V&A website and couldn't find any trace of it. However on consulting the Wiltshire History Centre website I found a photo of it (left) and reference to it but not where it had gone. If anyone can find out please let me know.



In looking through the records of Wiltshire Church Plate, I came across the following.....

ORNAMENTS AND FURNITURE GIVEN BY OSMUND  
TO HIS CHURCH,\* A.D. 1078—1099.

(From the Register of Proceedings, &c.—Chapter Records.)

Here is contained the particulars of the Ornaments which Osmund, Bishop of Sarum, gave to the Church of St. Mary, Sarum, that is to say, Six shrines of silver gilt.—Ten texts of silver-gilt.—Two pyxes (*buxides*) of silver-gilt.—Three crosses of silver-gilt.—Six candlesticks of silver-gilt.—One (holy water) bucket of silver-gilt.—Two basons of silver-gilt.—One gold chalice weighing four marks.—Seven silver-gilt chalices with their patens.—A silver vessel to carry wine and a silver vessel to carry water in the office of the mass.—The arm of St. Aldhelm in silver-gilt.† Three vessels (for incense), two of silver with spoons of silver, the third of precious stone (or ? pearl).—A chrismatory for the use of the Bishop.—Two silver vessels for carrying the oil and cream.—A silver-gilt table (*i.e.*, frontal of metal) before the altar.—Two ivory horns.—Twenty-seven reliquaries (*philateria*) of silver-gilt, nine

\* This document, in the original Latin, is given by Mr. Hatcher in the appendix to his *History of Salisbury*. It does not appear to have been printed elsewhere. The very interesting account of the Ornamenta Ecclesiae of the Cathedral drawn up by the treasurer Abraham de Winton in 1222 is fully given both by Mr. Hatcher and Canon Rich Jones in the *Vetus Reg. Sarisberienae*.

† Bishop Osmund had great reverence for the memory of St. Aldhelm, who was first Bishop of Sherborne, and most illustrious for his learning and sanctity. He was abbot of Malmesbury; his psalter, vestments, and other memorials were preserved in his Abbey till the dissolution; he died A.D. 709. The only three churches dedicated to St. Aldhelm are in the ancient diocese of Malmesbury. In the Inventory of 1222 by Abraham the treasurer, this relic is entered as “Branchium Sancti Aldelmi coopertum argento, cum multis lapidibus, continens alias reliquias.” It appears that Osmund obtained from Warin, abbot of Malmesbury, the bone of the left arm of the Saint, which he deposited in a reliquary of silver-gilt.



DID YOU KNOW?

**T**he word Domesday (Book) is sometimes written as it sounds - *Doomsday*. The word actually relates to *domes* - as in domestic. Bill Bryson (*Mother Tongue* Penguin books 1991) tells us that in the Middle English of Chaucer's time there occurred what linguistic historians call the Great Vowel Shift which affected the long stressed vowels. You can see it in Scotland where *house* is still pronounced as the pre-GVS *hoose*. In reality, the change in pronunciation probably started quite a bit earlier and wasn't universal until the 17<sup>th</sup> century. This was largely due to the very strong dialects that persisted in the regions.

Chaucer (left), poet and administrator 1340 - 1400?



## A HATCHET JOB?

A chance reading of *The Spire* for 1985 (Cathedral Friends) found this little gem: According to Sir Richard Colt Hoare (1758 to 1838), William Dodsworth (1798 to 1861) was not really the writer of the famous 1814 *An Historical Account of the Episcopal See, and Cathedral Church, of Sarum, or Salisbury* but Henry Hatcher (1777 to 1846), the self-effacing Salisbury historian who gave his name to the *Hatcher Review* (see J&T No. 114). The Hatcher Review was the forerunner of the *Sarum Chronicle*. Hatcher at some time worked for Colt Hoare so he should know; but does anyone know the real answer to who wrote this iconic volume?

## THE FOOL'S CAP

Steve Dunn came across the following By Ellie Jones, Cathedral Archivist at Exeter.

'A delightful surprise recently emerged in the Archives. These jester-type characters appear on the loose covers of some court books from the late 1600s. Stamps such as these were generally marked on the wrappers of bundles of paper to identify its manufacturer, size and quality. Bundle wrappers were ephemeral and usually thrown away, so it was a real treat to find these fine examples.



These batches of paper, bought by the Dean & Chapter in the 1680s, clearly came from the Netherlands (where much of the paper used in England at the time came from). In one of the stamps a fool has popped out of the roof of a traditional Dutch gabled house, and the words "Gemeen Veus Narrekap" are Dutch for "common fool's cap".

Foolscap was one of the commonest paper formats in parts of Europe from the 15th to 20th centuries. It was originally named after the design of the watermark which was used by the first makers of that type of paper - the fool with his cap and bells. By the mid-17th century Foolscap was the name given to a specific paper type, regardless of the watermark. The makers of the paper shown here, however, have used the imagery both on the outer stamp and on the watermark.'



As you probably know by now, my career was in the wine trade and one of the great Nahe vineyards in Germany is called Kreuznacher Narrenkappe. German wine names have the village/town with 'er' on the end (as we do Londoner). Here it is Bad Kreuznach with 'Bad' meaning a spa, followed by the vineyard - *Fool's Cap*. The town still has its medieval bridge (left), one of the few with houses still on it.