

The Eynsham Record

Number 30



Note on abbreviations

Bodl.	Bodleian Library, Oxford
Chamb. 1936	Chambers, E.K. <i>Eynsham under the Monks</i> . Oxfordshire Record Society, vol.18, 1936.
Ox.Studies	Oxfordshire Studies, Central Library, Westgate, Oxford
EHG	Eynsham History Group
E.R.	<i>The Eynsham Record</i>
Eyn.Cart.	<i>Cartulary of the Abbey of Eynsham</i> . Salter, H.E. (Ed.), in 2 volumes, Oxford Historical Society, vol.49 (1907) & vol.51 (1908).
Eyn.Cens.	Eynsham census returns at 10 year intervals from 1841 to 1901, transcribed by members of the EHG.
Eyn. MIs	Monumental Inscriptions at St Leonard's, recorded by the Oxfordshire Family History Society, 2002.
Gordon, 1990	Gordon, Eric. <i>Eynsham Abbey: 1005-1228</i> , Phillimore, 1990.
O.S.	Ordnance Survey
O.R.O.	Oxfordshire Record Office (formerly Oxfordshire Archives)
P.R.O.	Public Record Office
V.C.H. Oxon.	<i>The Victoria History of the County of Oxford</i>

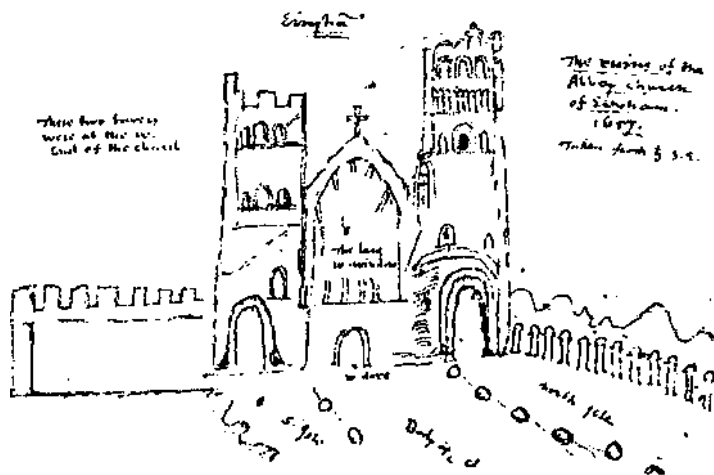
FRONT COVER: The hassock in St Leonard's Church in memory of Sir Walter and William Bedford, bearing the family crest and motto (see p.10)

BACK COVER: Plaque of the Conservators of the River Thames 1866, by the river near Pinkhill.

THE EYNESHAM RECORD

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THE REMAINS OF EYNESHAM ABBEY IN 1657, DRAWN BY WOOD

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CONTENTS

Editorial		5
Joan Weedon (1923-2012)	by Bob Weedon	6
More on the Bedford 'Brothers'	by Brian Atkins	10
Eynsham Apple in the News	by Brian Atkins	13
Place- names in the Eynsham Countryside	by Ann Cole	14
A Mystery Solved?	by Pamela Richards	19
THEN & NOW		20/21
A Childhood at Swinford Farm	by Hilda Cornish	22
Christ Church, Eynsham Abbey & the Cartulary ..	by Judith Curthoys	25
History of the Wharf & Wharf Stream..	by Brian Atkins	35

EDITORIAL

After 30 years of editing the Eynsham Record and preparing it camera ready to go to the printers, it's time to hand the baton on, and Cate Foster, EHG Treasurer, and a professional publisher will edit future editions. Please help her by continuing to submit articles.

'It's bog standard rural England, and it's wonderful'

So ran a headline in *The Independent* of 28 March, 2012, quoting Helen Marshall, director of Oxfordshire CPRE, who was referring to Eynsham and its surrounding countryside. The article (by Charlie Cooper) was discussing planning reform which included the dropping of the contentious statement that “decision takers at every level should assume that the default answer [to an application to develop] is Yes”. The two-page spread included pictures of Eynsham and villagers.

On 26th July 2012 a hot-air balloon landed (safely) on the Bartholomew School playing field off Old Witney Road. This caused some excitement and a group of interested on-lookers at the western end of the village.

Many thanks to all contributors, but especially to Ann Cole and Judith Curthoys whose articles arose from talks they gave to the Eynsham History Group; and to Brian Duffield who lent the old picture used on page 20.

JOAN WEEDON (1923-2012) **by Bob Weedon**

'Whatever you do in life make a contribution' Joan Weedon

She was born Joan Degge in Birmingham in the early years of that most difficult decade, the 1920s. Her father, a veteran of the Western Front battles was sickened by his war experiences and wished to be trained as a minister in the Methodist Church. This proved impossible financially and, although he became a lay preacher, he worked in the burgeoning motor car industry. Joan's early memories were of living in a housing estate in a northern suburb of Birmingham and of a long walk at aged 3 to the nearest Methodist Church on Sunday mornings. Thus began her developing interest in theology and religion. She became the eldest of three children and the family moved to a house much closer to their church. Her mother was an excellent musician and Joan enjoyed a happy and caring upbringing. In 1935 she passed the 11+ examination and began attending her grammar school in Handsworth.

Through her school activities she was aware of the atrocities of the Spanish Civil War, and later the Nazi persecution of Jewish families. The arrival of refugee children from mainland Europe, I think, began her interest in collecting clothing, food and money for their needs.

In 1939 with preparations for war underway, and Joan about to enter her final year of education, her school was to be evacuated to the countryside; it was expected that Birmingham would be an immediate target for the Luftwaffe. But Joan's mother refused to let her be evacuated with the school, saying 'If we are going to die, we will all die together!' The family did evacuate to a relative's small farm, but since Birmingham wasn't bombed — at this time — Joan returned to the city to look after her father and to take a 6-month secretarial course. By mid-1940 at the age of 18 she had secured a job as a personal secretary to the Electrical Trades Union leader and erstwhile Lord Mayor of Birmingham. The city was heavily bombed from the end of 1940 and her work brought Joan into contact with the results of a number of these raids, plus a few near misses in the area where she lived.

I met Joan in 1942. A friend of mine had a brother who knew her and so I was invited to a small Saturday night dance in a room above the local Co-op! We

were not then an 'item' as one would say today, just friends. Then the war intervened and I was called up. Joan carried on with her work which became increasingly responsible. Our friendship continued, courtesy of Forces mail until I returned from Europe, but by mutual consent we then parted.

In 1946 Joan joined the Civil Service and worked with then Control Commission in the Ruhr. She was stationed at Villa Hugel, once the private estate of the Krupps armament family on the outskirts of Essen. It was here whilst working in the re-organisation of the German coal industry that she ventured underground in the deep mines with the inspection teams; an experience she never forgot. She was deeply affected by the destruction of Essen and the terrible plight of the civilians who had survived the raids. In due course she transferred to the International Authority for the Ruhr where she was again working with relief organisations in Germany.

At the end of 1949 Joan returned to England on leave. We married in 1950 and settled into married quarters in the army depot at Bodmin. We later moved to Beaconsfield where I completed my service in 1953. We took over a run-down guest house in Bourne End, Bucks. For Joan it was a real challenge, with long term guests, providing bed and breakfast, afternoon teas and evening meals, and mastering the skills of catering and business management.

In 1959 Kerry, our eldest daughter was born, and we moved from the guest house and began a more normal family life ; soon Joan was busy with three small girls to look after. In 1967 I changed my job and we found ourselves in Eynsham. In the 45 years since, Joan became involved with so many and varied activities and organisations that I struggle to recall them all. For many years, if I met someone in the village I did not recognise, it was always safe for me to say 'Hello, I'm Joan Weedon's husband'. I will mention just a few of her activities.

To begin with there were playgroups and then the schools to which she contributed effort and enthusiasm. In 1970 with Peggy Garland and Lilian and David Buchanan she founded the Art Group and later wrote a booklet about the first 10 years of its development. Another of her early interests was writing as the village correspondent for the *Oxford Times*. This required regular attendance at the Parish Council meetings using her valuable shorthand and editing skills before submitting notes for print. She became a mine of Parish Council information.

One of her major interests was the Eynsham History Group to which she contributed in many ways. At various times during the 1990s she held the posts of Chairman, Vice-Chairman, Social Secretary and Librarian. Her written contributions to the *Eynsham Record* were many and varied (see the following list), notably her fine obituaries which were also published in Roundabout. She was interested in the history and archaeology of Eynsham Abbey, writing two plays, *'A Tale of Old Eynsham'*, which was performed in May 1981 by the Bartholomew Players, and in celebration of the Millennium *'Once there was an Abbey'*.

During the 1980s restoration of St Leonard's Church it was discovered that the Anne Bedwell monument was deteriorating and had become unsafe. The late Bishop Gordon formed a committee which included Joan, to raise funds and, although the monument was back on the wall, a re-dedication service was held in 1993, the restoration was incomplete and Joan persisted for a further nine years until the job was finally concluded in June 2002. Until she was physically unable to do so, Joan helped with the cleaning of the church and also 'sitting' when she could enlighten visitors with the history of St Leonard's and the village.

In the 1970s the WEA in Eynsham was organised by the formidable Miss Sutton, but she was threatening to resign and the future of the local WEA was somewhat bleak. Joan offered secretarial support, so all was well, and then for the next 25 years she ran the Eynsham WEA. The search was always on for new subjects, new tutors and meeting places. For many years dedicated members met for courses in the Tolkien Room at St Peter's Church. At about 84 years of age she had to hand over to someone else.

For many, their strongest memory of Joan may be of seeing her on most Thursday mornings with her friend Lynette Brown, surrounded by bric-a-brac and useful items at their charity stall outside the Bartholomew Room. I think she helped Lynette for almost 30 years and they probably raised some £30,000 for numerous charities. For Joan the charity stall was also the hub of village 'chit-chat', and I know that numerous people were grateful for her kindness, her wry acceptance of the ways of the world and her words of wisdom interspersed with her sense of humour.

She valued and cared for people, and certainly lived up to her precept of *'making a contribution'*. Her way of life became her creed and this is the legacy she would like to have passed on to her beloved eight grandchildren.

Joan Weedon's contributions to the Eynsham Record

Short obituaries

Mrs Betty Floyd.	
Mrs Gwen Whitlock	E.R. no.13 pp. 2-3 1996
Mollie Harris	
Sir Walter Oakeshott	E.R. no.5 p.14 1988
Molly Cooke (1910-2005)	E.R. no. 24 p.4 2007

Extended obituaries

The Rt "Avd Eric GordoEynsham"o.10 pp.3-4 1993	
Gwnneth Holt R.B.S.	E.R. no.14 pp. 35-37 1997
Miss Mary Oakeley (1913 -1997)	E.R. no.15 pp.2-3 1998
Peggy Garland (1903-1998)	E.R. no.16 pp.2-4 1999
William Bainbridge (1907- 2001)	E.R. no.19 pp.3-6 2002
Lilian Buchanan R.W.A.(1914-2005)	E.R. no.22 pp.3-4 2005

Poems, etc.

Hamstall's Trace	E.R. no.6 p.37 1989
A Ballad of Eynsham Abbey	E.R. no.23 p.15 2006
[the first line as printed should be the last line of the first stanza]	
"A tale of old Eynsham" [extract from her play]	E.R. no.6 p.6
1989	

Articles

St Hugh of Lincoln (1140-1200)	E.R. no.3 p.3 1986
[a note concerning the octo-centenary of his election in Eynsham Abbey as Bishop of Lincoln]	
Eynsham Hauntings Part 1	E.R. no. 11 pp. 19-20 1994
Mrs Phyllis Russell (nee Batts) — her story	E.R. no.17 pp.18-19 2000
William Cobbett and the Acacia Tree	E.R. no.18 pp. 5-6 2001
The Anne Bedwell Monument in St Leonard's	E.R. no.20 pp.2-5 2003
An Edwardian Childhood - talking with Elsie Floyd	E.R. no.22 pp 5-8 2005

MORE ON THE BEDFORD 'BROTHERS'

by Brian Atkins

Last year I wrote an article about this distinguished pair I called brothers on the evidence of the plaque on the south wall of the nave of St Leonard's church. As a result of this article I was sent a great deal more information on this family by Mrs Jill Watson of Thames St, Eynsham. The following is based mostly on that information.

They were, in fact, not brothers but half brothers (hence the inverted commas in this title). Their father was Vice-Admiral George Augustus Bedford (1809-1878), who had at least 11 children and two wives, the first being Elizabeth Renwick from 1839 to 1852 who was the mother of William Orlebar Bedford and the second was Eleanor Steele from 1855 until his death (she lived until 1915), the mother of Walter George Augustus. For some period of time the Vice-Admiral was surveying the west coast of Ireland with the Royal Navy. His ship was *HMS Crocodile*. It is possible that one or other of the Mrs Bedfords was aboard when her son was born, in which case the declared birthplace (William in Galway, or Walter in Letterkenny, Donegal) was in fact the place where the child's birth was registered. It is unlikely that both half brothers, 10 years apart, were born during the survey.

William appeared in the census of 1881 aged 32 as Assistant Paymaster on the ship *Minotaur*. Two years later, on 21 June 1883, he married Flora Annie Bryson. By 1891 he had been promoted to Staff Paymaster on board *HMS Renown*, and on 5 December 1896 in Southsea he married, secondly, Kathleen Charlotte Wellesley Good. He finished his career as Paymaster-in-Chief of the Royal Navy. He died in Kent in 1922, and his estate of £2775 was proved on 27 June 1922 at London.

Turning now to the younger half brother — From the Pall Mall Gazette we learn that on 29 December 1880 in St Bartholomew's Church, Sydenham, Mr Walter G.A. Bedford MB MRCS of the Army Medical Corps, son of the late Vice Admiral G.A. Bedford of The Elms, Sydenham Hill, married Adelaide, daughter of Reverend David J. Drakeford MA of Elm Grove, Sydenham. Sir Walter, too had a distinguished career, as follows.

1894-99 War Office
1899-1901 Staff Officer to the Surgeon General. Army HQ South African Field
Force (Boer War)
1908-11 South China PMO (Principal Medical Officer?)
1912 Deputy Director of Medical Services , London
1914-15 Southern Command
1915-16 Director of Medical Services Mediterranean and Egyptian
Expeditionary Forces
1916-19 Northern Command

At the time of his death on 8 January 1922 he was living at The Holt in Eynsham. His will was proved on 15 February 1922 at the Principal Probate Office. The Administration of the estate with effects totalling £9734 was concluded on 14 June 1939. Sir Walter was buried in St Leonard's churchyard in the handsome grave illustrated in my earlier article.

Sir Walter and Adelaide had had a daughter, Elaine Adelaide (b. 1881) who married in 1907 Eric Felton Falkner (1880-1956). Their daughter Mary married Richard John Liznee Penfold in about 1935. She died in Windsor in 2002 (see the family tree on p.10).

It is at this point that Jill Watson's information and my research disagree.

The only reference I can find to William Orlebar in Eynsham is on the plaque and on the hassock, both in St Leonards. There is no mention of him on Sir Walter's grave, although he died only four month's later. He died in Kent, so it would be reasonable to assume that he was buried there. I wrote to the Oxfordshire History Centre who hold the burial records of St Leonard's for that period, and was assured that William's name does not occur in the register. I can confirm that the hassock in the church (illustrated on the front cover) bears the initials of both 'brothers' on the edge.

References.

Information from Mrs Jill Watson

Letter from Linda Haynes, Archivist, Oxfordshire History Centre, 15 June 2012

EYNESHAM APPLE IN THE NEWS

by Brian Atkins

“Eynsham apple variety may be New Zealand export in 20 years”

Heading in the Oxford Times of 31 December 1957

The article concerns the apple High Sheriff Wastie, a cross between the Cox's Orange Pippin and the May Queen, bred by James Frederick Wastie of Eynsham. The Fruit Research Station at Auckland had obtained permission from the breeder to import scions (the twigs for grafting) from the British fruit trials being run by the Royal Horticultural Society and the Ministry of Agriculture at Wisley in Surrey. The specialists in New Zealand had seen the apples in the trials and had chosen this one as suitable for growing there.

Wastie and his father before him, another Eynsham apple breeder, gave many of their apples names associated with the family or with Eynsham, and the High Sheriff variety was named after an ancestor, Francis Wastie, who was High Sheriff of Oxfordshire in 1770. At one time he lived in Cowley House or Manor, later the home of Lord Nuffield (William Morris) and demolished in 1957. Francis Wastie's personality is ably portrayed in Davenport's book *Lord Lieutenants*. The apple is very much like the Cox in flavour, and keeps longer in store, but is different in flesh.

Two years earlier Mr Wastie had given permission for scions of two other varieties in the trials, Jennifer Wastie and Peggy's Favourite, to be sent to New Zealand. But the New Zealand experiments seem not to have been a success; at least there is no record of any Wastie bred apple being exported from New Zealand to this country.

The 1957 newspaper article is illustrated with a photograph of Mr J.F.Wastie and his then 9 year old grandson, Roger, both holding baskets of apples. Roger has recently lent the EHG the surviving family papers which his grandfather collected, and which have been used in recent articles by Donald and Pamela Richards.

References

Brian Atkins. F.W.Wastie: Eynsham Apple Breeder. E.R. no.18 pp.23-26.

2001 Brian Atkins. More on Eynsham Apples. E.R. no. 23 pp. 29-31. 2006.

Donald S.Richards. “We didn't mean to go to sea”. E.R. no.28 pp.15-19 2011.

Pamela Richards. 'Plying the old trades'. E.R. no.28 pp. 2-10 2011.

PLACE-NAMES IN THE EYNESHAM COUNTRYSIDE

by Ann Cole

Eynsham — a name plucked from the blue? No! A carefully chosen name, part of a code familiar to the Anglo-Saxons which, when learnt, revealed a mass of information about the countryside, its soils, vegetation, farming activities and the human institutions behind them. It is a code that was largely lost during the middle ages but is now being rediscovered, albeit as yet incompletely.

The meanings of place-name elements which describe the landscape are the easiest to recover as the evidence is usually still there. This part of the Upper Thames is rich in these topographical names. The Upper Thames and Ock valleys are wide, flat and in parts liable to flood. Any group wishing to establish a settlement is going to seek a raised area above reach of the flood waters, such a feature was known as an *æg* 'island, dry ground in a marsh'. Those *ægs* near the coast such as Brownsea and Canvey are literally islands but inland they usually meant 'dry ground in a marsh'. Locally, we have Witney, *Witta's æg*'; Tubney, '*Tubba's æg*'; Chimney, '*Ceomma's æg*'; Osney, '*Osa's æg*'; Binsey, '*Byni's æg*'; Charney, '*æg* on a river called *Cern*'; Pusey, '*æg* where peas grow'; Hanney, '*æg* frequented by wild birds'; Goosey, 'goose *æg*'. Hinksey '*æg* of the stallion' or *æg* of a man called *Hengest*' is unusual as it is not surrounded by marshy ground but only has it to the east. This riverside ground is often very fertile and attractive to farmers. The Anglo-Saxons called river meadows and land in the bend of a river '*hamm*' (not to be confused with '*ham*' meaning 'a farmstead' as in Culham and Rousham. Wytham is also a *ham* but the *wiht* prefix means a bend so this is 'farmstead by a bend (of the river Thames)'). Wittenham *Witta's hamm*' is in a great loop of the Thames. Eynsham is up on a gravel terrace but close to the Thames' alluvium and Marcham is on Corallian limestone adjacent to alluvial river meadows. Eynsham is '*Ægan's hamm*' and Marcham is 'wild celery (*merece*) *hamm*'

Eastwards of Eynsham, the countryside is more hilly so that other elements, notably *beorg*, *dūn* and *ōra/ofer*, are used in name-formation. *Beorg* is a rounded hill; it has a continuously curving profile when seen against the skyline from an appropriate viewpoint. Warborough, when seen from the Dorchester bypass, is one such. It means 'look-out hill' and commands views to the Roman road and Thames. Most *beorgs* are too small to have more than a church or farm on top, but Church Hanborough '*Hegena's*' or '*Hana's beorg*' is an exception. The element *dūn* in Garsington 'grassy *dūn*', Cuddesdon '*Cuthen's dūn*', Headington '*Hedena's dūn*', and Toot Baldon '*Bealda's dūn*' (with *tōt*,

another term for a look-out, prefixed), is used of larger hills, often with a more irregular skyline and having the settlement close to the summit. They are particularly numerous between Oxford and Aylesbury. Abingdon means '*Æbba's dun*' although it is not clear whether the present town is on a dun-like hill or whether the name might even refer to Boar's Hill.

A third hill term, *ōra*, occurs in Cumnor. It was a term used by the Saxons to mean a ridge with a flat top ending in a rounded shoulder. Cumnor's *ōra* is best seen from a little to the east of South Leigh. In Mercia the element *ōra* was replaced by *ofer*, having the same meaning. The old spellings of Shotover, the 'steep *ora/ofer*', include examples of both kinds of elements since it was so close to the varying boundary between Anglian Mercia and Saxon Wessex. These elements were used as travellers' landmarks; Shotover's profile can be seen from Toot Baldon and from the Wheatley-Islip road near Beckley. It marked the point where the Roman road from Dorchester to Alchester crossed the old Oxford to London road.

The Anglo-Saxons were well aware of the streams and rivers of the countryside and used a variety of terms to describe them. Large rivers had individual names: Thames, Ock, Cherwell. The general term for a big watercourse was *ea*. In the case of the River Ray draining Otmoor the original name, *Ight*, has been lost. Now it is simply known as '*atter ea*', with the 'r.' of *atter* transferred to the start of *ea*. *Ea* is rare in settlement names but does occur in Overy 'over the river (from Dorchester)'. Small rivers often went by the name *burna* (modern bourne) or *brōc* (modern brook), or in the Danelaw *bekkr* (modern beck). There was a distinction between *burna* and *brae* at least in southern England. *Burna* referred to a stream with clear water, a sandy or gravelly bed, a good habitat for plants like water crowfoot. Since they usually arose from chalk, the water level rose and fell seasonally as the water table rose in winter and fell in summer. The Hagbourne *Hacca's burna*', Lambourn 'lamb's *burna*' and Pangbourne '*burna* of *Pcega's* people' are examples. A *brōc*, on the other hand, tended to be murky, with a muddy bed and lacking in aquatic plants with submerged leaves. They are typical of clay country where the stream will rise after heavy rain as it drains rapidly off the clayey fields. Begbroke '*Beocca's brōc*', Broughton near Banbury and Broughton Poggs, '*brōc* settlement', show this. Smaller streams were sometimes called *rith* or *rithig*: Hendred 'small stream with birds', Childrey 'small stream with a throat or gully' which indeed it has by the old cress beds. A backwater, '*lacu*', is referred to in Standlake by the western branch of the Windrush, and in Bablock by one of the small streams west of the ferry. Where a stream rose at an obvious spring

the element *welle*, *wielle* might be used in place-name formation. Locally we have Sunningwell 'spring of the *Sunningas*', Carswell 'cress spring', Purwell Farm 'pear tree spring' and Holywell in Oxford.

It was much easier to move heavy, bulky goods by boat if there was a suitable watercourse available. The Thames provided one such and so the landing place term *hyth*, modern *hythe* or *hithe*, is found from Greenhithe and Rotherhithe in London to Maidenhead 'maiden's hithe' and on to Hithe Bridge Street in Oxford, High Croft in Eynsham and Bablock Hythe. The narrower the river the more likely obstructions such as fallen trees, vigorous growth of rushes and reeds, or sand and gravel banks were to occur and so some settlements seem to have had channel-maintenance duties. That seems to have been the function of the people living in an *ĕa-tūn* 'river settlement' in addition to the usual farming activities. The Thames has Eton near Windsor, Eaton near Appleton, Eaton Hastings, Castle Eaton and Water Eaton whereby the river could be kept navigable up to Cricklade where there was access to the Roman road between Cirencester and Stratton St Margaret near Swindon. Water Eaton and Woodeaton were responsible for keeping the Cherwell open as far as Islip where the old London to Worcester road crossed the River Ray.

Although rivers could be useful water routes they could be barriers to overland transport. It was important to the traveller to know where a river could be crossed. The *ford* names indicate such places. The crossing may well have included a causeway over marshy ground to reach the stream or river and so the element could mean causeway as well as a place where one needed to wade across a watercourse. Many a traveller must have wondered whether or not the ford would be easily passable. The fords at Dry Sandford and Sandford on Thames (over the Northfield Brook) with firm sandy beds must have been quite easy to cross, and Stanford in the Vale 'stony ford' would have been firm underfoot too. It is noteworthy that the name 'muddy ford' is very rare. Many of the 'ford' names refer to quite small streams — Frilford, Garford, Lyford — but there are major crossings of the Thames at Oxford (oxen), Swinford (swine), and Shifford (sheep). The element *gelad* found in Lechlade and Cricklade is a specialised term referring to a crossing that was particularly difficult in times of flood.

Already names hinting at farming activities have been mentioned — peas at Pusey, but also flax for linen at Lyford, wheat at Wheatley, water cress at Cassington and Carswell, a vegetable garden at Worton — wort is still found in names for wild flowers such as St Johnswort, woundwort and figwort. The wild

celery at Marcham, though distinctly stringy, was valued for flavouring and as a medicinal herb for rheumatism and digestive problems. The land not only produced crops but names indicate animal husbandry too. Hinksey and horses have already been mentioned. Hardwick is a herd farm, probably for cattle; the various Wicks were probably dairy farms; the term for geese occurs in Goosey and Gosford, although these might just as well have been wild geese as farmyard ones. It has been suggested that Oxford, Swinford and Shifford were on drove roads, so that these animals would have been seen as they were moved between pastures or on their way to market.

Wood was essential to the Anglo-Saxons for fuel for cooking and warmth, building, fencing, tools and carts, but such fertile land as that in the Ock and Upper Thames valleys had few patches of woodland remaining. The woodland elements, mainly *lēah* meaning 'clearing' or 'woodpasture', are mostly to be found north of Eynsham in the area once covered by a larger Wychwood Forest than remains today, for example North and South Leigh, Crawley and Hailey. Other examples of *lēah* are Iffley and Cowley near Oxford, and Chawley and Bessels Leigh near Cumnor. Wootton near Woodstock and Wootton near Cumnor mean 'wood settlement', and this brings us to the notion of a 'functional *tūn*' — a place with a particular duty or asset beyond the normal farming activities. The aforementioned Eatons are examples of functional *tūns* and the Woottons are likely to have had some function connected with the adjacent woodland. There are nearly 40 examples of Wootton and variants countrywide, most of them by areas still well-wooded. *Dræg-tūn*, as in Drayton near Abingdon and Drayton St Leonard, and *dræg-cot* as in Draycot Moor mean 'settlement where things are dragged'. They occur where a route could pose problems to travellers who might need assistance in negotiating a flooded stretch - the Thames at Drayton St Leonard or the Thames at Drayton; whereas at Drayton Beauchamp near Tring there is a long, steep stretch of Roman road climbing the Chiltern escarpment. In some cases deep, sticky mud would be the cause of the problem — at Draycot Moor perhaps.

Tūn names can be grouped in other ways. For instance there are directional *tūns* — Aston/Easton, Norton, Sutton and Weston. It used to be thought that these places were north, south, east or west of a bigger, more important place, just as Aston is east of Bampton, Sutton is south of Eynsham and Sutton Courtenay is south of Abingdon, but on a countrywide scale this idea is not tenable. For instance Aston Clinton is certainly east of Aylesbury but so is Weston Turville! It is clear that we have not yet fathomed the thinking behind the naming of the directional *tūns*.

Other *tūn* names are more straightforward. *Tim* can also mean 'enclosure' so Appleton is apple enclosure i.e. an apple orchard, while Pirton and Pyrton are pear orchards. The *stan* 'stone' in the many Stantons can refer to a variety of features. *Stan* means 'stone big enough to be useful'. It might refer to the big flints in East Anglia used for church building, or it might be prehistoric standing stones such as the Devil's Quoits at Stanton Harcourt. At Stanton St John there is good building stone. *Stan* also featured in Standlake and Stanford mentioned above.

The *worhs* (settlement in an enclosure), the *cots* (cottages), the *burhs* (defended settlements) and other classes of *tūns* (such as Kingston and Charlton) are attracting the attention of scholars now and one day we may have as clear a picture of how they fit into the landscape of place-names as we have already got of many topographical terms. Watch this space!

References

- Margaret Gelling, *The Place-Names of Berkshire*, 3 vols, Cambridge, 1973-6
Margaret Gelling, *The Place-Names of Oxfordshire*, 2 vols, Cambridge, 1953-4
Margaret Gelling and Ann Cole, *The Landscape of Place-Names*, Shaun Tyas, Donington, 2003
A.D. Mills, *Dictionary of British Place-Names*, Oxford, 2003

Special train will mark rail closure.

So many people will want to make the last journey from Oxford to Fairford and back before the line closes tomorrow that British Railways are putting on a special return train. The reason for this is that the last two trains leaving Oxford do not return, so anyone waiting to celebrate the closure of the line without finding himself stranded at Fairford will have to get this special service.

From the Oxford Times, 14th June 1912

A MYSTERY SOLVED?

by Pamela Richards

In the *Eynsham Record* no.21, 2004 I wrote an article entitled *The Mystery of Martha Jenkins*, a lady whose account book I had been given access to. [*I strongly recommend re-reading that story to get the flavour of the lifestyle of a refined lady at the beginning of the 20 century. Ed.*] It had been suggested to me that she might have been a housekeeper for the Franklins of Swinford Farm, but her style of life did not seem to fit this description. From more recent information given to me I think that she was related to the Franklins through another Martha Jenkins who was the third wife of William Franklin. She was the niece of Lord Lovelace of Horsley. Lord Lovelace was a descendant of Peter King, the son of a grocer who rose to be Lord Chancellor of England in the reign of George 1^g. In 1865 Lovelace married his second wife, the widow of Edward Jenkins. She came with three sons, Edward Boycott, Herbert Charles and Atherton Edward. Edward married a daughter of the Earl of Norbury, Lady Margaret, and it is likely that it was their daughter who married into the Franklin family. This information of aristocratic connections seems to tie in with the lifestyle of the Martha Matilda Jenkins who lodged at Swinford Farm at the beginning of the 20th century and who, when she opened her account at Coats in 1897, was living at Wisboro' Green, Great Billingham, Sussex. She led a cultured and refined life and when she died in Eynsham aged 91 on 7th December 1921, was worth about £14,500 in today's money.



The New Inn, Mill Street (near the butchers), date unknown. Photo courtesy of Brian Duffield



Nowadays a private house

A CHILDHOOD at SWINFORD FARM

by Hilda Cornish, recounted by Pamela Richards

Life at Swinford Farm at times was far from idyllic, yet at other times it could be. I loved walking with my father, Cyril Franklin, and my brother, David, on a summer Sunday evening in Wytham Woods, taking off our shoes and socks, and walking barefoot on moss strewn paths from the Five Sisters to the Hazel plantation, planted in memory of Hazel, Colonel R.W. Fenell's daughter, or taking the main path when the Chalet would come into view through the trees. I remember the cuckoo in May continually calling, and in summer the flight of swallows back and forth in the meadow.

In earlier times Uncle Edwin, my father's brother, would ride his horse along the Singing Way. To do this one had to have a special pass. I still have a pass No. 88 which was issued for use by Mr Franklin's friends. It was not transferable and signed *Abingdon* in 1855. Clearly not for Uncle Edwin who was born in 1891.

My father would hire a punt from Salter's of Oxford for the summer and I remember a summer afternoon punting upstream from Swinford to a bend in the river near Thames House. Here I fell over the side of the punt, and found a solid pebble river bottom to stand on, with water chest high, an ideal place to swim. However, this practice was not without its dangers. One summer I caught an eye infection swimming in the River Thames which prompted a lecture from Dr Bolsover pointing out the dangers I could encounter in the river. Fortunately penicillin had just become available. Another activity I recall was ice-skating on the lake at Blenheim Palace, Woodstock in the freezing winter of 1947.

Beside the farmhouse was a large building known as the Woolstones. I don't remember sheep on the farm but there would have been in my grandfather's day. There was a granary on staddle stones at the back of the house. I do remember two carthorses, Boxer and Traveller. They were looked after by John Floyd, the carter. 'His' horses meant a lot to him. Lottie Floyd, his daughter, gave me his fireside kitchen chair, which is now in my kitchen.

There was a bull in a stall, which one had to be wary of. The cows had to be milked twice a day and Jess Treadwell would deliver milk in Eynsham on his

tricycle. When I was about three or four years old I liked to follow him up the drive on my tricycle, but one day I followed him along the road for which I was severely reprimanded and not allowed to forget it.

My grandmother had four sons and one daughter, Hilda, who died aged eleven. From then on my grandmother wore black. I was named Hilda which pleased my grandmother, although my mother didn't really like the name.

There was no electricity until the 1950s when Uncle Boycott bought the farmhouse from my father. Oil lamps if turned up too high would soon smoke. There were candles to go to bed, creating eerie shadows up the stairs. The privy was still in the corner of the kitchen garden although it was not used. There was a well at the far end of the garden, but we had piped water. At one time the kitchen garden would have produced all the vegetables for the house. The front garden had a ha-ha, although later a fence was put up. The orchard had apples, Victoria plums, pears and a walnut tree. There were two elm trees and two Scots pines on either side of the front drive gate.

At Christmas time we always had a real Christmas tree with decorations and pretty candles to light. In the dining room a window seat and long curtains created a mini-stage. The house had three staircases, one up from the front hall, the back stairs from the kitchen, and the stairs to the attic — an ideal set up for endless games of 'hide and seek'. The attic had a dormer window. When looking out of it everything seemed so small and far away. The dairy was a large cool room with large pans where cheese and butter would have been made. There were hooks in the ceiling from which to hang hams etc.

On Saturdays Mr Hall the Eynsham baker delivered bread in his old van. His large basket would be full of fresh crusty bread, lardy cakes and dough cakes.

We went to school in Oxford. My mother had a Morris Eight, a sturdy little car. It was probably bought from William Morris's garage in Longwall Street, Oxford. I remember we used to go there. If we went to Cumnor up Tumbledown Dick I would be sitting on the back seat, and when the car was in low gear I used to wonder if we would ever get up the hill, but of course we always did. It was more fun coming down if my father was driving. He would take the car out of gear, free-wheeling faster and faster. Fortunately we didn't have any accidents.

I bought a bicycle from a Miss Launchbury, a very quiet lady, paying ten shillings a week.

Once a year in the summer we went to Southsea for the day, considered to have the nearest seaside beach. Also in the school holidays, late July, on hay making days. I remember the heat, blue skies longing for clouds (I'm sure it wasn't always like this). The art of building a hay rick was very important. The corners had to be built up first. Then the middle had to be filled in, making sure the corners were firm to keep the shape of the rick. There would be several ricks in the rick-yard. Also one side of the barn would be filled with hay, and care was needed to avoid overheating the hay in a confined space.

Swinford was quite a lively locality with the Burke, Jones and Evans young families. They all lived in the back-to-back Swinford cottages, as they were until the late 1950s. One day we were all warned by the gamekeeper of the day that we would be shot in the leg if he caught us in Wytham Woods.

When Swinford Waterworks was built by the then City of Oxford, my grandmother stipulated that the buildings were not seen from the farmhouse. This was appreciated in future years when the row of fine houses were built, as they are much further away from what is now a very busy road.

[Hilda and her family left Swinford Farm in the 1950s]

**CHRIST CHURCH, EYNSHAM ABBEY and its
CARTULARY**
by Judith Curthoys (Archivist at Christ Church)

[On 20th January 2005, in the Eynsham Primary School Hall Judith Curthoys gave a talk to the Eynsham History Group about the Eynsham Abbey Cartulary, and left a copy of her notes with Michael Farthing. Her talk, lightly edited, is reproduced below. She also brought one of the two precious manuscript cartularies for which she, as archivist in the Christ Church Muniment Room, is responsible (Fig. 1)]

In 1525, when Thomas Wolsey began to build Christ Church's predecessor, Cardinal College, the chill wind of dissolution was already beginning to blow around the monasteries, abbeys, and convents of the country. Not yet had Thomas Cromwell and his king dreamt up the full scheme, but it was already acceptable for small foundations to be suppressed for other purposes. By Papal Bull and with the permission of Henry VIII, Wolsey laid his hands on the lands and profits of a number of small institutions, largely in Essex, but obviously including St Frideswide's priory in Oxford, in order to begin the building and endowment of his great Oxford college, and its feeder school in his home town of Ipswich

Of course, Wolsey wasn't alone in this: Bishop Waynflete had done the same for Magdalen College, Alcock converted a failing nunnery into Jesus College, Cambridge, and Cold Norton priory was absorbed into Brasenose College. According to David Knowles, Wolsey was just one of several European chief ministers who managed to increase the supremacy of their church within their own country. But Wolsey's interest in the reform of the monasteries was driven not by any great religious zeal but by his personal interests. In theory, suppressions were meant only to affect very small and decaying institutions, but Wolsey broke the rules, and of the 29 houses suppressed, the value of several was over the limit. The total net income of the first 20, closed in 1524/5, was around £1800, about the same as the total income of Abingdon, one of the wealthier contemporary abbeys. Only four of the houses had a community of more than eight so Wolsey probably conveniently labelled them as 'decayed' and used his Papal Bull as a carte blanche.

So, the beginnings of Christ Church were funded and built on the remains of small and relatively insignificant religious houses. How many more would have fallen to fund the great edifice on St Aldates we will never know, for Wolsey failed to obtain the divorce his king desired, and was discarded with a speed characteristic of Henry VIII. However, Thomas Cromwell, Wolsey's junior, was to rise to power to not only gain Henry his divorce, but to drive through the single most significant redistribution of land since the Conquest and before the 1st World War.

And this is where Christ Church and Eynsham first come into contact. The College was founded in November 1546, 17 years after Wolsey's fall from grace. In between there had been a rather unformed interim establishment called King Henry VIII's College, which was small and the resident canons who were appointed there must have rattled around in the building site that had been Wolsey's great plan. But in May 1545 King Henry VIII's College and the short-lived diocesan cathedral at Oseney, were surrendered to the king. New College was forced to surrender its hall of residence, Peckwater Inn, and Canterbury Cathedral its outpost college adjacent to Corpus Christi College. A huge site was being created and it was evident that Henry had something big in mind. It was also obvious that the site was not going to be just a new cathedral. The foundation charter, enrolled in Chancery on 4 November 1546, formally established the new cathedral of Christ Church, a few scholars were evidently already around, and on 11 December the letters patent of dotation granting Christ Church its property was enrolled. The unique combined college and cathedral was granted an income of £2200 a year from estates and livings across the country from Devon to Yorkshire, and from the Welsh Marches to Norfolk. The income was greater than that of Magdalen, All Souls, Merton and New College combined.

But where did that income come from? Evidently much from the dissolved abbey of Oseney, including most of St Thomas's parish in Oxford, but the records show that many farms, livings, manors, and tithes came from monastic institutions, including Eynsham. And with the land came the paperwork, thousands of deeds of gift or lease or conveyance, and the cartularies of St Frideswide's Priory, Oseney Abbey and Eynsham Abbey, the three principal monastic institutions dissolved to create Christ Church. Nearly all the medieval records that came to Christ Church in 1546 are now in the Bodleian library, deposited there in 1927. Christ Church did not have a dedicated Muniment Room until the 1960s, and so space must have been an issue almost from day

one. But the cartularies were in the cathedral for centuries, presumably kept in a cupboard in the Chapter House. The 'home' cartulary, if one can call it that the one that belonged to the Priory of St Frideswide- is probably the only book that has remained on the premises since the 14th century when it was begun. The one from Oseney has had a more chequered career; after the dissolution of the abbey, the abbey church served for a very few years as the cathedral of the new diocese of Oxford, but when that was moved to Christ Church — Henry preferred his cathedrals to be at the centre of things — the cartulary seems to have made its way to the library of Robert Cotton (1571-1631), which of course was one of the founding collections of the British Library. Cotton obligingly gave the Dean and Chapter the Oseney volume in exchange for the Annals of Burton Abbey. We don't know precisely when this happened but we do know that Cotton was in the habit of lending volumes from his ever-expanding library to fellow members of the Society of Antiquaries. Perhaps a friendly discussion over a glass of wine with one of the canons, or even the Dean, resulted in this useful arrangement? The Eynsham cartulary, though, bears all the hallmarks of having arrived here in 1546, and then being largely forgotten. Apart from the Cotton manuscript, which has an elegant calf binding with the Cotton crest, all but one of the other administrative books from the early days of Christ Church, have been bound, or re-bound, in a conventional reverse calf Oxford binding. Only the Eynsham cartulary retains its rather battered, early, medieval boards and covers. But more of this later!

So, what actually is a cartulary? According to the Oxford English Dictionary, a cartulary is 'A place where papers or records are kept; whence the whole collection of records (belonging to a monastery, etc.); or the book in which they are entered; a register.' It is the latter definition which concerns us most today: the Eynsham volume is a compendium of the abbey's early charters and later land transactions, recorded to prove title. It is a parchment volume, measuring 10" x 7", with 151 folios. It is bound in oak boards covered in two layers of sheepskin; one is glued to the boards, the other which appears to have formed a sort of wrapper, or chemise, around the whole book and attached only by a central rivet on the front and back. In the main, the deeds are entered chronologically as new transactions occurred, but most of the first half — from page 19 to page 132 — is all in one hand and undoubtedly the oldest part of the manuscript.

It would seem that the volume was begun around 1196 or the early part of 1197, before the election of Abbot Robert in November 1197 and probably

immediately after the death of Abbot Godfrey when the king decided that he was patron of the abbey, rather than the bishop of Lincoln (perhaps harking back to the earliest days of Eynsham's Christian history when, in 820, Coenwulf and Archbishop Wulfred fought over ownership of the wealthy and huge estate). It would seem that the cartulary was begun to aid the bishop's case against the king. It is not a beautiful book, by any stretch of the imagination, but there is something very intimate and immediate about it. It is right at the top of my 'grab list' should any disaster befall the Christ Church archive!

The men who compiled it evidently saw the manuscript as a working document; it is scribbled on and annotated and added to in a number of hands throughout its life. There are funny little drawings of cauldrons in the margins, and occasionally the medieval equivalent of a post-it note, a hand with a pointing finger presumably to mark a charter which was important at the time. Salter, who transcribed and edited the cartulary for the Oxford Historical Society in the early years of the 20th century, suggests that the volume is unfinished, possibly because Adam, the abbot for just 1196 and 1197, who is likely to have been the first scribe, was poached by the bishop of Lincoln as his chaplain. Certainly, there must have been many more early deeds in the archive of the abbey than Adam had included in the manuscript, and it is likely that there was another version of the cartulary, perhaps containing different deeds, which has not survived. Adam's volume may well have been a summary 'edition' created, in the first instance, just for the dispute between church and state in 1196.

What does the cartulary tell us about the abbey and life in the middle ages? When the abbey was first founded in 1005, by Athelmar, it was endowed with the manors of Eynsham, Shifford, Yarnton, Shipton-on-Cherwell in Oxfordshire, Mickleton in Gloucestershire, Esher and Ditton in Surrey, two parishes in Warwickshire (probably Marlcliff and Bentley), and somewhere called Ramslege, in Sussex, with its harbour or landing place which seems to be Rye. Rye is, of course, now inland, but during the medieval period would have been an important port for communication and trade with Europe. In addition to these, the abbey was also granted St Ebbe's in Oxford with its two mills.

The foundation charter, the transcription of which starts on folio 7 recto, does what so many early deeds do. The legal stuff, and all the dedicatory verbiage, is in Latin but the crucial bits, which need to be understood by monk and layman alike, are in Old English. These are the actual bounds of the lands described as

if one were actually walking around the edge of the estate, much as one might do today when we beat the bounds at Rogationtide. First come the bounds of the Eynsham land in which we read of the wonderfully named Bugga's brook as well as the more familiar Bladon Brook and the river Thames. Shipton follows, and then Shifford, Mickleton (where the famous Pudding Club has its base today!), Marlcliff, Esher and Dutton, Bentley and Rye. The list of witnesses is impressive, running to 86 signatories including King Aethelred, royal princes, archbishops, innumerable bishops and abbots and other clergymen, ealdormen and thegns.

By the time we reach the re-foundation after the Conquest, the abbey had lost the two Surrey parishes, and Shipton-on-Cherwell, but had gained Little Rollright. In the reorganisation of the bishoprics around 1091, when Lincoln cathedral was just about ready to act as the diocesan centre, Remigius decided to move the monks of Dorchester to a re-founded abbey at Stow in Lincolnshire. Two years later, though, the next bishop, Robert Bloet, reversed the decision to close Eynsham [charter 26], moved the monks back, and gave them the manors of Charlbury and South Stoke in Oxfordshire, as well as Histon in Cambridgeshire. Both the Oxfordshire manors seem to have been considered good properties to have; by 1291 half the abbey's income came from these three manors. Even today, South Stoke is earning income for Christ Church.

However, there were hiccups with the move back to Oxfordshire: the bishop, as was the way of powerful men, tried to renege on the deal and hang on to his new gifts to the abbey, the buildings themselves appear to have been plundered in the intervening year or so, and many of the lay servants had evidently fled. The abbey, although back in action again and evidently, according to the recent excavations at least cooking decent meals, seems to have remained dilapidated and run-down for quite some time.

However, in the early years of the 12th century, Henry I began to show an interest in the run-down abbey of Eynsham. Woodstock was emparked at this time, and it is known, even from one of the charters in the cartulary, that Henry resided at Hanborough while he was organising his new park. In 1109, Henry confirmed by the charter now numbered 7, which was signed at Westminster on Christmas Day, all the lands and constitution of Eynsham Abbey. In spite of these hiccups, Eynsham was the one religious house in Oxfordshire which survived continuously from the 11th century to the Dissolution.

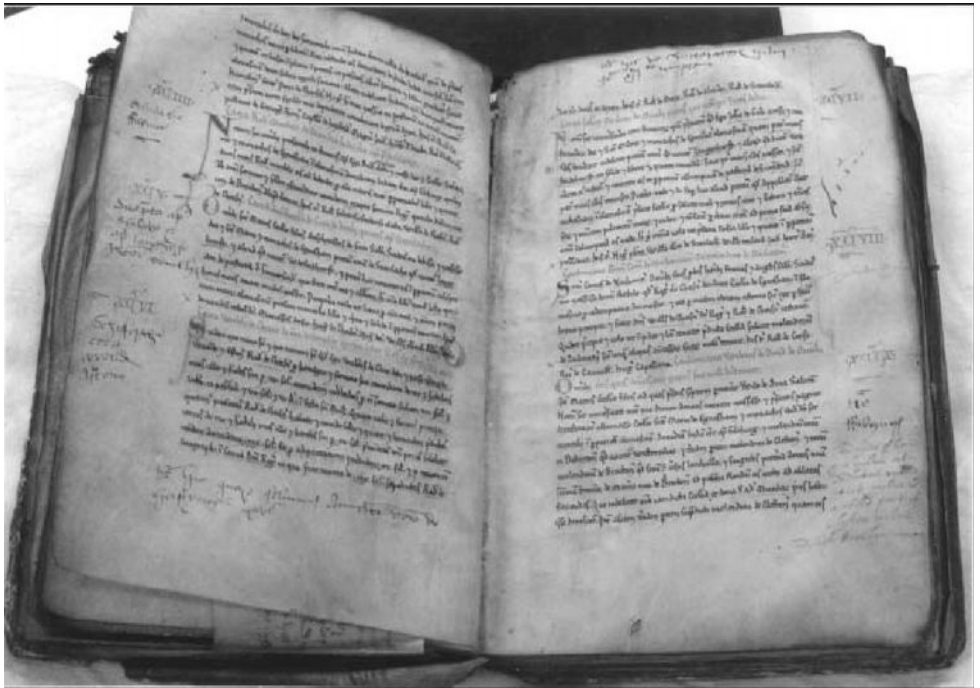


Fig.1 The cartulary volume brought to the meeting

Of course, many more lands came to Eynsham over the following years. The very first charter in the cartulary, which is actually a later addition written on a fly-leaf, records all the churches and tithes in the Lincoln diocese which belonged to the abbey in 1239.

There are many very dull items in the cartulary, and to plough through them all one by one would be tedious. So I will pick out just a few which highlight some interesting aspects of life in the High Middle Ages. One great debate has always been just how far French and Latin overtook English with the arrival of the Normans in 1066. Charter 27, immediately following on from the tiny documents dealing with the return of the monks to Eynsham from Stow, is a writ in Anglo-Saxon issued by one of the two Williams - it is impossible to date accurately. It is addressed to Thomas, the Archbishop of York, a man one

feels ought to have been familiar with Latin, if not French. One can only assume that the French nobility had not yet completely usurped the positions of power within the counties, and that decrees still needed to be issued in the vernacular.

Occasionally, much later documents have been stitched into the book. Sandwiched between two deeds from the 1190s is one in an early 16th century hand, in fairly modern English, about land near Le Myll. It evidently relates to the land that is in the document underneath, but one can only speculate why this later reminder was needed [90A]. Another document is witnessed by Henry, mayor of London, probably one of the first documents to be so signed; it is dated 1193 and no mayor is known in London before that date when Henry FitzAilwyn held the position.

There are also documents by people you wouldn't expect to have any interest in a small Oxfordshire abbey, including one by King Malcolm IV of Scotland written to the Knights Templar about the church at Merton which was to be given to the monks at Eynsham.

There are also items about servants or lay clerks at the abbey: in 1323, Simon le Corbet is granted a pension of 6/8 and a robe every year [553]; in 1317 the servant in charge of the parlour was granted a pension as well as food supplies. In 1281 a new porter was appointed [448]; his job description and his pay are recorded. One deed seems rather controversial to modern eyes; probably entered in the cartulary as the abbot or one of the monks was a witness, the document records the sale, in the mid 13th century, of a 'nativus', Henry Morel, by Amisius of Woodstock to Richard Blundus for 20s.[389]. Some would say that this proves there were slaves in medieval England, but it could just be seen as a contractual arrangement. Interpretations of the feudal system are many and varied!

Most of the items are just leases or grants of property, but even those relating to land can sometimes be of interest beyond the succession of ownership. In 1332 it is decided that the abbey's wood at Charlbury should be enclosed [558]. In 1285 the abbey is given permission to assart the land between the stony way and the Evenlode [479]. We know that the abbey had fisheries on the Thames; in 1284 the right to fish was granted to Robert Belgrave for 40s.a year [473].

Bishop Gordon cast doubts over the truth of what we read in the cartulary. I

can understand why. So often, medieval documents, as in later times, were forged to prove a claim or underscore a right, and there is no doubt that at least the beginning of the Eynsham volume was produced to establish beyond doubt the right of the bishop over the king with regard to the abbey — to establish his *eigenkirche* — and there certainly are oddities in the arrangement of the deeds and the 'extras' that have been inserted. But the memories of monks are long; a century before the cartulary was begun, the monks of Eynsham had been through a period of considerable uncertainty and upheaval, and it looked as though this was about to begin again. To write things down made things certain. The scribe at Barnwell Priory wrote in their Liber Memorandum composed in the 1290s, 'Because it is certain that man's memory is frail, it is a valuable labour to put some things in writing, which can be profitable and useful to our church, so that our brethren, present and future, may be assisted in their difficulties by looking at this little book'. The Barnwell volume contains the texts of nearly 90 official documents, and was begun at about the time that the Crown, under Edward I, was beginning to compile its documents systematically. Up until this period, monks had been the principal record-keepers in the nation; now though, the court was catching up, and monastic institutions had to work hard to ensure that their own rights and traditions were preserved. It is surely right that the monks of Eynsham did bend the odd bit of information to aid their cause or were, perhaps, 'economical with the truth', but the majority of the documents relating to the business side of things must be largely true. The lands and rights would not have passed down through the centuries to Christ Church and others who benefited from Eynsham's dissolution without dispute had their ownership been in real question.

But there is a second cartulary² from the abbey at Christ Church; less well-known and which, by the vagaries of collection policy, resides in the Library's manuscript room rather than in the archive. It is intriguing to speculate why the two volumes might have been separated in this way; why two manuscripts, both of which belong to the Dean and Chapter, and both of which have evidently been together until relatively recently (in the Library's ms catalogue of 1867, one is numbered 341 and the other 342), should end up in such different locations — one preserved in some splendour in the Library, the other in the rather dingy and unappealing 1960s basement that is the Christ Church muniment room. I suspect that this is because the two volumes handle the information they hold in different ways. The one that is kept in the archives is very definitely an administrative document, a record of the abbey's land transactions over a period of about 400 years. The second is predominantly a

series of inquisitions dating from around 1360 re-establishing and confirming the abbey's estate after the ravages of the Black Death. For the local historian, this volume has the potential to be extremely useful, describing farming methods, customary services, and the changes to them after those fateful years. After the Black Death, there were great upheavals in the structure of society. A severe shortage of labour meant that those survivors could make demands for wages and working conditions as never before, and so much land was now untenanted that the period saw the emergence of the small yeoman farmer, as those who had once been mere chattels of a manorial lord were able to take over empty properties. It was necessary for landowners to make sure that they had a firm grip on their estates and so these new terriers, drawn up by local inquisition, are measured accurately, and valued down to the last chicken and farthing.

This manuscript, like the first, is on parchment, but this time in a much later 16th century binding, and has paper fly-leaves which have been used, sometime at the beginning of the 16th century to create a rough contents list. The handwriting of the contents page is diabolical, and one might think it would be easier just to thumb one's way through the pages to find the bit one needed. However, there is a wonderful inscription right at the beginning on a paper fly-leaf which brings back memories of those exercise books that used to have all the useful formulae and measurements that we needed for maths lessons.

A knight's fee. 3 barley corns taken out of the middle of the ear of length make an inch, and 12 inches makes a foot, and 16 and a half feet make a perch, and 40 perch in length and 3 in breadth make an acre of land, and 4 acres make a yard of land, and 5 yard make a hide of land, and 8 hide make a knight's fee.

The first entry is a terrier of Shifford, although it seems that this was at some time preceded by one for Mickleton which was lost before the rebinding in the 16th century. The detail in the account is considerable: each field, furlong and strip is named or described, and valued. Arable seems to be worth 4d and 6d an acre, presumably depending on the quality of the land. Pastureland comes in at around 8d to 12d an acre, and meadow, always highly prized and terribly expensive, about 2s an acre. The document also mentions the services that the tenants would have had to perform as part of their rent; these, of course, began to vanish after the plagues of the 1340s — men had more power to demand wages and refuse services. There are lists of tenants, both free and unfree, and of their holdings. Crops and animals are mentioned too.

The second cartulary contains some interesting details about Eynsham itself, and about the abbey. Before the excavations almost nothing was known about the abbey buildings themselves; there are very few clues in any of the documents, and the administration of the site and the estate is really only mentioned in papers held at the British Library rather than in our cartularies. There is, however in this second volume (folio 25v-28r) information about the manor of Eynsham which was held by the monks. It speaks of a large garden with newly dug fishponds, and trees and shrubs for firewood, and a section devoted to growing all sorts of vegetables and herbs for the monastery. The produce from the garden was valued at 40s a year. We also learn that on the west side of the abbey was a large courtyard which had barns and stalls for oxen, cows, and sheep, and all sorts of other beasts dead and alive. We may not know where the monks and the abbot resided, but at least we are certain that the farm animals were well provided for!

There are a number of fields mentioned by name, including 12 Acre Field, South Field , and Lodemead, and two woods called the Frith and the Heywood. The fishery on the Thames was worth the princely sum of 73 shillings per annum, and another less profitable one on the Bladon brook. So we know that the abbey was well provided for in daily food and other provisions. We also know from both cartularies that the abbots indulged in the occasional entrepreneurial activity. The new borough of Newland was laid out in building plots by Abbot Adam in 1215 at a rent per acre of 4s, and I have no doubt that the ground plan of the new development is still visible in the property boundaries of today. The foundation charter of the Nova Terra is in the first of the two cartularies (44A), and there is a later list (1366) of all the tenants in the second (folio 42r). I wonder if any of the names mentioned in the 14th century are still evident in Eynsham today?

So, these were working documents which served their owners over many centuries. Nowadays they are historic monuments that are part and parcel of the history of a community..

References

- 1.For the printed version transcribed and edited by H.E.Salter, see *The Cartulary of the Abbey of Eynsham*, Vol.1. Oxford Historical Society vol. Xlix, 1907.
 - 2.For the printed version transcribed and edited by H.E.Salter see *The Cartulary of the Abbey of Eynsham*, Vol.2. Oxford Historical Society vol. Li, 1908.
- Also includes Salter's introduction and transcription of Adam's *Vision of the Monk of Eynsham*.

HISTORY of the WHARF and WHARF STREAM by Brian Atkins

“It is curious that scarcely any book about the Thames makes more than a passing reference to Eynsham.... Thames historians seem unaware that Eynsham was for at least six centuries a trading port on the upper Thames with its own connecting waterway and wharf”

Journal of the Railway & Canal Historical Society, July 1968.

The Wharf Stream results from the confluence of the Chilbrook and the Limb Brook near the Talbot, and joins the Thames near the Eynsham Lock'. The Wharf was there by the early 13th century, and in use until the 20th century. There are references in the Cartulary to a Robert the Navigator living at Huthende [landing-place-on river] as early as the mid-13th century, and to Robert le Rower, Henry le Rower and Lovekyn le Rower at Huthende in 1342². In the early days salt was brought to the Wharf in wagons and exported from there in barges. In the early 14th century, stone from Taynton was exported and used to build Merton College³. Clearly throughout the Middle Ages the Wharf and the Wharf Stream were important to the abbey and town for traffic to and from Oxford and beyond.

By the early 17th century the scale of the waterborne trade had increased and by 1608 timber was exported from the Wharf by Sir Edward Stanley's bailiff; also large quantities of furze from Eynsham heath for the brewers and bakers in Oxford. The importance of the river trade to Eynsham was increased with the improvement of Thames navigation between Burcot and Oxford in 1635. There were several Eynsham bargemasters operating between Oxford and London. Local agricultural produce was exported to Oxford and London.

Pamela Richards⁴ recorded the will of John Paty (died 1674), who, although described as a boatman, was sufficiently affluent to own the Great Ham [house] near Bitterell Wharf. In the 1690s the Eynsham wharfinger ran several boats and by 1774 there was an unnamed public house at the Wharf in which wharf traders carried out the Thames custom of striking a bargain in a riverside alehouse. Several warehouses also appeared at this time. In 1778 the unnamed pub disappeared, and the *Horse and Jockey*, later renamed the *Talbot*, was built. Then came the canals. By 1789 the Oxford Canal Company [OCC] was advertising coal at the Wharf and a year later installed its own wharfinger there.

To improve navigation of the Wharf Stream and alleviate the depth problem, Clay Weir was built 200 yards from the Thames (Fig.1). However a trade war, mostly involving coal, waged through the first half of the 19th century between the OCC who controlled the Wharf Stream and the Thames & Severn Canal who controlled the Cassington Cut. By 1870 the latter was in complete disuse. In 1846 the OCC acquired the freehold of both the Wharf and the Talbot.

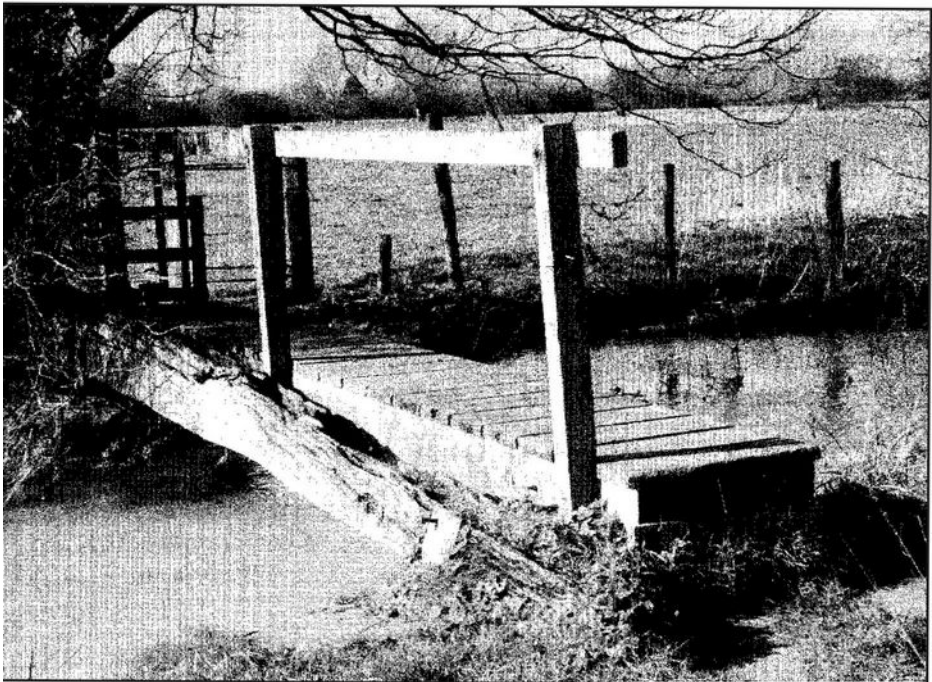


Figure 10. Clay Weir on the Wharf Stream, with the balance beam still intact. The footbridge, of course, is a modern addition. When this picture was taken (1/2/2000) the water was clear upstream (right), but muddy downstream in response to an abrupt change in depth at the sill.

The company sublet to several traders, most of them importing coal and exporting agricultural produce. In the early 19th century Richard Parker of Witney and Eynsham was probably the largest coal merchant on the upper Thames, also trading in corn and salt, running a brickyard at Eynsham operating a fleet of Thames barges. Before 1827 he built an office and salt house on the Wharf. Others established at the Wharf included the Bowermans, farmers and brickmakers until bankruptcy in 1835, Samuel Druce, farmer and maltster, William Day, farmer and timber merchant, and Jonathan Sheldon, maltster and corn dealer. Although Sheldon remained in business at the Wharf until 1895, river trade declined sharply after the Eynsham station was built in 1861. Boats last delivered to the Wharf in the 1920s. But the Wharf Stream had also been used for non-commercial transport. On Whitsunday 1853 Henry Goodwin and Thomas Franklin got into a boat at Eynsham Wharf, intending, it was thought, to go to Godstow, and were drowned in the Thames near Cassington Locks.

The area of the Wharf became the site of the sugar beet factory (1927), but imports and exports there were by railway. In 1928 stone laying ceremonies by Lord Desborough at new locks, Eynsham King's and Godstow resulted in improvement to navigation⁶. The upper Thames had remained an almost deserted waterway with reedy banks and half forgotten weirs. That certainly applied to the Wharf Stream from the 1920s to present times.

References and footnotes (for abbreviations see inside front cover)

1. For a history of the Thames and Lock at Eynsham,
see McCreadie, E.R. no. 21, 2004 pp.3-9.
2. *Eynsham Cart*. Vol 1. Charters 315 and 569.
3. W.J.Arkill. *The Geology of Oxford* 1947
4. Richards E.R. no.6, 1989, pp. 18-22
5. *Jacksons Oxford Journal* 21 May 1853
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Robert Hamilton 19th century Trade War E.R. no. 17, 2000

For an artists view of the Wharf Stream in the early 20th century see E.R. no.7, 1990 pp.42-45

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