A HISTORY OF THE PARISH OF WINKLEIGH IN THE COUNTY OF DEVON

BY

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Dedicated to the Nineteenth Century Labourers and Craftsmen of Hollacombe, Winkleigh, Devon.

"Thus then lived this folk in much plenty and ease of life, though not delicately or desiring things out of measure. They wrought with their hands, and wearied themselves; and they rested from their toil and were merry: tomorrow was not a burden to them, nor yesterday a thing which they would fain forget: life shamed them not, nor did death make them afraid."

William Morris
ROOTS OF THE MOUNTAINS.

INTRODUCTION

In 1876 Charles Worthy wrote "The History of the Manor and Church of Winkleigh", the first and only book on Winkleigh to be published. Although this valuable little handbook contains many items of interest, not all of which fall within the range of its title, it is not a complete history and consequently fails to meet the requirements of the Devonshire Association.

More than a dozen years ago a friend remarked to me that the monks of Crediton at one time used to walk to Hollacombe in order to preach at the ancient chapel of Hollacombe Barton. I was so surprised by this seemingly long trek that I made enquiries of the Devonshire Association. I was referred to the Tower Library of Crediton Church where it became obvious that Hollacombe Crediton and not Hollacombe Winkleigh was implied and quite a different proposition. Meantime the Honorary General Editor of the Parochial Section (Hugh R. Watkins Esq.) suggested that I should write a history of Winkleigh. The undertaking was accepted although it was clear that my only qualification for the task was a deep regard for the associations of the parish combined with a particularly intense love for the hamlet of Hollacombe.

The result of this labour of love, produced in scanty spare time, and spread over the intervening years should be considered with these points in view. The proof of this present pudding will be measured by the ease with which the less immediately interesting parts can be assimilated by the general reader. Due care has been taken to verify all the subject matter. Some items, however, I have included unchecked because they are of interest. Whenever this has been done sufficient warning is given in the text, and the responsibility remains mine. Yet the whole work has been written with a sincere desire that it should be "History". All the material required by the Association has been sought for, although its presentation in a more literary form may prevent easy reference. It is felt however that the aim is readability and not ease of reference and no further apologies are required on the score. The destruction of many valuable books in the City Library Exeter at the time of the German raids in 1942, however, cut short full consultation and use of their facilities. But it is doubtful whether the history could ever have been complete, even with their aid. Four main points require elucidation in my mind

1. Was the Burg, Burgh or Borough Court of Saxon Post-Conquest origin?
2. What was the origin and the status of Winkleigh's own FOUR MEN?
3. There are no records concerning the foundation or dedication of the Parish Church.
4. It has not been possible to record any customs of the four manors or to gain any information remotely bearing on them from the oldest inhabitants, although a centenarian was numbered among them.

Had these points been properly answered I would have felt more satisfaction in presenting this history to the Devonshire Association and to the people of Winkleigh.

In a work requiring so much accurate information I am naturally indebted to a host of friends and interested folk for their help. There is insufficient space to mention every name but to all I give my grateful thanks.

I am specially grateful to H Tapley Soper Esq. FSA, Mr. Paley and the staff of the Exeter City Library for their courtesy and great help over many years; to the Rev F. Nesbitt MA for manuscript books on Winkleigh Church; to the Rev H J Hodgson MA for notes on the

architecture of the Church; to F M Day Esq. MA for identification of some of the flora; to the Rev H J Riddesdell MA for his talks on Rubus; to Mrs. F Rose-Troup F.R. Hist. Soc., on field names; to Miss Ursula Radford for the use of a monograph on the Revd William Davey; and to J. Benson Esq. for unfailing help on doubtful points.

My greatest debt is to my nephew, Ralph Molland BA, whose valuable time has been given unstintingly in organizing the sections into readable chapters. His help with the social and agricultural aspects has helped forward the work considerably and eased my task. To him I owe more than I can express in this short acknowledgement.

LS Molland

Exmouth 16 February 1949

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CHAPTER 1

The Parish of Winkleigh

Winkleigh is customarily described as being situated in "North" Devon and, more rarely in "Northwest" Devon. It would be more correct however, to place the parish in the Mid – Devon area. The village itself stands on a hill, over 500 feet in height, whose location is given as 50° 53" latitude and 3° 52" longitude. Its highest beacon (640 feet) which may have served in ancient times for a signalling station, is visible for many miles around. Today it provides a magnificent prospect of the surrounding parishes[1] and of Dartmoor in the distance, from Cawsand Beacon in the East to Yes Tor in the West. (see map P)

Other details can help us to visualise a village. Exeter, the capital of Devon, lies 21¾ miles[2] to the South east along the main road to North Devon. Crediton is nearer, being only 14½ miles distant. To the Northwest lies Torrington (12½ miles) and Bideford (19¼ miles). Diagonally to this trunk road lies Chulmleigh (6½ miles) and Hatherleigh (7 miles). This route of the "leighs" across the divide is joined at Townsend by roads to North Tawton (5½ miles) and Okehampton (10 miles away). Winkleigh is not directly served by the railways and these roads have to bear the main traffic. Eggesford (4¾ miles) and North Tawton are the only stations of the Southern Railway within reach.

Having related Winkleigh to its surrounding parishes and towns let us examine the external features of the parish itself. The area of the parish according to the Ordnance Survey maps of 1888 was 9218.229 acres. On examining the acreage given at the time of the Apportionment[3], that is 1843, Mr. Ralph Molland observed that there was a difference of 100 acres in the sum total of the nearly 3000 enclosures of the parish. When checking the official population figures, it was noticed from 1801 to 1881 the area was invariably given as 9118 acres, and from 1891 onwards as 9218 acres. The Director General of Ordnance when appealed to was unable to explain the discrepancy[4]. An earlier survey map of the North of the parish was unobtainable after the destruction of the city library in 1942, but there is a difference, although very slight, in the parish boundary as compared with the Ordnance Survey map in the region of Smiths Stream. This freshlet has altered its course little and the Ordnance map follows the new line in the direction of the water. This would not, however, make up the difference in the two maps. That is so large an area (a 100 in figures, or almost the size of the average Devon farm) can be added to a civil parish and no

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[1] Adjoining parishes are: Ashreigney, Wembworthy, Brushford, Coldridge, Bondleigh, Dowland and Dolton. The boundaries stretch beyond longitude 3° 49'on the eastern side and from latitude 50° 49' in the south (Bondleigh) to 50° 49' in the north (Ashreigney). Hollacombe Moor, Smiths Stream and Hollacombe Water form the boundary on the North, Betham Lane, Prettyford stream, Bullow Brook and the Taw on the east,, the road from Bondleigh to Cadditon on the south-east, Walson Moor, Broadwoodkelly on the south, the road from Summers Moor Cross to Westwood, the stream from Chubhouse Water to Iddesleigh on the south west, and from the junction of the Henscroft and Smythstone roads to Hollacombe Moor on the east. Where roads or streams do not divide the parishes, hedges form the boundary in almost every case. It is only at Taw Bridge and the North West part of Hollacombe Moor that the boundary is not clearly defined in this manner.

[2] All distances are measured along roads and not "as the crow flies"

[3] Tha apportionment of Rent charge 1843 made in accordance with the Tithes Commutation Act of 1835. See Chapter 11 for further detail.

[4] The reply stated that "the area of Winkleigh Parish computed from our original survey of 1888 is 9218.229 acres. This department has no occasion to amend these figures as the parish boundary has not been altered. We cannot of course put any check on the figures given before our survey of 1888 or on those of the original Parish Map of 1843, but it will be seen that from 1891 onwards the accepted area is that given above".

explanation be forthcoming from the Ordnance Survey will cause surprise to many[5]. But had enquiries been made 60 years earlier, the discrepancy would have been suitably explained at that time, no doubt.

The map which is included in this text shows the general shape of the parish. It is not unlike a reclining cross, the irregular lines of which are 22 miles in circumference and 5½ miles across and 4½ miles in breadth. The map which is here given was made from eleven[6] Ordnance Survey maps (6") and the parish map of 1843. The latter, in charge of the Parish Council, is very dilapidated and of inconvenient size (1" = 3 chains)[7]. The map measures 12 feet by 10 feet. Most of the apportionment numbers have been inserted on the map showing the fields on the farms.

Winkleigh is the 22nd largest of nearly 500 Devon parishes. Now let us turn to consider the other physical features of our parish. Winkleigh is situated in the carboniferous district of north Devon. A line drawn from west to east of Lothys (Heath) Linhay divides the upper and middle culm measures. In the north including the hamlet of Hollacombe lies the upper culm, hard and thick, with even-bedded grey grits (Eggesford grits) interlaced with grey shales and slate beds. This supplies the quarries of Hollacombe with rock substantially harder than to the south of the parish. Here there are irregular and even grits, together with ovoidally splitting shales in variable association. There is very little sandstone. The soil is mainly dunland with mainly a clay subsoil, although there are also pockets of red sandy soil in the clay. However, there is no better description to be found than the one given by Vancouver in a Survey made for the Board of Agriculture during the Napoleonic wars.

"From the river Taw towards Winkleigh there is a deep wet stratum of yellow clay lands abounding with uncultivated moors. The soil of the south side of Winkleigh and top of the ridge affords an excellent tract of tillage and graze land. It consists of a grey or dun coloured loam on a substratum of rock, arising generally in the square or rhomboidal fragments. On the eastern side towards Wembworthy the intermediate subsoil between rock and surface mould, varies in its depth from a few inches to several feet in thickness. This is composed of decompounded shale, mixed with a course argillaceous gravel pervious to water, and consequently leaving the surface dry and of a tender nature.

North of the village the soil continues of a good staple and lies upon the laminous rock, which here breaks into a small splintery fracture and affords a much drier bottom than some of the ridges lying south of it. The black gravelly shillet seems here to indicate that limestone may be found at no great distance. Descending this ridge to the Northward the dunstone land appears to lose its superiority in a cold moory tract which continues towards Ashreigney, but towards Eggesford a much sounder country seems to present itself.[8]

Orographically, the parish rests chiefly on the 400-600 feet areas, dropping to 200 in the basin of the Taw and in the Hollacombe Water. Bude Hill is the highest part of the parish, (640) while Bernard (or Berners) Cross and parts of Heckapen are at 600'. The village stands a little under 600' and Hollacombe Town at 500 feet. The lowest areas are Clay pits (295') to Pensford (278'). The gradient on approaching the village from Exeter is only 1 in

[5] On checking the acreage of some of the fields of the parish map, it has been discovered that many of the fields were inaccurately surveyed. These errors may have accounted for the missing 100 acres, although the hedges of some fields may have been altered too in the meantime.
[6] OS Nos 41 NE; 41 SE; 42 NW; 42 SW; 42 NE; 42 SE; 52 NE; 53 NW; 53 SW; 53 NE; and 53 SE.
[7] Irish and Parker, Surveyors (1843). The Commissioners certifying the accuracy of the Apportionment map were J W Buller and Richard Jones, 27th September, 1847.
[8] Vancouver "Survey of Devon" pp 20-23.

15, but the road from a Ward Mill to Bude Hill has a much steeper incline, whilst Wood Terril, Staple Green and Smythen Hills have a gradient of nearly 1 in 4 in portions.

Although the parish consists of almost 10,000 acres, there are no rivers of importance, but it is abundantly supplied with small streams and freshlets. The Taw, where it flows in the east, is of little account because of the dwindling nature of the stream. The Bullow Brook flowing from west to east of the southern part of the parish receives the Ward Mill brook to the east of Gray's Bridge and it is absorbed by the Taw south of and Brushford Bridge. On the Northern side, the Hollacombe Water, after receiving the Weekhouse Stream near Wood Terril and Smiths Stream at Black Bridge, joins the Taw near Bridgereeve. The water supply at Winkleigh is usually sufficient for normal purposes, but is still supplied from wells. At Hollacombe, where private Wells do not exist, Shute's (or Shettes) Well and Chapel Wood serves the hamlet. There is also a small artificial lake (fishpond) of about three acres, 800 yards to the east of the village.

The average rainfall recorded on a map of Devon in the Royal Albert Museum, Exeter, is given at 38 inches. From private records made on the north of the parish (Hollacombe) from August 1937 to July 1940 the average was 41 inches; the maximum was August 1938 (8.52 inches) and the minimum April 1938 (0.35 inches). Mr. Coad of Places Winkleigh made similar measurements for 1944-6. The total rainfall 1944 was 35.11 inches; in 1945, 36.49 inches and 1946, 42.20. These figures do not perhaps give a very reliable estimate of average conditions in the parish. Rainfall in 1946 was abnormal, and as will be seen from the temperature figures given below, the summers of 1945 and 1946 must have been abnormally cold as well as wet. Rainfall appears to have been seldom heavy (not more than ½ inch in a day) and only more than 1" in nearly four years, during which time heavy falls occurred elsewhere, notably in South Devon. The fact that the rainclouds do not come from Dartmoor probably accounts for this. Rainfall seems to approximate far more to Barnstaple than Okehampton, though the latter is nearer. If regard is had to the type of soil in the parish (chiefly of a clayey nature) it follows that crops do not suffer so much during a dry season.

On the whole, the temperature of Winkleigh is usually a little lower than most districts in Devon being well inland. The mean temperature during 1944 varied between 39.3° (February) and 63.1° (August); during 1945 between 34.0° (January) and 60.4° (August) during 1946 between 39.2° (December) and 60.7° (and July). Further details can be found in the notes[9]. But there worth is restricted in the same way as the rainfall figures. The

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	1944		1945		1946	
	Rainfall	Ave Temp	Rainfall	Ave Temp	Rainfall	Ave Temp
	Inches	Degrees	Inches	Degrees	Inches	Degrees
January	2.83	45.0	3.39	34.0	3.71	39.9
February	0.88	39.3	3.15	45.9	4.12	44.2
March	0.20	42.3	1.11	43.4	1.26	42.2
April	1.87	59.3	1.01	50.8	3.32	49.8
May	1.07	53.1	3.47	54.1	4.18	52.6
June	3.30	55.0	3.43	57.0	3.21	55.4
July	2.04	61.8	3.80	60.1	1.84	60.7
August	3.62	63.1	2.84	60.4	4.66	58.0
September	2.58	55.7	2.27	58.2	4.87	57.1
October	6.08	50.9	4.89	53.3	1.76	51.6
November	7.13	45.9	0.30	45.7	4.42	48.2
December	3.53	40.8	5.91	43.8	4.97	39.2
Total Rainfall	35.13		36.87		42.32	

These figures were kindly supplied by Mr Coad and were taken at Places, Winkleigh

irregularity of most of the months indicates that averages are only useful when they cover a longer period. Their interest lies in the rough guide to conditions which they provide. Speaking from experience however, if we except the very cold east winds, the climate of Winkleigh is delightful and bracing. Having spoken in a general way of the location of Winkleigh with the reference to its surroundings and about its main physical features and climate, we can turn to a more detailed study of some other aspects.

CHAPTER 2

Flora & Fauna

With few exceptions, there is probably very little variation of the flora and fauna of Winkleigh, compared with neighbouring parishes. What is important to the devotee of botanical study is that some of the Winkleigh parish plants have been identified definitely by experts, and the fauna, if not recognized by qualified naturalists in the same way, have been named by keen sportsmen and nature lovers.[1]

The whole of the parish is situated in the carboniferous culm measures, with cold and heavy soil. The land rises above 600 feet and it drops below 300 feet in some parts but most of the parish lies on the 500 feet areas. The distance from the tidal part of the river Taw (18 miles), absence of chalk and limestone, red, light or sandy soils, are factors precluding most of the plants associated with these varieties of soil.

There are about 22 species of the different orders mentioned in the standard work on the subject ("Flora of Devon by Martin and Fraser) to be found at Winkleigh; the chief specimens are to be found in the Herbariums of W.P. Hiern at the Royal Albert Museum, Exeter. The remainder were observed by the Rev. W. Keble Martin MA FLS.

Winkleigh shares with other districts the changes in size and quantity and possible extinction of certain plants, due to the hedging and ditching and "paring" of our delightful hedges. Noticeable is the unusual size of the foxglove (cowflop), the beauty of the wood anemone in spring, and the fine colouring of the musk mallow in late autumn. Hollacombe Moor yielded a greater variety of plant life, including some of exquisite beauty, than any other part of our very large parish. The central portion of the 151 acre moor has two bogs running from North and Northeast respectively to the South and it was here, in the boglands and adjacent parts that we found plants of interest. Unfortunately the past tense must be used, for much of what follows no longer applies. The whole of Hollacombe Moor has been ploughed up by the D.W.A.E.C. to the maximum depth, in order to provide more food for the country. Inevitably, much of the interesting material has been destroyed. The plants in the centre of the bog have escaped so far, but their continued existence is threatened by future extensive draining. However, WK Martin records Pale Violet, Allseed, Meadow Thistle (native) Chaff Weed (native) and Toad Rush (native plentiful). At the first bog, from the South east side, it will be noticed that the narrow leaved Cotton Grass has ousted the heather allowing the Marsh St Johns Wort to mingle with the Bog Asphodel. The Western furze has been driven further eastward to settle with the dwarfed specimen of a Birdsfoot Trefoil and the "Red" Blackberry (Rubus Fissus Lindt)[2]. On the extreme fringe of the bog, if we look carefully we shall see what one might consider a "fairy" flower – the ivy leafed Bellflower, blending naturally with another almost as dainty, the bog pimpernel. In the centre grows the sturdy yet graceful Bog Bean and mingling with the multifarious, common bog plants there was found a garden escape, Strachys Lanata.

On the whole, the plants of the northern side of the parish are found in greater variety than those of the South, despite the fact that the South has received more detailed and systematic study than the North (Hollacombe Moor excepted). The Head Combe area has unusual

[1] According to the Flora of Devon 1939 Winkleigh is in sub-district Division H of District III eastern inland district of North Devon (V.C.4). Page references by Martin and Fraser are pp 10, 65, 67, 132, 146, 176, 297, 307, 316, 390, 412, 418, 453, 465, 500, 600, 614, 621, 632, 672, 677.

[2] The other species of Rubus found in the parish include R. Fruticosus, R. leucostachys, R. Rusticanus. The loss of R. Fissus especially is to be regretted. The rev. H J Riddlesdell MA ALS experimented with strong healthy plants from the Moor in hisw Oxfordshire garden, but the venture was unsuccessful

characteristics. Here we find Butcher's Broom, Columbines and the Yellow Pimpernel in a fairly small space. Water Ragwort covers whole fields of Winkleigh, states the "Flora of Devon". Other plants mentioned include Ranunculus Heterophyllus Weber, Ranunculus Penicillatus Bab. Button (?Bullow) Brook, Corncockle, Fragrant Agrimony of Rosaceae, var. Dumalis (Bechot.) Durn. and Forma eglandulosa W.Dod. ("probably this Var") E.B.B.respectively Cat's Valerian ("plentiful"). Centaurea remoralis Ford Forma radiata C.E. Britton; water forget-me-not, Cow Wheat (Var Hians Druce). Lesser Butterfly orchis; Common Solomon's Seal, Bur-reed (Sparganium neglectum Beeby) (rather uncommon) Carex laevigata Suv. and the Hairy Sedge, The orders Cruciferae, caryophyllaceae, Leguminosae, Rosaceae, Umbelliferae, and Scrophularineae are naturally most frequently met with, and composited much more than any of the above, whilst many orders are unrepresented.

The parish has been abundantly supplied with trees and there is probably half as much woodland today as when the Domesday Survey was made. The heavy soil, discussed in Chapter One, is most congenial for their growth. Wood Roberts is undoubtedly the richest area for various oaks, and the ash, elm and larch have contributed to the wants of the builder, wheelwright, cooper and carpenter, until steam saw-milling on a large scale greatly depleted the harder trees. Beeches flourish and provide further avenues leading into the village. The French hale, or wild service tree, is numerous. The silvery leaves betray their presence to small children, who mark them for the early frosty mornings, when the dry rich coloured fruit is ripe. The spindle tree is known as "skipper wood" and their tough boughs provided the lads of old with their strong bows. Christlings (Prunus domesticus) is another favourite for children. Chestnut, Bullace and Aspen are getting scarce. Walnut, poplar, yew, lime and plane are rare. Wild cherry, birch, alder mountain ash, elder, Great Sallow (withy), Holly, scotch fir, horse chestnut, sycamore, hawthorn, blackthorn and guelder rose are fairly well distributed or cultivated. Ferns are fairly well represented, but the Royal Fern, found in gardens, is not a native.

The numerous moors, extensive moorland, small plantations, unpretentious streams and freshlets, bogs and ponds, together with the nearly 3,000 fields which make up the parish, should provide a reasonably rich variety of mammals, birds and insects. The Devon Naturalists have confined their labours chiefly to within 15 miles of the coastland (Dartmoor providing a great exception). Winkleigh therefore is not represented in any work upon this subject. When this deficiency might have been remedied after the 1914-18 war, the Rev. John Metcalfe M.A. a noted entomologist, was forced to reject the dilapidated vicarage and hence the living and a fine field of pioneer study. In view of the lack of expert fieldwork, we must be content with amateur observations. The number of foxes, and to a lesser extent badgers, stoats and weasels, has increased greatly in spite of the number of moles trapped for the sake of their skins (as well as to be rid of a pest) they do not appear to decrease. A slight increase in hedgehogs may account for the diminishing number of reptiles. The pipistrelle or common bat, is abundant everywhere. The farms with their sheds and corn ricks shelter the common rat, house and wood mice. The common shrew (Shirley) and, field vole and water vole are fairly common. Squirrels are seen occasionally and the otter sometimes makes an excursion from the Taw. The common hare is very scarce having been hunted far too often in recent years. Apart from trapping, and shooting, the number of rabbits vary, usually very scarce after a very wet season, and numerous after a mild winter.

When we consider insects, a gradual change and the loss of some species have been noticed. Most of the species Coleoptera, Lepidoptera Diptera and Arachnida are found. Of the latter, two unusual kinds, mottled white, black and grey hues have been noted; one, probably

Philodromus margeritatus, was seen in the district as late as 1914 although none has been observed since this date. Neuroptera is well represented. The dragonfly (flying snake) is very numerous. Mayflies on the Hollacombe Water, at favourable seasons are seen in almost incredible numbers. All the common species of the order Orthoptera are well distributed, but crickets have declined in recent years.

Of the reptiles and batrachians we may claim a fair share. The common lizard may not be numerous but the slow worm is fairly common. The green lizard has been reported at Wood Roberts and Head Combe but the statement is without confirmation and the colouring may be an illusion. A curious freak was observed at the turn of the century – a lizard with two feet and a tapering tail, total length about 15 inches. The grass snake (long cripple) is not seen so frequently as formerly owing to the mistaken notion that these reptiles are poisonous resulting in large scale slaughter. Although they do not attack men, the larger kind have been known to rise in a threatening attitude when cornered. The neckbands are fairly pronounced. Large specimens (length 3' 8 ½") are sometimes found and at Head Combe, some of their markings are so deep as to appear almost black. Vipers are plentiful, especially in Winkleigh Wood, Wood Roberts, Hollacombe Moor and Head Combe. At the latter place they vary in colour from putty to light brown, in Timbridge Wood some with reddish tints have been seen; at Taw Bridge a very dark brick-red specimen was noted in 1937. The legend of the viper swallowing her young when in danger is sincerely believed here and many state that they have witnessed the act. Only one man is known in the parish who would not kill any reptile on sight, and he is not a native but has lived for a considerable time in South Africa.

Common frogs and toads are well distributed. The smooth newt is found in most ponds, shallow wells and boggy areas.

Salmon come up the small streams from the Taw to spawn. Dace and Bream are found in the Taw, but very little of this water passes through the parish. In the smaller streams trout, eels, minnows, loach and stickleback (tom-thumb) abound. Lampreys, at one time plentiful, are now rarely seen. Smaller dace were noticed in Hollacombe Water about 1885.

With the exception of the coastal birds, most of the Devon variants are to be found in the parish. There has been a steady increase of both buzzard and ravens in recent years. The corncrake or landrail is now very scarce and the reason is not at all easy to determine, for they were well distributed over the district about 1900. There has been an increase in the number of woodpeckers, especially of the great spotted kind. It is unlikely that anyone has seen a blackcock in Winkleigh for some years but there were a few, particularly on the Dolton side of the parish. About 1930 a hen harrier was noticed on Hollacombe Moor. The little owl came into the district some time ago and is now plentiful. The kingfisher has always made its home on the banks of Hollacombe Water. The kestrel hawk, peregrine falcon and common heron (local name crane) are occasionally seen at Head Combe. The black headed gull is seen following the farmer working the soil in February, and has been named the barley bird on account of their appearance at the sowing of barley. Occasionally they are seen when it is very stormy on the coast. After some bad seasons partridges are recovering. It is among the resident birds that we shall find most variety, but the migrants have their own interest. In the summer we have the chiff-chaff, willow warbler (ox-eye), swallow, martin, swift, nightjar Moore, hoopoe, cuckoo, hobby (?) And quail. In the winter the visitors include the redwing, golden plover, woodcock and grey plover. Of the passing or transient visitors during the double migration of spring and autumn only whimbrel has been noticed. Of the casual visitors only two have been seen and these have included wild

geese of unknown species. The only accidental visitor noticed is that the little owl, while the pheasant is the only introduced naturalised species.

The following is a list of resident birds.

Barn Owl	Moorhen (Dipchick)
Blackbird	Pied Wagtail (Dishwasher)
Bullfinch	Raven
Carrion Crow	Redbreast
Chaffinch	Ring Dove
Common Snipe	Rock Dove (?)
Curlew	Rook
Dipper	Skylark
Goldfinch	Sparrowhawk
Greenfinch	Song Thrush
Green Woodpecker	Starling
Hedge Sparrow	Stock Dove
Jackdaw	Stone Chat (?)
Jay	Tawny Owl
Lapwing	Treecreeper
Linnett	Wild Duck
Longtail Titmouse	Wren
Magpie	YellowHammer (Gladys)
Mistlethrush (Drushle)	

CHAPTER 3

Etymology

Like most places with any pretension to a long history the constituent farms have changed little in name through the centuries. Variants in spelling, of course, frequently occur. It is a great loss that the people who now live in these various farmsteads and who daily use the words of bygone ages are forced to remain ignorant of the often interesting details which remain imprisoned within their common speech. This chapter is intended to indicate some of the more interesting facts which are to be found in a study of place names.

Two standard books have been used as basic authorities and other interpretations are included at discretion.

Bertil Blome's work on the North Devon place names is of much value, but the whole of Winkleigh parish has not been investigated. The English place Name Society (EPNS) has covered much more ground in their valuable work. Nevertheless, a few names await interpretation and exceptions in some cases must be taken to the verdict of those authorities – regarding Weekhouse, Punchardon, Pitford and Luxton, for instance.

Winkleigh was known in the Domesday record as "Wincheleia" and it is generally understood to represent the Old English for Wincel's leah, or meadow –an open space and a word with trees scattered so the grass can grow, or notable for its nooks and corners.

The name of the hamlet of Hollacombe was known as Holcombe or whole, that is a hollow, alder valley –which is obviously descriptive if we refer to the topography of the area. For a very long time it was known as Hollacombe Porenne or Parramore, a corruption of produce more to of, the 13th century lords of the manor.

Many of the names of the farmsteads are associated with either (A) there probable founders name, i.e. Lollaerd for Lullardesdon" or Leusdon or (b) renamed after are well known families which had been connected with the farm for several generations as Pleyse, or Playse for "Places" in the 17th century. The example of "east chapel" is a variant of this class. For 350 years the church has kept to the name for this farm which was earlier known as Coke's. Folk etymology has changed some of the farm names but not so extensively as the field names. "Wheatland" was originally known as Whiteland, "Stabdon" is considered to be a typographical term for steep hill.

Owing to the specialised nature of this chapter, a list of the abbreviations used included in the notes[1]. In addition to the two main sources require an individual codes letter. Therefore

A. Refers to Bertil Blome's "Place Names of North Devon"
B. Refers to the place names of Devon Vol ix English Place Name Society
C. Refers to all others
   (a) <u>The Hundred</u>
   1. Winkleigh: See Note[2]
   2. Hollacombe: see Note[3]
   (b) <u>Farm Names</u>

   A great number of the farms and smallholdings and most probably came into being so the splitting up of the manors sub-manors and larger farms. These would not be mentioned in the official documents. Therefore hearsay and tradition, in these cases, must be the main source of information and they provide most of the material or labelled "C"

   1. B. <u>Ashley</u> is Esshelegh, Asselegh 1238 Ass, Aysshlegh 1330 S.R. (p) v leah

2. C. Avers Moortown = workhouses, see Moortown
3. B. Babbages (6") is probably to be associated with the family of Henry Babich (1330 S)
4. A. Bitbeare 1281 ass (p) Bykebeare 1480 Im R – possibly from OE Byttanboer (bearu) * Bytta's wood pasture (copse) cf Bittadon supra 13. The 1480 form may be influenced by the Bick-names or else by the –K- might be written for –C- due in its turn to a misreading of –t-.
5. B. Birch (6") is la Birche 1305 Ipm (In hundred not parish)
6. A. Bransgrove Brandesgrove 1353 Ass – OE, ME Brandesgrafa 'Brand's Grove.

B. Braundesgrove 1339 ass. Brandes-1356 ass. Brownes – 1496 Ipm.

7. A. Cadditon. Codiaton 1330 SR (p) – The element Cod is not unusual in English p ns.[4] It has been looked upon by writers of various monographs as reflecting a pers n *Codd(a). An OE* Codd (a) may well have existed as a variant of the well evidenced Cudda. Derivation of a *Coda from the very uncertain dithematic cod-names given by Searle (Skeat Herts, Duignan WA) is hardly possible. The pers n Chod found in Danelaw Charters (EPNS ii 74) and Cod in DBL (Ellis) could be OI Cod 'bag, sack' use as byname after theScand'men[5] and can hardly account for the widely spread Cod-element in all cases.[6] Codra, which is probably only an extension of Cod, is evidently a river name. The WO group Cotsw Cutsdean, Codeaunellan seems to me to be better explained from a (non-English) stream name, *Codd than from pers n., there was possibly a weak variant *Codd. The Devon Cadditon is the best derived from OE Codd-ig-tun (or Coddie-tun?) farm on the *Codd (cf), Codicote Herts, Coddinor . The reference would be the brook on which Cadditon stands (p Codre,Ekwall ERM)
   B. Cadiaton 1333 (SR(p) and must be associated with the family of Roger Cadya who was living here in 1333 (SR) for Ya v. Introd xxxvi
8. B. Chapple is la Chapele, Chapell 1256 ass. Chapple Down (6") is Chappledown Mill t. Eliz. Hanc. P.
9. A. Chittlehampton = Cietal = Kettle – a farm of the dwellers in the hollow, -cietal – haema – tun
10. C. Cock's = Cokes pers n
11. A. Collacott Calecoth ' 1242 Fees 778 Collecote 1276 RG,1303 FA Col(l)eton 1346 1428 (Nicholaus et Johannes Collecote) FA Colecote 1238 Imp R – Prtobably OR Colan – Cot' Cola's Cottage.

    B. Colecote 1238 ass(p) 1330 SR (p) Colle – 1275 RH (p) C.f. Collacott supra 50
12. C. Court Barton = original demesne Manor Farm (Winkleigh Keynes)
13. A. Coulson Colstaton, 1330 SR (p) – this simple form is not enough to go upon. It ought to be compared with the form in the same document for the neighbourhood Penson infra cp: Colston Barton supra 123.

    B. A Robert Colste occurs in the 1330 SR, but not in this part of the Country.
14. B. Crispin (6") is Cryspyndowene 1492 FF Crispen al. Crewespyne 1682 Recov.

15. C. Cullums Ham, Culme or Columbine = love like.

16. B. Down Farm (6") probably home of Robert atte Doune (1333 SR)

17. C. Durdon probably corrupt Duredon dark and heavy.

18. C. Garret The head.

19. C. Gays, probably pers n. pretty pleasant land, Thos de Keynes held it ½ fee honour of Gloucester F (1302

20. C. Gerry Down = probably to colour, bedaub.

21. C Gosses pers n. (circ 17th cent) assoc John Gosse. Probably only 17th entry which can now be identified.

22. B. Grays Bridge is Graysbridge 1699 Recov

23. C. Harry Mill corr. Horry = rob, spoil.

24. B. Heath, probably home of Robert atte Hethe (1330 SR)

25. A. Heckapen = Hakepenne 1330 SR (p) – haca (n) pen "the height in the haca" The reference is probably to the high watershed (600 feet) on the slope of which the farm is situated (500 feet) cf Hakeford supra g f and Heckpen Barton supra 83f.

    B. cf Hack infra 538

26. B. Herdwick (6") is Hurdewik 1333 SR (p) v heordewic

    C. Herdwick = heord – flock, wic OE dwelling place.

27. C.Heywoods pers n.

28. C. Hill A.S. Hyl = heap (Church afs Hyll 16thCentury)

29. B. Hilliers probably associated with Reginald de Helyere (1333 SR)

30. B. Hole Farm (6") probably home of Nicholas de la Hole (1330 SR)

31. C. Hollacombe Barton See note 3 Demesne of Castle and old mansion. Normanus the Park Keeper C 1086 probably lived here.

32. B. Kingsland (6") is possibly identified with Kayngmaneslond 1333 SR (p)

33. C. Lane End desc. Orig. White Hart. Prob. Inn; no material

34. C. Little Pitford now known as Radgey or Rejeigh

35. A. Loosedon Barton Llardesdone 1086 DB Lullardston 1242 Fees Lullardisdon 1303 F.A. Luwardeston 1346, 1428 F.A. Luwedon 1377 CI – lewson Barton supra 63.

    B. Lullardeston juxta Wynkelegh 1323 ass Lullesdon 1394 ass, Lollesdon 1503 Imp Lousdon al Lulisdon1746F.F. The second element is either dun or tun. The first is clearly a pers. N. – prob. A late OE name of continental origin. It may be the Middle Dutch lollaert, lollaerd, not hitherto recorded earlier that C 1300 denoting a mumbler ' Cf Verwijs and Verdam SV such a work as a nickname may have a long history behind it. We may compare Dollaston (Pembrokeshire) Dollardyston in 1331 (Cymmorodorion Rec Soc7,

137) clearly containing the name of a Flemish settler nicknamed “Lullard”. That word is of L Ger origin, V. NED, and Dullert is used as a pers n in Holland (cf Verwijs SV) Soc also Wallenberg in Stud NP (2.97)

36. B. Lutehouse (6”) is the Lutehouse 1566 Deed.

37. A. Luxton (East and West) Luggeston 1346 ass (p) – cp possibly Lugsland supra 115 Ip a.r.n. the reference is to a small affluent of the Taw on which the place is situated.

    B. May derive from the family of Nicholas Luy, a junior in the Winkleigh Hundred in 1238 (ass)

    C. Luxton has been associated with the family of the name from the time of Henry II by deed to Wilhelms de Luxton (manor of Hollacombe) according to the Rev.Luxton.[7]

38. B. Moortown. Probable the home of William de Mora.

39. B. Narracott is Nither(e)cote 1301 Exon ‘Lower Cot(e)’for the modern form cf Nurcott in Winsford (SO) Nithercote 1327 SR (p)

40. V. Newgate. Prob. Corr. Newtake.

41. C. New House probably named when holding newly found.

42. B. Paddons (6”) associated with the name of Thomas Padden (t Eliz SR)

43. C. Park-beneath-the-way. Desc.

44. A. Penson Penstaton 1330 SR (p) Penyston 1480. The 1330 form seems corrupt. The 1480 form is so late that a suggestion made on the strength of it must needs be very tentative. Supposing it to be reliable and not due to folk etymology I would suggest ME penni-stan ‘flat circular stone’ as the base. It probably denoted a place where such stones were found cp Baxenden PNL a 90 (< bakestone) and whetstone Lei (EPN 40 < hwetstan), Penslade supra 84. See also Penistone PNSWY ‘Pening’s farm’ (Goodall)

45. B. Pitford (Great) is Pudeford 1281 ass. (p) Piteford 1330 SR (p) Puttiford 1346 FA (p) possibly “Putta’s ford” for “u”=”i” v. Introd XXIV. The earliest form is probably corrupt.

    C. The present writer would hesitate to connect it with “Putta’s ford” although there is a ford some distance from the farmhouse. But there is a Puttyford, over two miles distant. It may therefore be suggested that it is a personal name, and the home of the family of Putteford or Pytford. Anno 31 Ed 1 1305 Henry Putteford held ¼ of a fee of the manor (Hollacombe)[8]. Robert Pytford …. seized of a messuage called Pytforde FR (1550)[9] is admissible.

46. A. Punchardon Pyncheton 1330 SR (p) Possibly “Puncea’s farm” v tun and cf Pinchaford infra 477.

    C. Punchardon, possibly pers. N. Devon branch of Pontchardon family. DB de Pontecardonis[10]

47. C. Pusen A.N. Poison.

48. C. Qantocks – pole dance.

49. C. Rectory for centuries known as Parsonage. (Rectory up to 1310).

50. B. Riddiford is Radeford (c) 1275 RH (p) 1330 SR p 'Red Farm' – Riddistone is Redelstan al Ridestun 1204 BM: Raddeston 1553 Deed.

51. C. Seckington. Probably to seck, material insufficient.

52. C. Shoreland, prob. Many poles or stakes in ground.

53. C. Smytham. Smiths Ham i.e. near river.

54. C. Smytham Ball, Smiths Ham and field.

55. A. Southcott: Sudcoth' 1243 Fees 778 Sutcote 1277 R.H. (p) Southcote 1303, 1346 FA 1387 Imp R 1428 FA Self explanatory.

    B. Sudthecot 1242 fees Southcote 1330 SR (p) Southcote juxta Wynkeleghe 1365 ass.

56. A. Stabdon Stoppedon 1333 SR (p) – Stoppingges, from which Stopp pers n is derived by Skeat ON Beds 38 and Stewall PN Ing Tof is the old name of a regis and the pers. Character of the stem is, therefore no means certain, it is perhaps earlier to contain a topographical n. The same is probably the case of the present name, the prefix of which is probably to be connected with the local name Stopp as noted by Prof. Zachrisson; see Bardsley s.n. Stops. The place is on the slope of a down.

    B. Stopdon 1731 Recov. This is probably OE Steapundun 'Steep Hill'

57. C. Stable Parks. To make firm, heavy

58. B. Staple Green is la Stapele juxta Wynkelegh 1313 ass c Stapol

59. A. Taw Green Towe 1480 Imp R – named from the River Taw on which it stands.

    B. probably the home of William de Taw (1330 SR)

60. Townsend Descriptive

61. C. Venton Probably from Venne A.S. Mud, dirt ie one of the muddiest.

62. A. Ward Farm: Ware 1428 FA (p) probably the same as ward supra 54. The place is on a brooklet.

63. B. Weekhouse (6") is Wyk Tammill 1303 FA, wickehouse Wekehouse 1592 SR v. Tammill may be a scribal or transcriptional error for Taumill, ie mill by the river Taw.

    C. Exception must be raised to the interpretation of "Weekhouse" as identified with Wyk Tammill. The distance from the River (3 miles) is conclusive, Weekes House associated with the family of Weeke, or Week (on some documents) is more probably, although no direct evidence can be vouched in support of this claim'

64. B. West Gosland Down (6") is Gosswlandoune 1448 Deed.

65. B. Westwood probably the home of Walter de Westwode (1330 SR)

66. A. Wheatland: Whytelond 1281 ass. – OE hwitan-lande ‘white land’. The modern form is due to folk etymology

    B. Probably the earlier form is the correct one.

67. C. Whitehouse, probably renamed with building of a new Farm House. Original name Lew Terrill: sheltered, possibly contrariwise, being fairly exposed. See Wood Terrill (near).

68. C. Wood Roberts probably Wood Roberd, chaffinch, material insufficient.

69. B. Wood Terrill is Wood terrel 1727 FF and is to be associated with the family of Richard Tirel (1249 ass.) and Galfridus Tyrel (1333 SR)

70. C. Worstland. Descriptive.

(c) Field and other place names.

Unlike many of the village dwellings, the farmsteads, in most cases, have emerged from history in address recognisable in the 20th century as in the preceding centuries. Many of the village’s houses mentioned in the 17th century deeds relating to Winkleigh Keynes manor cannot be found today. Most probably some of them have been renamed. Similarly the greatest changes in nomenclature have occurred in the field names. It is regretted that an earlier list than the 1846 Apportionment Survey is not obtainable. One each of the 15th and 17th centuries would provide a very interesting study of folk etymology.

Space will not allow a complete list of the nearly 3000 fields, plantations, moor, orchard, arable and meadow lands which are contained in the 19th century document. The greater part of their names refer to their topographical position and these together with obscure names, represent 88.3% of the total in this district. Personal names occupied 4.3%, flowers, trees etc. 4.0 per cent, animals chiefly domestic 3.3%, and birds only 0.1 per cent of the remaining area. The greater number of the fields were no doubt enclosed long after the homestead had been erected. But unlike the farmstead, their names do not occur so often in deeds of transfer or bequest. Consequently much of the history of field names is buried with the past, with no literary gravestones to guide us in our search. It nevertheless the glebe (C 1294) of the ancient chapel of Saint Michael at Hollacombe is still known as Churchland, and the fields on which chief rents continue to be paid to the Parish Church, retain the old name of the 15th century, with the exception of Dodmans mere. It is doubtful if any of the villagers know the position of this tenement.

The field names of many of the farms are rich in etymological material as the soil of which they are indubitably composed. So folk etymology they are often changed considerably; as Brim for Broom, and Hay for Head. During the last century there has been a tendency to drop the original name altogether and merely describe the fields as meadow; long meadow, and broad meadow etc. Again it is difficult to understand the farmers use of long descriptive “plots” when we remember his habits of clipping words and sentences. “Lower Rubbing Close Marsh”, and “Little Vellow Moor Plot” are two examples from a fairly long last.

Field names which sounds plausibly descriptive are pitfalls for the unwary. “Slam” may faithfully describe a sloping field which is also tilted obliquely at right angles. Yet “40 acres” will be found to contain an area of less than three roods and Sand Park to consist of one of the heaviest clay fields! Again Spear Park, and Dagger Plot Ball and Butts Park cannot be assumed to have military associations. “Spears” is a personal name, “Dagger” refers to the local botanical name of the wild iris or flag and ball a topographical

description. Only "Butts" is in any way connected with soldiering, having been a field for target practice in earlier days.

Many of the fields are well known to the writer, and the necessity and the desire to visit the actual fields has added greatly to the pleasure of the work, while helping to avoid the more obvious mistakes. "Personal name" has only been given where there have been traditional or hearsay (backed by such records as are at our disposal, particularly Church accounts and deeds). Where there has been some doubt over archaic words[1111], the items have been verified in most cases.

1. Avers Moortown
   Coldstone Moor –ie cold clay.
2. Bidbeare Spearhayes Plantation} pers.n.s.
   " Orchard } from Speare
   Berry Hill, desc.
   Coles Park, pers. n.
   Fort in ditto = strong.
   Allans Down pers. n.
3. Cadditon
   TannersMeadow pers. n.
   Canny Park can cup topog.
   Broom Close desc. Shrub.
   Lt. & Gr Gratner stubble
   Column Garden
4. Chittlehamptpn
   Poad Close Pode, Pood = toad – venomous
   Ley lea, pasture
5. Cock's (or East Riddiford)
   New Take OE annexation and cultivation of waste land
   Grattnor Common Name
6. Collacott
   Rack Park "Rack" for stretching serge = woollen industry, several farms
   Pollards Park Coarse flour bran = the coarsest
   Shetlake Shete to shoot.
   Locks Moor pers. n.
   Go Park prob. Galloping or leaping (horses) when put to pasture
   Broom Copse shrub.
   E. Grattner Common name
   Nap Park a small rising or hillock
   Broom Close Meadow = shrub
7. Court Barton
   Oxmeers mere of the oxen
   Lt. Cross Field ie pathway across field
   Carrion Pit Field = anc. desc
   Radnor Close pers. n.
   Tawtons Rd (desc = pm North Tawton Rd)
   Puxhill quagmire or from puck (he got me out of the muxy and fell in the pucky
   Bowerish w. bwre – a croft by a house.
   Traces Moor prob. Pers. n.

Galsworthy Meadow pers. n.
Stars Meadow naked
Gt Starve Bullock desc. Coarse pasture, fallow.
Withys Brake withys = great sallow.
Lt Quillest prob. Cor. Quilled = a furrow – a croft or grass yard, or odd bit of land.

8. Crispin
   Copplehays Meadow small cup or meadow for poultry.
   Column Court Meadow = love like
9. Croft
   Dilly Down public stage coach (called at Croft)
   Cummins Meadow prob. Pers. n.
   Gammers Close to idle.
   Dunns plot dun horse
   Peas Close prob. Corrupt.Please or Playce, pers. n.
   Slades Close a valley or ravine, breadth of green sward in ploughed land or plantation.
10. Cullums Ham
    Bennetts pers. n.
    Cocks Bridge Coke's pers. n. (see Church deed)
11. Down
    Yonder E. Close desc. (local yanner)
    Canna Park Can Cup topog.(on many of the farms)
12. Durdon
    Drang Lane passage way
    Lt. Gratten stubble
13. East Ashley
    Rolliers a bunch of reed ("weak as a rawler")
14. East Chapel
    Great Pleases Moor pers. n.
15. East Coulson
    Hr. Hedgeall prob. Small obscure ale house
    Beery mole or pier
16. East Heath
    Starve Land desc.
    Yearn earn or desire.
17. Gerry Down
    Gt Gerry Down prob. To colour, bedaub
18. Gosses
    Muddy Plot desc.
    Dayberry net catch rabbits
    Hays Meadow flat meadow
    Shutes Close } a channel or open trough carrying water to lower level.
    Shutes Meadow } Local Shettes = from Celtic Syth = steep. (adjoins well of the fairies)
    Mary Moor pers. n.
    Black Field desc. On many farms
    Old Park Lane local muxy lane
19. Greysbridge
    Buck down to wash

20. Heckapen

Pollys Field	polle =to cut down
Gt. Popes Field	term of contempt
Hr Birch Field	desc. Tree.

21. Herdwick

Backer Plot	late in crops
Crump	Humpbacked
Hophay	Good Hay, positive certain

22. Higher Bransgrove

Slam	Sloping field which is also tilted obliquely
Lt. Stadley	Harbour
Shoreland Long Close	pers. n.
Pooley Ford Long Close	mixture or corrupt. Puttyford = Putta's ford
Forty Acres	only 2r. 3p = probably enclosure acts responsible.
Splat	plat or plot = on nearly all farms

23. Hill

Black Stribbs	Cor. Stubbs or stubble
Hr Shute Park	a channel or open trough carrying water to lower level.

24. Hole

Hr Canny Park	Can – cup
Lr Cleave	Cleavers – tufts of grass
Middle Hays	prob. Flat ie ln the flat

25. Hollacombe Barton

Head Combe	des: cor to Haycombe
Hr Broom Down	cor to Brim Down
Churchland	originally glebeland of ancient chapel. Deed Furze family
Tongue Garden	long strip like a tongue.
Rack Park	rack for stretching serge
Springland Wood	desc.wood with spring.
Canny Park	Can (corr Canner Park)
Chapel Orchard	orchard in ancient chapel yard
Townsend	end of "Hollacombe Town"
Gt & Lt Cross Park	desc.
Homer Lever Hill	lower movable boards of barn door
W & Mid Level fields	possible to levy, but prob. Corr: Ley, lea – pasture.
Yonder Park	desc. Corr Yanner Park

26. Kings

Powleys field	pers. n.
Tuckers meadow	pers. n.
Waterells	early documents Walter Elys, prob pers. n.

27. Kingsland

Lt. Beer	kind of barley
Canny Park	a can or cup. Topog.

28. Little Pitford

Higher Albert's Piece	pers. n.

29. Loosedon

Titchings	setting up turves to dry preparing for fuel.
Bawdens Plot	pers. n.
Newtake	OE annexation and cultivation of new land.
Bill's plot	pers. n.

Ashbeer	ash (tree) beer kind of barley
King's ease	good fortune

30. Lower Bransgrove

Rye Rush	from eddish stubble: Corr: Isia. Folk etymology Arish
Holywell Copse	desc. Corr. Hollow Well
Gays	pers. n.

31. Lutehouse

Newcombes Close	pers.n
Lt Church Park }	prob one time Church lands or high rents (Hartland
Gt Church Park }	Abbey)

32. Marshalls (pers. n.)

Great Webbers	pers. n.
Head Combe	desc.
Osmonds Meadow	possibly a kind of iron – prob. Pers. n.
Homer Cockrams Wood	pers. n.

33. Narracott Hr

Hr Goodscombe	desc.
Peas Orchard	prob. From Pays = pitch

34. Narracott Lr

Bradwells	}
Bradley	} from Brad = open
Bradwilly},	}
Hr Press Park	from presse = crowd
Yellands's Brake	pers. n.
Colly Park	to make black
Lr Rubbins Close	prob. Pers. n.
Smith's Bottom	pers. n.

35. Newgate & Heywoods

Cornish Down	poss. corr. arrish, eddish = stubble
Taylors Moor	pers. n.
Lr Beer Park	a mole or bier. Now corr, Deer Park
Flowery Park	desc.
Draught	a team or oxen or horses

36. New House

Shelly Hill	shillet, local for soft slaty rock, abundant.
Stades down	harbour
Gulph	a mow or goaf = rick of corn (see Worstland)
Sitch	desc. Boundary

37. Park Beneath the Way

Lr Eastern Ham Down	rich level pasture of ground near stream
Pittle	variant of piddle

38. Penson

Eddish	arish or stubble
Lt Barris Down	baresse = bar gate
Clapper Marsh	wood structure thrown over small stream or gully

39. Pitford Great

Sand Park	prob. Named contrariwise, clay abounds
Mary Moor	pers. n.
Homer Kitchen Park	} Desc.

Yonder Kitchen Park }
Little Three Corners desc.

40. Puncherdon
    Alice Close pers. n.
    Homer Ark } topog.and from chest shape
    Yonder Ark }
41. Pusen
    Cholwell pers. n.
    Galloping Close desc. Or gallopin = scullion
42. Quantocks
    Bassets earth dog, or topog; where the strata rise upwards
    Saggets prob. Pers. n.
43. Rectory (now Parsonage)
    Rober Moor to clothe, or chaffinch – Roberd
    Kennels (for Harriers, now disappeared)
    Pikes Field pers. n.
44. Riddestone
    Downey Park desc.
    Tail end of form
    Lugs Park pers. n.
    Gt Beetlers one who beetles cloth
    Lt Scrab Field Crab (apple tree)
45. Seckington
    Lr Beneday Prayer Day – a.s. Bentid The Rogation Day
    Homer Coopers Plot prob. after Cooper, maker of vessels to carry liquid.
    Pollander prob. From Pollard = coarse flour – the coarsest
46. Shoreland
    Holywell meadow Holy Well
47. Smytham Ball
    Hr Queeney Park from queen = to scold.
48. Smytham
    Riddy Park ruddy reddish soil
    Rolliers a bundle of reed (weak as a Rawler)
    Mow Plot New plot – corr. on most farms.
49. Southcott
    Gt Vellow Moor from Vell, the salted stomach of calf for making cheese
    Newtake OE annexation and cultivation of waste land
    Town Quillet odd bit of land.
    Stubbs from Stub – squat or stubble
    Pitts Down pers. n.
    E. Middleton prob. Pers. N.
    Hideaway Orchard sheltered position
    Gt Hooper Park pers. n.
50. Stabdon
    Dagger Plot Wild Iris
    Newtake OE annexation and cultivation of waste land
    Three Cocked Hat desc.
    Canny Park can, cup – topog.
    Bullow Brook Bullace, or Bullyng – to swell

51. Stable Parks
    Humphreys Close — pers. n.
    Fox Close — desc.
52. Staplegreen
    Brake — coarse pasture and furze
    Gratton — stubble field, applied to land after corn removed so that cattle & poultry me feed thereon.
    Quillest — prob cor Quillet – a furrow – a croft or grass yard, now known as Crossway Close (at crossing)
    Beers — a mole or pier – prob a corr. of Deers
    Beer Copse — as above
53. Townsend
    Rober Moor — chaffinch = Roberd, or to clothe
    Smea's — prob. Pers. n.
    Pitts field — pers. n.
54. Village
    Popes — term of contempt
    Vinhay — scolding bout.
    Salters Plot — pers. n.
    Dodmans, Dedmans
    Doddymans Mere. — Prob. Pers. n. or OE for snail, the mere plagued with, or the owner sluggish. Name now extinct – mere, high rent 1/- to Church for Holy Bread
55. Ward
    Gt Liver Park — prob. early returns
    Tongue Meadow — tongue-shaped
    Bude Hill Moor — bude – enduring – everlasting – desc. Highest land in parish (640ft)
56. Weekhouse
    Gambade — pasture for gambolling (leaping) horses
    Hookland — hook to cut corn
    Paper Well — Paper White
    Taylors Field — pers. n.
    Horner Down — prob. Down for horned cattle
57. West Ashley
    Quillet — a furrow or a croft or grass yard
    Beers — a mole or pier.
58. West Chapple
    Lt Cronix, Cronix Marsh — prob. From cronique = chronicle
59. West Coulson
    Beg Bread, Fat Land — desc.
    Rap, Rap Orchard — rape, refuse rubbish
    Hedge All — prob. Refer to enclosure acts or determination of hedges
60. West Heath
    Halfway Moor — half way, Hollacombe to Winkleigh
    Crossfield — desc.
    Brandy Marsh — Branded – browny
    Gratton — stubble

61. West Luxton
    Handley Moor, Middle Moor prob. Pers. n. but possibly corrupt
62. West Penson
    Hollands Ham pers n. and Ham – good pasture
63. Wheatland
    Bushment coarse pasture and bushes
    Gratton stubble
    Canny Park Can Cup, topog.
    Whitey white
    Newtake OE annexation and cultivation of waste land
64. Whitehouse (formerly Lew Terrill)
    Straddlemead footpath
    Canny Park can, cup. Topog.
65. Wood Roberts
    Croft enclosed ground for pasture
    Irish corr. Eddish or Arish – stubble (local urrish)
    S Beetlers one who "beetles" cloth
66. Wood Terrill
    Butts field for target practice
    Bithim f.c. Bullam = Bullace
    Toms Close plot pers. n.
    Sampsons Orchard pers. n.
    Tanyard Hill } site of old Tanyard mill for prepared bark of oak
    Bark Mill } - long since in ruins
    Claver Hill to climb
    Hr Dip Park dip in field
    Spear Park pers. n.
67. Worstland
    Culver Park wood pigeon
    Gulph gulp, swallow liquid
    Hookland hook, instrument for cutting corm
    Milsoms pers. n.
    Symons plot pers. n.

(d)There are some additional place names which are of interest, and they are listed separately here, since many cannot be assigned to a definite farm building.

1. Bilhooke inst. For cutting brushwood (17th Cent)
2. Bishops Land pers. N. (17th Cent)
3. Brockeshouse grey, while, badger (17th Cent)
4. Buckingham Land (in the middle of the street) pers. n. (17th Cent)
5. Clatworthy assoc. with family of Thomas Clatworth 1561 deed.
6. Claypits desc.
7. Corner Close desc. (17th Cent)
8. Folly ridiculous building (built sunrise to sunset)
9. Follys Linhay Corr Pollys Poll – head lea pasture or latitude
10. Furze Close prob. Desc. (17th Cent)
11. Gib House a hemp on, or hump shape (no material 17th Cent)
12. Goodleigh good lea – pasture or latitude

13. Hillmans pers. n.
14. Indicotts Land prob. Pers. n. (17th Cent)
15. Inn House of the North Church Style - desc. (17th Cent)
16. Keynesland prob. Bujilt by the Keynes family.
17. Kingsland House prob. Pers.n. (17th Cent)
18. Marshalls pers. n.
19. Mitchells pers. n. (circa 14th Cent) corr. of St Michael
20. Newtown desc.
21. Neyercote nightcot (14th Cent)
22. Slees a shed (North Devon usage)
23. Stafford House prob. Pers. n. (17th Cent)
24. Stars Barn naked, exposed – probably Inn.
25. Timbridge folk etymology – Town – tun and Leach bridge
26. Tinkers Post prob. Meeting of tinkers
27. Twelve Oaks superstition – 12 oaks will not grow in line, one died: another planted out of line – lived!
28. Wester Church House desc. (17th Cent)
29. Yold Hall Garden possibly give up, yield; corr. ye old; or pers. n. (Mr Yold – Church accounts 17th Cent)

[1] List of abbreviations used in this Chapter.

Ass.	Assize Rolls for Devon	OE	Old English
BCS	Cartularium Saxonicum – a collection of charters relating to Anglo-Saxon History	passim	In many places
C	Cambridgeshire	pat.	Patent Rolls Hy III 1216-32
cf	compare	pers n	Personal name
Ch	Calendar of the Chester Rolls. Rolls Series	PND	Place name Devon or Daine
Cl	Calendar of the Close Rolls. 1272 ff Rolls Series	PNL	Place name Lincoln
corr	corrupt	PNst	(Place Names)
D	Devon or T Donne	PNSWY	Place names SW Yorks.
DB	Domesday Book	poss	possibly
DBL	Domesday Book Lincoln	prob	probably
desc	Descriptive	QW	Placita de Quo Edward I, II & III Record Commission
DFF	Devon Feet of Fines 1196-1272	RBE	The Red Book of the Exchequer
EPNS	English Place Name Society	RH	Rotuli Hundredorum
fA	Inquisitions & Assessments 1284-1431	Sf	Suffolk
FA	Vol 2 Feudal Aids	So	Somerset
Fees	Book of Fees 1198-1293	Sq	And following
FF`	Feet of Fines	SR(p)	Exchequer day Subsidiary Rolls
Fine	Calendar Fine Rolls (1272 ff)	Tax	Taxatis Ecclesiastica circa AD 1291
Fine R	Exerpla e rotulis finium	Topog.	topographical
Imp.	Calendarium Inquisitionum post mortem Sive Escaetarnum. Record Com	Wa	Warwickshire
Imp R	R. Calendarium Inquisitionum Record Com	Wo	Worcestershire
M.E.	Middle English	pat.	Patent Rolls Hy III 1216-32

[2] **A** Winkleigh 127 F 14/15. Wincheleia 1086 DB. Winchelega 1107 (1300) Ch. Winkleg 1201 Fin.R,Winckele 1219 Fees 264. Wynkelegh 1242 Fees 778, 1262 DFF 1276 RH et passim. Wynkele 1255 DFF 1318 Pat. Wuinkeleye 1262 DFF (f). Winkeley 1282 QW. Winklegh 1291 Tax. Winkeleye 1315 orig, 1329 Fine orig (Johannes de Keynes). Wynkelegh Keynes 1361 Imp Ret passim. Wynkle

1378 Cl. Winkele(gh) Tracy 1413, 1425 Imp R. Wynke Tracy alias Wynkeley tracy 1439 Ipm after this interchange between the additional names. OE Winecan - *leah *wineca's lea. *wineca is a diminutive of wine cf. Winkfield PN Berks. 43 Winecan felda 942 BCS 778. Wincheleia 1086 DB at passim to 1426 Imp R with variant spellings. Winche-, Winke-, Wynke- and legh(e), Wynkelegh Tracy – 1350 Ipm.

B Winkelegh 1282 Exon. Wineca's clearing, v leah. A compound of OE wincel and leah is also possible, denoting a clearing near some nook or corner, or notable for its nooks and corners.
C (i) The Parish of Winkelegh was formerly a hundred in itself – Hundredum de Wynkelegh . ... in quo nullus est burgus, et nisi unica villa tantummodo, que vocatur Wynkelegh; FA.I 373 AD 1316. Hundredum de Winkelegh 1228 Fees, Hundr'm de Wynkelegh 1275, 1276 RH. Hund de Wynkelegh 1286 SR 242/11. Hundredum de Wynkelegh 1345 FA 1355 IPM, the manor of Wynkelegh Keynes and the hundred of Wynkelegh 1419 FF (Do). H'dredum de Wynkleigh Keynes Nr N. Tawton to which the hundred was appurtenant. * Wincheleie 1086 DB. Wincheleia 1086 Exon. *In 1281 (QW 167) Rog de Keynes claimed that he and all his ancestors had held the manor of Winkdeley with the hundred (simul cum hundreds). The same Roger held the hundred in 1275 (RH 1.87)
(ii) Name of Hundred in

	1086	1327	1545	1937
	Exeter Book	(E 179 9 5/6)	(E 179 49/286)	with N.Tawton
	Wincheleia	Wynklewe	Wynkelegh	
D.	Wynkelegh hundʳm	9ª est tortu	£4. 4s. 11d Winkleigh P.	

given in C l'Estrange Ewen, Devon Taxation Returns pp 1-16)
(iii) cf 1298 "Thomas de Wyncelade" 'winca's meadow' or as likely wincels meadow (from Johnson Place Names of England and Wales p 513)
(iv) Probably Winca's leah, an open space in a wood, with tree scattered so that the grass can grow (E K Wall – Oxford Dictionary of English Place Names pp 278 and 499)

[3] **A** Holecumb 1255 cl 1261. Halecumb 1242 Fees 778. Holecomb 1303, 1346 FA. Hollecombe 1428 FA. Holcombe Paremore 1490 IPM OE holan 0 cumbe "hoillow combe)
B Holecumb(e) 1235 cl 1238 Ass 1261 cl Hale – 1241 Fees 778 "hollow Valley".

[4] In BCS and the County monographs I have found the following Cod-names (I quote from the earlier entry): Codan med 456 BCS 942 Berks. Codenhleaw 959 BCS 1050. Codwaeala porda 963 BCS 1116 (SO). Codran ford Ondlang Codran 972 BCS 1282 p 588 (WO?). Codsall PNth Cst Coddeshal 12 C. Codicote PN Herts 20: Codicote DB. Codbarrow PN Wa. Codburne 13th Cent. (no medial vowels). Coddenham PN S/50. Codenham DB. Cudlawe PN Sx. Codelawe 1264. Codford PN W. Codan ford 901 BCS 593. Coddimoor EPNS ii 74: Codimor C 1200. Codmore ib 225 Codmers 1619., Cotswolds EPNC IV I: Codeswalt, Cutsdean, ib 129 Codestone 977 (11th) BCS 1299 (in the Cotswolds). Codesuuellan 780 BCS 236 (in Cutsdean). Cotheridge EPNS IV 116: Coddan Lyrcce 963 (11th) BCS 1106. Codnor PND 6. Codenour 1216-72 Ipm. Coddan D. Coddeton 1281. Codford D; Codaforda DB.

[5] Cf also Thomas Kod 1211-12 RBE ii 605 (sub militias abbatis malmasburiae

[6] For the Wa Codbarrow I venture to suggest OE Cod-beorh mounhd with depression at the top, bag barrow.

[7] (Page) Church Magazine April 1881 p8.

[8] Pole Description of Devon p432.

[9] Calendar Pub. Rolls 4 Ed VI p342.

[10] Transactions of Devon Association Vol 71 p284.

[11] In a very anciend parish, with monuments of great antiquity, including the Romano-British period, we might expect to have a few more surviving Celtic names that the well and meadow at "Shettes" Hollacombe.

The following table might also be of interest Occurrence of Bases												
		tun	cumb	cote	ford	dun	leah	gehaeg	vielle	land	worthig	ington
Farms and Holdings	No.	7	1	5	4	4	3	-	-	5	-	1
	% approx.	7	1	5	4	4	3	-	-	5		1
Field names and enclosures	No	12	18	4	4	8	37	19	19	67	1	-
	%	2/7	2/3	1/7	1/7	2/7	1-2/7	1-2/7	2/3	2-3/10	1/30	-

CHAPTER 4

Winkleigh from Earliest times

Many centuries before the Church became a landmark for the traveller from the South east, long, long before it was known as Winca's Lea, Winkleigh must have been well known to the nomad and marauding tribes. To avoid the natural and formidable obstacles of the Eggesford route they would pass through the area, attempting the easier approach to the North Devon settlements. At this period, then, Winkleigh was in a favourable position. Indeed even today, with the tactics of modern machines of war, the earthworks of more than two thousand years ago are still the most suitable positions for a defensive strategy. The relation of these earthworks to the general scheme of defence in this part of North Devon has been outlined by B.M.H. Carbonell who states:- "Winkleigh is in the Chain of earthworks stretching from east to west. They appear to come to a "neck" at Eggesford, where the two camps lie on the river Taw. Three miles west of this point is the conical earthwork in the village with the remnants of another about 200 yards away, after which the Camps and tumuli increase in number towards the North Devon coast" [1] (see Map p.)

These two defensive works situated at either end of the town are so placed as to recall the position of the two earthworks in Heywood Wood, Eggesford.[2] Winkleigh appears, in fact to have been on the right flank of the "British" defence system of the Taw fortifications, which include the chain, made up chiefly of the towns of Barnstaple, South Molton, Chulmleigh and the village of Eggesford. It would seem that the main attacks were anticipated from the South east at Winkleigh, that is, from the Exeter-Crediton road, but there are no records of any skirmishes at Winkleigh.

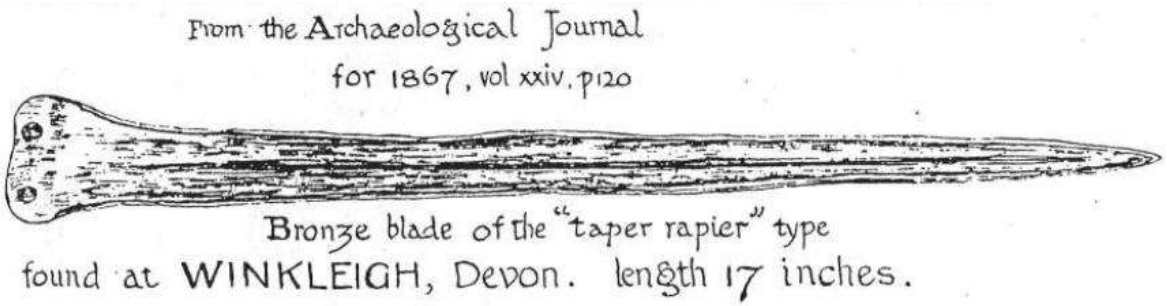
Risdon, writing in 1605, notes that "Winkleigh vaunteth two castles, now ruinated by time and overgrown by tall trees. There only remaineth in one of them a pillar of lime and stone so firmly compact, that time hath not yet wrought his will thereon."[3] Similarly Capt. Worthy says of Court Castle "it must have once been a place of great strength"[4].

These two structures, Croft and Court, were constructed on top of the earthworks. They are distinctive in character and history and merit special attention.

From a probable burial mound to a "defensive" position in Romano- British Times, Croft has stood guard over the junction of numerous trackways against the passage of marauding groups. It may be asked, why did the early settlers choose the hill and not the river at Taw Bridge, as was the case at Eggesford. Apart from any question of the different origin and habits of the two groups of settlers, a survey of the position reflects the wisdom of these people in rejecting an untenable site. Taw Bridge is more open and the river is normally shallow. But what had they to encourage molestation from outside tribes or foreign invaders? Little more than their bodies, a small store of provisions and their humble

[1] Transactions of the Devon Association (Vol 63 1931 p298.
[2] Victoria History of Devon p614.
[3] Risdon, Survey of Devon p262.
[4] Chas. Worthy, the Manor and Church of Winkleigh p23.

dwellings, one might hazard. It was these people who left behind the bronze was which was discovered at Winkleigh in 1867.[5]



Of the antiquity of this mound there is not much doubt; of the exact period, this can only be a matter for speculation. It may be of the Bronze Age and the late Brachycephalic man, with his weapon of war revealed by the plough – or possible of the Stone Age. There are no distinguishing features that will enable us to identify them with either. The round earthworks occur in the Stone, Bronze and Early Iron periods. Bronze was certainly discovered but it is doubtful if any stone implements would have been revealed. The rocks of the immediate surroundings are of the middle culm measures, softer in substance than the upper culm areas of the north of the parish. Flint chips would hardly be noticed and any old specimen found in working the soil may have escaped the notice of the antiquarian easily. Had the finder been a labourer his lack of interest or a superstitious dread of the possession of something out of the ordinary would have led him to destroy his find. The nearest flint factory was probably close to Torrington. Thousands of years of turning the soil by hand and plough do not justify much hope of further discoveries. The "Victoria" History describes the earthworks "On the Southwest of the town, this mount, and with an escarpment of only 20 feet in height, and on the summit of which there is a platform 6 feet wide, surrounding a hollow which descends 12 feet perpendicular measurement into the heart of the mound"[6]. Thus the first of the defensive works is a plain fort, consisting only of a mound with encircling ditch or fosse. With the exception of the building of the Castle School and the cutting of a new road from the old Exeter Road into Castle Street – thereby slicing off a piece of the moat – the earthwork has probably remained undisturbed for centuries. In 1936 there was a proposal to purchase the whole or at least a part of the moat. This was to give better access to the site which had been offered free for the building of a Parish Hall. This did not materialise and attempts to get the mound scheduled as an ancient

[5] A writer in the Archaeological Journal for 1867, discussing swords and rapiers of the period mentions the discovery of the weapon referred to here. "I may first notice that a specimen in perfect preservation has been brought to light by the plough at Winkleigh near Crediton, on the verge of a barrow (i.e. the ancient earthwork at Croft) adjacent to the old road from Exeter to Bideford" pg 113 Vol xxiv. The length of the blade is 17 inches. From the accompanying drawing, copied from the Journal, it is clearly not a sword but a rapier with a very pronounced mid rib. This opinion is supported in a private letter by A O V Osborne (Curator of the British and Medieval Antiquities at the British Museum). The two rivet holes indicate that a wooden handle or shaft, probably of oak, was originally affixed to the blade. There is no mention of rivets or decayed wood being found, as is the case with some specimens. The weapon of this long taper fashion, although comparatively more rare that the "leaf-shaped" swords, and of more frequent occurrence in Ireland that in Great Britain, are to found in several public and private collections. The Bronze is mentioned by Evans "Ancient Bronze Implements of Great Britain" (p250) and in the Victoria History of Devon (pps 364, 615). It is not deposited in the Exeter, Plymouth or British Museums, and I have been unsuccessful in trying to trace the resting place of this interesting relic.

[6] Victoria History of Devon p614. Worthy gives the dimensions of the earthwork as 24 ft high and 28 ft in diameter (p23)

monument likewise failed because the owner refused to give his assent.[7] The whole affair is recorded in the notes, for it may reasonably be asked why this act of vandalism was perpetrated on the oldest monument in the village (the building of a Parish Hall on top of the mound) when there were so many other spaces available for building. Excavation work for the foundation of the new hall (1937) revealed no object of antiquarian interest. This is not surprising for the site most probably was excavated on more than one occasion after it became a ruin. It was discovered, however, that the ramparts are of red soil and today there is none of this kind in the immediate vicinity of Winkleigh. It is a matter for regret that there were no members of the Devon Archaeological Society present. The "red soil" may have been mistaken for the red ochre used at the burial ceremonies and found on similar works of this kind.

The problem of Croft is by no means capable of easy interpretation, with its seemingly longer, quiet and uneventful course some history. Whatever the vicissitudes and mutilations which would be far beyond the recognition of the original founders of this mound, it still stands in its own virtual indestructability a monument to man's endeavour.

The second of these earthworks is rectangular, probably of the Romano-British period. It is the more imposing of the two mounds and now is in a better state of preservation. Conditions have been more favourable than at the other earthwork, and it is extremely pleasing to record that, arising out of the unfortunate case of Croft, the owner of this property (R. H. K Johnson Esq.) agreed to the urgent necessity of registering Court as an Ancient Monument. His generosity in readily acceding to our wishes should not be overlooked.[8] Situated North-east of the Church, this mound is 144 feet across, from North to South. The plough has somewhat changed its configuration. The ramparts has gone, leaving a plateau of 12 feet on the S.W., broken by a terrace, comprising of a small octagonal building in which bricks of unusual colour and size have been used. (These were probably made in Winkleigh, at the time of the making of the fishpond, and were intended for the building of a mansion which did not materialise). The remnant of a fosse on the North makes a curve at its eastern extremity and indicates an approach by a sunken road.[9] Worthy gives the dimension as 144 feet from North to South and 44 feet high and it is still nearly surrounded by a deep moat.

Of the periods, Saxon, Norman and later, these may be related to the earthworks in general. Each period probably saw some change and the building of Norman castles on both Croft and court, perhaps similar to the one remaining at Okehampton, was no doubt a defensive measure against the attempts of neighbouring lords to gain independence from the central government. We are now entering the really historical period of Winkleigh when

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[7] In 1936 the Winkleigh Silver Jubilee Committee appointed Mr Knight and Mr R M Chambers to negotiate with the Executors of the late J Tremayne esq., owners of this interesting property, for the purchase of the whole, or at least a part of the moat. This was to give better access to the site offered free by Mr Isaac of Clotworthy Guest House, for the building of a Parish Hall. Instead of negotiating for the Committee, Mr Chambers bought the earthwork outright for himself, and started making arrangements for the building of a Parish Hall on the earthwork itself, ignoring the old committee, which held a small sum for the erection of a Hall. The Parish Councillors including the Rev. J A Parkes, together with Mss U Radford, of Exeter, who represented the Devonshire Association, and the writer met on August 5th 1936 for the purpose of urging the Government, represented by Mr Sims of the Office of Works, to schedule the mound as an ancient monument. Unfortunately this was not accomplished since the owner would not give his consent. He would give a written promise not to disturb any other part of the mound, other that the site of the Hall.

[8] In the 16th Report of Ancient Monuments (Devon Association) Cecily Radford and Ralph Radford FSA, Recorders report "The fine earthwork Court of Winkleigh Castle has been scheduled, though we were not in time to avert mutilations (from admirable motives) of the second Winkleigh earthwork, Croft" (p73).

[9] Victoria History of Devon.

archaeological evidence gives way to literary. Accordingly, our interest shifts from building sites to forms of political organization and to still shadowy individuals, whose names and brief appearance help to make our picture the more concrete and satisfying. From this point the present chapter will concern itself with the story of the manors, leaving the personality of their lords and the development of the Parish Church to separate Chapters 8 and 7.

As often in the affairs of man, finance and law suits provide the clearest indication of his works. Much of our story has been traced from the tax returns. It is in connection with an assessment that Winkleigh first appears, when in the early days of Saxon domination it was levied at five hides. This represents the tax of Cynewulf's reign (755 -784) the probable date of Saxon occupation of Devon. Unfortunately this gives no extent of the manors, but it is generally understood that the Saxon homestead contained approximately 100 acres of arable land.[10]

There is no further record until the Domesday Book was compiled in 1086. Winkleigh appears from a very early date to have been the chief seat of the important barony of Gloucester and, as Risdon says, "to the fee whereof much land belonged".[11] Although there is no proof of the period in which it became a part of this important lordship, it must have been prior to the Norman conquest, since Bristric, the grandson of Leofric, Earl of Mercia, succeeded his father, Algar, as Earl of Gloucester, and is mentioned as the owner of the manor of Winkleigh in Domesday (as will be seen in the Exeter copy). The translation of the passage relating to Winkleigh is as follows: -1086). The King has a manor called Wincheleia (Winkleigh) which Bristric held T.R.E. And it paid geld for 5 ½ hides. These are 40 ploughs can till. Thereof the King has 2 hides and eight ploughs in demesne, and the villeins have 3 ½ hides and 40 ploughs. There the King has 60 villeins, 16 serfs, 10 swine herds, also 38 beasts, 15 swine, 160 sheep, 500 acres of Wood(land), 80 acres of meadow, and pasture one league in length and another in breadth. In this manor is also a park (parcus bestiarum) for beasts. It pays 30 pounds a year by tale. Of the aforesaid land Norman the Parkkeeper (custos parci) has 1½ virgate worth 12s & 6d a year. (Hollacombe in Winkleigh) Goscelm has it at farm".[12]

The honour of Gloucester (including the manor of Winkleigh) reverted to the crown on the death of Queen Matilda in 1083 and was settled upon William Rufus, who bestowed the property, sometime after his succession, upon a Norman Baron Robert Fitz Hamon, the restorer of Tewkesbury Abbey.[13] In 1107 he died without male issue. His oldest daughter Mabel, married Robert, surname the Consul (natural son of Henry I) and, through this alliance, acquired the honour of Gloucester and assumed the name of Robert Fitz Roy. He was soon after created Earl of Gloucester. The manor was divided into two not long after the conquest. These were known as Winkleigh Tracey and Winkleigh Keynes down to the

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[10] Reichel.

[11] Risdon, Survey of Devon.

[12] From the particulars of the Geld Roll we learn that land in Winkleigh was 2 virgates in arrears – no doubt some part of the villager's land, of the 3½ hides of exemption, 2 were in respect of Wincheleia (see note 20 below). The hide varied considerably. It was usually understood to represent 120 acres. A virgate was equal to a quarter hide or 30 acres. A ferling represented a quarter of a virgate or 7½ acres. But in some parts of England the ferling consisted of as much as 16 acres. A "plough" of land was that quantity which a team of eight oxen could cultivate. In this county this amounted to 4 ferlings. The Domesday M anor consisted of demesne and villagers land. After this period Knights fees were substituted for the hide. In the 12th century the holder of 20 librates of land (vide Kt's Fees) was expected to furnish a fully armed warrior to serve for 40 days in the year. Full arms consisted of breastplate, helmet, shield and a spear. A Knight's fee was usually equivalent to 4 hides or 480 acres and made up the 20 librates (pounds) referred to above. Commutation for personal service cost about 2 Marks (i.e. about 3 pounds).

[13] Worthy, The Manor and Church of Winkleigh pp28.

seventeenth century. But the lords of Gloucester retained an interest in the parish well into feudal times.[14]

The first moiety into which the manor was divided was in the possession of the family of Keynes as early as the reign of Henry II, and continued with them for fifteen descents. It is possible that it was held by them at first under the Earls of Gloucester, whose followers they undoubtedly were, especially during the usurpation of the Crown by Stephen, nephew of Henry II. It has been suggested that the land was bestowed upon Sir William Keynes as a reward for his services, including the capture of Stephen. Doubtless that is true that the Keynes were at Winkleigh probably soon after the conquest, since "Winkleigh Keynes claimed in 1315 by right of a grant of the Conqueror to the predecessor of larger Keynes".[15] The manor was sold about 1550 by John Keynes to George Escott of Chawleigh who later sold it to George Broughton of Studley.

Part of the land passed in 1562 to John Letheren, tanner of Winkleigh.[16] The Clotworthy family also were active in purchasing land in this manner as will be seen from the story of Winkleigh Tracey. The circumstances of these changes are not known but they are probably connected with the large scale transference of estates which took place in the 16th and 17th centuries and which were due to the virtual bankruptcy of many of the old landed families, induced by the rise in prices and a consequent depreciation of fixed money incomes. It was acquired by Thomas Lethbridge of Jacobstowe in 1638[17] and remained for two centuries in the family. Sir Thomas Buckler Lethbridge sold the estate to the Revd. J. T. Johnson and it has passed successively to the present owner of this interesting property.

If Winkleigh Keynes was for so long in the hands of but a few families we might expect to find their marks among the buildings left from earlier times. Although it is uncertain at what period, the Keynes family obtained the fee of Winkleigh, they gave their name both to the Manor and Court House. The latter was known as Keynes Castle. There are no descriptive records of the Castle or of the Manor House which was probably built in early Tudor Times, when the discomforts of castle life generally gave place to the more

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[14] 1274 Hundred Rolls 3 Edward I p87 "Roger de Keynes holds ½ fee of Gilbert de Clare, Earl of Gloucester and the said Gilbert holds the said ½ fee of the King in Chief and it belongs to the Barony of Gloucester. The Hundred of Wynkeleghe is in the hand of Roger de Keynes and the same Roger holds the said Hundred of Gilbert, Earl of Gloucester and Gilbert of the King in Chief. It is worth ½ mark per annum; and the same Roger has gallows and assize of bread and beer at Wynkelegh. Wormund de Bremere (Poremere – Hundred Rolls 4 Edward I p89) has withdrawn himself and makes his two tithings to withdraw altogether from the outland Court of Roger de Keynes, Lord of Winkleigh".

[15] Plac de Quo Warrants 9-10 Ed. II Com. Devon Rot 36 p167. For further reference to Winkleigh Keynes in the Rolls the following list may help

(a) Rotuli Hundredorum p87 and p93 (Note 14 above contains an extract of this)

(b) Calendar Inquisitions:- Ed.I Vol III p234, pp250-1; Vol IV p313; Ed.II Vol V p114; 35 Ed.III p79; 1 Hy VII p64; Hy VII p227; 8 Hy VII pp 316 & 318; 10 Hy VII p458

(c) Calendar of Close Rolls:- 8 Ed.II pp 132-5; 10 Ed.II pp414-5; 2 Ed.III p336; 22 Ed.III p570; 29 Ed.III p181; 8 Hy V p79

(d) Calendar Fine Rolls:- 8 Ed.II Vol I p229; 10 Ed.II Vol II p324; ibid p318;8 Hy.V pp 345-6; 6 Hy.VI Vol XV p227; ibid Vol XVI p106.

(e) Calendar Patent Rolls:- 48 Hy.II Pt1 p309; 20 Ed.IV Pt1 p237; 1 Hy.VII p46 (twice); 8 Hy.VII p379.

[16] George Escott 1561 of Chulmleigh Esq. (Chawleigh!) Bargain and sale to Thomas Clotworthy of Wemworthie gent ½ manner (manor) borough and hundred of Wycklegh Keynes except lands called Spear Park, Westcottes Close and Westerill meade which George has lately assured to John Lethering of Wynckeleghe, tanner the while of which manor etc George purchased cf John Keynes of Compton Painsford Co Som Esq. JC Tingley Cal. Ex Castle MSS fo 197. Corresponding deeds will be found in Cal. Ex Castle MSS fo 178 and fo 193

[17] Cal Exeter Castle MSS ff 750-2. The long list of exceptions show that the manor property was constantly being reduced by sales and tenures to the larger or more prosperous local farmers.

comfortable dwellings of a less warlike lord than the famous Sir William Keynes. Worthy describes the estate as "et curia ibidem". The "curia" or Court was at one time or place of considerable strength and surrounded by a moat. It stood close to what is known now as a Winkleigh Court. It was from here that justice would be given at the Assize of bread and beer.[18] Although the manor passed on to several lords after the Keynes family left the parish late in the 16th century, it was left to a member of the Lethbridge family to build the Manor House as it now stands. It was at one time known as Court Barton House and in the later years as Winkleigh Court. Captain Worthy in his history of the manor describes it as a picturesque manor house. It is indeed in picturesque surroundings, but a plainer manor house would be difficult to find. It is large only in the sense of being the largest in the parish and has little if any architectural features worthy of note, other than the Georgian characteristics of strength and compactness. There is a tradition that the Rev. J. T. Johnson intended building a manor house near the fishpond, and that the bricks of unusual proportions used in the octagonal summer-house built on the castle earthwork were originally intended for the projected Manor House which never materialised.

The second moiety of Winkleigh (known as Winkleigh Tracey) was given at an early period to the Tracey's. Risdon their states "Oliver Tracey held one fee in Winkley in the reign of Richard I" (circular 1189). It would appear from the Calendar of Inquisitions[19] that Winkleigh Tracey was a sub manor of Winkleigh Keynes, as the tithing "presented" at the King's Court (curiam regalem) from time out of mind, but seceded from the Major Court in 1353. Previous to this it had been in and Outcourt and thus in a subsidiary position. This action seems to have been a parallel with that of Wermund de Portus Mortuo a century earlier, as will be seen when Holcome Manor is considered. Little other information is available but the Close Rolls show that the Manor reverted to the King (Richard II) in 1400. This occurred when the Earl of Huntingdon, John de Holand rose in revolt. His failure cost his fee and his life. Thomas Percy, Earl of Worcester and others were then authorized to receive payments from the Manor of Winkleigh Tracey. In 1565 Thomas Clotworthy bought the manor from the Earl of Richmond.[20] The manor eventually became reunited to the other portion of the parish (Winkleigh Keynes) in the person of some member of the Lethbridge family. As with the Winkleigh Keynes manor there are no descriptive records of the Castle and tradition is silent with regard to material or structure. Although Westcote[21] late in the 16th century, states that the ruins of both castles yet showed and a pillar of lime and stone was still standing at Court in Risdon's day, not one stone could be found at either site at the end of the 19th century. Probably the castle was abandoned about the same time as Court, but there is no record whatever of any Manor House being built for the lord of the manor, or his tenant in chief. There are references to the Tracey Court but none to the manner in the Church accounts. It is suggested that the Manor House once stood near the Clotworthy Arms, if not on the actual site for, as has been stated, the Manor Court was held at Clotworthy House.

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[18] Referred to in Note 14 (above).

[19] Calendar of Inquisitions Ed.III p79. For further references to Winkleigh Tracey in the Rolls, the following lisy might help:- (a) Calendar of Inquisitions – Ed.I p57; 1 Ed.II Vol VII pp87-8; ibid 41-2; 1 Ed.III p267; 27 Ed.III Vol III p42

(b) Calendar of Close Rolls – 19 Ed.II p482; 27 Ed.III p593; 45 Ed.III p223; 2 RD.i
I p147; Hy.IV pp 137-8; 2 Hy.IV Pt II pp 380-1; 6 Hy.V pp 483-4; 4 Hy.VI p273-4; 5 Hy.VI pp 283-4

(c) Calendar of Fine Rolls: 50 Ed.III p342; 4 Rd.II p357; 2 Hy.IV p104 (twice); 26 Hy.Vi Vol XXII pp 77 and 147.

(d) Calendar of Patent Rolls: 12 Ed.II p205; 13 Ed.II p456; 27 Ed.III p424; 31 Ed.III pp 366, 509, 641-2; 33 Ed.III p265; 50 Ed.III p334; 8 Rd.II p515; 9 Rd.II pp 267,269; 16 Rd.II p102; 1 Hy.IV p244; 2 Hy.IV pp 367, 445, 426, 483, 550; 6 Hy.IV Pt I p4; 6 Hy.VI Pt L p465; 1 Ed.IV Pt i pp 154-5

[20] Calendar of Ex. Castle MSS fo 221.

[21] Westcote "Devonshire" p325.

There were also two other holdings which are now included in the parish boundaries. These were the estate at Leusdon and the sub-manor of Hollacombe. The Domesday Survey records the Manor of Leusdon as follows: -"(1086) Goscelm has a manor called Lollardesdona which Aloric held T.R.E. and it paid geld for ½ hide. These four ploughs can till. There (G)oscelm has in demesne 1 virgate and 2 ploughs. On it (G)oscelm has 5 villeins, 3 borders, 2 serfs, 10 beasts, 10 acres of wood(land), 8 of meadow and 50 of pasture. It is worth 20s a year; when he received it 10s[22]. Under North Tawton Hundred the Geld Roll informs us that for half a hide which lies in the manor of Winkleigh the King has no geld. Where was this half hide? Domesday mentions two estates at Leusdon, within the parish of Winkleigh, and both assessed at half a hide. It seems likely that the remark referred to the second estate, held by Walter De Clavill. From the assessment of the whole Manor of Winkleigh[23] it seems that the amount for Leusdon is recorded twice over. The same is possibly true of Walter de Clavill's Leusdon. The further position of this estate is almost impossible to trace. It is mentioned in the Calendar Close Rolls of 1377, when the moiety of one Knight's fee in Leusdon and Brushford (the other holding of Goscelm in 1086) is granted to the Courtenay family.[24] A little later, in a 1406, there is mentioned a quitclaim are all services due.[25] Worthy points out that in the 13th century, the estate appears to have belonged to Robert De Pole and after passing through the Cole family reached that of Bury by marriage where it remained for several centuries, for they were in possession when Risdon was writing. If this is so, then the ancestors of our three county historians, Pole Westcote and Risdon (through the Barrys) all appear to have held property at some time or other in the parish of Winkleigh.

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[22] Exon Domesday (389) 362 (also see note 12 above.

[23] The constituents which refer to Winkleigh at the time of the Domesday Survey are included in the North Tawton Hundred. They are given below. It is of interest to compare the holdings as they stand in 1086 with the position revealed in later lists. The Hundred of Winkleigh was created by Henry I from lands inherited from his mother, Matilda, and granted to his favourite natural son, Robert, Earl of Gloucester. Robert's eldest son, William, mentions his bailiff and provost of Winkleigh (Cartulary fol 54). Previous to this Winkleigh had been included in the North Tawton hundred returns for the purpose of taxes and other administrative details and it is from these Rolls and Books that we may obtain a very faint glimpse of Winkleigh, her land holders and the amounts assessed for taxes. The New Assessment Tax Book (the Black Book of the Exchequer)(1166) records old and new fees. Unfortunately it gives only the names of freeholders and not their holdings. The same difficulty applies to the Red Book of King John. The most important source then for later comparisons is a series of lists to be found in the pages of various antiquaries and officials. One such list as of Knight's fees in the "Liber Feodorum" known as "Testa de Nevil" (1235). The Hundred Rolls are quoted in note 14 of this chapter. The Rolls of fees according to in quests before Lord John de Kerkebie, Treasurer to Edward I, known as "Kirby's Quest" (1296) is one of the best collections of Knight's fees. Other material is taken from
(a) "Burton's List of Fees" of 1302 (made by Wm Burton BA, antiquary b.1575 d. 1645)
(b) The "Nomina Villurnum" – an enquiry by Edward II in 1315-6 into "how many villas there are in each hundred and who their lords were". (Risdon, it is understood, relied on this work for his "lists of tenths".
(c) the Lay Subsidy Roll of 1332 compiled chiefly by Mr HR Watkin (Devon only). This is the longest (early) list of Winkleigh names collected so far, but unfortunately the holdings are not given in every case.
(d) The 1346 and 1428 Inquisitions, representing "aids" from a feudal tenant to his lord.
(e) "Hooker's List" made by John Hooker (alias Vowell) 1526-1601, antiquary. Here the total of the Hundred only is given. The ten tithings in the Hundred were made up by two each from Winkleigh and Holecombe (Hollacombe), one each from Radford, Collacott, Bitbeare, Leusdon and Southcott, and one from Southern part of Colridge (including Birch, Loosebeare or Loxbeer, and Newton in Zeal Monachorum, and West Brushford). For further detailed information see lists at end of Chapter

[24] Aug 14 Westminster 1 Rd.II membrane 35.

[25] 1406 8 Henry.IV membrane 32.

There has been some controversy over the early history of the hamlet of Hollacombe.[26] A "Holcumbe" is mentioned in Domesday, but it seems clear that it does not refer to Hollacombe, Winkleigh. What is clear, however, is that Hollacombe was a sub- manor of Winkleigh until 1268. At this date Wermund de Portuo Mortuo seceded and set up his own court at Hollacombe. A corruption of his name lead to the estate being known as Holcombe Paramore. The Court Leet no doubt functioned through the centuries.[27] At one time the manor possessed a castle which dominated the surrounding countryside. There was a special grant to Richard Englys, King's Yeoman (Vallets) and his heirs of free warren in all their demesne lands belonging to their manor of Upholcombe, together with a further grant and gift of licence to fortify his manor with a wall of stone and mortar and to crenelated the same.[28] Although the chapel of this manor remains to this day, there is no trace of the castle or castellated manor house. It is possible that the old Barton farm house (which was partially destroyed by fire 1932) was at one time part of the mansion. The ancestors of the present occupiers (H. Stevens Esq.) were once lords of the manor. Further, some of the panelling at the eastern end of this building has a wainscot of oak 3 inches in thickness, on which the adze had been used. The grooves for the panelling were made with a primitive chisel. There are 17th century renovations discernible on the North side, probably done at the same time as the building of the Gidley Chapel in the Parish Church, for the work is similar. There is evidence that the same craftsmen were employed on both pieces of work.[29]

Although there were three manors, each holding their particular court, and probably a fourth (Leusdon) exhaustive search has failed to discover a single original grant. What evidence exists is circumstantial or confirmatory in character. The earliest record is that of Philip Keynes being cited as Bailiff and Provost of Winkleigh in 1166.[30] But it is reasonable to suppose that the Burg or Borough Court existed well back into the periods of Saxon domination. There might well have been A "gerefa" or King's man at Winkleigh, with his authority in the Saxon "burh"; perhaps Goscelm held the position under Bristric at the time

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[26] In the copy of "suggested identifications of Domesday manors" (p16) Holcumbe (p91) RN Worth gives Hollacumbe Winkleigh. I, too, had regarded this manor as being identified with the Kings Holecumbe (129. 99. P91). Earlier Captain Worthy Rev J Luxton and others had shared the same view. The Rev B Riechel explains in Vol XXIX p260 of theTDS why he has decided that is represents Holecombe Burnell.

[27] The last court was held at the "New Inn", Hollacombe, nicknamed the "Ladle Inn" on account of the alleged stealing of a brass ladle from the kilns at Torrrington. Thne Inn was converted into a cottage in the latter part of the last century and is now a small holding under the County Council, with about 40 acres of land, known as Smythen Ball. A list of Chief Rents of the Mid 19th Century demonstrates that the manor was larger at one time than at present. The list is preserved here (at the end of this chapter), for its original is probably lost since Mr F Stevens lent it for copying. The list is is shown at the end of this Chapter.

[28] Charter Rolls 1362-4 p167 (by ps 25022) Other documents referring to Hollacombe Paramore or to land which was nlot necessarily in either the parish or hundred of Winkleigh but which belonged to the honour of Gloucester and appear as "foreign" items under the heading of Winkleigh:
(a) Calendar of Patent Rolls: 4 Ed.I p363; 6 Ed.I p395; 12 Hy.VII p78; 19 Hy.VII p307; 3 Ed.VI Pt I Vol II pp 200-3; pt 5 pp 362-3; Ed.VI Vol V p342; 6 Ed.VI p383; 2 & 3 PL + M pp 69 & 108
(b) Calendar of Inquisitions: 8 Hy>VII Vol I p365; 11 Hy>VII Vol I p536; 12 Hy.VII p556; 13 Hy.VII Vol 2 p103; 19 Hy.VII pp 118-20, 559,, 598-9.
(d) Calendar of Charter Rolls: Ed.III p11. (e) Early Chancery Proceedings: Vol III p197; Vol V pp 161, 214, 238, 280, 463; Vol VI p309; Vol VII pp 73, 122, 150. (f) Fees. Book II p 778 and entries for 1242 and 1315.
(g) Feudal Aids I 424. (h) Court of Request: Vol I pp 87, 179. (i) Cal Ex Castle MSS ff 242, 385, 720 and entries for 1630, 1652, 1659, 1661, 1679, 1680 and 1818.

[29] The Rev. Hodgson has described the Gidley Chapel (See Chapter 5 for a description of the Gidley Aisle on the South side of Winkleigh Church). Both the Chapel and the seventeenth century renovations here mentioned are in the Cotswold Style of Domestic architecture. The similarities or unusual style and the coincidence of period make the evidence highly circumstantial.

[30] Liber Niger (see Note 23) quoted in Rounds "Geoffrey de Mandeville" and by Frances Rose Troup in Devon Notes and Queries Vol XX pp381 (footnote) and 391.

of the Conquest. Certainly the Normans altered the system but little, the great change being in the owners and their tenants. Thus the courts probably were continued with only slight alterations in terminology (for instance "gerefa" being latinised to "prepositus" and hence to provost.[31]

The Winkleigh Court has been variously described in different documents.

1) The Church deeds of 1426 call it "Borough and Town of Winkleigh".
2) The church accounts of 1548 record "1'm for fine of suet to the Burg Cort iiij^{d}.
3) The will of Bartholomew Gidley enumerates "land in the Borough Town and parish of Winckley".

Whether this title of "Borough" was ever actually granted by some Royal Charter or was merely a presumptive style, probably will never be known for certain. But contemporary legal documents are unlikely to convey assumed privileges which have no basis in law. When the Winkleigh Manor was eventually sold by John Keynes about 1550 the deed of conveyance specified the Manor, Hundred and the Burg Court. 300 years later, when the manor was sold to the Rev. Peter Johnson, the Borough Court was again included in the transaction. Further, the mention of burgages (a form of tenure in the ancient borough and held directly from the King) associated with the transfer of Winkleigh Keynes Manor, is significant but not conclusive. Of the manor grant and of the hundred grant we have confirmatory evidence. (See notes 14 and 23). Then the grant of the title "Borough" may also be assumed. Until 1835 ("The Municipal Reform Act") there was no exact legal definition of Burg or Borough and their attendant rights, duties and privileges. It seems to have been loosely applied to any small town, irrespectively of mayoralty, so long as there were authorized persons in charge of the natural economic centre which, in the case of Winkleigh, represented the whole Hundred.

Today, justice is administered by officials. Before then had come a long line of men who combined with the rights of manor ownership the duties of Kings justice. In Winkleigh the Lord of the Manor was almost invariably[32] the bailiff and provost of the court deriving authority from his baron – the King; and up to well into the 14th century, ruled almost as a despot. That view of Frankpledge theoretically made this a qualified despotism. The custom of Frankpledge varied so much in different localities that it is difficult to assess adequately the contribution it made towards "self" government at Winkleigh. The principal clause in the document would perhaps be that 12 men, approved by the provost, stood bond for the good behaviour of all the other inhabitants under the jurisdiction of the Court. It paid at the provost of the Court, financially and otherwise, to conduct inquiries into their claims and uphold their "written" rights, as we shall soon see.

The Keynes family was most probably of Norman descent, and Keynes in Normandy most likely their habitation before the Conquest. The Norman provost would therefore have little difficulty in conducting the business of his overlord with the parishioners for whom he was responsible. But in 1273 the commissioners of Edward II (Bartholomew le Jeune and Roger de Chene) were investigating the abuses of the courts in Devon. They found that Roger

[31] Hugh R Watkins suggests this transference in his "History of Totnes" p209.

[32] Perhaps the only exception was in 1492 when a grant was made "during pleasure to the King's Servant Humphrey Wylde one of the King's harbingers, of the office of bailiff of the Hundred called Winkleigh fee.... in the King's hand s by the forfeiture of John Hays (? Keynes). This probably refers to the m inority of John Keynes (Calendar of Patent Rolls Hy.VII.

Keynes (Bailiff and Provost) had an assize of Bread and Beer, involving the power of life and death, and added "by what authority we know not".[33]

It was probably at this inquiry that the power of the courts were appropriately curtailed. Further confirmation of the Winkleigh Keynes and court is contained in the Inquisition held on the 20th of May 1307 at the King's Court at Wynkeleye when Gilbert (de Clare, Earl of Gloucester and Hereford) and Joan were jointly enfeoffed by the King of the homage and service and tenants of the fees of Wynkeleye with pleas etc. of Courts and View of Frankpledge.[34] But the jurisdiction of the Keynes Court was nonetheless curtailed at times. A little before Edward I's commissioners had investigated the work of the courts Wereman de Portuo Mortuo (another Norman lordling, holding Hollacombe Manor) "Withdrew himself and made his own two peculiar tithings to withdrawal themselves from the manor court which they were always accustomed to follow.[35] This was a serious loss to the Winkleigh Court for it undoubtedly entailed a monetary loss as well as prestige. The Hollacombe Court no doubt also arranged its own View of Frankpledge. The authority of Keynes Court received another wrench in 1361. The Inquisition made at Wynkeleye Monday before Saint Andrews 36 Ed III states that "the tithing (dec) of Wynkeleye Tracey used, time out of mind, to present the assize of bread and ale and other things pertaining to the King's Court (curream Regalem) but has withdrawn itself for the last eight years to the damage of each year 40d.[36] This amount (3s 4d) may seem an infinitesimal sum today, but we must remember that the salary of the Reeve of Winkleigh was only four shillings per annum about this time. The Tracey Manor had not only avoided an appreciable money payment, but had secured a greater amount of freedom for Winkleigh Tracey, which included the greater part of the village. In line with the Hollacombe Manor they also set up their View of Frankpledge.[37]

It is clear that Winkleigh never aspired to mayoralty status, neither are there any charters. The Keynes family played an important part in the local government at Winkleigh down to the 16th century. In course of time, much of the petty civil administration was transferred to the Church, in which the FOUR MEN of Winkleigh (see chapter 9) and the Constable of the Hundreds in the 15th and 16th centuries, and later the churchwardens, played a predominant part, as the Church documents testify. In 1848 the Borough Court and View of Frankpledge were replaced by the County Court and the Magistrates of the South Molton Petty Sessional Division.

We have thus traced the story of Winkleigh through its primitive earthworks and its medieval organization. Much more will be suggested on these points in Chapter 9 when the social life of the parish will be reconstructed as fully as the extant documents allow. The course of Winkleigh thus described is not and then the outstanding. But the parish has had a long and continuous history and is a proud example of thousands of estates which, if they have not developed rapidly, changing both in size and function, have yet retained their essential English character.

[33] Rotuli Hundredorum 3 Ed: P87
[34] Calendar of Inquisitions Ed.I Vol IV p313
[35] Charter Rolls 45 Henry III 1624.
[36] Calendar of Inquisitions 35 Ed.III p79.
[37] Calendar of Patent Rolls 1 Ed.IV membrane 25, ibid 8 Ed.IV membrane 23.

The King's and Goscelm's Holdings

				ASSESSMENT							
A. DOMESDAY SURVEY	*Whole*			*Lordships*			*Villagers*			*Acres*	*Current*
Holding	*h.*	*v.*	*f*	*h.*	*v.*	*f*	*h.*	*v.*	*f*		*Value*
The King's Holding											
Earl Bristric *(No 92 p 85)* *(Wincheleie)*	*5*	*2*	*0*	*2*	*0*	*0*	*3*	*0*	*2*	*4700*	*600/-*
Norman *(No 92 p 85)* *(Part of above)*		*-*			*-*			*1*	*2*	*300*	
Goscelm's Holdings											
Lollardesdone *(No 872 p 841*		*2*	*0*		*1*	*0*		*1*	*0*	*468*	*20/-*
Brigeford (Godfrey) *(No 873 p 843)* *(West Brushford)*		*1*	*0*			*1½*			*2½*	*203*	*5/-*

B. Testa de Novil 231.(p177) Holcomb – Weremund de Portemer holds ½ fee.
232.(p177) Winkleigh Keynes – Henry Garant holds ½ fee.
233.(p177) Winkleigh Tracy – Henry de Tracy holds 1 fee
234. (p177) Brith (Birch) Coleridge and Southcot – The heir of Oliver de Campo Ernulphi holds ½ fee.
236.(p177) Coleton (Colacot) – John Nicolaus and Walter de Callecoth held there ¼ fee.
All fees bolong to the Honour of Gloucester of Earl Richard's share

C. **Burton's List**. 516 Winkleigh Tracey is held as 1 fee. 517 Keynes (Gays Winkleigh) – held by Thomas de Keynes, ½ fee. 518. Holcomb held by Walder de Holcombe, ½ fee.
519 Brith (Birch) Coleridge and 529 Southcot – helf by William de Campo Arnalpho ½ fee.
521 Coliton (Colacot) – held by John de Coleton and William de Coliton ¼ fee
522 Losebeare (In Zeal Monachorum) – held by abbot of Tewkesbury ½ fee.
All fees belong to the Honour of Gloucester. List to be found in "Devon Transactions" Vol XXIX 1897.

D. Nomina Villarum "Winckleigh is the chief place of the Honour of Gloucester in Devon. In it are two castles. One was granted to Keynes by King John AD 1212. Oliver de Tracey held i fee in Winckleigh temp. Richard I and gave Raddiford to Robert de Bickley, son of Ralph Borne. The Lady Rose, wife of Sir Henry Champernon, held Burgh and Southcote temp Henry II. Oliver Champernon, their son, had Burgh. (after death Inquests). 33 Ed.I No 66 Vol 1 p198. William de Campo Arnulphi (Champernon) died in 1304 seized of Wynkeleye manor and in Laq Birche a hamlet of the same of messuage and ½ besides other lands. (Devon Transactions Vol XXIV 1897 p270). The hamlet of Hollacombe was long since the lands of Wermund de Portuo Mortuo, since that ancient lineage of the Barrys inherited these lands for John Mosefenne released all the rights in this manor to Henry Barry, calling to witness Robert Risdon, Henry Babyok, Walter Conbyn Dated 3rd of Edward 1st (1275)" Risdons "Survey of Devon" pp 262-3. The tenths are later given as worth 4 pounds four shillings and eleven pence.

E. Ley Subsidy Roll of 1332 The names of the taxpayers are written in two parallel columns with the amount of tax paid by each person. WINKLEIGH is in the first 9,000 names of taxpayers assessed to fifteenths, out of a total of 10,641, the total tax collected from the County = £752. 16s. 8½d.

5998	Robert Godemey		8	5999	Henry de Nymethie		16
6000	Henry de Losebeare	2	-	6001	John atte Birche	4	--
6002	William de Radiford		8	6003	Robert atte Hethe		12
6004	Richard Fela		18	6005	Robert de Hakepenne		12
6006	Richard de Hurdewick		8	6007	John de Hurdewick		8
6008	Emma de Stappedon		8	6009	Hamund Batyn		8
6010	Michael de Cadiaton		12	6011	Robert atte Castel		8
6012	Walrer Coppere		18	6013	John de Penstaton		12
6014	John de Gorfenne		12	6015	William Sachvyle	2	-6
6016	Henry Bobich		18	6017	Sarra Bobych		8
6018	Henry Ware		8	6019	Robert de Ayshlegh		12
6020	Thomas de Ayshlegh		18	6021	William Godyng		12
6022	Robert ate Doune		18	6023	John de Keyngmanslond		12
6024	John atte Brugge		8	6025	William Gale		8
6026	Thomas Wyther		8	6027	John Batyn		18
6028	Juliana de Pytaford		18	6029	Roger Govierer		12
6030	Walter de Westwode		18	6031	John Majour		18
6032	Robert atte Bourne	2	-	6033	Walter Corbyn		8
6034	Sampson Britoun		18	6035	Robert Rysdon		8
6036	Richard de Puncheton	2	-	6037	John Pope		12
6038	Henry Barry		12	6039	Richard Pottere		8
6040	John Bogheton		8	6041	William Beatrich		8
6042	Walter Heryng		8	6043	William Chugge		8
6044	John Roggere		10	6045	Hugh Cole		8
6046	William de Colecote		8	6047	John de Colecote		12
6048	Richard Lange		12	6049	Henry Pollard		8
6050	William Logcissor		8	6051	John de Colstadon		12
6052	William Webbe		12	6053	Henry Noreys		8
6054	Nicholas Botrigan	2	-	6055	Robert Cadya		12
6056	Robert Loy		12				
	Assessors						
6057	William de Southcot		10				
6058	Richard le White		10				
Sum 64s 6d							

F. <u>Feudal Aids Period 1346</u> Concerning Jacob Daudeley..... Wynklegh of the honour of Gloucester which Galfridas Caunyvel once held .....40s.

Concerning Thomas son of John Caygnys.....Wynklegh of the honour of Gloucester in which Thomas Caygnes held it.....20s.

Richard Barr for a fourth part in Holecomb, held in the same honour in which William Chambernon held it 10s

William Coleton for a fourth part..... in Coleton held of the same honour as Hugo Spenser held it.....10s.

Abbot of Tewkesbury ... in Losbere held free and unrestricted for ever.....20s

Jason Eyr and John Rogger for a fifteenth part .. in Torytirton held in the same honor, William Lamprey and Richard Corbyn once held it.....2s. 6d

Robert Contok Amy Wyte and Henry Putteford a fourth part.... held in the same honour, Walter Holcomb once held it.....10s

William Southcote for a fourth part.... in the same honour as William Chambernon once held it.....10s.

G. <u>Feudal Aids – Period 1428</u> Richard Barry, Walter Pollard and Richard Puttiford held a fourth part by service of 1 Knight's fee, in Hollecombe, which they held separately among themselves, and no one of them holds a flourth part without restrictions, which William Champernon once held from olden [times].

Nicholas Keynes, Nicholas Collecote, and John Collecote hold a fourth part by service of 1 Knight's fee, in Colleton, whgich they hold separately among themselves and no one of them holds a fourth part without restrictions which Hugo Spenser once held from olden times.

The Abbot of Tewkersbury hold lands in Losbeare by service of ½ Knight's fee and pays tithes for the same. Richard Pytteford and John Wode hold a fourth part by service of 1 Knight's fee, in Hollecombe, which they hold separately among themselves, and no one of them holds a fourth part without restrictions, which Walter Hollecombe once held from ancient times.
William Southcote and William Mychell holds a fourth part by service of 1 Knight's fee, in Southcote, which they hold separately among themselves, and no one of them holds a fourth part without restrictions which William Southcote once held from ancient times. (Feudal Aids Vol 1 p456)

H. <u>Hooker's List</u> Due 692. Wynkyle £4. 4s. 11d. Deductions 13s. 4d. Payable 71s. 7d. Domesday Ref D92. 93. "The Hundred with all the profits and receipte thereof did appertain to the Duke of Gloucester" (Devon Transactions Vol XXIX (1897) p273)
There is in assition an extract from "Ashort Chrinicle of the Church of Exeter, dated 1384 which gives particulars of a moiety of fifteenths and tenths levied in the 7 Rd II accounted for by Willial Maherb, Hugh Walysand and others. The total was then 42s. 5½d. (Translated by Rev. O J Riechel MA p28)

List of Chief Rents of the Mid 19th Century

Mr F Stevens	Hollacombe	6d
R P Johnson	Newgate, part of Hollacombe	5/-
Mr Dunning	Wood Terhile	1/-
Mr Richard Parr	Bayleys	6d
Miss G Williams	House in Winkleigh Town	6d
Mr Walter Williams	Somers	6d
Mr Dunning	Quarry Park	4/-
Mr Letheren	Seckington	5/-
Down		
Lord Portsmouth	W. Narracott	18/8
	S. Narracott	½d
Mr J Cowle	Bransgrove	5/-
Mr Molland	E. Narracott	8/-
Mr R Luxton	E. Chappel	5/-
Mr Haywood	Cobland Heys	2/8
Lady Stafford	Durdon	8d
	Total	£2/19s/0½d

CHAPTER 5

The Religious History of the Parish

There is no act of Dedication on record for any Church or Chapel at Winkleigh. A Church existed, however, in Norman times and most probably well into Saxon days, and it may be assumed that the original dedication lies still further in the past. When a Christian community was first set up will always remain undiscovered. The Pre-Christian Associations have probably been carried over into Christian times. For instance the well at the corner of Newgate Wood at Hollacombe is considered by some to be a "holywell" yet such being the persistence of tradition, it is generally known as the "Well of the Fairies". Its present name, "Shettes" is certainly Celtic in origin and the place later became a Christian monument, it was at first pagan. Again on the western side of Winkleigh Village there is a Holywell Copse. Since there is no mention of the usual ancient crosses the early religious history can only be presumptuous.

Accordingly we are pressed back to documentary evidence which is far too recent to serve the earliest conditions. We have a list of incumbents which commence in 1202,[1] of which more will be said later. Perhaps of greater importance is who held the patronage. Risdon and Westcote both relied upon traditional tales for their notes. The former states that the "the family of Keynes were patrons of the church, before one of them finding that the parson miscarry himself towards him, gave the sheaf to St Peter's in Exon, whereunto it appertaineth. But some suppose it rather by reason that Thomas Keynes married Joan, the

[1] The dates fiven in the following list of incumbents are the dates of Institution where these are recorded in the Bishops Register at Exeter. Capt. Worthy, in his "Manor and Church of Winkleigh" pp 37-41 gave the first known list and Mr T Cann Hughes MA read a paper at Exmouth (1927 Transactions of Devonshire Association Vol 59 pp 311-22) on the vicars of Winkleigh since the Commonwealth. This is a carefully documented list with a few particulars of their families and obits. But the most complete and authentic list was made by Canon Chanter and Rev. H F Nesbitt MA from the Cathedral records and is given below. The list, surmounted with a beautifully illuminated border, is enclosed in an oak frame with a small metal label which states that it been placed on the South wall of the Church.

"In loving memory of Elizabeth Mary Dunning and Helen Elizabeth Dunning".

1	Master Serlo }	Oct 15	1202	26	Robert Hylle MA	Jul 26	1516
2	William Molendinis } Rectors	Rector in	1234	27	Sir Peter Hopping	Feb 11	1540
3	Scypio Raleghe }	Dec 21	1280	28	Richard Norris	Nov 20	1568
4	Sir William Alreford Vicars	-	1310	29	Roger Sowden	Sep	1572
5	Sir Walter Ingram	Oct 28	1329	30	Walter Veale BA	May 18	1603
6	Sir Mauger Pille	Sep 28	1341	31	Joseph May BA	Dec 22	1643
7	Sir Ralph Treytheke	Jun 1	1349	32	John Bayly	Jan 14	1660
8	Sir William Jordon	Sep 18	1349	33	Solomom Collyng	Jan 7	1691
9	Sir John Carbonell	Mar 4	1371	34	Francis Vicary	Jan 1	1699
10	Sir Richard Tawton	Nov 12	1374	35	John Northcote MA	Oct 7	1721
11	Sir Nicholas Colecote	Sep 18	1376	36	John Eveleigh MA	Nov 13	1745
12	Sir William Fougier	May 12	1382	37	John Bradford BA	Apr 12	1771
13	Sir Richard Tr brigge	Feb 28	1383	38	John Cliff	Feb 16	1772
14	Sir Edward Pyers	Jun 16	1403	39	William Davey BA	Mar 22	1826
15	Sir Hugh Hendeston	Sep 28	1413	40	Charles Herbert Martin MA	Sep 13	1826
16	Sir Walter Townysende	Sep	1431	41	Henry Wright BA	Aug 18	1829
17	Sir Richard Nayler	Sep 16	1432	42	John Fisher Turner MA	Aug 14	1856
18	Sir John Skynner	Dec 30	1438	43	James Philip Bremridge MA	Feb 22	1872
19	William Haywardby	Sep 22	1459	44	Henry Bremridge MA	Nov 7	1887
20	John Gruggs MA	Mar 1	1460	45	Thomas Acland Edmonds MA	Oct 24	1913
21	Sir Thomas Fox	Oct 21	1461	46	Henry Frank Nesbitt MA	Nov 24	1918
22	Hugh Founten	Unknown		47	John Snelson Shenton MA	Apr 25	1925
23	Sir John Tyacke	Mar 31	1513	48	Thomas Albert Parkes	Aug 13	1931
24	Adam Traves	Jul 16	1513	49	John Chudleigh Way	May 21	1943
25	Sir Thomas Baxwyth	Aug 8	1515				

sister of Walter Stapledon, Bishop of Exeter".[2] But Capt. Worthy states "the Keynes family never had anything to do with the patronage of the church".[3] Yet when in 1176 Bishop Bartholomew of Exeter confirmed to Tewkesbury the Church of Winkleigh[4] he mentions that Roger De Winkelega held of the monks of Tewkesbury. It had come into their hands through gift or sale by either Robert Fitz Roy, Earl of Gloucester or by his son and successor, William. Henry I gave it for his own soul and for the souls of his Mother and Father, according to the Confirmation by Edward I in 1300. Winkleigh did not remain under their proprietorship, however. Bishop Brewer, for the support of the Deans of Exeter Cathedral increased the endowments of the Chapter by granting them Winkleigh in 1225.[5] This new position was recognized in the Chancery Proceedings of 1255 when William De Kaignes submitted and gave quit claim in acknowledgement of the rights of the Dean and Chapter.[6] There is no further trouble recorded in respect of the advocacy of the Church.

The 1242 transfer yielded to the Chapterhouse "free authority serving them" and as the living fell in, the new vicar was appointed by them. It would be no doubt most illuminating if full records of the presenting of the benefice could be known. For in 1681 the benefice was leased for three lives for a fine of £300, with a condition requiring £10 of the tithes to be applied to augmenting the living. The right of presentation was generally decided by drawing lots or "balls" as they were termed so that each member of the chapter had several benefices in his gift.[7] Referring to the list of incumbents given in Note 1 it is doubtful whether the first three Rectors (1202 – 1310) spent much of their time at Winkleigh. Research for the purposes of this book have proved rather unrewarding. We may hope that "the good is oft interred with their bones" for the Bishops' Registers are far from commendatory reading! In 1384 rigid Troubrigge(or Trowbrigge) appears to have refused to administer the sacrament of the Eucharist or hear confessions in the Chapel of Saint Michael's Hollacombe (Barton), Thomas, Bishop of Exeter gave him a "stout instructions to take pains to administer the Sacraments of Penitence and of the Eucharist or to appear before us in person in our manor at Clyst".[8] Again, according to the Patent Rolls, Nicholas Colet (Colcote or Colecote) with others "entered the free warren of Thomas, Bishop of Exeter, hunted therein, fished in his several fishery, took fish, hares, rabbits, pheasants and partridges and assaulted his servants". Roger Souden (1572-1603) was unsuccessful in a suit with George Vickerye of Narracott claiming tithes on mares, cows and sheep, milk butter and cheese. The custom, it was alleged, "had been from time out of mind inviolate".[9] Three of the six children of Walter Vock matriculated at Exeter College Oxford. He was vicar at the outbreak of the Civil War, and was also Rector of Iddesleigh. He got into trouble through quartering soldiers, plundering etc. and was sometimes forced to fly and abscond in woods and furze brakes.

Such details as we have to give life to a bare list of vicars are not always adverse, although we have to rely more upon secondary authorities for our knowledge. Josef May, son of Joseph May, vicar of Saint Austell was instituted at Winkleigh in 1643, became vicar of

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[2] Risdon Survey of Devon p 262.
[3] Worthy Manor and Chorch od Winkleigh p 34.
[4] Monasticon Anglican Vol II Dugdale p 69.
[5] Rev. J R E Boggis MA BD History of Diocese of Exeter p 113.
[6] Worthy Manor and Church of Winkleigh pp 44-7. Grant confirmed by the Calendar of Charter Rolls Vol II p 440, Calendar of Patent Rolls 12 Henry VII p 94-104. The Keynes submission is given in the Feet of Fines p 281.
[7] Transac\tions Of Devonshire Association Vol 77 pp 48-49.
[8] Registers of Bishop Brantyngham p 523.
[9] Court of Pleas, Queens Bench, 3o or 36 Eliz. Roll 1841 (Quoted in Chapters 9 and 11).

Saint Austell at the Restoration. The memory of the "sufferings" of Walter Veale[10] may have hastened his departure. "Pious" Solomon Colling is the only vicar with this descriptive title. Francis Vickery is remembered chiefly by his peculiar "will" in which he leaves his wife £10 and the gift of one featherbed. In the codicil his wife was to have the use of the bed for life and then it was to pass to the executrix (his daughter). The wife predeceased him in the event. William Davey officiated for a very short time, but is sufficiently important to be mentioned at length in chapter 8. One of the sons of John Fisher Turner was a famous judge in India and there was a stained glass window to his memory in the South aisle of Exeter Cathedral until this was damaged in 1942. Clearly, these miscellaneous references only serve to show the poverty of their material.

We must now leave our pastors to enquire into two allied subjects –the question of absentee vicars and the frequent delapidations of the Church. The latter was mentioned in 1310 and 1333 and again in 1373. The last named he's in the form of a complaint of the Bishop of Exeter to the officer of justice in Devon.

"We have received a serious complaint…….enumerating the defects in the chancel, books, ornaments buildings and an locks (?) And –other things……needing repair; which Walter Judd (the vicar)….. left unattended in his time, through heedlessness and neglect. Wishing therefore, in answer to the pressing treaty of the present vicar, to take thought for the time the remedy of these matters….. we entrust the matter to you (and)….. we wish you to inform us, after the business of enquiry has been carried through….. how numerous and of what kind they are …..and for what price they can be properly repaired….. and whose concern and repairs of this kind are".[11]

We cannot lay the fault on the rapidity at which the living changed hands during this century (the Black Death claimed two vicars in the one year of 1349 alone), nor upon the lack of means to keep the church in repair. For hundreds of years the church had a fair income for this purpose, including several chief rents and a moiety of a farm, East Chapel (Places).[12] There were also a number of benefactors and of course the church rates, (which sometimes amounted to six in one year).

Legally the churchwardens should take their share of the blame for they are chiefly responsible for the fabric. But the most likely cause for blame is absenteeism. The Church history of Devon will reveal many men who are said to be vicars of Winkleigh at various times and whose names do not appear upon the authenticated list given in Note 1. William Miller is described as the parson of Winkleigh in 1238[13] when William Molendinis was rector from 1234 to 1280. Again Walter Judd is cited by Bishop Bratyngham in the complaint given above, whereas William Jordan was vicar at this date. These are cases in point, and we must assume that they refer to curates in charge, although William Miller may have been a layman and incorrectly represented. Indeed, an examination of the registers reveals other signatures than that of the vicar, but this is not conclusive evidence of

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[10] Walker "Sufferings of the Clergy" p 264.

[11] Registers of Bishop Brantyngham p 308. The 1310 reference on p 409. Registers of Bishop Stapeldon details stable "in ruins", a small archway "in a ruined condition and almost falling to the ground", a granary with a wall "in bad repair with faulty roof", a summer house "in bad repair, except on the North side", the kitchen, "begins to show weakness in its walls", a gateway, "broken on one post", a cowshed "entirely in ruins, scarcely stands supported by its beams", the inner sanctuary "must be protected". The cowman was also owed 40s. The Registers of Bishop Grandison p 257 record that in 1333 the chant book in a very imperfect state etc.

[12] East Chapple was earlier known as "Cokes" and from the latter half of the nineteenth century described as "Places", after John Place who farmed it about 1564-97. Also see below.

[13] Monasticon Diocisis Exoniensis p 216.

absenteeism and most likely is the result of appointing: curates. From 1774 to 1788 there is direct records of these curates being in charge,[14] although there were altogether ten curates during the vicariate of the Rev. John cliff. Since he lived to be 80 and held the living longer than anyone else on record (54 years) there is much to be said in mitigation. This might also be said of Rev. William Davey 1826 who was 82 when appointed and had a curate during his short ministry. There were six curates again from 1827 to 1856.

An obituary of the Rev J P Bremridge, who was instituted in 1872 and died in 1887, contains a commendation for his sense of duty in restarting the daily services. Before this time, the Church accounts show that the church gates were locked up week by week. This may be a case of dual offices similar to that of Rev. Walter Veale, 1603 - 1643 who is also rector of Iddesleigh 1616 and appears to have spent most of his time in the neighbouring village. Certainly some time before 1873, Mr. Pinckard, a native of Winkleigh, on his periodical visits to his home, was grieved at the dirty and ruinous state of the parish Church. It was this which led to the restoration which will be described at length in the next chapter.

We must leave our inquiry into the activities of individual clergy and consider the sources of income which the church enjoyed. Some were hinted that above –the chief rents, the moieties, the benefactions, the rates and so on. Let us consider them in more detail.

The high or chief rents of the Church fall into two categories –(A) those which were in the nature of a gift or legacy (B) those which the Church had to pay (to the Lord of the Manor for instance) on the buildings for which they received ordinary rents. In the first category we are fortunate to have the original deed of a 15th century legacy (1426) which was discovered in the old parish chest. The manuscript is in a very dilapidated state and certain portions are consequently indecipherable. The text moreover seems corrupt in places.[15] In it Nicolas Bony left various lands and appurtenances on condition that the recipients "also pay and deliver….. the moiety of the issues and rents aforesaid beyond reprises save one farthing to the guardians of the parish Church at Winkleigh so that the senate guardians may disburse the second moiety for the upkeep and benefits of the said church". Arrangements are then made to see that the legatees shall be renewed "from among the dwellers within the parish of Winkleigh aforesaid when the prefect of the borough and town of Winkleigh Keynye's for the time being shall appoint". We are also lucky in being able to see this last name provision in operation, for there is a document of 1552-3. The number of trustees having dropped to below the minimum of four, the remainder enfeoffed 12 new ones.[16] There is a subsequent trust deed of this property at East Chappel dated 1586 and another appointment of trustees in 1800. The last alteration was affected in accordance with a fresh scheme received from the Charity Commissioners in 1873 when property was granted to the vicar (for the time being) as chairman, to the two churchwardens, and to twelve other parishioners of Winkleigh, in trust, to use the income are for the necessary annual expenses of the fabric of the church, inclusive of the tower, but exclusive of the chancel and to keep the accumulations for any extraordinary outlay connected with them. The earliest payment on this amount is the most curious - the chief or high rent of ½ a pound of pepper and a glove. It was paid in kind from its inception down to the 18th century, at a cost in varying from 1s/6d to 3s/-. After this period there must have been an arrangement whereby the

[14] T Cann Hughes. Transactions of Devonshire Association Vol LIX p 318.

[15] Devon and Cornwall Notes and Queries Oct 1919 p 319.

[16] "We... John Wyke, Henry Speare, Hugh Luxton ... have confirmed to William How (then follows 11 other names) ...all our messuage lands .... in East Chapel (etc.)...which sometime together with John Mitchell (and four others) already deceased we had to ourselves ... out of the gift and feoffment of Wm. Wyke and John Hill".

fixed sum of 2s/6d was paid, for all future entries record this sum. On the other hand the rent of this farm was for hundreds of years assessed at 12s/- (if we except 1651-3 when it was set at 10s/6d. The highest rent was £22.10s (1837). Worthy states that the moiety was rented by auction in 1799 for 21 years at the rent of £20.00, a large rent and due to the boom of the Napoleonic wars). It was afterwards leased in 1819 for £19.10s and it later fell to £15.00.[17]

East Chappel is not the only Churchland, but our knowledge of it is more detailed than that of others.

The records regarding Punchardon, Crispin and Greysbridge are incomplete, but a high rent of one shillings was paid in pre-reformation times on Punchardon from which the church received five shillings are as ordinary rents and 14 shillings was received for the rent of Crispin. These entries however disappear after the Reformation. The church has also received high rents from Church Park (2s/-) Cross Park (1s/-) Quarry Park (1s/-) Water Hays or Waterells (1s/6d) and Dodman's Mere (1s/-) dating probably before the Reformation. The church House, built in 1535, has been let for various sums from 3s/- to 5s/- in the 16th century, to 13s/- in the early part of the present century when it was left once a week to a Poor Law official. The rent of the Church Lands in 1826 was given by the Commissioners of Charities as £15.11s.3d and in the report of the Endowed Charities of Devon (1865-7) as £26.15s.9d. On the other hand churchwardens had to pay 6d high rent to the Borough Court on the Church House. The three lords of the manor of Winkleigh Keynes - Mr. Keynes, Mr. Escott and Mr. Broughton, collected high rents to the end of the 16th century where the final entry in the Church Accounts, "pay to Mr. Broughton for high rent" is left blank in the money column.

The net revenue from these lands was of course supplemented by the tithe and glebeland. The latter was once considerable but, with the authority of the Ecclesiastical Commissioners, it has gradually been sold, until only four acres remain, bringing in an income of about £4.00 an acre. Little information has come down to us about the tithes and first record of real interest in this matter is a late one. It is the Apportionment of a Rent Charge Lists. Aneurin Owen, aided by a cornishman Henry Babcock as valuer and by a local man, Arthur Friend as surveyor finished his task on 20 April, 1846. Three weeks after the Tithe Commissioners for England and Wales confirmed the apportionment which had been drawn up. In the words of the enactment:

"the clear average annual value of the tithes of the said Parish, during the seven years preceding Christmas in the year 1835, would not fairly represent the sum which ought to be the basis of a permanent commutation of the said tithes. The Dean and Chapter of the Cathedral Church of Exeter are the appropriators of the Corn and Grain tithes. The vicar is entitled to all other tithes".

He states: "I find that the tithes other than those of Corn and Grain, arising and accruing from the glebe lands . . . . have been declared to be merged in the said lands, and such declaration of merger has been duly confirmed by the Tithes Commissioners. Now know ye that I, Aneurin: Owen, do hereby award that the annual sum of £427 5s. 7d. by way of Rent Charge . . . . . in lieu of the Corn and Grain tithes of the Glebe Lands……. when not in the occupation of the owner, and a proportionate part of the said last mention Rent Charge for any part of the said glebe lands as may, at any time, not be in the occupation of the owner himself. And the vicar . . . . and his successors . . . the annual sum of £312 instead of all the

[17] Worthy, Manor and Church of Winkleigh pp 58-9 and Charity Commissioners Report 1911.

unmerged tithes (except the tithes of Corn and Grain), of all the lands of the said parish of Winkleigh".[18]

The quantities and prices of the commodities on which the sums were based are appended. The prices are those then current.

Wheat	702.31850	Imperial bushels at	7s. 0.¼d	a bushel
Barley	1245.69123	"	"	3s. 11½d	"
Oats	1793.04040	"	"	2s. 9d	"

A fluctuating income was therefore exchanged for a relatively high fixed one. Three other facts might be noticed which enhance still further the value of the living at this time: a population which reached its maximum in the decade under review (1650 at the time of the 1841 census); the social habit of general churchgoing, and the presence in the parish of only one other chapel of different persuasion (a United Methodist) which might compete for support. Collections at church services might well then prove considerable and would increase the already generous allowance of Aneurin Owen and his associates. A comparison with the value of the living at other times is of interest at this point.

	£	s.	d.
1285 (at the Taxation of Pope Nicholas IV)	13	6	8
1536 (Valor Ecclesiasticus)	21	8	9
1649 (Commonwealth Survey)	50	0	0
1831 (Kellys Directory)	215	0	0
1913 (under the Pluralities act) (circa)	350	0	0 [19]

Owing to the high cost of living following the Second World War, there has been a sympathetic movement by clergy and laity to raise the value considerably, with £400 as a minimum. Earlier the Dean and chapter of Exeter had notified the clergy that the £350 would be reduced by £15 on the retirement of the vicar.

Without the church accounts there would be a very large gap in our knowledge of Winkleigh. The valuable manuscript books include the accounts of the Guild's and Constable's accounts. Considerable references have been extracted in laying the foundation of other sections of this book but there is much to be sifted from the residue. They cover over 400 years but unfortunately only four of the pre-Reformation accounts remain. For 1512 there is the heading only.[20] Let us see what comments can be made, from the receipts first and then from the expenses.

In 1518 "from of the Reeve of Winkleigh Tracey VId" refers no doubt to some high rent due to the church and those mentioned above are also recorded. The churchwardens accounted for 29 sheep and one by bequest, also 8 sheep in increase, making 38 of both sexes. 12d was received for putting out to pasture one cow. The church was clearly an active participant in the life of the village community. "Peter's Pence from Hyll (Hill) and Lullardsdon (Leusdon) 1½d and from Holcome, (Hollacombe) 4d reminds us of the time when our churches were contributory to Rome. It was also collected in post-Reformation times, but there is no record as to the use made of this revenue. In the 17th century Peter's Farthings occur in several accounts. The purpose of these is not specified, but it is generally understood that these amounts were paid to the Cathedral, Exeter. In 1532-3 is the entry

[18] Report of Charity Commissioners 1911.

[19] Valor Ecclesiasticus p 353, Bacon, Liber p 295. Regis

[20] "Comptes Johis Pauli, Robti Westcot, Jonis Bolched, Willmi Auchyns, Custodis ibidem elect et assign ad sacripendum allocand et compitend omni et singli debit legae etc a festo purificacionis bratal maviol Anno Reg Henrici (VIII) usque ad ydem festorm dusdec (?)" Regis Henrici VIII.

"for the name of Nicholas Hoo sett uppon the brother Rethen (sic) boke of Allhowen iii s. iiij d". This curious entry refers to the entry fee for Guild membership.. In 1535 there was a special account of John Mychill –"rec of divers sommes of money and othere "?", consygnyng and dysyng of the Church House". (The Church House remains today). When the churchwardens wished to stress the importance of a particular account the expression "First in the presens of the hole parish" occurs, as in 1543 and other accounts. The same account has "item of John Heywode for entryng of ij names upon the Bedroll vi s., that is names entered on a list, to be prayed for. They were abolished seven years later and prohibited by law. The amount received for ale made in 1565 was £3 15s 4d. For 1576 is an unusual entry "Recevyd of such as dede….. at Chymlegh, revell xviij d." and this probably marks an accident or riot. In an undated 16th century account John Webber left £5 for the poor of the parish. The 1641 Inventory of Church Goods reveals nine legacies amounting to £24 for the poor. In 1644 2s/8d was received on £2.00 given to the use of the church (that is 6-2/3%) as these amounts do not appear in later accounts it can be assumed that these monies were transferred to the Poor Law authorities. It would appear from the Constable's accounts that a "rate" was levied for the expenses of the militia, commencing in the reign of Henry VIII but this type of entry disappears again after a few years. In 1827 the churchwarden borrowed £5 at 4% and in 1830 £20 at the same rate of interest. In 1837 "pursuant to regular notice given in the church two preceding Sundays, a vestry meeting was held for the purpose of obtaining a church rates for the necessary repairs of the said church". The same was refused by a large majority, only the two churchwardens being for the rate. There are no church rates after this date. In 1857 Robert Skinner lessee of the Sheaf Tithes of the parish, left by will £100 to be applied for the improvement of the church by the vicar and churchwardens. The money was spent on improvements up to 1862. A subscription list for a draining the churchyard was made in 1861 and the cost of £29.7s oversubscribed by six shillings.

Turning to the expense side of the accounts, the items become more varied and interesting. Some of the earliest expenditure was for cattle given to the church through the Guilds. In the 1518-21 accounts we have "for pasture of 2 sheep, half year 2d, for pasture (probably Cows) for half year 6s. "For cleaning an angel 2d and a ½ penny for mending a chalice case" are self-explanatory. A missal cost 13s/1d. "To Sir Philip for the obit of Robert Trace, 3d"probably reveals a case of absentee clergy, for Sir Philip was not the incumbent but perhaps chaplain to the guild and schoolmaster. It should be noted here that the title "Sir" (Latin, Dominus) was the courtesy title given to priests who were not, as Masters of Arts, entitled to the style of magister. "Paid to Sir Philip Paw for his Salary £4.13s.4d was probably for the mastership of the school (1523-5.) "Paid to the Bretyn for making of a whorone iij d. is unusual and obscure. From payments of the accounts found during this period entries occur such as "Pd for the fyghty -dole of of Mr. Harvey's tenure iiij d." It is thought to be a variant of the XV Doole (as written in other parish accounts) meaning fifteenth or fifteen, from Anglo Saxon fiftha or fifta, a, "fifth share". "Paid for a cor noia – xij d. This is understood to represent Quorum Nomina which was a writ from the local officials, acting as a receipt and serving as an additional prerequisite of the King's Tax Collectors. In 1542-3 for the first time we have "itm for making out of the Crests uppon the church ii s.iiij d. and the Reformation denudation commences with the entry, "for takyng down of the pycters vij-d. …. The Hye Goste and other pecturs vij d. Ten years later xij d. Was paid for Plookyng down of the ymages and carrying out the auters". "A fyne of suet to the Burg Cort" cost 2s./2d. From 1565-7 accounts Winkleigh's priest appears as one of the

223 in the Exeter Diocese (out of 288) who were under the non-preaching list.[21] "The wardens did give for a sermon to preach Gods word in the church iii s. iiij d. Is fairly conclusive in this matter. Another entry, "payd for the expenses of ij men at Challegh ii s. confirms the supposition that the pronunciation of local names by the inhabitants has not altered for hundreds of years. "Challegh" is still used for Chawleigh and "Morchet" for Morchard Bishop. The 1581 account reminds us when bowling and tennis were played on the north side of the church, with "payd for mending of the Tenes Courte xxiij d". "For fower loks and keys settinge on the same for the Parish Cheste v s." refers to the old chest still in the church (Leusdon Aisle). An entry of 1662 is described in rather odd language, "paid for the Book of Cannons and the booke prohibiting marriages (!) 1s/4d". It would appear that daily services were unknown in 1664 when "Thomas Diling was paid 1s/-for keeping the church gates locked and for opening them on Sundays". The village must have been visited with a great snowstorm in 1669 as Thos and Dueling was paid 1s/6d for making cleane of the church when the great snowe".

Unfortunately there is a break of over 120 years and the 18th century accounts have probably been lost. The earliest mention of a parish clerk is from the list of obits (undated but probably late 15th or early 16th century). Early in the 19th century the records show £5/5/- paid to the parish clerk. This was paid down to 1897 when Mr. Williams (Clerk) died, and the post was allowed to lapse. The writer remembers his stentorian voice, just a fraction of a second ahead of the congregation (showing his authority) with the responses. This period also records "land 2/- for East Chapel". From 1819-27 there are many entries for musical instruments. "Paid for a clairnet £2/2/-, strings for the Violincello and Violin 12/6, glueing the Bass 5/- and reeds for the Clarinet 5/-". For 1827 there is a memorandum "Ringers fee for the 5th of November struck off for the future also for Candles". At the 1830 vestry meeting it was agreed that "the churchwardens….. henceforward receive a fair rent, say ten pounds a year from the parish on account of the church buildings in front of the Exeter Road so long as the same may be occupied on the Parish. Account by Paupers receiving Parish pay ordered also that two upper rooms of the above building be apportioned for a Sunday Schoolroom the trustees of the school paying £2.00 a year rent for the same. But in consideration of the said trustees first putting the premises in repair. The expenses of such appears to be allowed for the rents forthcoming until the said expenses be fairly paid off".

We are reminded of the high rate of postage in 1834. "Postage on a letter 1s/1d. In the same year the Commandments were gilded at 3d per word = £3/16/6, Lord's Prayer and other words of large size 192 words at 4d = £3/6/-". Apparently there was a great gale in 1837 for 1s/6d was paid for collecting the slate after the storm. In 1847 12 years "chief rent" was paid to Mr. Crook for alms houses to Michaelmas 1846. In 1852 the church houses were insured for 14s/6d and in 1874 the Church for £2/10/- premium per annum. In 1856 new charges on Church Houses include 1s/9¼d for poor rate and 6¼d for Highway rate. In 1866 a new Tower Window was fixed at a cost of £54 and in 1867 Miss Beer's window cost £35, the position of which cannot be ascertained. The Organ was installed in 1973. In the following year Mr Luxton's attendance to the Organ (blowing) cost £2. There is no entry for the Organist's salary for a number of years. Later (1899) it is accounted for as a donation from the vicar (Rev H Bremridge) £5. At the 1904 Vestry Meeting Major Dunning "requested the churchwardens to represent the vicar the necessity of stopping persons making a path from the North to the South gate. Heaps of rubbish intermingled

[21] Certificatorium of Bishop William (Exeter) to Archbishop Parker (1561) quoted by E Lega Weakes, Devon and Cornwall, Notes and Queries Vol XIV p 66.

with weeds, docks etc. should be removed as they were a disgrace to the Parish.[22] In 1922 "the carving of an oak bracket roof of church, painting, fixing and gilding …..18s/6d". This refers to a boss which had dropped to the floor and broken in pieces. Our last entry is "for William Mitchell hoisting flag (1914) 3s/6d. The amounts for the beginning of the twentieth century are undoubtedly incomplete and are not signed in many cases.

There are several other sources which are of interest although the material they contain is impossible to use within the text. Accordingly they have been placed in the Notes, so that their interesting details may not be lost. They include a complete Churchwardens Account for 1529-30, a specimen list of obits from the 16th Century, a list of Public fasts Commanded by the King drawn up 1643, a subscription list for Bread and Wine 1619 (names only), lists of church rate payees 1623 and 1816.

Those who glance at these rather barren annals should pause and consider what they mean. More lies there than meaningless words and names, mere bric a brac of a discarded past. These men were our ancestors. Like us they lived and died. Their brief hours were not chronicled as ours today. In the study of history we are too apt to look at the big men and the colourful deeds, touching either with romance or disdain the unadorned documents which have reached us. Here we have an opportunity to put ourselves back into the lives of the small but all-important beings who have shaped without reprise yet truly our society as it now stands. it is in the documents referring to the Church that we may best see them, for as never today, their lives were centred upon it. However, this lasting memorial is perhaps in stone in their Church and it is to this that we shall now turn.

[22] For a number of years after this date, the yard was kept beautifully arranged and clean. Unfortunately the Second World War caused fresh deterioration due to lack of labour.

CHAPTER 6

Winkleigh Parish Church

Nothing remains of the original churchs mentioned in the early documents. Even the patron saint is omitted until quite late. The earliest known dedication clearly refers to a replacement.[1] The present All Saints is greatly restored, but portions of older buildings remain to give an additional beauty and interest. This chapter will describe the building and furniture as it now stands. To understand it properly we must examine the way in which the restoration was effected and the usual conflict of opinion which it generated.

Winkleigh church was examined in 1858 by a member of the Architectural Society and by Mr. Davidson of Axminster. By 1870 it was recognized that the church had fallen into a shocking state of disrepair. Many of the windows had lost their tracery, and the upper portion of the tower was in a dangerous state. The building has suffered at the hands of the reforms when the high altar, sculpture and carvings were destroyed at the hands of the puritans who covered the rich interior with whitewash and substituted inferior wood; and lastly through absentee Vicars leaving curates in charge, and with the indifference of the churchwardens, who at times neglected to attend to the urgent repairs and general cleanliness. In September 1871 at a meeting of the Exeter Society, plans for restoring the church by Mr. RD Gould (a Barnstable architect) were considered. They embraced – (1) the rear seating of the church with oak benches with carved bins; (2) the thorough repair of the rich cradle roofs; (3) the complete renewal of the nave and aisle; (4) the recasting of the bells. George Henry Pinckard[2] generously offered to bear the cost, provided the parishioners would subscribe the sum of £150. The offer was gladly accepted, and at a meeting of the ratepayers a restoration committee was formed and a committee elected to collect the guaranteed money from parishioners and otherwise superintend the work. The list was oversubscribed at £164.13s.0d. In addition £73.5s.6d was subscribed towards a stained glass window to commemorate Mr. Pinckard's gift.[3] Other substantial gifts include the organ from Mrs. Henry Pinckard (£400), the pulpit from Mrs. Letheren (£130) the corona from Mr. J S Pidgeon (£10,10s.0), Stained Glass East Window from the family of Rev J T Turner (£100), the altar by Rev W J Radford, an altar cloth worked and given by Miss Turner and an altar dish by Mrs. Henry Pinckard

The copy of the main restoration account gives a good idea of the type of work performed and contemporary costings.

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[1] J. Bacon. Liber Regis p295 and Monasticon Diocesis Exoniensis (quoted in Dugdale p455) for first mention of patron saint: Dominus dedicavit majus altare exxlesie parochialis de Wynkeleghe. Grandisson s Registers Vol II p719 for the dedication.

[2] Further details of this benefactor are to be found on p

[3] The total of £237.18s.6d was spent as follows:-

To Rev W J Radford for G H Pinckard	£150		
To Mr W F Dixon for window	80	19s	
To L.S.W. Rly for carriage of window		14s	2d
To Sexton for preparing schoolroom for services (weekly)	2		
To Postages etc.	2	15	10
Balance	1	19	6
Total	**£237**	**18**	**6**

Receipts	£ s d	Expenditure	£ s d
Old Material Sold	57: 5: 0	Masonry – Walls, Roof Tiling and floor Tiling	
G H Pinckard Esq By Cash	5273:18: 3	Plastering, including £53 extra cost for Sgraffieto decorations	
Ditto Paid Messrs Marsh & Stainbank for Bells	489:12: 9	Carpentry, labour, lead and woodwork except seals	
Contributed by the Landowners and parishioners of Winkleigh	150: 0: 0	Seals Carving Stone £105. 10. 0 Roofs £210. 0. 0 Seats £170. 9. 3	485:19: 3
		Ironwork	253:10: 6½
		Three stoves from Poritt	29:18: 0
		Painting	242:10: 6
		Glazing	37: 1: 5
		Hangings (Tapestry)	18: 4: 6
		Tablet	13:16: 6
		Architects Commission and Expenses	336: 1: 3
		Clerk of Works	264: 7: 6
		Legal Expenses and Cost of Arbitration	47: 16: 2
		Bells £729:12: 9 Less old Bells £240: 0: 0 489:12: 9 Guides & Corona 19:10: 0 Chiming Apparatus 12:12:11	521:15: 8
		Beams and casing for Clock	42:15:11
	£5970:16: 0		£5970:16: 0

The arbitration mentioned was probably in connection with the seal holders. The restoration was completed in October 1873. The Exeter Society states, “no cost has been spared in making the nave, north aisle, Lady Chapel, Chantry, organ chamber, Vestry and West Tower, such as a Church ought to be. The South wall of the Nave and the porch have been wholly rebuilt, the roofs of oak are beautifully enriched with gold and colour, there are low open benches throughout the Church, of richly carved of varying designs. The West Tower has been thoroughly renewed both within and without and fitted with Ellacombe Chime hammers. There is a new clock with quarter chimes. Mr. Pinckard’s family have presented a very rich pulpit of Derby alabaster, and a very fine organ by Hill. The chancel does not harmonise with the nave, for instead of being the richest part of the interior, it is the most meagre. A new altar has been presented by the Rev W J A Radford, and this, being handsome in itself and of good proportions, wonderfully improves the effect of the Chancel. There is one point which the Committee cannot help referring to with the utmost regret, and that is the Choir, which for the present is not found in its right place viz: -in the Chancel. Winkleigh may now be regarded, in many points, as The Church in North Devon.”

There is no criticism by this society. Captain Worthy states that Winkleigh is one of the most perfectly restored churches in the country.[4] Later critics are agreed that it is badly restored but do not specify any particular work. The architect was probably bewildered by the relatives of the restorer, in the receipt of fittings, the personal taste of the donor. An old Church with Chancel, Nave, and aisles showing plainly different periods of construction, undoubtedly required careful treatment during restoration. It is a matter for regret that the Lady Chapel was mutilated to make room for the organ. If built into the Loosedon Aisle, the Lady Chapel would not have suffered any material damage. The demolition of various fittings at the reformation cannot be fully estimated. The high altar was the first item for destruction. The Chapels with their altars and images were also demolished. Neither can we fully estimate the destroying work of the restorer. There are no prints extent of the old tower. The present structure has a pleasing prospect from the North. The West does not convey the same feeling of treatment. The buttresses should have been continued above the second string the course, and the square two light louvred windows could have been much larger. The fittings, not necessarily suitable, should be defended on account of the exceptionally good material and artistic work, not wholly divorced from the Gothic ideal. The mural decorations are remarkable for the method of execution. Mr. Gould designed three bands of horizontal stonework to run the right round the building, but the intermediate and remaining can portions of the walls and were to be plastered. This was abandoned and the Clerk of Works experiment in Graffito decoration substituted. The background was a warm buff, now a greyish yellow, the other (for the patterns) Indian Red, since faded to a maroon. A coating of red plaster was spread upon the walls and when this was nearly dry a layer of buff superimposed. In this the designs were cut out with the aid of stencil patterns, thus exposing the design in red. The least obtrusive design is the band of flowing scrolls with foliated branches, copied apparently from a 14th century wall decoration in Newington church, Kent.[5]

It would appear from the Rev W J A Radford's defence of the architect, Mr. Gould,[6] that the restoration of Winkleigh Church was not above criticism at the time. He writes "It is not correct to imply that the old stones were invariably replaced by new ones of the same colour. On the contrary one of the most noteworthy features of the restoration, as regards detail, is the use of red stones in the moulded jambs of the windows, in place of several white stones, which had become decayed, Mr. Gould wisely preferring a happy contrast to a bad match, for old and new stones of the same colour originally, rarely harmonise together. The introduction of these red stone's seemed to give that effect of strength and solidity, in which the old soft stonework was rather deficient. I will venture to add that while Mr. Gould has endeavoured rigidly to adhere to the most perfect truthfulness throughout the restoration –for truth is the essential foundation of all good architecture, as truly as it is of all good morality –he has, in one or two instances exhibited this property in forms which I should not have quite expected, and would have drawn some remarks from the pure antiquarian (here he describes the windows –see note) moreover he boldly essayed at once to satisfy the cravings of the many for the presence of colour, which so powerfully expresses on their minds the ideas of kindness, tenderness, mercy, and love on the part of that God in whose house they are worshipping, and that the same time to gratify more refined and cultivated tastes of the few instead of repelling it, as is too often the case, by some of those elements of vulgarity which the uncultivated mind feels little repugnance in accepting, along with that prevalence of colour which it even associates with warmth and kindness of feeling. That wonderful natural gift of an eye for harmony of colour, which God has so largely bestowed on my friend, the

[4] Worthy op cit p26.
[5] Church Magazine June 1928 Rev H J Hodgson.
[6] Nortth Devon Herald 6th Nov 1873.

architect of Winkleigh, has I think enabled him pre-eminently to succeed in both these objects".

A brass tablet affixed to the wall beneath the Tower Arch records the generous gift of Mr. Pinckard displaying the arms of the province of Canterbury, the see of Exeter, Pinckard and Bremridge, with the inscription: -"to the glory of God and in thankfulness for mercies received, the whole of this Church, except the Chancel proper, has been restored, and six new bells added by George Henry Pinckard, who was born at Court Barton, in this parish. The Church was reopened the XXii day of October in the year of our lord MDCCCLXXiii".

The Society for the protection of ancient buildings was founded four years after the restoration of Winkleigh Church. Had it been possible to consult the founders of this movement before starting on this highly responsible undertaking, this beautiful old Church would have appeared more in accord with the ideals of our craftsmen builders of the period in which the highest and best were created for the Glory of God.

So much for the account of the restoration of 1873. The Church itself can now be described in detail. The chief material is stone from the Middlecott quarries at Lapford, noted for their beautiful reddish tone. Other fair-sized stones of varied tints came from Hatherleigh, Hamhill and local sources. Good workmanship has enabled them to blend with the older work and the resultant ashlar produces attractive stretches of masonry.

Although the Chancel is the oldest part of the building it suffered greatly in comparison with Mr. Pilchards work on the Nave[7]. But a restoration requiring so much good material to be worked into the building with the greatest skill was probably beyond the resources of the Ecclesiastical Commissioners who made the renovations of 1868. In 1894 the vicar asked Mr. Prynne, the architect," to re-roof the Chancel and decorate the same work with that thoroughness and artistic skill which characterises other parts of the Church, to re-arrange the flooring and put in new oak choir stalls, to decorate the walls. The total cost should not exceed £500". Actually it cost over £900. The Ecclesiastical Commissioners not only proved the plans but also promised £100 on condition that the work was carried out to their satisfaction. Mr. J Northcott of Ashwater was entrusted with the work which was commenced in August 1901. It was dedicated by Bishop Ryle on the 3rd of June, 1902 (the day after peace had been signed with the Boers). The roof, unlike the nave, is covered with slates. The horizontal beams have diagonal cross-pieces and at the intersections beautifully carved bosses are displayed. It is panelled throughout and from the cornices, angels of fine workmanship issue forth, blending with the Nave. The whole is of oak, richly coloured and gilded. On the panels of the wainscot are carved emblems of the Passion. The carved choir stalls are splendid examples of this type of craftsmanship. The pavement of black and white marble is also particularly pleasing. The area covered by the Chancel is 28 feet by 16 feet.

At the restoration it was found necessary to renew the whole of the south wall and porch and this makes it difficult to arrive at the age of this portion of the building with any degree of certainty. Early authorities date it from the 15th century. Davidson's rough notes show that in

[7] The small stones near the foundation of the Chancel are probably the remains of one of the earlier churches and may even be of Saxon origin. The report of the visitation of 1281 describes this part of the church as ill roofed and ill lit. Another visitation in 1302 disclosed the fact that the window behind the high altar was still without glass. In mitigation it was explained that the Dean and Chapter of Exeter farmed out the tithes and that the firmarius (who was a deacon) undertook the repairs of the Chancel. He had glazed two windows. There are no fittings or glass left of medieval date, other than the Piscina, which has been modernised. The priest's door remains with modern work. Also the long single lancet, double lancet and window of two lights, showing rudimentary bar tracery. All these have been heavily restored. The thirteenth century geometrical window probably dates from about 1840.

1858 the piers and arches were good cleaned granite, there was a good cradle roof ("more than usually rich, the ribs having pattern and mouldings. The wall plate is richly carved, and angels are placed by the ribs, forming panels,") and the West gallery tower arch was closed, four foot thick with plain or abacus moulding. Much of this was changed at the restoration of 1873.

The windows of the nave are of interest on account of their varied forms. The first great change in the windows probably took place when the early geometric tracery was replaced by the perpendicular stock patterns in most of the important windows, in 1641.[8] In a privately printed pamphlet at the time of the 1873 restoration the Rev W T A Radford supported the architect on the further change of style. "He boldly adopted the early decorated style as the style of our own day, and in defiance of modern ideas of reproduction, but in strict accordance with the medieval precedent, he also introduced new decorated tracery of his own design, where the old perpendicular tracery was past repairing, retaining the original jambs." The South East Nave of interest as the only one with a single shaft worked into the face of the exterior and interior mullion. Although the Dartmoor jambs, with shallow mouldings are probably much older than the mullions, the tracery is of restoration date, and the dripstone has a carved termination of trefoil and ivy leaf designs. The perpendicular window with of old jambs, has restored freestone mullions and very patchy work in the tracery. The dripstone terminates with carved bosses of the ivy and oakleaf. The window west of the south wall has trefoiled sidelights but the centre is cinquefoiled, and the dripstone has horizontal returns. At the top edge of the wall of the Nave, where it meets the roof, has been affixed a handsome wall plate, carved from solid oak, almost black, exhibiting by way of ornament varieties of the four leafed flower at regular intervals. On the highest point of the gable has been placed a spirited figure of a herald angel sounding a trumpet. The roof is covered with Staffordshire tiles of a red warm tone.

The ground plan of the church shows the Nave to be 72 feet by 20 feet. To find a nave whose length is more than three times its width is very unusual. Still more marked are the proportions of the North Aisle in which the width is only a sixth of its length (72 feet by 12 feet). Winkleigh Church is the longest in the Deanery of Chulmleigh (100 feet with a superficial area of 3,195 square feet).

The Nave is separated from the North Aisle by an arcade of four bays in the perpendicular style. The columns consist of four small shafts separated by two fillets and a shallow hollow. The bellshaped clustered capital supports the abacus which has octagonal facings. With the

[8] "The new stone that George Osborne sitt up in the Church windows in the hier window by the S. Side xi fot, in the next window xii fote in the W. Window iiij fote in the North. Yeald xii fote in the hier window by the N. Side 12 foote. Paid George Osborne twentie pence a fote for forty seaven fote of new stone iij li xiij s iiij d. Paid William Frinde for carriirge the same stone from Barnstaple viij s. Paid for our expenses, when the bargaine was made with Osborne 1 s. Paid George Osborne for sitting up of thirtie fote of old stone in eight pence the fote xx s. In the hier by the S side is one fote, the next window is iiij fote, the lower window is iiij fote, the west window is ij fote, the window below the N chirch doore iiij fote, in the two windows by the north side xv fote. Paid for tow bushels of lyme ii s iiij d. The new quarrel in the hier window by the soujth side are xvij, the next window bu the south side xxxiij and three fote of new glasse paid cij d the fote. In the West window XLViij, the window in the N. Yeale XXVj the hier W by the N side XX. Paid John Speake for eight score and thirteen quarrels of new glasse Xiij s v d. Paid the glasser for cleaning, new binding and settinge up of six score and nineteen fote of glass in three pence the fote XXXiiij s iX d. Paid for three fote of new glass I s IX d. The window by the S side the glass is XXIX fote the next window by the S side the glasse is XXVj fote and three fote of new glasse in that window. The W window in the N Yeald XXVij the hier W by the N side XXX. Paid Andrew Clarke for poyntinge the windows that the glasses sett with glass iij s, for woode for the glasses ij s. Paid Thomas Luxtgon and Wm Frinde for their labore when Osborne and the glasser did the work in the windows for fower days eight pence the dat vj s viij d." Church Accounts MS 1641

exception of the first and third (from the West) all the arches including those of Leusdon Transept, Lady Chapel and Chancel, have the column motif in the mouldings. The exceptions which are coarser and have reversed lines and curves, disturb the harmony of the whole work. The bays of the Nave are 11 feet 9 inches wide and the spring of the arch is about 6 feet 2 inches. The Chancel arch 14 feet and 8 feet 4 inches, the Chancel Arch (Lady Chapel) 11 feet 9 inches and 5 feet 7 inches; the Leusdon Transept 13 feet and 6 feet 10 inches; the Lady Chapel Arch 10 feet wide and 5 feet 2 inches at the spring of the arch. The columns are 10 feet 9 inches in height. (These are all approximate figures).

Capt Worthy states "the arches are of second pointed date", whilst the Rev H J Hodgson remarks "that they are in the perpendicular style, omitting that the one over the Nave is possibly earlier". While we cannot rely too much on the distinction of mouldings, we must appreciate the quality of the materials employed. Although Dartmoor granite is not so free as that of the Continent. The same kind of columns are observed in the North Devon Churches which have remains of Norman and Early English work, as at High Bickington and Atherington. Where there is softer material the mouldings are deeper, although practically of the same design. We look in vain for any examples of the beautiful carvings of Tewkesbury, of which Winkleigh at one time had associations, or Exeter. It is in faraway Yorkshire we shall find kindred work, in the plainer capitals of the Early English style at Rivaulx. The Rev H J Hodgson states "that the capitals are rather ugly". This fault must rest with the restorers who were, most probably, responsible for chiselling these so as to get a finer surface, obliterating the marks of time. It is suspected too much of this was done at the restoration, in some cases altering the whole appearance of the stonework. At the east end of both nave and aisle is the chancel arch, a rare feature in the Deanery with wagon roofs Chancel Arches are detrimental rather than an ornament, usually necessitating a large and ugly expense of bare wall above the arch. The juxtaposition of these two arches is also unfortunate, as they spring from different levels, the later columns having the narrower span.

The North Door is of massive oak and the coarse and shallow mouldings of the heavy granite jambs terminate in volutes. Overhead is a niche, (of which the background is a mimicry of the groined vaulted roof, complete with three corbels having foliage and one with a carved head in miniature), is the sculptured figure of Christ, as the Good Shepherd. With the exception of the jambs, the work is probably of restoration date. The dripstone ends in a return. The buttresses are of the three retreating stage type, from base. The set offs are sloping at a fair angle. There are no decorative features. There is a fine ornamental chimney near the eastern end, having decorative tracery at the sides and for grotesque animals issuing from the angles. There are ornamental crosses at the gable of the Lady Chapel, North Aisle and organ chamber. The window at the west end of the north aisle differs from the west window in having granite voussoirs, instead of local stone, and the dripstone runs into the string course. The window near the north tour has new freestone tracery, and probably the original jambs and mullions. The "Pelican" window has oolite mullions and new freestone tracery. The "Bremridge" window has carved figures at the termination of the dripstone. One of these has a leaf branch issuing from the mouth, similar to the grotesque figure of one of the bosses at Ottery St Mary. Al the North windows are of the perpendicular stock pattern. Most of the windows have stone voussoirs while a few have granite intermixed. All are splayed inside and out; on the North aisle 23 inches, in the nave 28 inches. The glass is fixed at 9 ½ inches at the angle of the splay from the outside jamb on the north and 8 ½ inches from the south windows. The internal shallow mouldings of the jambs our plain with slight fillets, terminating into a point at the spring of the arch, and all the dripstones spring from this level. It is interesting to note that all the figures are on the north (of the dripstones), whilst those of the south are made up of foliage.

The transept at the east end of the north aisle is known as the Leusdon Aisle. It was probably a 15th century addition to the original plan, providing a mortuary chapel by the owners of Lollardesdone (Leusdon). There is a very handsome flat ceiling, carved, coloured and gilded. The chapel is not used by anyone connected with the founders and is most suitable for the re-introduction of one of the altars swept away at the reformation. Better still it might be used as the organ chamber and the glories of the Lady Chapel could arise out of the change. The window has new freestone between the old mullion and perpendicular tracery. The east Leusdon Window is almost entirely new, the former window being used for the North window of the Lady Chapel. The area of the transept is 16 feet by 12 feet.

The Rev H J Hodgson was responsible for the "discovering" of the cramped annexe (ten feet by nine) known as the Gidley or Bitbeare Aisle and the present writer is very much indebted to him for his kindness in allowing him to make full use of his notes on this and similar topics. All the architects and interested laymen have passed it by unnoticed when examining this ancient Church. It is to the credit of the restorers that they did not attempt to interfere with the structure or to embellish it. The Rev Hodgson says –"only a coloured sketch can do justice to the Gidley Aisle, - a minute example in the cotswold style of domestic architecture, raised during a period when builders were more concerned about erecting mansions than in enlarging Churches. This diminutive annexe was built in the 17th century, when the perpendicular style has sunk to a very debased condition and was being replaced by renaissance work. If this little edifice were not attached to a church we might even fancy it to be an adjunct to some Jacobean manor house, so entirely domestic is its appearance. It resembles the main building only in its wall surfaces, where, though a grey tone predominates numerous other tints are associated in perfect harmony. It is by far the most interesting portion of the exterior".

Bartholomew Gidley in his will testifies that he has added to the church of Winkleigh "one aisle or pew which is to be decently repaired from time to time by the owners of Bitbeare Farm forever."

Only a few inches above the door (which is only 5 foot 3 inches high) is a square two light window, the gable above being finished with a heavy coping on which rests a solid ball of stone 18 inches in diameter. A handsome rectangular sundial bearing the inscription "LIFES BUT A SHADOW, MANS' BUT DUST, THIS DYALL SAYES DY ALL WE MUST" occupies the triangular space above the windows. Above the arch the central and side windows, the dripstones end in a return.

The walls and floors bear memorials of the departed. A chest, with a carved Jacobean front has been placed where the prie-dieu or pew once stood. This chest was probably made in 1548 for the FOUR men of Winkleigh. A Jacobean table has been given by Colonel Alexander and placed on the eastern side of the aisle. The opening arch is plain and rises about 17 feet 3 inches from the ground floor.

The West Tower, with a base of 21 feet by 19 feet, rises to a height of over 90 feet. It forms a very prominent landmark and on a clear day the tower or steeples of 24 neighbouring villages may be seen. Before the advent of the railways the weary traveller on the London Road from the south east of us have felt a relief on seeing the Tower many miles ahead of the Halfway House to Bideford.

Built of three stages it is buttressed on the square. The top stages capped with an embattled parapet, with disconnected copings and has the usual North Devon type pinnacles of Hamhill stone studded with crockets at each angle. It is further ornamented (and this feature is very rare) with gilded weather vanes, (the work of Mr. Moses Luxton of Winkleigh), which flash

brightly in the sunshine. The buttresses are of two stages, the lower ones reaching as far as the first string course, the upper once extending only a few feet higher on the wall. Affixed to the North East corner is a newel staircase placed in a semi-octagonal turret. The door facing west is surrounded by a handsome frame of Middlecott stone, embellished with 12 sculptured paterae or four-leafed flowers. Above the door is a perpendicular window of three lights with the old 15th Century granite frame and mullions, but with new tracery. Each face of the top story of the tower is pierced by a square two light louvred window with sent cinquefoil lead. The clock is placed in the second stage of the structure. At the restoration it was found necessary to rebuild the whole of the upper portion of the tower which is of 14th Century date. There were extensive repairs in 1558-9. The church accounts show that over £12 was spent, and there are 30 different items regarding the work. In 1629 "the garret upon the tower" was repaired, and in 1647 Nicholas Arnold "pointed" the tower and mended "one of the battaryes". In 1658 £5.2s was spent on "Roocastinge of the tower".

The tower arch cut through by is an immensely thick wall of 4 feet 2½ inches, rising to about 32 feet and 11 feet 8½ inches wide, is impressive by its very simplicity. Beneath it, modelled in stone, are two heads reputed to be the portraits of Queen Victoria and Bishop Temple.

The Lady Chapel, once such an important part of the Church, has been denuded of all three reformation embellishments. The organ occupies a position of the North side and to the South are the oak seats of the lady choristers. It was slightly altered at the time of the restoration by extending the North Leusdon and East Lady Chapel walls. The old material was probably used on the extension and this will help to account for the mellowed condition of the work. Mr. Gould's plan revealed the absence of any window at the East end, which is remarkable. The one inserted at the restoration is of perpendicular design and the dripstone terminals have a coat of arms with a charge of the cross and billets carved thereon.

North of the chancel and to the East of the Lady Chapel is the very small reconstructed vestry. It is battlemented and flat roofed to avoid obscuring the light from the two windows which overlook it. There is also a small grotesque gargoyle at the eastern end. The floor is of oak blocks. In the south east angle there is a piscina with shelf. Over the fireplace are the arms of Pinckard. It is also fitted with an oak press. Outside the Vestry Door may be noticed, built into the wall, a stone with incised cross, which is probably the foundation stone of the North Aisle.[9]

The chief entrance to the Church is by way of the South Porch which dates almost entirely from the restoration, though occupying the same site as a porch built in the reign of Henry VII. Some of the timbers of the open roof resemble older work and also portions of carved cornice showing foliage. Above the entrance our three niches containing a representation of the Nativity, in Beer stone. In the centre is seated the Virgin and Child and in the side alcoves are figures of the Magi offering their gifts and 3 shepherds in humble adoration. Within the porch, over the door has been placed a sculpted group of the Saviour, enthroned in Majesty, with a gilded background on which are displayed the figures of Saints and Martyrs.

The ornate character of the wagon roofs cannot be fully appreciated by a casual visit. Like good stained glass windows, the extreme beauty of these magnificent ceilings can only been measured in relation to the perfect atmosphere and resultant light. But, however poor the prevailing conditions occasioned by seasonal disturbances, the lover of beautiful things is always exceedingly and profoundly impressed on entering the nave, especially from the west door. It is sub-divided into 128 panels by a framework of 92 bosses. A great variety of patterns is exhibited, chiefly of foliage and a few of grotesque faces. In the centre lies a

[9] Worthy op cit.

device of four birds surrounding a flower. The finely carved cornices are further enriched by 70 angels of large size painted in red, green and gold. Some of the ancient style has been preserved and worked into the cradle design. The whole has been fancifully compared with the wonders of the Sainte Chapelle in Paris. At what period the exterior was covered with tiles in place of shingles is impossible to discover.

There are no crypts in the church. The destroying hand of the reformers have left their mark upon the fittings of the parish church. Where in pre-Reformation time there was probably uniformity and order in design, the Church during the later centuries suffered through a paucity of good work and material; later still the improvements involved an exchange for workmanship and design not quite in accord with the almost severe character of the building as a whole i.e. excepting the ornate roofs.[10] All Saints has splendid examples of the craftsman's art but it lacks the homogeneity which prevailed in earlier times. This sad verity is borne out by an examination of the church furniture.

There was standing at the east end, according to Davidson in 1845, a communion screen of plain wood, which gave place some years later to embattled Reredos of granite. This was removed to the Mission Church of Saint Michael and All Angels, Hollacombe in 1891, though it was agreed at the time that it should be re-erected in some other part of the building when Sir Charles Turner gave the present massive alabaster Reredos. It was executed by Messrs. Earp from an old and rough drawing made by Mr. Gould in 1873, and given to the Revd Radford. Mr. JD Sedding, Architect, completed the final design. Alabaster was suggested as a suitable material to correspond with the pulpit. Dedication was on the Advent Sunday 1886.[11]

Composed of three upright rectangles, the centre slab being taller than the side pieces, it is embossed and divided by clustered columns, banded and complete with piers. These support sculptured angels, which rise to the height of the gable ends. Carved on the upper part of the centrepiece is a Visica Piscis, with a representation of our Lord enthroned. The remaining portion has mosaic work of white, green, blue, brown and gold, forming a background for the symbol of our Faith. The smaller rectangles have two quatrefoil panels enclosing subordinate figures signifying the Dedication of the church to All Saints. Across the top of each section, including the divided centrepiece, at trefoil band is cast in the mouldings of the frames. The carving of the whole is remarkably good. A framework of alabaster is carried to the North and South walls.

The Communion Table was designed by J F Gould. It is supported by eight legs, and is inlaid with ebony and ivory. An altar slab of marble covers it, marked with five crosses according to the medieval custom.[12] A beautifully embroidered frontal was offered at the restoration by Miss Turner, daughter of the late Vicar. There are other frontals. One presented at the Feast

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[10] As early as 1529 there are records of shingles for the roofs and this is probably the material used from earliest times. The entry reads "Item paid to Morell for syndelles xij s vij d and for carriage xiij d. Thos Hethman paid vj d for Symdeles" (no doubt some left over). Almost every year there were large sums paid for this expensive covering. In 1688 £6 was paid for 4½ thousand of Shindle and for lyeing £1. 16s. 0d.

[11] Church Magazine 1886.

[12] This is the only piece of restoration work in which the author has the privilege to record a communication from one assisting at Winkleigh Church 1873. Mr Bushell states:- "The work on the Communion Table was carried by my father and myself. The oak on which it was made grew on the Rev W J Radford's estate, and I have a very lively remembrance of accompanying the conveyance and helping Mr Vicary (Clerk of Works) and others putting the meavy marble slab on top of the oak... The Rev W J A Radford was the inspiring spirit lof the whole restoration and spent much time and thought upon the work, and it was through his influence the church was so elaborately and extensively restored". The latter statement is confirmed by many of the older residents.

of Saint Michael 1888 is made of rich damask silk with the centre design of a cross of lilies and a crown of seven points, each surrounded with a star, the emblem of All Saints. Underneath is the name "Jesus" King of saints. The crown and name are enriched with jewels, carbuncles, topazes, amethysts and aquamarines. The whole is covered with lilies and roses, emblems of Saints and martyrs. One wonders how it compares with the "carpett" for the Communion table purchased in 1662 for 14s and 7d.

From an undated fragment of the church accounts (about 1540) comes the entry, "it payd for a challys iiij li vi s viij d and payd for a cloth to cover the challys iij d, and in the reign of Edward VI paid for a patin of a challys viij s viij d. In the middle of the 17th century the church still possessed the old chalice with a cover agreeable to it.[13] These two pieces of plate have disappeared, probably when Thomas Lethbridge gave his chalice (1762). It is of a somewhat curious style, being a Georgian attempt to imitate the medieval. It stands at 7 5/8 inches high, has a shallow bowl, 4 5/8 inches in diameter and 3 inches high, with a circular stem, and a boss of three carbuncles. There is an inscription with the name of the donor and the London trademark of 1763 and the maker's initials T.W.C.W (Thomas Whipham and Charles Wright). The paten is a plain plate 9 inches in diameter with marks and inscriptions as on the chalice. The flagon is of tankard shape with a domed lid, with a diameter of 9 ½ inches at lid and 7 ½ inches at foot. The alms dish is plain plate 9 ¾ inches in diameter with the maker's monogram (T. C.) And the London marks for 1684 (?)[14]. In 1894 a rich violet silk chalice veil and Burse, worked by Miss Bremridge, were presented to the Church.

The chancel rails are of brass, with slight ornamentation of the fleur-de-lis pattern at the angle of the squared shafts and rounded rail, designed and executed by Messrs Letheren of Cheltenham. The original oak rails were removed to Hollacombe church by Mr. Bushell of Down St Mary.

There are no remains of a Sedilia at Winkleigh. The 14th century piscina, with a semi-octagonal lip is the only piece of ancient work remaining in the chancel. Even this, however, has been "modernised" by a background of mosaics in which gold predominates, representing the "Agnus Dei". Owing to the reparations of the walls other piscinas indicating the position of the altars have been lost[15]. The remains of one are to be seen in the North Transept.

The Choir Stalls are of English oak, beautifully carved with a foliated design. These were added at the restoration of the Chancel in 1901. A portion of the Lady Chapel is reserved for Lady Choristers by the recent addition of oak seats. The treatment of the design is not in harmony with other work of the church. The carvings include the linen fold, bird, grape and foliage. On the wainscot there is an inscription to an officer killed in 1917. Prior to 1873 the Tower Arch was blocked by a wooden partition, the background of a gallery for the singers and instrumentalists. This was then replaced by an elaborate richly wrought iron screen. The accompanying violins, violincellos, bass viols and clarinet which had rendered the original harmonies of the "Friends" died out. The last player assisted at Hollacombe Church in its early years.[16]

Mr. Gould's report in 1871 states that "the existing the modern and very high pews which only accommodate 250 people, are so inconvenient that in many there is no room for kneeling". Of the 58 pews all made of deal, 12 were of the square box type, such as were

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[13] Church Accounts (MS).
[14] Sixth report of the Church Plate Commission p142
[15] B Cresswell. Notes on the Church of All Saints, Winkleigh p136.
[16] Mr William Collihole, who possessed a silver spectacle case hammered out of threepenny pieces (his own work). He died in 1899.

appropriated by the principal farmers and tradesmen, and all, without exception were adjacent to an outside wall. The poor, of course, were seated in the middle of the nave. Mr. Gould's plan provided seating for 308 people. Now we see open pews oak the ends carved in imitation of the old Devon practice, with shields bearing emblems of the passion and initials of the donors with the intention of symbolising the dedication of the church to All Saints, the panelling at the end of the aisles bear shields carved with names and emblems of the Saints. The whole of the carvings were executed by Henry Herms of Exeter.

A small arched opening cut askew, and pointing to the North West is often referred to as a "squint". Mr. Worthy says that the squint in this church is the old archway leading to the vestry, but this statement requires modification. The old archway stood nearly on the same site, but it is pointed to the North and East and led directly into the vestry, down three steps, without any opening into the Lady Chapel.

The Rood Screen made by John Kelly from 1512-22 at a cost of £54:6s:8d was removed about 1761 according to Dr. Oliver (1836). There are only two references in the church accounts regarding the fitting, (1) for "swepyng the Rod loft 1d" (1569) and (2) for "nayles to mend the Rood loft 1d" (1628). There are no records of the type of screen on which ten years work were expended, but it can be reasonably assumed that it represented a "Devon" Screen comparable with those at Lapford and Chawleigh, being of pure gothic design, richly groined and with a loft of noble proportions. Nevertheless, a few fragments remained in 1850, but every vestige disappeared at the restoration, and the stairs probably at a much earlier period. It is a matter of regret that the Chancel was not restored at the time of the other portions of the building (1873). The architect would no doubt have urged the necessity for the restoration of the Devon Screen.

On October 17th 1915 a very elegant Gothic oak Screen was dedicated by Bishop Dr Trefusis of Crediton. Designed by Mr Fellowes Prynne, it is similar to the one in Feniton Church, Honiton, but a far larger work, and with more detail. Stretching across the channel archway (but not the Lady Chapel) it has five bays, each pierced by three lights with unusual tracery. The deep cornice and cresting have the usual elaborate characteristics of the craftsman's art. Inscribed at the base are the words, "In loving memory of Philip Bremridge who entered into Life January 27, 1907 and of other members of this family this screen is placed by his wife". The structure is surmounted by a large cross, with brackets on either side to hold figures at some later period. The whole is beautifully carved, and was rich colouring and gilding, makes a very handsome "Memorial" to the memory of a much respected parishioner. It is said to be the work of Herbert Read of Exeter. It is understood that it was the wish of the late Mrs. Bremridge that the screen work would be extended across the Lady Chapel, at some future time as a Memorial to the Rev H. Bremridge. These additions are rarely satisfactory. The suggestion of the Rev H J Hodgson to move the present Memorial to the Lady Chapel Chancel arch as a Parclose screen, and erect a Devon screen across both Chancel Arch and Lady Chapel is a sound proposition for future rich benefactors to this Church.

The carved eagle lectern of oak is the work of Bushell and Son of Down St Mary. On the sides of the shaft are the names and emblems of the four prophets, Isiah, Daniel, Ezekiel and Jeremiah. It was dedicated on April 1890. A small brass tablet records "In loving memory of an affectionate mother this lectern is given by C J Hawridge".

There are very few references regarding the pulpit of Winkleigh. Preaching was rare in the early days of the Church and it is doubtful whether much use was made of a pulpit until the early part of the 17th century. However, in 1657 "13s:6d was paid for 3 yards of sary for the pulpit clowth" and in 1660 "2s:6d was paid for a stope in the pullpitt and a place for the our

glass". Then in 1667 Giles Bruton was paid £4:10s for work including the removal of the pulpit. At this distance of time it is difficult to state with any degree of certainty whether the entry of 1667 has any connection with the traditional story to the effect that the singularly beautiful pulpit mentioned by Dr. Oliver was brought hither from Exeter Cathedral during the Commonwealth period. It is perhaps unfortunate that there are no records for posterity to trace the disposal or final resting place of such an outstanding structure. Dr. Oliver observed in 1539 that it sides depicted the sculptured Crucifixion of our Lord, with the accompanying figures of the Blessed Virgin and St John The Evangelist, the statue of St Peter and St Paul, and of a Bishop and some female Saint. It was removed about 1840 but the transaction does not however appear in the church accounts. If it was exchanged for the colloquial octagonal three-decker of deal which did service up to 1873, it is doubtful whether the "bargain" would involve a burden on the churchwardens.

At the restoration the architect planned another octagonal pulpit of carved oak, but in the meantime the restorer's sister procured at Barnstable a massive hexagonal pulpit of marble and alabaster, for £130, and presented it to the Church. It was placed under the Chancel Arch, a structural variation of the original plan, partly covering memorial slabs of the Gidley family. The head of this family (Mr. J B Gidley) at the time of the erection of the Bremridge Screen (when the pulpit was placed 4 feet further south, obscuring and oblitering a large part of the memorial of the founder, Bartholomew Gidley) applied for a faculty to have the pulpit removed to the position proposed in 1871. The Chancellor of Exeter in his remarks stated that "the correct course of the trustees of the very ancient, interesting, and beautiful church would be to give the Gidley Family and all other parishioners an opportunity of being heard in opposition to important internal alterations". It was ordered that the pulpit must be placed according to the instruction of the faculty of 1871, or upon a site authorized by a fresh faculty. These shiftings were extremely laborious and costly undertakings, for it weighed four tons, and had to be sawn in pieces and re-cemented. These unfortunate removals gained for the fitting the name of the "Peripatetic Pulpit". The present position of the fitting is by no means ideal. The original plan of the architect is undoubtedly the best position for pulpit i.e.a little to the left of the eastern end of the nave.

"The base is of Marwood stone of a pleasing purplish hue. Seven circular pillars of the reddish Middlecott stone, with grey tinted capital and bases from the Forest of Dean, support a stage of red marble from the Ogwell quarries.

The superstructure consists of twin cinquefoiled arches, in which green serpentine from the Lizard, grey marble from Petitor, and Derbyshire alabaster are intermingled"[17] . The caps of the shaft are carved in lilies, passion flower, wheat, roses, vine leaves and flowers and in the arcading bands are bell flowers with gilded grounds. The desk and candle branches are of polished brass. There is also a handsome brass handrail for the steps which are supported upon small shafts of Marwood stone. The Rev W J Radford writing on the restoration says "while the more educated critic spoke in terms of high praise of the softness of the bright artificial colouring of the roof, the simple rustic was, equally with him, an enthusiastic admirer of the still more refined and elegant natural colour of the pulpit". The Rev Baring Gould wrote adversely in 1897, "A gorgeous incongruous pulpit has been erected in the Nave". Winkleigh church is the longest in the Deanery, and given a position in the nave scientifically conceived –preferably the original site chosen by the architect, the fitting would compare favourably with those of other districts in points of size. It is indeed a magnificent example of gothic craftsmanship.

[17] Rev H J Hodgson op cit.

The Stone Octagonal Font is a late Decorated or early Perpendicular style, a good example of the period. It is ornamented with quatrefoiled recesses, centred upon a rose and carrying beneath the bowl a band of foliage ornament. The panelled stem rests on a new base and Mintons tiles are inlaid at the foot face. There are also new steps which were added at the restoration when the whole was repaired and cleaned. A new cover of carved oak, which has an iron chain and balance weight for easy manipulation when in use, was also added in 1873.

It would be well to pause at this spot, for it is not only a sacramental structure but the seat from which the restorers may be judged. It is their monument. From this starting point a survey of their work will repay the lover of ancient buildings and the restoration of Winkleigh Church in particular. Here can be obtained the key which opens the door to the Pre-Reformation building, showing the proportions of the High Altar, the characteristics of the Lady Chapel with its Chantries and altars and the spirit of an age which loved its church.

The organ was the offering of Mrs. Henry Pinckard towards the 1873 restoration. Messrs. Hill and Son of London constructed it so that its volume should match the dimensions of the building, the two manuals filling the church with mellow tones.[18] The organ is enclosed in a case of Danzig oak. There is a pleasing elevation to the east and north of the ancient Lady Chapel, with its handsome two light geometrical window, massive central buttress and pointed niche in the gable. Dr. Edwards of Barnstable officiated at the opening ceremony in 1873 and again 56 years later when the three stops Echo Gamba 8 foot, Geigen Principal 8 foot, and Trumpet 8 foot, were added. The cost of reconditioning (£500 pounds) was in excess of the original price of the organ (£400 pounds). Parishioners subscribed £80 and the rest was generously made up by R H K Johnson.

There is much bell lore provided by the church accounts. Accordingly one of the earliest records of bells at Winkleigh is from the church accounts of Hethman and Jope (10-11 Henry VIII, 1518-20) written in Latin, stating that "j d. Was paid for two little ropes brought to mend the bell ropes". The Church then possessed a peal of 4. In the days of Edward VI (about 1550) we read "Payd to Savyge for trussing of the great bell ij s. This is confirmed by the report of the church goods commission who found 4 bells at Winkleigh in 1553.[19]

There is no record of any bell being cast at Winkleigh and Exeter is the probable site. In an undated account of Edward VI there is the entry "I'm for the costs of the ij men at Exeter at the castyng of the bell iij s." And in the account of 1558 "Payd for castyng of a bell at the last payment Li vj xviij s".

It was usual in the 16th century to provide food in part payment for skilled labour, hence the many entries similar to that of 1542-3 "Item for the trussing of a bell with mete and drynke vj d". For 1529 we have, Item paid for cariage of the clappers and trussyngs xj d". The term "trussings" would refer to the hanging or re-hanging, and the carriage, and for the iron straps and bolts used to fasten the bells to the head stocks. Today, the use of steel instead of oak frames for hanging, and the easy ball-bearing movement has greatly reduced the cost of maintenance, oak however dry or well seasoned would tend to contract and relax with a changeable atmosphere and result in large amounts being paid for their upkeep. It appears that the churchwardens had yearly contracts, when the charges were ever increasing, for there are many entries as in 1562-3 "Payd to Harry Raynby for kepyng the bells this year viij s" and in 1667 "Pd to Wm Frend for kipeing the bells £1:0s:0d. There is no record of the mote, pancake, harvest, gleaning or the Passing bell - but in 1576-7 William Duke was "payd Vs to ryng on bell every mornyng one yere, and in 1581-2 was "payd to ryngyng the mourning

[18] Organ Specification Table may be found in the Notes.

[19] B. Cresswell, Notes on the Church of All Saints, Winkleigh p144

bell.". This was probably a "time" bell rung regularly at 8 am. It was discontinued at the restoration 1873. In 1529, on the receipt side of the church accounts it is "Itm John Toker gyft to the belles XX d". In 1532 gift of William Sawton for a bell rope iiij d Richard Gynery for the same iiij d", John Aller for the same, and in 1558 "of the gyft of the belfounder viij d". The defeat of the armada was celebrated by ringing in 1588 "Itm paid to the ringers for the triumphing of her majesties iiij s". The earliest record of ringing on Guy Fawkes day occurs in the account of 1640-1 "Paid the fifth day of November to the ringers Xs, there are numerous entries after this date. In 1641 another new bell was added,"Itm paid to the bellfounder xi li". There is a significant entry during the Commonwealth, at the end of the 1655 account is the statement 3s:8d for ringing not to be allowed". This was approved by "Will Morice and Henry Walter". At what period the bells were increased to five, I have not been able to ascertain –probably early in the 18th century. Ellacombe describes the bells thus –

1.	G:·:L:·:WH:·:WARDENS	1724	33"
2.	GEORGE:·:LETHBRIDGE: WALTER:·:HAYWOOD:·:CH:·:WARDENS	1724	35½"
3.	TAYLORS FOUNDERS OXFORD	1826	38"
4.	JOHN NORTCOTT VICAR JOHN PENNINGTON FECIT JOHN LETHEREN:·:WM REEVE TB (The last on the waist line)	1724	41"
5.	W&I TAYLOR OXFORD Cracked	1826	44"

BC August 1864
These weighed 54 cwts[20]

The third and fifth bells were supplied by John Taylor in 1826 were cast at Buckland Brewer. The churchwardens and parishioners agreement with Mr. Taylor included taking down the old tenor and third bells, and replace with new bells in proper tone; also the new hanging of the fifth; new wheels, roll blocks, brasses, clappers ironwork complete, including carriage one way to Buckland Brewer for the sum of £66. Due to the difference in weight between the old and new bells, the taker agreed to allow the parish 1/- per lb for any deficiency, and the parishioners agreed to allow1/4 per lb for any surplus. The taker agreed to perform the whole work by Lady Day next 1826 when £33 would be paid on account. Actually it was completed October 1826. The great bell weighed 1,661 lbs after deducting 7 lbs for the crown. The 3rd 1,094 lbs after deducting 6 lbs for crown staple. The new tenor weighed 1,780 pounds and the third 1,066 pounds thus £6:1s:4d was paid for the 91 lbs surplus.

During the middle of last century, the squire of the village (self appointed churchwarden, see Guilds) locked the ringers into the belfry one evening for the "crime" of ringing a peal contrary to his instructions. Charged, acquitted and compensated at the South Molton Police Court for breaking the lock, the ringers composed a song in which occurs this couplet:

> The ringers went up and made a good pale (peal)
> They got five shillings and a gallon of ale.

At the restoration Mr. Pinckard gave a fine peal of six bells, which were supplied by Mears and Steinbeck of London at a cost of over £900. To satisfy the wishes of the ringers in 1889 Mr. Pinckard gave another bell (second), on obtaining a promise that the treble would be secured by subscription, thus completing the octave[21]. The cost of the bells supplied by the

[20] Ellacombe, Churcg Bells of Devon, p156.

[21] All have inscriptions, as follows:- Treble "I was added by subscription 1839" Henry Bremridge, Vicar, John Hellyer, William Molland Wardens. 2. George Piunckard gave me in 1859 and the 3, 4, 5, 6, 7 and Tenor in 1873. 3. "Ave Pater, Rex Creator". 4. "Ave Fili, Lux Salvator". 5. "Ave Pax at Caritas". 6. "Ave Simplex, Ave

parishioners was £120 out of which A "present" was made to Mr. Moses Luxton Sr. who had undertaken to fix the bells free of cost. The dedication by the Bishop of Exeter was on Whit Sunday 1889, at the opening of the octave, the Guild of Devon Ringers promised to ring a touch of Grandaise triples.

There is no desire for scientific work but in 1935 the Devon Guild of Ringers (peal of eight) Shield was won, when the bells were judged to be lifted in perfect order. The inhabitants of Hollacombe declare that the bells of Winkleigh are not so "sweet" as those of Chulmleigh, because the sound has to travel across the water (river Taw). But to reach the hamlet the sound of Winkleigh's bells must also cross water (Hollacombe Water).[22] An anonymous local poet echoed the sentiments of the writer who can remember the tremendous thrill of hearing bells for a first time as a small child.

> "Ring out sweet bells! Your glad refrain
> echoes the hillside, moor and plain
> Our charmèd sense new tones shall greet
> their lengthened cadence full and sweet".

The earliest reference to a clock is in the church accounts of 1519 –"iij s iiij d was paid for kepyng of the clock" and this seems to have been a yearly payment. In 1576 "V s was paid to the wyars" and from this time onward the payment never varied until the 18th century. It appears to have been troublesome during 1666 for £1:5s was paid to Rache for repairs and 2s'8d for a rope" the same year. In 1667 for mending and for oyle 5s was expended.

The early a/c (1519) also accounts for "fote ole 1d" i.e. neats foot oil, or grease extracted from cows feet. The clock must have lasted 150 years, judging from the account of 1671. There we have the entry "Recd for the ould clock 13s", and in the same year a new one was bought for £10. The wardens were also charged 5s:4d for two ropes for pouses for the clock. It was in use, we presume, for exactly 200 years, since Mr. Gould in 1871 reports "that it is quite worn out". The present clock with quarter chimes, by Funnell of Brighton, and the oak case enclosing the weights and chiming apparatus, tastefully picked out in colours, were gifts by Miss Pinckard at the restoration and cost £196. In 1932 the original quarter chimes which repeated to signify the number of the quarters, were replaced by Westminster Chimes. A carved oak tablet with raised letters is affixed to the oak case, and the inscription reads: -

> "To The Glory of god this clock was restored and Westminster Chimes added by public subscriptions Oct 1932.
> Vicar Rev J A Parks Vic Warden R H K Johnson People's Warden J Ashplant"

It is interesting to note that 1s.0d was paid for "a hower glasse" in 1661 and 10 years (later) a similar amount was expended for another of these handy articles.

When we turn to the windows we approach personal memorials. As can be seen, most of the stained glass dates from the late 19th century. Its interest is therefore largely parochial, but its appearance sets a tone to the building, as glass always will. Furthermore the inscriptions provide a catalogue of local worthies, and add the conceits of their families to the dry story of their lives which we shall tell in another chapter.

Trine". 7. "Ave Regnans, Sine Fine". Tenor "Ave Sancta Trinitas" Charity Never Faileth. Note the rhymes: 3 with 4, 6with 7, 5 with tenor.

[22] Perhaps the belief rationalises a fear of rain, for the nearness of Winkleigh Bells is a sure sign of approaching rain.

The East window in the Chancel is partly concealed by the Reredos. It represents the Crucifixion and is to the memory of the Rev John Fisher Turner. The South East window is a double lancet with figures of "Faith" with the Chalice and Cross, and "Hope" with anchor. It is without inscription but beneath the window there is a brass tablet in memory of Elizabeth Jane and Walter, wife and son of W C L. Floyd who died at Poona, India 1870. The single lancet contains a representation of St Peter with the Keys and a large fleur de lis. It is in memory of Henrica Wright "Huj Eccl ann XXVII ob MDCCCLVI Æ tat LXIX". Affixed to the sill is a brass plate to the wife of R H Dunning who died in India 1877. The South West double lancet window has a representation of the Good Shepherd, labelled "Feed my Lambs" and Christ blessing the little children with the label "of such is the Kingdom of Heaven".

In 1894 a new stained glass window was placed in the N.E. wall of the Chancel, by Mrs. Luxton of Bitbeare, to the memory of her husband. The subject is unusual, that of Abraham entertaining the three men (Gen XVIII) and underneath are the words "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares Heb XIII 2. To The Glory of God and in Loving memory of George Luxton born 1803 died 1889". It was thought that a subject representing hospitality would be particularly suitable as a memorial to Mr Luxton as he was essentially "given to hospitality" and often went out of his way to entertain strangers. The window was designed and executed by Mr. Drake of Exeter and dedicated by the Vicar (Rev H Bremridge) to the service of God, on Friday September 4th 1894.

The south East window (Nave) was supplied by W J Dixon and is of the canopy type. Symbolical of the 1873 restoration it represents "the Raising of Lazarus. Christ, in the act of blessing, fills the central light and at the sides our three figures in each light. The bright effect of the coloured background compensates for the necessarily subdued character of the subject matter. It is inscribed –"to the Glory of God in Grateful Remembrance of the Restoration of this church of his native Parish by George Henry Pinckard of Combe Court, Surrey. The Parishioners have erected this window". The West window of the Tower has an illuminated cross in the central light and emblems of the four evangelists in the side lights. In the North aisle the window is to the memory of George Luxton. The date was apparently damaged and has been replaced with ordinary glass. It contains figures of Christ, the Virgin and Mary Magdalene. It it is understood that fragments of ancient glass were found during the last century in an attic at the Parsonage, and placed in the upper light of this window. Here depicted in white, yellow and brown, are four shields supported by angels' arms and bearing emblems of the Passion. The arrangement is unsatisfactory. It suffers in the composition, colouring and from inferior glass. Underneath a metal tablet has been affixed "† Sarah Harriet wife of George Luxton of Winkleigh Parsonage Died Oct 8th 1896 Aged 87 years

The North West window represents the Parable of the Good Samaritan and is erected to the memory of John Letheren of Fair Place, Okehampton. The centre of the North window has the heraldic charge of the pelican wounded in the lozenges of the sidelights, the fleur de lis, monogram I.H.C. and other sacred emblems completing the design in the diapered pattern of the central light (possibly of later date). It is surrounded with a narrow border in which small pieces of rich full colours have been skilfully introduced. The upper lights are undoubtedly of a later period. It is possibly a memorial to the Culm family whose coat of arms is charged with the pelican wounded, and may have been removed from the family chapel. There is no evidence to support the supposition.

The North East canopy window commemorates a brother of a Winkleigh Vicar and is a fairly good example of modern work. Christ the Consoler fills the central light and the side lights

contain figures of suffering men, women and children coming to the Saviour for succour. The grouping is evenly balanced. As with the Pinckard window opposite, colour is discreetly employed. Winkleigh has clearly not followed the old custom of some churches in placing the New Testament subjects on the South Windows and Old Testament ones on the North. They are now unusually conceived or executed but stand expressive of contemporary tastes in this branch of church decoration. Much the same might be stated with regard to tones.

Not a single monument of any pretension is to be seen. Perhaps the rudely carved head comber the south west nave window of once formed a part of a monument but mural tablets and floor slabs abound, and there are collected together mainly in the Gidley and Leusdon aisles.

It is to be hoped that the inscriptions on the mural tablets leger and ledger stones will not inspire the question "where are all the bad people buried". Nothing can be more tedious than the easy and automatic extollation of the dead by relatives who hope thereby to earn a similar panegyric. Many inscriptions will lost in the renovations and the restorations of this very ancient church. Medieval marks or brasses are entirely absent. Several old stones have been shifted, such as the mid 17th century stone of Diggorie Penfound, which was moved from the chancel to the Leusdon aisle in 1873. It is the oldest memorial attached to the walls.

Others have been completely lost as may be instance by inscriptions relating to the "Culmes" of Lossedon.[23] Several have been obscured by fittings, such as the memorial to the Revd William Davey which is partly covered by seats. Not all old ones are lost. The oldest refer to Edmund Keynes 1456, which lies to the north of the Gidley Chapel. Bartholomew Gidley, the great Royalist, has a floor slab in his "ile or pew". In passing should be noted the morbid taste of the 17th century, well illustrated by the crude skull carved on the stone to Gidley's window. Of all the memorials only three have "arms" tinctured, namely "Gidley", "Penfound" and Lethbridge. Even these require renovation so that they may be read.

Perhaps two monuments offer the greatest contrast. The first is the dignified "Henry Bremridge" tablet which acquires much beauty in the simple form of the memorial and its position in the Chancel. The other is the excellent social indictment of 18th century clergy all the more powerful in its unconscious message to the modern. It is worth quoting in full.

"The Rev John Webber MA upwards of 18 years a fellow of New College, afterwards vicar of Addeley in the county of Oxford. To an excellent and well cultivated understanding he united an eloquent and correct taste while his engaging address and social dispositions endeared him to his acquaintances. Qualified either to shine in polite circles or to fill the most useful offices of Society he was compelled to abstract himself from both by the frequent attacks and increasing violency of a constitutional gout. He died at his house in this parish on the sixth day of December 1789 aged 56 years".

A last example may fittingly end this long chapter. In the Leusdon Aisle we may puzzle whether the engraver of the stone was at a loss to fill a somewhat vacant space or to point to a mole, when he cut,

"**READER ♦ THOU ♦ ALSO ♦ SHALT ♦ DIE**"

[23] A leger stone in the North Transept, much rubbed, but relating to an interment of 1521, is identified by Worthy with Culme of Lollardesdone. Yet this supposition is hardly warranted, even allowing for its transference from the Nave.

CHAPTER 7

OTHER PLACES OF WORSHIP

The relations and friends of the of Rev J P Bremridge decided to put the money which was originally intended for a stained glass window in the parish Church towards the building of a Church at Hollacombe. Bishop Bickersteth heartily approved of the scheme and, more to the point, gave a donation. Lord Portsmouth gave from his large estates, a quarter of an acre and sufficient wood to support the roof. The Bremridge Family gave a goodly sum on the first subscription and a large amount was collected at various times from a long list of subscribers and the proceeds of entertainments. Through the perseverance of the Rev H Bremridge the building was quickly freed from debt. The foundation stone was laid by Sir Charles Turner K.C.L.I., son of a former vicar and the site was dedicated by Rev. J C Kempe Rector of Merton and Prebendary of Exeter, on September 30th 1891. In a number of years the priests of Winkleigh and Ashreigney officiated at alternate Sundays, a Lay Reader taking charge at Mattins and at Thursday services.

Two facts connected with this dedication serve to link this modern Church to a much earlier foundation. Its patrons were Saint Michael and All Angels and the procession to the site for the stone laying started from of the ancient chapel of St Michael at Hollacombe Barton. We may well pause with the antiquarian sigh of grief, called up when we think of the detail we know of the foundation of this present church and the shadowy history of the earlier chapel. Distance in time perhaps leads enchantment to imagination.

Here, standing on the north side of the old Barton Courtyard is a building 39 feet by 16 feet, still known as "the Chapel". Today among the potatoes stored within the walls there remains a trace of the position of the altar at the eastern end, the old mortar being visible even now on the stonework. This is comparable with the lower nave of the chancel walls in the parish church, but as the building fell into disuse and decay the walls were built up with cob and covered with thatch. As a small boy, the writer plainly remembers seeing old bits of wood carving lying about the room. In fancy they became an organ with

> "Waves of music from the organ loft
> A prelude that was rich and soft,
> No prelude to a gathering storm
> But heaven's deep silence to perform"

Despite strong imagination and weak verse the chapel is well authenticated. Michael de Portuo Mortuo this was probably at Hollacombe some time before 1232 for in that year King Henry III at Lambeth, granted him permission to convey to his brother Weremund as a free gift, the valuable estate of Hollacombe, at that time a sub-manor of Winkleigh. We may question if the former was sufficiently endowed with land that the transfer of Hollacombe still left him comfortably provided for or was he destined for a monk's cell? I am inclined to the second view. In 1294 the ancient chapel is mentioned for the first time, but there is no record of its foundation sometime in the previous sixty years.[1] We may well ask if Michael de Portuo Mortuo was named in honour of the Saint or was the chapel dedicated to his memory, for his piety, and the Saint? At this distance of time and without written record it is unwise to be dogmatic. Yet excavations of this spot might help our enquiries regarding the family and Michael in particular.

Then tradition speaks of a similar chapel at Loosedon Barton but after the building of the Loosedon Aisle in the parish church, this chapel probably disappeared. The Rev Nesbitt used to hold that its existence was recorded at Exeter Cathedral, but the present writer has not been successful in

[1] A deed of 1294 conveys its glebe to the Furze family on condition that a light was maintained on Sundays and holidays. Brantyngham Registers p523. The olf glebe is still known as "Churchland" and contains about 5 acres of good arable land.

obtaining particulars, So, too, at Southcott.[2] This and an allusion to it in Billing's Directory of Devon (1857) are the only evidence for its existence.

One shadow leads to another. We do not, cannot, know the history of these chapelries; they remain romantic mysteries titivating the curiosity of the antiquarian, leaving him with fanciful theories. But the historian must turn back to the Church at Hollacombe, substantial before his eyes in the style of the late 19th century, to the rehearsal of well known facts, vouched for by everyone including the village idiot.

The fabric is of local stone, with special colour stones from Densham quarry, Ashreigney and Bath stone dressings. The masonry is good, surprisingly so when we consider the low cost of the building. The simple Early English style of the little Church is appropriate and fits well into the hanging branches of chestnut and oak[3]. The building is 51 feet long by 20 feet 9 inches wide and includes tower, porch, vestibule, vestry, choir and chancel.

The tower is probably the most attractive sight from the exterior. It is not very tall, and the spire and "cock" weather vane are not particularly remarkable. The two louvred windows add nothing. But the spire is covered with oak shingles which match the texture of the surrounding scenery.

Passing inside the nave appears relatively simple. The three small double lancet windows on the North are paired with three on the South walls. The West window is much larger and over the two lancets is a circular light. All are splayed within and without the building. The six corbels are plainer. The chancel is raised from the choir and the floor has dismal coloured tiles. Two freestone corbels decorated with grape and passion flower, mark the division. The roof is a continuation of the nave but with smaller compartments in the panelling. There are two single lancet and one large circular window on the eastern wall and a small double lancet on the North. The Choir is separated from the nave by two steps and here again two corbels on the North and South sides indicate the division. These are carved mechanically to represent angels with "the Word" and below are sgraffito designs of sacred emblems, with a straight band and leaf ornamentation. This is the only colouring on the otherwise plain plaster walls. The roof is of the arch braced type with panelled ceilings, not unlike the wagon roofs. The woodwork is of pine and deal, with oak supports. The cornices are ornamental piercings and the whole is covered with excellent slate.

A wide and low segmental arch opens out from the south of the chancel to the small but convenient vestry, in which there is a circular south window. The porch has a pointed arch with rather deep mouldings. The hood mould terminals have carved freestone heads, representing our Saviour and the Virgin. The ceiling is of varnished deal and the floor has coloured tiles. A doorway to the West leads into the vestibule where the bell is tolled and on the North a door opens into the Nave.

The Font is of Beer stone, octagonal pattern and in keeping with the general design. It was given by Mr. John Dunning.

The pulpit, approached by two steps and the North West side of the Choir, is made of pine, and the plan is Gothic in character, having foliated openings. Originally intended as a temporary fitting, when funds were low, it has not been replaced by a more expensive work. In spite of the low cost, Mr. Bushell and son did not allow it to suffer in architectural beauty. The Lectern is of oak, with slight wrought ironwork of ivy and the latter is coloured and gilded.

The Communion table is of solid oak with a carved representation of the Agnus Dei on the front central post. There are beautiful frontals worked by the ladies of the parish.

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[2] Revd. Powell MSS Vol III p605.

[3] Mr Sedding of London, one of the best architects of the day, [re[ared the designs for the Church. These plans were subsequently found to be too large and Mr Keenor, Architect at Winkleigh, prepared a fresh set on the model of the original designs. Mr Ellis of North Tawton was the builder responsible for the stonework and Mr Gibbard of Exeter for the woodwork. Work was delayed during August 1890 owing to a strike at Exeter. The total cost of the building was £900.

The embattled Gothic Reredos is of granite with slight line colouring and gilding, and the two openings formed by the tracery on either side of the Cross contain illuminated archangels on metal. The colouring and gilding was renewed by Mr. Bushell and Son of Down St Mary.

The Chancel Rails are of oak, ornamented with foliage in coloured ironwork. These were adapted to their present position from Winkleigh Parish Church. The Choir stalls are of plain pine and now are not used. In the early years the church there were about 12 boys and four men in the choir. Mr. R Molland used to play the fiddle until he became too old for the labour of love in 1933. He must have been one of the last of the old church musicians. The American organ is now left to provide its uncharitable music for the infrequent services. The seats are of pine too, and it remains a matter for deep regret that the roofs and the seats were not made of local material instead of cheap looking varnished matchwood. Sufficient oak was at hand and the extra cash would have been little loss beside the gain in character. The plate consists of Chalice and Paten and are of modern workmanship.

The memorials are few in number and all relatively recent. A brass tablet, mounted on local oak, marks the death during the last moments of the 1914-18 war of one of Hollacombe's best loved sons.

All the chancel windows are of stained glass, each unlike in uniform mediocrity, presenting no contrasts and serving only to darken the interior. The large central light over the altar was the parishioners reminder of Isaac Newton, fifth Earl of Portsmouth.[4] The two stained lancets on either side of the altar are memorials to the Rev J P Bremridge and Mary, his widow. The North window represents the Lord blessing the little children and was erected to preserve the name of Henry Bremridge's wife and child.

The Nonconformist chapels of the parish are equally dull.

The Methodist chapel was formerly Bible Christian. A small chapel built of stone with rough cast was erected in Red Lane or Barnstable Street, Winkleigh, opposite the vicarage some years ago. According to tradition the squire built it purposely to annoy the vicar, with whom he was at loggerheads. This building was too small for the congregations lost by the parish Church and in 1882 a new chapel of stone and brick was erected near the Council School. The rostrum and the seats are of pine and there is a gallery. It is served by the Hatherleigh Circuit, there being no resident minister.

Staplegreen (Peniel Chapel) of the United Methodist Church, was "Bible Christian" before the amalgamation. It is a stone building with rough cast of the familiar Devonshire type of the period (1840). The rostrum and seats are of pine, and there is a gallery. It was closed for a number of years, and during the First Great War there is no resident minister, being served by the Ashreigney circuit. There is a Sunday school attached, and structural alterations were made in 1936 to provide modern offices, in connection with social gatherings.

The Wesleyan Chapel, a well built building of stone and brick, was erected in 1864 at a cost of £400 raised by subscription. The Rostrum and seats are of pine. There is also a gallery. The Church possesses good oak furniture, (table and chairs). There is no residential minister, being served by the Okehampton Circuit. The chapel is licensed for marriages.

Hollacombe Congregational Chapel, built with local stone, by Simon Brook, master mason, was opened for public worship by the religious body known as Independents, in 1836, and for a hundred years has constituted in no small measure to the spiritual life of the district. For a considerable time this chapel with that of Wembworthy was under the Ministerial charge of Chulmleigh, but in later years the two were amalgamated. The Centenary Festival was observed at Whitsuntide 1936. There was a re-union of old members of the district and a memorable day was spent. It was enlarged in 1869. There is a manse attached, but many ministers prefer to live at Wembworthy where

[4] Hollacombe Church was the last Church in which he worshipped. The subject shows Christ in majesty and was dedicated in 1892 vt Canon W J Edmons BD. It was designed by Mr Drake of Exeter as were also the Bremridge lancets.

responsible for the services on alternate Sundays. Hollacombe Chapel has the usual pine rostrum and a standardised gallery, fit for a mass production age.

A well built building at the North East end is used as a Sunday School and for social gatherings. The whole is built in the North Devon style of Nonconformist buildings.

This School room was used as a Day School for evacuee children during the 1939-45 war. Secularisation is evident as in so much else of village sacred life.

CHAPTER 8

Winkleigh People

The parish has its fair quota of homesteads belonging to old important families, although few could be recognised as such today. The universal decay of the class to which they belonged has brought with it a tale of houses falling into disrepair and then of demotion into the ranks of ordinary farm buildings, or of demolition and remembered only by the vagarities of folk memory or by their chance inclusion in some century-old travellers book. We can learn about these people therefore only in the way we could know a family by glancing in through an open door as we passed along. Time has shut many of these doors.

Winkleigh Court on an historic (site) has been converted into a guesthouse during the Second World War, the Air Ministry has further spoilt its immediate surroundings by cutting a good wide road through the garden. There are no remains of Richard English's castellated mansion at Hollacombe, and the sub-manors of Southcott, Collacott, and Clotworthy or Croft, have all been rebuilt in comparatively modern times and there are no records or prints of their former dimensions. Loosedon Barton is an exception to the above list. In Norman and Tudor Times it was undoubtedly a pleasant and picturesque manor house but it has been denuded of much of those parts, the harmony of which expresses more than anything else, the unity and lifelike character, which is the charm of these buildings. If this manor house is a replica of other houses which have been allowed to fall into decay, and built on modern lines, then Winkleigh has lost jewels of rare quality. Gib House, the home of the Norris family, cannot be found, neither can I find the homestead of a family of the 17th century named[1] by Gould. On the other hand, the Parsonage, Townsend, Seckington and Bitbeare have housed some of the important names in Winkleigh's history.

Loosedon Barton, on the extreme western edge of the parish was for a long period the manor house and until quite recently there were unmistakable traces of its former grandeur and establishment. A few years ago a squire from a neighbouring parish bought the large heavy oak-studded front door, the wainscotting of the chief rooms and the large carved fireplace of the best parlour and set them up at Stafford Barton. But whatever advantage the transfer may have given to their new surroundings, the fact remains that the fitments were created for this particular centuries old historic Manor House. The loss occasioned with their removal will be measured in the light of their aesthetic qualities in relation to the main building, rather than their "sterling" worth. The modern wallpaper and deal substitutes seem out of place in the ancient building.

It is possible that portions of the house date before the 14th century. It is larger than the average manor house associated with Devon, but cannot compare in size with those of neighbouring counties. Standing on high ground it must have looked imposing in medieval times, when there were very few houses, probably only the labourers' dwellings.

It differs from the usual small oblong manor or sub-manor building in having wings extended at right angles to the main structure, with their pleasing gables, and the whole has more of the appearance of an old house in Normandy, than of a Devonshire farm dwelling.

The plain circular granite archway at the entrance of the enormous porch, although frequently met within Jacobean masonry, is thought to be much earlier. The marks of time are evident, but the date 1651, incised on the stone over the arch, when mellowed by time

[1] Baring Gould MA and R Twigge "Armoury of the West Counties" p86. The name of the family is given as Leighe.

with the old stonework, may confuse future archaeologists. The owner, Mrs. Hosking, informed me that the stone came from the chimney on the South side, and was placed in its present position at her request.

The windows probably had stone jambs and mullions at an earlier period. The small square leaded panes are apparently of comparatively recent date.

All the roofs are of thatch. The need of repairs and restoration are beginning to be discernible, and should be undertaken at no distant date, in order that this ancient house may be preserved as long as possible.

The farm outer buildings are very old and unfortunately roofed with corrugated iron, a covering that is never pleasing, and now rusty with age. Until quite recently the farm was the second largest in the parish, consisting of over 400 acres. During the transfers in recent times, the farm has been split up into portions, and the Barton now possesses only 196 acres but including the richest land.

Yet if we have the building we know little of the Lords of the Manor. Aluric held the land at the time of Edward the Confessor, and Goscelm at the time of the Conqueror. In the 13th century, according to Worthy, Robert de Pole was enfeoffed, later came the families of Cole, Bury and Culme. But these are only names to us and we do not know sufficient to infuse them with character and recognise them as people. What do we know of the Culmes for instance? Westcote gives a genealogy which shows that a 15th century Culme was a sergeant at law and that the family was related to the Collacotts of Collacott. Lysons states that the family took its name from Columjohn,, Broadclyst, where John de Culme was in possession in 1233 and or that at the time of Edward I a Sir William Culm lived at Molland-Saracen. Again, it is known that before 1573 there were memorial stones of this family visible in the Loosedon Aisle, or in an undated pre-reformation Church account there is an entry "for the bell ringing of John Culme 4d". But all that can be deduced from these scraps of otherwise useless information is that the family had close connections with the parish and that is all.[2]

Quite a great deal more is known of some of the other Lords of the manor.

The Keynes family (spelt variously as Keynes, Keignes, Kaignes, Caynes, Cheines, Caygnys, Hayes and Haynes) are a case in point. Their name are regularly appears on court documents from 1260[3], but they probably became Lords of the Manor at Winkleigh shortly after the Conquest. They stayed about 15 descents before they left for Somerset.

The best known, Sir William Keynes, fought for his master, Robert, Earl of Gloucester, on behalf of Matilda and took the usurper Stephen prisoner at Lincoln on Candlemas Day 1141. The incident is described by Matthew Paris. "A very strange sight it was, for there to behold King Stephen, left almost alone in the field, yet no man daring to approach him, while grinding his teeth and foaming like a furious wild boar, he drove back with his battleaxe the assailing squadrons, slaying the foremost of them, to the eternal renown of his courage. If but a hundred like himself had been with him a whole army had not been able to

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[2] The quotations are from Worthy op cit pp22-3. Westcote, Views of Devon p515. Lysons, Magna Briut. Devon VI pp114 and 190

[3] Close Rolls 1259-61 (p302, 497), 1261-64 (p354). Parliament Rolls 1260. Transactions of Devon Assn. LXI p172. Calendar of Fine Rolls p280. Burnet Morris Collection. Inquisition I Ed II 30 Calendar V No 29, Vol VII p114. Stapledons Register 34. Calendar Patent Rolls 15 Ed II Part 1 Memb 18 pp15-18, p440. P129 Black Prince Register Part II p31 folis 21 p26, p248, p210, 321-1, 350 p 350, folis 116 p192, 41 Ed III pt II memb.23 p7 memb 16 p318, 45 Ed III pt II memb 27 P131, 1377-81 p256, p242. 12 Hy VI Pt II memb 20 p399, 7 Ed IV Pt II p58, 21 Hy VII Pt II memb 19(3) p471.

capture his person, yet single handed as he was, he held out, till first his battleaxe brake and afterwards his sword shivered in his grasp with the force of his relentless blows, and he was borne backward to his knees by a great stone, flung at him. A knight (Sir William Keynes) then seized him by the helmet and holding the point of his sword to his throat, called on him to surrender".[4] They held land in Exeter, Somerset, Dorset and Hampshire, in addition to their Manor of Winkleigh and gave their name both to the manor and court house which were called Keynes Castle and Winkleigh Keynes respectively. This family is by no means extinct. As late as 1925 one of their descendants returned to Winkleigh from Siam a to make enquiries about his forebears.[5]

We know little regarding the 13th century Weremund Portuo Mortuo who did so much to give the hamlet of Hollacombe a separate existence, as was described in Chapter 4.

These two families represent the "big" names in the parish. But in addition there are smaller families who have owned land or resided in the parish for long periods. The Cruwys family, who gave their name to Cruwys Morchard, had a branch of the family residing at Winkleigh from a fairly early period down to modern times. The church accounts contain the earliest record of their activities in the parish. Thomas Cruse was one of the FOUR men of Winkleigh in the 16th century and many are of his descendants would churchwardens –a sure sign of the esteem in which the family were held. A John Cruse married Ann, daughter of Humphrey Keynes and their son Humphrey ran into a debt of £2000, a stupendous sum for those days, being equivalent to about £132,000 today. His father, mother and his uncle, John Keynes, tried to help him by arranging a loan on the security of the family estate. The deed arranging this is dated August 1569. John Cruse, the father, died in 1602, a fact recorded by the legacy of 20 shillings for the poor of the parish. The erring son, Humphrey, died in 1623, placing his property in the hands of trustees for the benefit of his son and heir, Lewis, and his wife Sarah, Alexander, Lewis's son and Francis, his wife. Lewis did not come into the estates until the mature age of 44, and he died in 1641. But shortly after the death of Humphrey Cruse, the four parties to the deeds began to sell off their farms for quite absurd sums and when Alexander Cruse died only a portion of the estate was left. It has been suggested that the delinquency of Humphrey Cruse was in some way contributory to the fall of the Keynes family in this area but the disappearance of the family occurred before this Rake's Progress. But it is interesting to note that one of the people to whom John Cruse was forced to convey his estates, Thomas Bretton (Broughton) of Stoodleigh (Studleigh) was an ancestor of the Broughton who eventually came into the Keynes estates.[6]

The Gidleys of Gidley Castle settled at Winkleigh early in the 16th century and took a very active part in the social life of the parish. Richard Gidley was buried at Winkleigh in 1574, he was the father of Bartholomew whose son of the same name repurchased the ancient family property of the Coads. George Gidley was constable in 1591. The second Bartholomew was the first of nine children. He was lucky enough to matriculate at Exeter College, Oxford 1632. He was captain of the Stannery at Chagford and during the Civil War raised a troop of horse for the King's service, of which he took command. For his bravery and zeal he was given a silver medal with an inscription stating that "peace and war had ever found him constant to his King". The on the reverse are the arms granted by Edward Bysshe Clarencieux, 20th November 1666 for his eminent services "before Lyme, Plymouth and elsewhere in the west, limited to him and his heirs and those of his brother

[4] Aubrey, History of England Vol 1 p232.

[5] For additional information about the Manor see Chapter 4 and about the Lord of the Manor see Pole, Description of Devon p431.

[6] From documents in the possession of A Cruwys Esq., who kindly lent them for copying

John. He was an active magistrate and a strong churchman[7] and conspicuous for his opposition to the conventicles after the passing of the act of Uniformity 1662. He died without issue 1686. His real estate was settled upon his nephew, Bartholomew, son of his brother John, who inherited the manor, park and farm of Gidley, the advowson of Gidley Church, the Manor of Hollacombe, Parramore and other properties in Winkleigh and Roborough. Sir Peter Lely painted his portrait. He died 1702, aged 34, leaving eight children of whom Bartholomew, his heir, born in 1689 was a godson of William III. A letter preserved in which the King gives him practical advice, apparently unheeded for he cut the entail of his property. He was buried in the Gidley Aisle at Winkleigh 1776. His son Gustavus was the recreator of the Gidley family of Plymouth.

The Hernimans of Wood Terrill are a branch of a family well distributed on farms in the district during the 17th century. They are of great antiquity, having probably descended from the Hermanduri, a Saxon tribes which settled in England before the Roman exodus. The name is variously written, Herman, Hermer, Herniman, Horniman and Hartriman. Among the property granted by King William to the Bishop of Coutance was the manor of Herman sward, Heomandesworda in the parish of Bradworthy. Saxon landowners of this name were confined to only three manors in Devon (Nymet, Washbourne,), and it is the descendants of the Domesday sub-tenant who probably founded the North Devon branch of the family. One of the family, James, was settled in the parish at Wood Terrill where his son Robert was born in 1598. The second son of Robert, William, was born in 1619 and his son of the same name succeeded his cousin Luke at Hernimans, South Molton, the headquarters of this family. The elder son of Robert, John, was father to George who migrated to Somerset and became the great great grandfather of the John who founded the great commercial house of "Hornimans" and left £89,000 pounds to charities[8].

The Bremridges of Winkleigh were a younger branch of the Bremridges related to Drogo Fitzmauger of Bradleigh, son of Mauger, Earl of Arquois, son of Richard II. Their descendants, traceable through many generations, became vicars of Winkleigh Church in the 19th century and have remained closely linked until recently.

Before we pass to consider the population of ordinary folk, without lines of descent more pretensions towards them,[9] we may consider some of the interesting, who without roots in the parish yet dwelt there a while. There was George Henry Pinckard who was born at Court Barton in 1805, to whom is attached the legend that he went away from Winkleigh in debt and left the key of Court Barton under the door, returning in later years to pay in full. His early habits of thrift specially associated him with the two Friendly Societies connected with Chiddingfold and neighbouring villages. He became a director of the Clerical, Medical and Legal Insurance Company. His piety and munificence led to the restoration of the parish church and that of Chiddingfold. He died at Chiddingfold in 1892 but left £200 pounds to the Vicar and Churchwardens of both parishes for the purpose of providing a day

[7] He bujilt the Bitbeare Aisle or Gidley Chapel.

[8] Worthy, Devonshire Wills pp331-5. Also for the Bremridge pp 189, 193, 411-7.

[9] The pastime of collecting genealogies seems momentarily to have become more popular. Much can be gleaned from the following references, if desired. Winkleigh - Manor and Church of Winkleigh, Worthy pp19-11. Devon and Cwl. N & Q Vol XX F Rose-Troup p217. Description of Devon, Pole p431. Church Magazines Hollocomble-Parramore – Totuli Hundredorum p87. Charter Rolls 4 Hy III Vol I p143 TDA Vol XXIX p270. Feudal Aids Vol I pp424 and 356. Worthy op cit pp15-19. General – Visitation of Devon 1564 and Rev Powell JR MSS notes. Prince, Worthies of Devon p717. MSS Church Accounts (giving Four Men, Churchwardens, Wardens of the Stores for the Guilds, Auditors, Sydesmen, Servers, Church Council, over a considerable period). War Memorial Names.

of rejoicing on Friday, May 25th 1894, the anniversary of his birthday (the day turned out to be one of the most delightful in May).[10]

Richard Horwood Dunning of Putsborough and Helliers, Winkleigh, became an army officer, a county JP, and was an all round sportsman. He died in 1907.[11]

The Rev H F Nesbit was educated at Clare College, Cambridge and before spending the years 1918-25 as vicar of Winkleigh had other church appointments, including the Curacy of Ilfracombe.

He wrote a history of the Parish Church of Ilfracombe, transcribed the Winkleigh Church accounts from the early 16th century down to the present time, transcribing all the registers of Winkleigh in four manuscript volumes (which at the present are lodged at the City Library, Exeter and are the property of the Devon and Cornwall Society) and with the assistance of Canon Chandler, compiled the list of Winkleigh Rectors and Vicars. He is remembered by the frequency and punctuality of his visits (even in remoter parts of this very large parish) which were most appreciated.

His story leads back to another parson of literary fame. William Davey was presented with the living of Winkleigh by Bishop Carey in December 1825. The change from the sheltered climate of Lustleigh to the bleak air of Winkleigh was dangerous at his age of 83 and he died after performing his duties for only a few Sundays. He was buried in the church and his body was not moved at the Restoration because of his dying wish not to be disturbed. He was born at Downhouse near Tavistock in 1743 and proved to be a clever and observant child with a mechanical turn of mind. He was educated at Balliol college, Oxford and held many livings. When preaching from his "System of Divinity" his flock listened with pleasure to the virtues of the age, but when he started on the vices with the text "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions" his listeners complained to Bishop Ross. Mr. Davey waited upon his Diocesan with 12 manuscript volume Sermons, the full title being "A System of Divinity in a course of Sermons on the Being, nature and attributes of God, on some of the more important articles of Christian Religion, and on the virtues and vices of mankind".

The bishop kept the volumes for some time, sent for Mr. Davey, commended him for his sermons and told him he should like to "notice with his marked approval his zeal and fidelity etc.". A living for Mr. Davey was mentioned but never materialised. In 1782 when the Royal George was sunk he went down to Portsmouth with a plan for a new diving machine which was accepted and acted upon, but for which he received no credit. In 1786 Mr. Davey was appointed to the perpetual curacy of Lustleigh with a yearly income of £40. At the age of 52 he borrowed money to purchase a font of castaway types of a printer in Exeter (Trewman) and made a press with our own hands. In five months he printed 40 copies of his first volume. It contained 328 pages in octavo. Twentysix of these copies were sent to the two Universities, the Royal Society, and other learned bodies. Very few acknowledged the receipt of the specimen volumes. A patronising review of which Mr. Davey did not approve brought forth the following stricture "If thou hast not understanding, hold thy peace, and it shall be accounted wisdom unto thee". To compose the type Mr. Davey taught his servant, Mary Hole, the art, and with her assistance alone he steadily

[10] Details of the celebrations give an idea of its character: 736 dinners, including refreshments £92, 1,200 teas £34, 250 dinners for children £10, Memorial Mugs for children £8, Hiring of Tents £10. Tables, Bandesmen, Ringers, Hire of fields,Carriage, labout, printing, fireworks and other expenses £31. Balance (disposed of next winter in blankets for the poor) £15. Total £200.

[11] See W Mate & Sons, Devonshire History and Biography p212.

proceeded with his laborious undertaking. In 1795 he began his second volume, adding after the name "Lustleigh. Printed by himself Pro Bono Publico. Fourteen copies only". The twenty-sixth and last book was finished in 1807. It would have cost £2000 had it been published in the usual way. There being no patron willing to lend his name to the work, Mr. Davey dedicated his labours "To Almighty God". The preface, in Latin, tells us of his object and of his difficulties. The greater part of the 14 sets was again sent away as presents. Some favourable notices appeared –one by Isaac Disraeli in the Quarterly Review [12]–and some letters. Bishop Fisher observed on Mr Davey presenting him with a copy, that "he could not be supposed to be able to notice every little trifle that appeared in print". Mr. Davey replied that "if his lordship considered twenty-six volumes octavo the labour of 50 years in collecting, compiling and printing, a trifle, he certainly could not allow himself to expect from his lordship either approbation or encouragement". At the age of 80 his press was printing selections from his "System" calculated to refute the dangerous and destructive errors of the infidel and the Sicilian. In one winter he printed by himself an octavo volume of 480 pages. There is a set of the books made up in 25 volumes (the last two containing the index are bound in one volume) in the City Library Exeter.

Mary Hole, the wife of John Hole, his faithful servant is remembered in his will. Regarding Mr. Davey's printing, his margins at the foot of the page would probably look better if raised a little. Yet the position of the type, giving the pleasing effect of the open page, would no doubt have brought forth praise from the Master Printer, William Morris, who set up his press 100 years later. Mr. Davey was also a lover of the garden. In 1838 maxims such as "Know Thyself", "Deal Fairly" etc. In boxed edging nearly 6 inches high, could easily be read on the small farm called Willmead, where at one time he lived with his son, Charles Davey. But he was also anxious to aid his parishioners in more practical ways. In 1822 he made a very handsome present of a communion plate to the church, and offered to endow a school provided that the parishioners would build a schoolroom. After many difficulties one of two stories was built on the edge of the churchyard. In the deed gift he sets forth the object of the school. "For the educating and instructing of the poor children, being parishioners of the said parish, in the principles of the Established Church of England in reading and needlework in learning their Catechism and other useful learning".

The literary achievements of other Winkleigh men, if they ever existed, blushed unseen. A poet writing anonymously 70 years ago gave us a poem on Winkleigh bells and John Underhill, a Hollacombe lad who migrated to London is understood to have written an exhaustive work on the Athenian Oracle, but he died before it was completed (1890s). The ancestors of our three county historians, Pole, Westcote, and Risdon (through the Barry's) all appear to have held property in the parish.

We have left aside the common people who by the nature of things must remain anonymous, forgotten in the parish which they themselves knew so well. Some names appear constantly through all the records and their families are rooted in the soil itself. The earliest indication of their numbers is contained in the Domesday entry (see Chapter 4) but conveys little. The official records of the population of Winkleigh parish from 1801 onwards are consistent with the prevailing conditions over a period of 150 years. The drop between 1801 and 1811 and a sharp rise again in 1821 reflects the Napoleonic war, but we know nothing about the privations which must have occurred. The peak came in the Forties and thereafter people gradually left. The repeal of the Corn Laws was not of prime importance here, because the type of farming practice around Winkleigh was little affected. The cause lay deeper. The

[12] Quarterly Review No XV (1812) p103. Most of this sketch is contained in T.D.A. Vol 63 p323-339 by Ursula Radford.

labourer might love his fields but this did not always deter the more able or more ambitious, or the youngest sons from moving out to the towns which seemed to offer so much. But indeed his town accommodation was often better than his small cottage in the country, the kitchen of which was almost invariably paved with small cobblestones, the perfect receptacles of dirt and consequent disease. The unscientific chimney persisted in filling the kitchen with smoke. Meat was rarely obtainable and wells often contaminated. Although Spartan, like in the fields, he was adamant in his role of keeping all the windows of his cottage tight. The death rates were therefore lowered as quickly as the towns or as the naturally healthy situation might have allowed. By 1931 the population was nearly half as small as hundred years before. Turning to the sex distribution, women have always predominated, except in 1851 and 1911 and this was due in both cases to a heavy fall in the female population in the previous decade. The discrepancy between the male and female population was greatest in the decade of the Napoleonic war. Due to the dating of the decennual survey a similar tendency during the Great War is not visible. The rate of fall in the male population was greatest in the periods 1851 and 1861 and 1871 to 1881 to 1891 and the interwar years. Agriculture seems to have been able to hold its labour better in the other periods. With the female population the decline was fastest between 1841 and 1851 and 1871 to 1891 and 1901 to 1911. Although the number of females is not always collected we get the highest density of family numbers in 1821 with 5.02 to a family and by 1881 the density was only 4.26. By 1931 it had reached 3.53. The rate of decline cannot be gauged between 1821 and 1881 but the biggest decline in the later period was after the First World War. The number of people housed in a separate building shows the greatest pressure to have been in the Forties. The tale of cottages in disuse in the years that follow particularly from the 1880s and before the Great War. It is doubtful if an analysis of the parish registers would prove more helpful. A glance at those of the 18th century makes it almost impossible to calculate the population trends, although various concertina effects between baptisms and burials are noticeable. The census for 1941 was postponed on account of the Second World War. If an appreciable number of squatters avail themselves of the empty huts of the Winkleigh Airport we can expect a slight rise from the latest figures. If Displaced Persons are included the figures may well be higher.

It might be fitting to close this chapter with the remarks of an old gentleman following a presentation to a townsmen who was leaving the district for personal advancement. “The illuminated address and presentation should be for the native who stayed in his parish and was a good husbandmen”.

The enterprising pass outside the confines of parochial life to become Lord Mayor’s of Cardiff as Mr. James Hellier did, or to name ships after the parish that gave birth to Corn Merchant. In this way does the modern some carry the name of Winkleigh beyond his homeland.

CHAPTER 9

Social Changes

The attention of historians is increasingly directed towards the social scene with the eager hope that more light may be cast upon past ages than is revealed in the Chronicles of Kings and their tortuous diplomacy. The aim of this chapter is not to fill the stage of time with a series of bright tableaux where our documents allow us and then fill in the empty scenes with material drawn from the broader national action. Our records are admittedly incomplete but the intention is to give a picture of Winkleigh's social life as they reveal it, and leave blanks when necessary. Rarely does the evidence provide even a series of links, but sudden illuminations of an otherwise dark story.

If we had to rely entirely upon documents one would think that medieval life consisted exclusively of quarrels to be settled in either the ecclesiastical or civil courts. Winkleigh has no literature to show other sides of life. The Calendar of Patent Rolls do not often reflect Winkleigh names. In 1315 William Keynes was fined 40s because he seized, with others, a boat belonging to Stephen de Haccombe at his free passage Ryndemore and the King's land at Kenton. In so hindering his passage they prevented him from deriving any profit, so ran the complaint. In addition they assaulted his men and servants at Le Burgh. We cannot tell what was the motive of this action, but it was surely not some adolescent prank.[1] Again, in 1354 Thomas Keynes received pardon, of special grace for the death of William Berd, but the circumstances are unknown. In other cases the reason is given. In 1417 Thomas Baron of Horringge was pardoned for killing John Smyth in self defence[2]. Other lawsuits were over less important matters. There are several cases of debt but in none of the instances was the debtor present to answer the charges. One was the Chaplain of Winkleigh.[3] But in passing it might be asked how a "husbandman" could go all the way to the King's Court at Westminster to answer charges before there was a system of arrest and local hearing? Clearly his case would go by default. When the charges were answered the case was often dismissed. Nicholas Colet, vicar of Winkleigh in 1380 was charged with poaching on the Bishop of Exeter's ground at "Morechard, Credyton and Chydeley" but escaped without punishment. Similarly in 1554 Robert Ruell received pardon at Exeter Assizes for an alleged attempted burglary at the dwelling of Widow Margaret Norden.[4]

Of the hanging of John Potter, William Haywood, and John Pope in the 17th and 18th centuries there are no particulars beside the base record of the fact in the parish registers. Probably some of them were victims of the infamous Waltham "Black Act" of 1723 which was the basis of the savage penal code of the times.

When we remember that there were gallows at Winkleigh, three if not four "Views of Frankpledge" at the various Manor Courts, the small record of crime does not justify an illusion of law abiding men. We cannot think that the nature of the heavy soil demanded the full attention of the workers. Although it was vital to their existence and they were fully occupied in striving for a bare living, any excessive drinking of the Church Ales might precipitate a disturbance and due process of law. Poaching and petty theft and assault were to be found in the byways of their lives. The small record of these misdoings, their punishment at the gallows, and stocks, the pillory or the ducking stool (if these existed at Winkleigh) or of fines or cautions or acquittals is not surprising. A note in the church

[1] Calendar Patent Rolls 9 Ed II Pt 1 p418
[2] Ibid 5 Henry V p123.
[3] Ibid 14 Ed IV Pt 1 p432. Other cases were 7 Henry V pp 158 & 159, and for trespass 2 Henry VI p150.
[4] Ibid Rd I p466 and 1 Mary Pt XV p409.

documents is the most we can hope for. One case does away for the need of speculation upon man's inhumanity to man. The tone of the account is as brutal as its execution was probably precise. We recoil at the order of Marcus Cottell and Humphrey Barry that "Margaret Clevedon shall be openly whipped in the town of Winkleigh at some convenient time until her body be bloody and that you the Constables of Winkleigh do see the same performed at your peril". This was the punishment for bearing a bastard child. Notice that he was the woman who felt the might of society, not the father, although he was known. But she felt it, not because of her moral lapse, for after all the sins of the flesh might be bought off with the aid of repentance, but because the child might become a burden on the parish. It is the Overseers of the Poor who give the order and the date is 1615. The man's punishment was to pay four pence weekly towards its maintenance until it was two years old and thereafter to maintain it himself – a fairly sensible solution of the problem.

The case in the church records leads on conveniently to an idea of how the care of the poor was tackled. The gateway to the unfortunate whose condition, either through age, infirmity or social calamity brought them into dependence upon society, is naturally the Church Accounts. In pre-reformation times the people of Winkleigh were relatively self provident. The close community used to take pity upon them, for it was enjoined upon them by the Gospels. The eight Guilds of the Church (of which more later) might have helped. On the disbandment of the guilds, however, Overseers of the Poor were appointed (usually Churchwardens) and entries record this new method of poor relief (1601).

The infamous "Settlement Act" is seen in operation soon after its passage through Parliament in 1535. Happily, the revolting cases recorded elsewhere, do not appear in Winkleigh. Nevertheless, there were some pathetic cases as "payd one shilling for carrying a masde (mazed) man to Copplestone and for watching him one night" Or another occasion one penny was spent on sending a man from tithing to tithing. The largest amount for a single instance was on account of Bawden Wetheridge (1581) for "fetching him from Cornwall for keeping his child 22 weeks, and for making two oblygacons and for a precept £1:13s:4d". There were numerous expenses for funerals, including shrouds. In the middle of the 16th century there were several entries in the church accounts for rye at 5s/- per bushel, but as the militia expenses are sandwiched between the poor and the Church accounts proper, it is difficult to state with any degree of certainty that this cereal was always expended on the poor, as was definitely the case in 1564. However, the poor were not always paid in money or food. There are various charges for clothing, as, "For cloth to make Elizabeth Rowlen a coat 6s:6d". Ann Jope was paid 1s/- to "buy her a pair of shoues". Amounts paid out are usually very small, but there are some exceptions, as in 1568 "Paid by the consent of the paryshioners to Mr. Stuckeyes to help a poor man XX s, to William How to distrybute among the poor X s" and in 1576 "Payd to Margaret Duke for kepyng of a poore child Vs. The fyghty, fyfty or fifty dole occurs in the accounts of the mid - 16th century. "Paid to William Hilman for fyfty dole ii s iiij d and lay'd out at the fifty dole for the ease of the parish xv s.[5]

Sometimes the reasons for poverty were obvious. Rarely was it met halfway by actual sick relief as "Paid to old Jane Langmede when she laye syke viij d and pd to the Clomers when they large syke vs. vd". A poor man of Vonescomb "that has burnd his howes" was paid four pence. Three shillings and four pence was paid "towards the relief of the mayhemed souldiers". Six pence went to two seafaring men ther Shipp cast away having a passe under the maior of Plymouth".

[5] It is supposed to represent fiftha or fifta-dael, a fifth share.

A rather exotic item concerned two women "whose husbands were carried captive to Bassinane(?) in Turkey" who lost £2,400 and had to pay £150 ransom.

There were entries too for people travelling to and from Ireland as well as other parts. Montgomery in Wales is mentioned but not Scotland. With the exception of a doubtful entry of 1532 there does not appear to have been any briefs issued to parishioners. The practice of presenting a "brief" was no doubt a simple expedient for the state, but in principle it must have been tiresome and exasperating to the lay officials, however sympathetic they may have felt towards the collector. A village on the main road was unfairly loaded with the call of these certificated travellers, while similar villages off the highways escaped the burdens.

In the mid 17th century there appears to have been some legal difficulty regarding Forty Shillings (Bread Money) which was due to the poor. It is to be hoped that the poor had their reward and all that was due to them was not allowed to be swallowed up in legal expenses.

On the whole payments were not too large until the 18th century when they were gradually increasing. In the year 1776 £255 was expended on poor relief at Winkleigh. From 1783-5 an average of £406:0s:1d was raised by the poor rate although only £387:19s was spent. By 1803 the rate produced £711:10s of which £518:18s was spent on workhouse, £66.12s:3d on suits, removals etc., and £125:19:9d on the legal obligation to maintain the families of militiamen. Fiftyone persons are recorded as over 60 years of age or disabled. Two non-parishioners were relieved, as well as ten children under five and 38 from 5 to 14 years of age –a sickeningly large number. In addition 98 persons were relieved occasionally in or out of the Workhouse. By 1813 the basis of computation had changed so direct comparison is not possible. It was then that the record was reached. £969 pounds was collected and all but £1 disboursed. £819 pounds went to the poor, £9 for expenses, £36 on family maintenance, £102 on Church, County and Highway Rates. 76 people, excluding their children were permanently in receipt of relief either in or outside the Workhouse. There were 39 people in Friendly Societies. By 1815 the total expenses were down to £704.[6] The reason for the tremendous cost is not far to seek. The prices of commodities have vastly increased due to the Napoleonic Wars but the wages of the labourer were about stationery. Wages then stood at seven shillings per week and there were no Agricultural Wage Boards in those days. Winkleigh had the seventh highest poor rate in the county.

We have no record of the Friendly Society to which 39 people were reported to belong in 1813. But we do have the constitutions of two others of later formation and their general interest is worthy of their inclusion at this point.

The Female Sick Club was established July 22nd 1839. "All females of good reputation between 16 and 35 years of age shall be accepted if approved by the surgeon. A meeting to take place every Monday two months between the hours of 6 and 8pm from Michaelmas to Lady Day, and from 7 to 9pm from Lady Day to Michaelmas. Payments three pence for Articles of and 1/- to the Stock and 11d every Meeting Night. Any member having paid into the stock one year afflicted with sickness not necessitated by immoral practices and confined to her bed or room, shall receive 4/- per week and afterwards 2/- per week until judged by the surgeon to be fit for usual employment. Each member who has been a payer one year shall be entitled to £1:10s for funeral expenses provided the stock be not less than £5. Payable to nearest relative or to whom deceased has appointed. No member shall receive any benefit during the month she is in child-bed, and if a member be delivered of an illegitimate child, she shall pay a fine of 5/- on the second meeting afterwards. Every

[6] Abstract of Returns Relative to the Expenses and Maintenance of the Poor (City Library Exer).

member shall pay 1/- to the surgeon the first meeting after Christmas, the remainder to be taken from the stock. The clerk to be paid one penny each member every meeting night up to 50 members – ¾d up to 100 members afterwards ½d each. The Cub room to be paid for as follows, 1d every meeting night until membership is 100 afterwards 10/- per year for every additional 50 the whole expense to be borne equally among the members. No more than £5 to be paid for one illness and that in the following manner. After the sick member has received £2 pay to stop for one month, if illness continues to receive pay again until she has received £2 more, and then her pay stopped two months, when if she remains sick, she shall receive the remaining £1. If a member shall swear or use any profane language during meeting hours to be fined 3d. If a member be in any hospital or Infirmary to receive 2/- per a week during such time. Members not in place at 10am to walk to Church (if services on that day) to be fined 6d. All members to meet, wearing a pink favor on every 24th June at 10 at the Club door (formerly a pink sash from shoulder to hip, now usually a pink bow or blouse or coat). Fine for non-attendance at Roll Call 4d, for not walking in proper order to Church 3d".

In June 1876 there were 55 members and £20 in hand and that is all we know. Some of the provisions may seem strange to us – not so much the disallowance for a sickness "necessitated by immoral practices" nor for the deliverance of an illegitimate child, but for the frank statement of such contingencies. We can only speculate upon whether this is a token of widespread immorality, or a more outspoken acceptance of such facts.

We also have a male society for examination. The Tradesmen's Friendly Society formed in 1866 for the benefit of any tradesmen, or of any denomination (farm labourers excepted – please note) earning at least ten shillings a week and in good health.

The constitution reads: "he must be of respectable character, free from any natural infirmity, and capable of maintaining himself, he must not be under 16 years of age, nor above 35 years, and may be admitted by a majority at any annual, or quarterly meeting, but if at the latter, he must have been proposed at a previous quarterly meeting, and no member shall hereafter be admitted who belongs to another Society of the same kind. The admission fee is 3/- which includes the articles and 1/6 only is paid at the next quarterly meeting. Some additional entrance money, as may be agreed upon, as to the ages between 25 and 35. Tradesmens apprentices may be admitted according to the specifications above stated, their capabilities to be clearly shown. Business to be carried on at the Barnstable Inn. When a member has paid 4 quarterly payments he is entitled to benefits. The general business to be transacted the first Tuesday after Lady Day, Midsummer Day, Michaelmas Day and Christmas Day, at 7pm by the Church Clock. The quarterly subscriptions are 2/6. The benefits include 8/- per week for sickness or accident confined to bed, but walking pay 4/- per week. If a member dies £8 will be paid immediately to proper claimant, or £4 on the death of a member's wife. Each member to pay 1/- to the funds. Payment on account of any number of legal wives to be allowed, but on every future marriage after the first to pay 3/- to the Stock. Any member admitted to Hospital to receive 4/- per week. No money shall be lent by the Society. All monies not required for immediate use to be deposited in a Savings Bank or the Public Funds. The Treasurer to render a true account to the Trustees in the month of July in every year, the anniversary meeting to be held on every Thursday in Fair Week. Dinner at 1 o'clock. Expenses not to come out of the Funds. The Doctor to be paid at this meeting. If the funds dropped to £10 payment for funerals only to be allowed. All voting shall be done by a ballot. If any member swear or make use of any profane language he shall forfeit 6d for every oath or profane expression. Any member speaking in excuse of any member so swearing or using profane language shall also forfeit 6d.

Comment is again proper here. "The death of members lawful wife". Notice also that the ballot box was in use at Winkleigh seven years before that method of voting was adopted for parliamentary elections. Swearing was presumably a source of revenue for the funds.

Returning to the normal civil provisions for the aged and sick we have some good idea of the way in which it was viewed by the beneficiaries. The reactions are by no means the same.

If we except widows, the parishioners referred to in the accounts would be mostly infirm and labourers. A winter climate of bitter east winds and frequent rain, as they worked the cold clayey soil at exposed heights from 400 ft to 600 ft, was set against them in their uncomplaining and dogged determination to carry on, and this accelerated the inevitable acute rheumatism which followed. They endured misfortune with fortitude, in the earlier centuries as well as in the twentieth, and if the cold soil was a hard taskmaster, they were nevertheless persevering, and on the whole work hard for a bare existence, and strove not to be a burden on the community. Indeed, in the majority of cases, before the advent of Old Age Pensions, the labourer worked up to the time of his death. Retirement was not a pleasant situation, as age grew on him. His wages were lower, but infinitely more acceptable than Parish Pay, and, when he could do no more, or when he lost the companion of his struggle for existence, the desire to live was absent, and he passed on.

When the machinery of payments to poor persons was transferred from the Churchwardens to the Relieving Officer, the poor and aged hesitated to apply for relief to which they were entitled. This miserable pittance seemed to be doled out to them as if it came from the pockets of the paying officer, instead of indirectly from the parish rate. How different, when in 1908 the Old Age Pension of five shillings per week at 70 years of age was instituted. This proved more than a sun spot twilight for the aged worker. Many expressed their gratitude in bringing flowers from their humble gardens to decorate the Post Office, or as a token of esteem to the staff. The moral and economic contribution to the welfare of our aged cannot be fully estimated, neither is it fully appreciated now that the machinery has been working smoothly for 40 years. The writer remembers the consternation of many (not workers) when they declared that the five millions spent per annum on this great social work, would ruin the country. At the beginning of the 20th century a labourers wage was 12/- weekly, whilst that of the artisan was 15/- - 18/- weekly. The economic side to rural life in regard to poor law can be reviewed in its true perspective, if we examine the whole period, which, on the whole, reflects the spirit of the age covered by the survey, when it can be recorded that a labour's wife, on receiving doctors' fees of £15 for attendances to some of her six children, paid the whole amount, in course of time.

The position at Winkleigh in 1945-6, with a probable population between eight and nine hundred, is that the amounts paid for poor relief were only £250, whilst approximately £3,000 was enjoyed by the Old Age Pensioners, with the knowledge that they have contributed directly or indirectly towards their weekly "cheque".

We have mentioned the role of Friendly Societies in supplementing the work of the official channels. There is however, another channel – the foundation of Charities for the relief of the poor, or isolated bequests.

In 1611 Nicholas Mortimer left two shillings to the poor. In addition he left to Charethie Mortymer "my beste bande and my best stockins, to Elizabeth Hatherleigh my second best dublett and jerkyn my best waistcoat, and one canvas shirt, to Samuel Crocker my second best jerkyn, to Barnard Reid my green breeches, to Johanne Joanes my best shoes, to Joane Bynford my blue stockins, to Samuel Crocker my new canvas shirt to John Hatherleigh my

best hatt". These items of clothing represented wealth at this time, each garment serving as such for many years.

He was not alone in his gift to the poor, as the Church Accounts clearly show. Some of the yeomen farmers left sums from 10/- to £5 and an inventory of the Church Goods thirty years later showed that £22:10s had been left in legacies for the poor at various times by the parishioners.

An account of the various charities may be found in a return on the Endowed Charities of Devon presented to the House of Commons in 1911. First there were the Church lands, described in Chapter 5. Secondly Sir John Adams in 1615 left £2.12s to the churchwardens annually to provide 13 loaves of wheaten bread to be distributed every sabbath to 13 poor people. By 1824 the usual donation had fallen to 12 penny loaves a week. In 1911 the bread was still being distributed but was felt to be "of little use". Thirdly, there was the Gidley gift, dating from 1681 which in 1824 provided five dwellings under one roof, each containing one apartment which was occupied by a poor widow of the parish, placed there by the parish officers, a house garden and plot of ground which was let in order to provide money towards the repair of the dwellings, but which was let uneconomically to a poor man with a large family who was already in receipt of parish relief and thus reducing the income available to repair the dwellings. In 1877 the old alms house was pulled down and now the income is divided among four poor women, at the rate of 30 shillings a year. Finally, there was Poor's Money about whose origin there is no record. £30 was available annually to be distributed among poor labourers in proportion to the size of their families, but a report of 1824 adds with disapproval that "this distribution appears to have been incorrectly extended as well to persons who do, as those who do not, receive parish relief".

In 1911 it was being distributed in sums of 1 shilling, being accumulated for the purpose. There were 52 recipients at the last occasion. During the 19th century an additional bequest was granted in 1859 by Robert Skinner with the intention of providing £52 annually for distribution near Christmas time. These bequests were merged into a united charity for the sake of administration.

There are other charities not included in the Schedule of the Charity Commissioners report of 1911. In recent years a fairly substantial sum has been received yearly from the estate of a Mr Dunn who had died in Australia. The average annual contribution to the united charities from this source is about £45.00. In 1947 and the munificence of Miss Wright gave Winkleigh the trust benefit of £9,000 after her housekeeper has had life use of it. The interest is to be devoted towards the provision of a Reading Room for men, coal for the poor and Christmas gifts for deserving cases.

In talking about the measures for poor relief, mention was made of three Church accounts and it may be proper to hear a little more of these before venturing into our next topic.

The Rev F. Nesbitt wrote a monograph on Tudor Winkleigh from manuscripts he found in an old oak chest which has successively stood in the Church House, in the Gidley Chapel and now in the Loosedon Aisle.

The old chest was in the hands of the FOUR MEN. There has been much speculation in recent times as to the origin and status of these men. In pre-reformation times and probably in the earlier days of the church, instead of the familiar churchwardens the parish church guardians were known as the FOUR MEN (of Winkleigh). Now at Hartland where there existed courts similar to those of Winkleigh, the FOUR MEN were nominated at, and served the court of the manor, and a part of their duties included the responsibility of looking after

thieves and robbers, and should any escape the vill or tithing, the FOUR MEN, (and Reeve) were fined, as representing the vill. The Keynes, lords of the Manor, were no doubt thoroughly acquainted with the relations which existed between the tenants and the lord, Oliver de Dyrham, for Thomas De Caynnes held Thorry (Hartland) in 1301, a few years later Thomas Keynes held a caracute of land there, and Nicholas De Wynkelegh, one of the jury in the inquisition at Bishop's Clyst concerning the death of the said Oliver in 1299, was most probably Nicholas Keynes of Winkleigh. If the FOUR MEN were not already serving the court at Winkleigh, in addition to the guardianship of the Church Goods, it is reasonable to suppose that the lords of Winkleigh were not susceptible to any qualms in emulating a "foreign" court. The actual activities of these men are meagre, in the records at our disposal, but we do know that they performed duties comparable with those, which today are discharged by Justices of the Peace, as well as Church matters. There are a number of antiquarians who maintain that they were Governors of the Church Goods only, usually holding office for four years, and serving Treasurer in turn. But if we examine the list for Winkleigh it would appear that they were appointed annually in this parish. In the reign of Elizabeth these officials are described as the Four Men and Churchwardens. In the reign of James I the Four Men disappear from the records of Winkleigh.[7]

But we must return to the oak chest in the keeping of these men, each of whom held a key to its four locks. In the 19th century the Keys were all in the hands of a former squire and village tyrant –a strange and formidable individual who for some years (1859-73) acted as the self elected churchwarden and whose character dissuaded completely any attendance at vestry meetings. His memory is kept sacred by a stained glass window at the west end of the North aisle. The hasps of the chest were forced open, (probably soon after the appointment of another churchwarden) and the contents left unprotected. Possibly some of the contents were used for cleaning purposes by the sexton and this may explain the lack of continuity in the church accounts. An assortment of articles including old pieces of candles and broken the lamp globes were found in the in the chest. However a large part of the original contents remained including loose sheets of Churchwardens and other accounts, starting in the early years of the 16th century, some deeds, and an old minute book in which is a note of the first payment for the carving of the Rood Loft (1494) one deed is still earlier (1424). The moiety in this deed was charged annually until recently with the quaint chief rent of ½ lb. of pepper and a glove.

In the early 16th century the quaint formula "and he owes clear ……. which they have paid and gone away quit" occurs . The Four Men and the Churchwardens appear to take their responsibilities seriously. There is very little perfunctory work. Indeed, in the 17th century they were not content with signing the accounts, but for many years six or seven signed in addition to the Churchwardens. Sometimes they would disallow an item in the expenditure (1655) "for ringing on 1 November (Dedication festival of All Saints) 3s/8d not be allowed", and (1659) "seene and allowed by us except the 2s 11d said to be paid to the last Churchwardens which is repaid (?) To the next churchwardens to examine whyther itt

[7] Since then Winkleigh has usually followed the rule of the Vicar appointing his own warden. This rule established by Law, allows members of other religious bodies to vote on Church matters at the Easter Vestry Meeting. Unfortunately, in recent years there has been a marked indifference of members of the Established Church in performing their duty, and it is only when there is some unusual controversy in which the parishioners have no fear of ostracism, as might occur in the case of influential people, that they allow their interest to be awakened. Not all elections, however, were peaceful. Old Parishioners can remember a free fight when one vicar insisted that a certain person should be People's Warden against the wish of the majority.

ware due to them and as they find it due or not due for to be allowed or disallowed and except such money as hath been paid".

This care is in marked distinction to the entries at the foot of the two accounts (1869 and 1870) "Easter Monday: no attendance but myself, George Luxton". This seems incredible, even for the 19th century, until we remember that he is our old village despot.

Villagers who until recently were closely related to each other would present a solid front against the man who was formidable (and eccentric) enough to build a Nonconformist Building opposite the Vicarage for the purpose of annoying the Vicar and who locked the ringers in the Belfry.

The registers of Winkleigh commence 31 years after the mandate for keeping records was issued (1538) by Cromwell as Vicar-General, and even at this late period, the records are much earlier than most of the entries found at other towns and villages, throughout England.

Starting with the entry "1569 Rede John filius Henry buried 3 Junii", later on there is the record of a centenarian "1801 Rebecca Jones aged 101 years, 9 April, and 130 years later Mrs. Louisa Stevens of Hollacombe Barton, died on May 10th, aged 100 years.

For the latter half of the 17th century the mortality among infants was appalling. In one year over 70 deaths of children and adults are recorded. Measles and Smallpox were the cause of most of the deaths. These epidemics, although general, appear at too frequent intervals for a healthy situation like Winkleigh. Recently the plough has unearthed clay pipes of unusual shape, thought by some to be the traditional plague-pipes which were used about this time. These resemble the Devonshire clay pipes made at Topsham and Barnstable about 100 years ago.[8] One is reminded of the days of the Black Death. An Inquisition[9] held at Winkleigh in 1353 revealed a long list of vacant lands which fell into the lord of the manors hands, worth 68 shillings and seven pence. There are no records of other recurring plagues before 1664 when tradition, besides dating the clay pipes to this period, buried the victims on the Mound at Croft.

The register for marriage commences with the name of Henry Friend (23 November, 1595). Their descendants are still living in the village. The names of the brides were omitted about this period. Worthy rightly states that the records were carefully entered by the officials. Some of the earliest entries for births are unfortunate. "(1585 21 Novembris, (tom)) illegit. John Luxton Juii," and 18th Septembus Roger filius of a poore woman that her child at Suthcott there she was travlyng the country". Two well known Devonshire families are also represented in the early entries of 1585, with "Thomas fillius Ricardi Callard, gent" (21st Januarii) and 1619 with "16 Augusti Samuel fillius Bartholomew filius Gidley Cnst".

The register book for the 18th century, which cost a Guinea, is plain but valuable for record purposes. The leaves resemble course vellum, and the entries are made in clear longhand characters by Charles Williams. A statement is made in one of the pages that "there were four clean leaves cut out from this place and sewed in the New Book by order of the Churchwardens, (1770) by Charles Williams, Clerk of the Parish. Thomas Luxton of Bitbeare, Mr. John Letheren of Seckington, Churchwardens 1770". No reason is given for this unusual order, probably as an "economy" measure, when paper was costly.[10]

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[8] Dev. & Cwl. N & Q Oct 1916 p113.

[9] Calendar of Inquisitions Vol III 27 Ed IV p42.

[10] The Rev. F Nesbitt transcribed all the Registers og Winkleigh in four manuscript volumes. These are deposited in the Exeter City Library and are the property of the Devon and Cornwall Association. The originals are described in the "Population" returns of the County of Devon 1821.

Perhaps the most interesting of the sidelights thrown by the Church Accounts concerns the Guilds. The earliest record of a Guild at Winkleigh is from the Chantry Rolls[11]. The accounts reveal that there were eight guilds. The most important was probably of All Saints, to whom the Church is dedicated, St George for the young man, St Katherine for young women and St Blaize for the woolcombers. The others were those of St Christopher, St Anthony, St Mary of Pity, and the Guild of St John the Baptist.

The business qualities of the guilds deserve notice. The accounts of each section was balanced and audited, and presented by their wardens for approval to the FOUR MEN whose duty it was to deposit the amounts into the chest. This was often referred to as the "Comyn Cofer" and frequently contained large sums varying from £17 to £35, also other gifts, probably personal treasures, such as "three ryngges of silver one cover of a cruet of Silver, a little pyx of Silver and a pair of slyppers of Silver". One cannot read the accounts without seeing how they love the Church, and what a joy it was even to the poorest of them to give their richest possible gift. The accounts show that a considerable part of their income came from keeping sheep, cattle and bees. These accumulated from legacies. There would be the annual increase of lambs, and a cow would be let out on hire. The income from the sale of wool and wax made no small contribution to the funds. The members no doubt gave their services voluntarily. Sometimes we see an entry such as 2d for the pasture of a sheep for a whole year, and 4d for the making of the wax. The Four Men had other sources of income including the rent of church lands which were until quite recently the same as it was four hundred years ago. The feast of Hock-Tide (when the women and girls of the parish would put ropes across the roads and bridges and demand a toll from all who wished to pass) was probably the occasion of the Hoggener Feast and the sale of Hogs Puddings (Pot an' Pudden) helped to swell the funds to a large extent. There are many entries in the Accounts relating to this favourite dish of the parishioners, some amounting to no less than £2.15s from the receipts are all these items the Four Men paid the ordinary Church expenses, the Stipend of the Guilds Chaplain (who would serve the altars of the Guilds and also act as assistant curate to the parish priest) any extraordinary charges or new project. The building of the Church House and the carving of the Rood Loft by John Kelly were instances in point. The payments of the latter extended over 10 years. We may presume that Kelly was engaged on this fitting the greater part of that period as the sum expended amounted to £54.6s.8d, a fairly large sum for those days. It would appear that the usual charge for a life membership of the Guild was 3s/4d, as there are no records of subsequent payments. Probably nearly everyone belonged to one of the Guilds. Leaving out the Spiritual side of the Guilds, they resembled the Friendly Societies of today, caring for them in sickness, relieving them when in distress, pay for their funeral expenses and obits and seeing to the education of their children.

Their social and religious life was bound up in one great brotherhood. Their holidays were Holy days could we see them in their processions on the feast of their Patrons of the Guilds, watch them in their preparation for the representation of the numerous Saints – or even the evil one, the brewing of the Church Ales, the baking of bread and cakes, and even the tennis and bowling games after the Worship of the Day was over, we should find a truly quickening atmosphere - a full realisation of their brotherhood. Into this united happy community came the shadow of the advent of the King's Commissioners, and not long after, the church accounts tell the tale of the terrible vandalism perpetrated on the fittings and other objects which had been wrought with loving care by the master craftsman and dedicated to the Service of God. Here we read in Edward VI's reign: -"for takyng downe of

[11] Worthy op cit p34.

the pycktures…….vijd. For taking down the Hye Goste and other pictors…….vijd", and a little later at the commencement of Queen Elizabeth's reign "For plockyng down of the Images and carrying out the auters…….. For beryng owt of the awter stone……."

Here the hand of the destroyer demolished the beautiful High Altar dedicated by Bishop Grandison more than 300 years earlier, destroying all the Altars of the Guilds, and most probably the Rood Loft of a more recent date. After this great upheaval, the Guilds are mentioned no more. Now we find the continual mention of payments of pence to poor men who were travelling through the parish. It is a mistake to imagine that this was directly caused by the Reformation. On the Continent Luther was alive to the necessity of tackling the problem of tramps, and made some suggestions for a parochial rate for the support of the impotent as distinct from "valiant", and many attempts were made in the English Legislature to eliminate tramps in Tudor times. The abuse of the apprenticeship system contributed in no small measure to this blot on our social history. Had the confiscated Ecclesiastical property and Revenue been diverted to Charitable use instead of attempting to straighten the Treasury and finances of the Crown, and not used for the increase of wealth of the already rich, the Winkleigh church accounts would have provided quite different reading.

The reaction to the bare and lifeless church, the suppression of the eight Guilds, with the loss of the old sense of brotherhood can be followed year by year. The introduction of high pews with doors and curtains and all that this implies in the Religious and cultural life of Winkleigh is reflected in the church accounts from the Reformation to the restoration 1873.

The next sphere is the military. The history refers mainly to the equipment of the militia and services in Ireland from the time of Edward VI down to the Napoleonic wars. Among the papers we are fortunate in having a list of those who are "did their bit" early in the 17th century when they were conscripted for military training.

The earliest record is an undated account at the time of Edward VI (about 1540) "Item: John House Bow Cassyes xxjd, for three shef of arrows viijs for iiij arrow casys xvd for iij daggers iis iiijd". (The expenses of the service were borne largely by the parish). In Elizabeth's reign we find the expenses piling up and the art of making gunpowder and brass "canon" coincides with expenses "for gunnes and powder".

The entries sandwiched between those of purely church expenses provide interesting reading. 1564 "paid to the sawlders to serve the Quene's majestie iij li, at the return of the sowdyers xs, and for drynke iiijd". This expedition probably refers to Ireland. The 1576 account is of value in giving us some idea of the cost of various articles of equipment. "Payd for a sowders cote xs, to make a buike of all the parish harnys 1d, for dressy ng of a souard and new scaburd with a clasp for the dagger and other lytle things xv1d, for litters to carry the fkaxe xd, to v sowders to weye harnys at Toryton and for trussing poyntes x11d, for blackynd and scouring of a stock for a gonne xd. Constable Luxton was paid for treynyng of iiij men 5s.

For more detailed records we must examine the Constables Accounts. We are fortunate in having six for 1597, 1600, 1601, 1620, 1622 and 1629. The constable, appointed for the hundred, was also a Justice of the Peace and held a responsible position in the village. The names of the Bernard Luxton, Humphrey Heawood, George Gydley and Richard Wood as constables for various periods show that men are of the well to do yeomen class and manor were usually selected for the post.

Before giving a typical account we might note the earliest reference to a letter post in Winkleigh "payd to the Hundred Constable for carrying of post leaters iijs vid (that was 1601) and in 1602 "iijs was paid for the sending of post letters". The 1620 account gives a list of the ratepayers, just as the 1616 accounts give a rate list for the purveyors, 1621 a rate for His Majesty's Service and also a rate "for the gaile, maymed souldiers and hospitals". The most typical however is that for 1601-2 and is given in full in the notes.[12]

The village and surrounding hillocks dominate the countryside for many miles but the stubborn struggles of the Civil War passed by, unless we except Fairfax's campaign in the west when the Royalists had an observation post on Bude Hill.

The Western Rebellion broke out in 1549 at Sampord Courtenay, a village only a short distance from Winkleigh. Mrs. Rose Troupe's book on the subject[13] gives the names and addresses of many who took part but there is no one from Winkleigh. The religious zeal of the parishioners stood very high about this time and their loyalty to both Church and State must have been severely tried during the eventful weeks of the resistance to establish law in this part of Devon.

Lord Chichester's house at Eggesford, occupied by Lord Goring's outpost, was taken by Cromwell's men on the 18th of December, 1644. Fairfax, Okey, Lambert, Fleetwood and Harrison, after attending a service in Chulmleigh Church, marched with their troops, 9,500, including 6,000 foot, by way of Bridgereeve, and defeated the Royalists at Burrington. Lt Col Dundas was severely wounded and brought to Ashreigney. Thousands of these troops must have traversed the road from Ashreigney to Hollacombe Moor, for Fairfax's men, after Burrington, were drawn up in order of battle on Beaford Moor. The Cavaliers placed a guard at Winkleigh Beacon, and, although it is not mentioned in dispatches at the time, it is reasonable to suppose that the left flank of Fairfax's army drove the Royalist outpost through Winkleigh and joined the main force at the turnpike road, Hollacombe and Beaford Moors. The main army advanced by way of Roborough and the battle which followed (Torrington) was one of the most decisive of the final campaign in the west. The chronicler of the time declares that Chulmleigh was plundered of £500 by the Royalists and at another time £200 was extracted and £10 a day, half in money and half in provisions.[14]

There is no record of billeting or other demands being made upon Winkleigh. Traditions says that the "enemy" advanced by way of Southcot and they were fired upon by the defenders of Court Castle. (In this case we should have thought Croft Castle the most probable spot.) We know that the Lord of the Manor of Hollacombe, Bartholomew Gidley, was a staunch loyalist and it may be that the village and hamlet were on the whole with the same cause. Yet a later writer adds "it must be acknowledged that His Majesty King Charles 1st, had no greater enemies in any part of his dominions than in the chief towns of North Devon, owing to the influence of certain Puritan preachers had obtained in these towns ".[15] Be that as it may, there are no nonconformist chapels or echoes from Winkleigh at this period.

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[12] The account of Richard Callard, Peter Luxton, John Williams and John Cawker(?) the fower men and churchwardens of the parish of Wynckley for all such sommes of money which they or one of them hath collected and gathered for her Majesty's Service from the first day of December in the XLiii(?) yere of the reigne of the Queenes Majest that now is until the first day of November in the XLiiij yere of the Queenes reigne that now is etc. (List of rates received can be found in the Notes)

[13] The Western Rebellion, Mrs Rose Troupe Appx. L.

[14] Barnstaple during the Civil Wars, Cotton pp420-81

[15] History of Bideford (1792). Watkins p41.

Perhaps the military story ought to be bought up to date. We will pass by the period of the militia and the North Devon Yeomanry, the volunteers of the Boer War, the new Territorial tsar of the First Great War and come to rest on the war which has just closed. In 1940 Winkleigh responded eagerly to the call of Home Defence and at their peak the Home Guard consisted of about 60 members for Winkleigh and 22 for Hollacombe. But it was the building of the Airport which lifted Winkleigh right out of it sleepy ways and made a lasting impression on her country side.

After the fall of France in 1940 it was obvious that there was an urgent need for the government to make more extensive and elaborate plans for home defence. One of the results was the building of an Airport at Winkleigh. It was natural for the occupiers of the farms concerned to protest against the commandeering of valuable arable land, but it was absolutely necessary – the motherland was in danger! It is understood that the Air Ministry searched for better sites, but had to fall back on Winkleigh. Unofficial reports give the estimated cost at over 1¼ millions, which is reasonable, for in addition to the building of an aerodrome, with all the extra buildings in connection with the personnel of the port, they had to remedy the defects of an old world parish, in making new and wider roads, establishing a sufficient water supply, and modern drainage. The various buildings were interspersed over a wide area. Fortunately, the minimum amount of good land was used, and as the runways were made chiefly on Butcher's Moor, taking in a part of the Exeter to Torrington Road from near Seckington Cross to Riddiford. The height of the land in the region of the airport is about 555 feet. A new road was made from the South of the Cottage at Bernards Cross to Seckington Cross, the road from the village was widened and a new road was cut from the Northern entrance of Winkleigh Court, through the Court garden, and demolishing Rose Cottage, a little beyond Court Walk, on to the old Exeter Road. Apart from the spoilation of the Court property and Rose Cottage, the work was a great improvement for Winkleigh. It is stated that the owners of the property were fully compensated.

It was suggested at that time, that the Exeter to Torrington road should be diverted via Timbridge Hill and Hollacombe Moor, and to construct a viaduct across the valley of the Hollacombe Water. Probably this would entail too much time, labour and expense. The road was however greatly improved including the widening and repair of Leach Bridge, and used to relieve the traffic deflected via Townsend and Four Ways, and thence to Mud House Dolton, after the Airport was built, until the end of the war. No time was lost in solving the water difficulty. A large filtrating and pumping station was installed at Leach Bridge on the upper southern bank of the Hollacombe Water. A large tank was fixed near Follys Linhay, and the latter building was lowered. The height of the land at this point is roughly 600 feet. The drainage system was carried to the west of Goodleigh.

The Airport was operational for only a part of its life but during that period it served in the defence of Plymouth and Exeter. Young local lads are our authorities for the following list of squadrons which used the aerodrome.

In January and February 1944 the American Training Wing of Mustangs were in charge. From March to September 1944 the 33rd Operational Training Squadron, equipped with Oxfords, Hurricanes and Defiants took over, and included two Canadian squadrons (Toronto) of night fighting Mosquitoes and Beaufighters. From March to November 1945 it was used as a training base for the Norwegian Air Force, flying Norwegian Cornells and Harvards.

This vast enterprise, representing probably more capital than was ever put to use in the parish for agricultural purposes, was a thing laboriously created and swiftly discarded. Today it remains a grotesque memorial straddled across the parish, while not even the twinkling lights of the inner and outer circles of landing lights remain to cheer the villagers.

CHAPTER 10

Folklore and Customs

Collecting material for this chapter presented many difficulties. While the older inhabitants were often reluctant in giving information, excusing themselves in having poor memories, very few of the present generation are acquainted with the folklore of the parish. Thus the author is compelled to trust in the remembered tales of his childhood, filling in as many gaps as possible by discreet enquiries among some of the older farmers and labourers and above all relying upon his father's many sided wisdom.

With her long history Winkleigh ought to be able to provide volumes for the chroniclers of this fascinating study. But there is a more ruthless attrition perhaps here than in any other field and although the attitudes of mind which make possible superstitions still remain in the countryside, the immediate customs which symbolise this mental attitude are emaciated and betrayed into insignificance. Only those which are over common are admitted in these days of enlightenment. The villager, fears too often that his recapitulation will mark him also as a believer and so pleads ignorance. But more often a national culture has obliterated our material. Westcote writing in the 17th century might dismiss tales of fairies and dragons as being either too common or numerous for his record of Winkleigh yet all we know today concerns the Well of the Fairies at Hollacombe and if ever fair maid was rescued from the domestic dragon in these parts the story never survived into the last century.

Let us examine first the customs and sports of bygone times. Today sport is confined almost entirely to football, two generations ago Winkleigh produced two international chess players in the Rev H Bremridge and Mr. Harry Luxton and their ability has almost become legend,[1] there are old men who remember still older men telling them of the tennis court behind the churchyard where the church accounts show the parish priest playing bowls or tennis with the young men of the village after evensong and catechising on a summer Sunday afternoon, but these are hardly regarded as traditional country pastimes, no matter their ancient origin. Winkleigh has enjoyed hunting from earliest times. It is the only place mentioned in the Devon Domesday when there was a park for wild animals. Yet there seems to be no evidence of its exact location nor of its continued existence. The park keeper, Norman, lived at Hollacombe and cultivated 1½ virgates of land, possibly in the region of the Barton. It is reasonable to suppose that the park was nearby. People have tried to identify it about ¼ mile each side of the Hollacombe Water, commencing with Claypits and up the winding camber as far as the old Torrington Turnpike road. Others suggest it might have stretched from Pensford to Hollacombe Moor, following the Water, and branching off to the NW between Wood Terril and Whitehouse. There is a field name of Deer Park on Newgate smallholding, and hunting gates were in existence in the early 19th century. But all speculation in this matter can hardly be more than speculation. The more usual foxhunting is first mentioned in 1646 when Mr. Hornaman was given 1/- for killing of a fox. A year later Samuel Gidley killed two and was rewarded proportionately. In those days the fox was clearly regarded as vermin and we cannot tell from the church records when it became an object of sport. The greatest period was the last few decades of the 19th century when the fifth Earl of Portsmouth hunted the district. One of the largest gatherings must have been at Eggesford on August 18th 1881 when there were 400 horsemen and over 2,000 on foot.

[1] The latter was a remarkably fine player and after playing both the Russion and American Champions was complimented on his performance. He would play five or more games simultaneously and blindfolded, at the local club.

There were harehounds at Wood Terril and the Parsonage at one time and the Instow Beagles still meet occasionally at Winkleigh. Otters are hunted in the small streams near the junction of the Taw and badgers, of which there are plenty on the north side of the parish, have dropped out of the favour of huntsmen.

If hunting wild beasts was one of the earliest recreations of Winkleigh, falconry was probably a good second and there is a reference to the gift of sore sparrow hawk (i.e. one under 12 months old) by William de Caynes in 1262. Today the shotgun has taken its place. Partridge and pheasant provide fair sport but landrail (corncrake) is increasingly scarce. The snipe and woodcock can also be found.

Trout, dace, bream and salmon are plentiful in the Taw. Fly fishing would be almost impossible on the Hollacombe Water. Nevertheless the men of the combe remember the delightful hours of their youth spent in the illegal "tickling" of trout. The poacher of old was probably amply paid for his pains when disposing of his "pig", carried in a sack. Nowadays the poacher is no sportsman and uses lime and explosive charges to obtain fish for the black market.

There are other kinds of sport which used to be indulged. A "Stag Hunt" was arranged by the lads of the village to be run at the old "Horn Fair" (October 1st). The "Stag", Master of Hounds, Chief Whip, and hounds were elected a few days before the hunt. The squire usually loaned the antlers from his hall and they were returned to him after the "kill". The "Stag" was made up to resemble the animal as far as possible and members of the hunt were dressed up for the part. They ran all day, calling at farmhouses for refreshments. It would be agreed beforehand where in the wood the "Stag" should be found, but the "kill" always took place in the square. The Master, with a sharp knife, deftly pierced the bladder of blood concealed on the "Stag". During this time the Chief Whip experienced ostentatious difficulty in keeping the dogs away from the "Stag", lashing the whip, each dog was called to order, by name. The dogs would yelp almost the whole time and the noise was great. The "carcase" when ready for skinning was driven away in a cart to the Slaughterhouse. So realistic were the final stages that visitors watching this barbaric custom often fainted at the dying "Stag" giving his last drop of bullock's blood! Tradition says that the hunt originated with a much older custom when in order to hold the October Fair, it was necessary to cross the water into neighbouring villages and about a dozen men would blow bullock's horns. If they were not driven back across the water the Fair could be held. It is to be doubted if the more colourful developed from the more prosaic and there is more probably an initiatory tinge to the hunt as described. It has been in abeyance since before 1900.

Male sex perverts were "Staghunted" in precisely the same way as the original Stag hunting custom of the October Fair. A daring villager impersonated the wrongdoer, and the "kill" took place near the offender's home.

There are several other customs connected with particular days but they are all in abeyance today. In some cases the origin is conjectured but the local explanation is of doubtful validity.

Shrove Tuesday was Old Sherds (Shawrds) Day. Villagers, chiefly lads and lassies, indulged in throwing sherds at the doors of their neighbours. If caught they had their faces blackened by chimney soot by their captors, but they were afterwards entitled to a pancake. The custom was not considered an unfriendly act although the author in the early nineties was "bribed" by a farmer's wife with a large piece of bread and cream, not to throw sherds as her front door! Disagreeable villagers often fared badly on this day. A cracked earthenware picture filled with filth was thrown into the centre of their living room.

On Good Friday, although there were no games of football throughout the whole year, a match was played where rough play was encouraged. This probably has no tradition behind it and in any case the custom has ceased because of the lack of young men.

An old May custom was "Whip Up" day when all the "lie-a-beds" were whipped out of bed with stinging nettles. The 29th of the month was Chick-Chack Day. All wore a sprig of oak (Chick-Chack) on that day, and, if possible, an oak apple.

Christmas has a rich store of custom. Carol singing was, of course, general. The wandering choir were at times are accompanied by the violin and English concertina. The poor cottager often left his "donation" in the keyhole! Good cheer was provided at the larger farms. A "Tilling Feast" was also held on Christmas Eve instead of the more usual "Harvest Home" immediately after the saving of the corn.[2] An ashen faggot was burnt on this occasion. All the men helping with the harvest were invited and work men would see that the faggot had as many beens (binds) as possible, for with every been that burst there was a gallon of ale or cider to be consumed! At its peak the heat of the green branches would be almost unbearable but the folk tales occasioned by loosening of tongue were never set down. The maidens (at least at Hollacombe) used to go up to the Old Barton each carrying two basins which were filled with rye or barley and wheaten flour.

Lyson states that "the Annual Revel is held at this village (Hollacombe) at Michaelmas".[3] This was undoubtedly the "Holy Day" of the feast of St Michael, to which the Chapel at Higher Hollacombe was dedicated. It is now known as Blackberry Revel and Revel Sunday is the first Sunday in October, after this date blackberries are considered uneatable, the pixies contaminating and the devil entering into the fruit –a strange mixture of pagan and Christian mythology!

In later years the Revels were held on the Monday. Stalls were erected on the green and games and dances took place. The type of dance as described by the old folk is almost impossible to guess correctly but it is presumed that most were similar to Morris Dances or the more intricate Barn Dances.

In the 1820s a puritanical wave swept the valley and these delightful pastimes gradually passed away.

One other annual ceremony disappeared when the Great Tithes due to the Ecclesiastical Commission instead of being received at the King's arms was collected by post. With it went the feast.[4]

Other customs are related to events in the year which have no fixed date. At the time of the saving of the hay, if there were any women in the field the men very quickly and quietly made a rope of hay, and when least expected they ran to the maid (or matron). When caught, sometimes after a mock chase, her neck was swathed in the rope and the resultant kiss "made the hay sweet", again when bees swarmed it was the custom to "play them in", that is entice them by making a loud noise as with beating a hammer on a fire pan, ringing of brass pestle and mortar or just ringing a bell: in fact any one desiring the swarm (perhaps not the owner, in which case he stood at a respectable distance) made as much din as he could.

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[2] Mentioned by Lysons, magna Britannia Vol VI p ccciv.

[3] Ibid p563

[4] One of these events is decribed in the Exeter and Plymouth Gazette 15. 11. 1879.

Weddings two had their customs. Archways of evergreens, especially laurel and ivy were constructed at the entrance of the house or cottage while the building itself was propped up with long poles (as is done with ricks) to welcome the newly married couple as they crossed the threshold for the first time. At the wedding ceremony itself male members of the party would vie with each other to snatch the first kiss from the bride. These are probably common to such ceremonies the world over, in one form or another. Yet it is almost remarkable how many legends and customs differ from the parish of Winkleigh to the hamlet of Hollacombe.

Superstition still dies hard, but witchcraft has long been buried. We no longer boil a live toad and look into the water to see the face of the person who has "witched" us when we suffer misfortune. Neither do we stick pins into a bullock's heart and hang it up in the chimney corner, consult the "seers" of Exeter or sprinkle our gateposts, hedges and walls with a powder, or say the Lord's Prayer backwards in order to ward off further calamities. Yet it is only a few years now since we last saw a person spit before an oncoming magpie in flight and the "saluting of magpies" is often as anxiously rehearsed as a child's eager puffball, "tinker tailor soldier sailor beggarman thief". If no one troubles today to alter the position of a hay rake if it were left lying teeth uppermost to avoid a downpour of rain at haytime, it is probably because the rake is a disappearing implement and we would recognise as taken against harm from humans. No one believes that to kill a spider would bring rain yet many still cross second over index finger to avoid ill luck. Perhaps those that remain are due to the gypsies, some of whom claim that the uncanny knack of revealing the thoughts of men and would make shrewd guesses into the future. For 6d a lad was long before 1914, correctly informed of his Great War experiences and another of his love affairs with most unexpected but nevertheless faithful forecast.

Passing finally to legend's, Westcote mentions the traditionally pretty tales of dragons and fairies associated with the Castle, but he leaves no record.[5]

Tradition says there is an underground passage from Court Castle to Croft but the entrance to the latter side has never been discovered. Many a lad has spoken with pride of having explored the tunnel from the Court end but the candle has always been extinguished when half way, or approximately 300 feet along inside. Perhaps modern youth with electric torch and breathing apparatus might succeed and accomplish what the earlier adventurers failed to do – and discover the Elizabethan Treasure. Unfortunately modern tenants to the property cannot find even this entrance! And so even the scenes of dragons and fairies fade before the approach of modern sceptics. Yet a later writer had dared to swear they still remained, as one passed on a midsummer evening.[6]

Let us end with a miscellany as befits the half remembered debris of the past. "a certain man, a craftsman of Winkleigh whose name is unknown, who had his right hand so drawn together and closed for such a long time that the fingers of the same hand almost made a hole in it, in the church of Whitestone, after he had touched the body of a deceased man as it was being moved from the place of its first burial, was cured of his infirmity in this manner, as men tell"[7]. The young Sabbath breaker who went nutting found all the branches bent by the devil so that at his approach they obliged him by bending down to the level of his body. William De Tracy built the original tower of the parish church as one of the four he had promised to build to expiate his prime role in the murder of Thomas a Becket. "Whosoever

[5] Westcote, Views of Devonshire 1630 p326
[6] S P B Mais Glorious Devon p142
[7] Registers of Bishop Grandisson Vol II p578.

tampereth with the home of the rook, will have bad luck all his dayes", conversely a rookery once established near a dwelling brings life to the occupants. The best remedy for a cut finger is a cobweb, doubtless because the dirt on the web helped to make a good bandage seal. A ploughman was seen to put the spear (or tongue) of a viper near the "works" of a watch to ensure its reliability. A horse must not be whipped with mountain ash switch or the animal would pass bloody water. A carriage, drawn by headless horses passes under the village. Winkleigh lads were called "Winkleigh Fleas" while those of Hollacombe were known as "Hollacombe Bantams". Creaking boots or shoes have not been paid for, but the wearer of an abnormally loud pair was a fortunate individual.

Finally, a beautiful legend from Hollacombe. At one time, lilies of the valley grew as profusely as the primrose on the banks and hedges of the hamlet.

CHAPTER 11

Winkleigh's Bread and Butter

It may seem paradoxical that the most difficult subject for which to find material in a rural parish is a reasonably clear picture of the way in which the land has been made to yield its increase for the benefit of man. The processes of agriculture cannot be summed up in a monument of stone for the leisurely inspection all those who come after. An old countryman will perhaps remember the coming of the binder, on the appearance of a motor van of a new kind of higgler but it is difficult to persuade him that farming has changed much except in its exterior aspects. In some ways he would be right. The economy of the village has always been dependent to a greater or lesser extent upon agriculture and its allied trades. But slow changes under the surface of the annual round of the seasons have radically altered the kind of farming which has been carried on. Even within the initial limits set by the character of the soil and the type of climate much depends upon the technical knowledge of the farmer and the destination of his product.

In medieval times the same soil and climate as exists today probably provided enough for the farmer's family and a little over which had to be surrendered to the Lord of the Manor, to the priest in the church, and the rest exchanged for the necessities of the packman or an occasional luxury. When all is added up the yield was slight compared with the toil of the cultivator. What could a mere 40 light ploughs, scratching a few acres each, do on a manor the size of Winkleigh, with a population which consisted of only 76 souls, man, woman and child?

Certainly not all the lands which we know today as Winkleigh parish was cultivated at the time of Domesday. The parkland under Norman would probably have been virgin woodland or waste glades, with occasional grazing. Other land, too, might not have been in cultivation. Through the centuries this has been encroached upon, the plough following the axe, the land divided among tenantry and then sorted and resorted in little parcels until many tenants became owners of land they themselves farmed. But these changes are hidden from us until the late 18th century. So we must reluctantly leave the pictures which the medieval artist has left us in his illuminated manuscripts.

Yet when we take up the story again in relatively modern days much that the old paintings showed seen to remain. To read Marshall or Vancouver we might imagine little change in the mode of farming. The yoke of oxen is there, a little fatter and taller perhaps and certainly more powerful, their plough is still a simple wooden affair, weighted down by stone and lightly tipped with iron. The sickle is still in use and the labourer who wields it still resembled his medieval brother in his smock (although the cloth may have been rather different). Here the resemblance ceases and from now on we can see in ever increasing detail the changes that come over the land.

Let us pause before we plunge into our material to see what sources are and what we may expect of them. Firstly there is "Marshall's Rural Economy of the West of England" published in 1796 which gives a generalised picture of farming and which will be useful chiefly for sketching in some of the background to our second and most important early source. This is a survey made by Charles Vancouver for the wartime of Board of Agriculture in 1808. The material here is quite detailed and gives a picture of local conditions in each parish, along with comment which to us can be both revealing and interesting. Then in 1846 a list of every field in the parish, together with the use to which it was being put was provided by the surveyors to help the assistant Commissioners who were

arranging for the commutation of tithes. An analysis of this very detailed work can give us a clear picture of how the land was being farmed just before the period of great agricultural prosperity. In 1869 Winkleigh provided its first really satisfactory returns to the Board of Trade of its crops and stock and since that date it has been possible to trace the year to year fluctuations of farming practice. Since this would have been an over laborious task we have only used the returns at ten yearly intervals. There are dangers here, for the year chosen may have been exceptional and give a wrong impression. But the hesitations which a professional agricultural economists might feel can be passed over in our brief survey.

The broad outlines will be enough for us. In passing it would be proper to add that the statistics have been made available by the Ministry of Agriculture and that the confidential character of these returns has been preserved, not only in publication here but in the form which they were seen by the author. Finally, as we approach the present day our own memories and observations can clothe these dry figures with the form of the fields and farms we know so well, and our understanding becomes more complete.

We can now survey the scene at the beginning of the last century, starting with the kind of arable cultivation. The common white wheat was grown. The old ley was pared and burnt every three years. Ashes were spread over the soil soon after burning. In addition a recognised quantity of lime (80 Winchester bushels or 8 gallons) mixed in the proportion of and 1 to 20 of road scrapings was heaped on land and remained there until near seed time until spread. The field was then ploughed into ten furrow ridges, about 8 to 10 pecks per acre. After the seed was harrowed in, it was rapped with the beating mattock, the furrows shovelled out and spread upon the ridges. This practice was considered to leave a much clearer urrish (arish) or stubble. This system, with little variation, was in vogue well into the 19th century. Sheep were sometimes driven over fairly light soils to make them firmer and in that case the quantity of lime (at 13 to 16½ pence a bushel) was probably reduced.

The harvest was expected to begin between the 1st and 10th of August. This is earlier than is usual today, and apart from changed weather cycles, the type of wheat used is later maturing. The reaping hook was used to harness the grain. Its smoothed edges were preferred to the sawed sickle type (the scythe was not much used hereabouts before the mid century). Alternative winter and summer fallows then followed. Meantime threshing proceeded with the aid of four horses and six fully occupied men, on the more modern or larger farms, although the flail and hand driven winnowing machines were still largely in use. The yield was considered heavy if it had reached over 20 bushels an acre, the remaining straw was less stiff but probably better fodder. Although the church accounts show rye to have been much used in the 17th century and old people can still remember being fed with it in the middle of the 19th century[1], Vancouver's survey does not mention it except to say that "it was formerly grown to a considerable extent". Barley at this period yielded 28 to 32 bushels an acre and oats about 25 bushels. But nothing is said of any practices of tillage. Dredgecorn, or barley and oats mixed, is usually the alternative to wheat today. Other crops included tares, beans, peas, carrots, turnips and flax (which was used in the cottage industry). About one seventh of the cultivated area was in grass. The description of the planting of potatoes by the delightfully named "fresh lazy bed" method must serve to illustrate the way in which an important root crop was raised, bearing in mind that in a stock rearing area its importance was greater in the days before the importation of cattle cake. The ground was ploughed in the winter and afterwards made up into beds 3½

[1] They talk of the rye and black barley bread of their youth, and the treat ir was to have a little white bread. One knows that Scandinavians today being used to rye bread, prfefer it to wheat and the question arises how much the sensation of something "special" was it infrequency and how much due its acquired prestige.

feet wide, with a trench of 18 to 20 inches. Sets of potatoes were planted at seven or eight inches distance. When the shoots appeared another covering of earth was obtained from the trench and sides and a third covering given when the plants again penetrated the soil.

Marshall in 1796 was most enthusiastic in his description of the Devon breed of cattle, stating they were "the most perfect in the island", although even at this period they were not considered good dairy cattle. The drawings which Vancouver gave show that they resembled the South Devons of today, rather than the Sussex type mentioned by Marshall. The head was smaller and, of course, they were altogether and much lighter in weight than the breeds today. The description of the colourings ends with the information that the steers made "good draught animals and good feeders". Marshall adds that "they are beyond comparison the best workers I have anywhere seen". Labour began at two or three years old, when they were broken in, and worked "gently" for 12 months. Then they toiled until they were five years old.[2] If they were not sold to other counties they were fattened at home.

The sheep breeds used here were Exmoors mainly but on some farms they were crossed with Spanish Merino or Old and New Leicesters. Washed wool sold for 14 or 15 pence a pound. Hogs were large coarse boned creatures, high in the legs and flat sided. Improvements were made if crossed with the Leicester Boar, or Hampshires. Marshall reports them as being "of the white kind, once the prevailing if not the only breed in the island". Horses were small, somewhere between the "pack" and larger carthorse type and their slender rations show they were not well regarded at this time.

Dairying was carried on as a subsidiary by the farmer's wife who thus obtained her housekeeping money. Nevertheless they took great pride in their work. Cream was skimmed off the milk and placed in a butter tub. It was then patted and rolled with the palm of the hand (if the hand was too warm a rounded bottle was sometimes used). When the butter was formed the buttermilk was drained off and salt worked well into the butter. Finally it was washed with cold water in the tub, usually with three fresh lots of water. However is overdone the product was held to be tasteless. "Scotch hands", a simple wooden instrument, like a small bat, but with grooves for the design was used to shape and emboss a device upon the pact. Every farm had their recognisable "trademark". Marshall also gives an account of the making of cream. All farmhouse kitchens had a circular erection with a bowl shaped cavity for embers and the grating in front for the removal of the ashes. Earthenware pans nearly filled with milk were placed over the gently heating wood embers and judgment had to be exercised when the milk was sufficiently scalded, much depending on the quality of the milk and the degree of heat. In summer the morning's milk was heated the same day, otherwise he would turn sour. In winter it was not scalded until the following day. The tough cloth like texture which the cream acquired in the course of making was known as "clouted" cream, later as "clotted".

Before turning to the position of the farm worker we may glance at some of the improvements Which that improving age thought applicable to Winkleigh farming. The land was considered badly drained; on the other hand irrigational methods of feeding the land uniformly were recommended although not much hope was entertained of their application due both to apathy and the congenital inability of neighbouring farmers to get together and plan the necessary operations in unison. The practice of burning and paring of good land was considered iniquitous although a coarse well drained moorland grass would

[2] The ploughman used to sing to them in low notes as if cheering and urging them on and when the song ceased the beasts usually knew it was time to stop work.

be improved by such methods. Again, the habit of scattering straw on the highways led to a decrease in the manure which could be directly applied to the land, the subsequent road scrapings mixed with lime being less effective. Shell sand was one of the few fertilisers and, since it "never failed to bring forth a very sweet and valuable herbage", but its cost was almost prohibitive due to the cartage charges (30 to 40 shillings up to two miles for enough for one acre –and proportionally more as the distance increased).

Yet the real obstacle to improvement was held to be the system of life tenures. 18 years purchase was paid for a lease, valid for three lives named by the purchaser, or for 99 years, reserving a small annual rent and heriot, or other forfeiture, on the death of each nominee. By this means all capital was drained from the farmer and this dogged him until the second or third life of the lease. The business was carried on by auction at a public house by either the landlord or his steward. If the reserve price was not reached it was withdrawn and disposed of by private treaty. The old tenant could expect no preference, and accordingly the custom was to bleed the land in the last years. An important clause in the lease sought to prevent this. 40 measures of lime per acre were supposed to go down at the start of each course and no more than three white straw crops were to be taken in succession. The leases favoured were for multiples of seven years with a minimum of fourteen. On the side of the landlord, he often agreed to discharge the tithes at 2/6 or 3/- in the pound, for the farmer objected to the uncertain charge which they represented.

What now of the labourer? Medieval cartularies often defined a day's work as mowing an acre or less of hay, or the cutting of half an acre of corn. But this was a standard used in computing the amount of work to be done and was expressed in terms of so many days' work for the sake of a common standard. Two acres of wheat could easily be managed between sunrise and sunset by one man using a sickle. But for each field there was needed 28 helpers. As a matter of comparison scything used about the same amount of labour, when the reaper was introduced a team of seven was needed, a self binder needed only one man, if we exclude stooking. In passing it might be added that the latter reached Winkleigh as late as 1897, for besides the initial prejudice against the invention, the smallest of the fields worked against its most economical use. Harvesting was paid at so much per acre, including after "stooking"; in other cases there was half a crown of day with as much ale, cider and "eating" as was demanded. At nightfall, they might retire to the farmstead and carouse. At this time cider was 15 shillings a hogshead of 63 gallons. Any stint of drink would probably have led to a threat to withdraw labour. The excessive quantities drunk may have caused the famous "Devonshire Colic". Today the labourer starts off with his bottle of tea and is not subjected to the ridicule of his fellow workers as he would have been at any time during the 19th century. The regular worker was paid about seven shillings a week in 1870, as he was almost a century earlier. In addition he was allowed from a quart to 3 pints of milk a day, wheat at reduced prices (about 1800 wheat was 6/- a bushel and barley 3/- a bushel). For a small family the allowance at this reduced rate was two bushels of barley and one of wheat. He was also allowed about 20 perches (i.e. an eighth of an acre) of land for potatoes at sixpence to eight pence per perch and this enabled him to feed a pig. And, of course, he usually got a cottage if he was married. Single men received about half the cash wage and their maintenance at the farm.

Turning to the auxiliary crafts of agriculture, the miller ground the farmers corn and was paid in kind, the amount of varying according to the seasons.[3] At the end of the 18th century the price of grist grinding was equivalent to five pence a bushel for wheat, four for barley

[3] Horry Mill is popularly supposed to be over a thousand years olf and in this case the site may well be of great antiquity.

and two for oats. We may also note that the parson also demanded his tenth stack of corn, a burden which was increasingly resented. Then there were the carpenters. A Devonshire plough (called a "sewl") would be made by a "hedgerow" carpenter (so called because journey men usually worked with no fixed shop for their trade) for as little as 15 shillings. Harrows and tormentors could be knocked out by a smith (who often was also the village master carpenter). Mason's work was reckoned at 18 pence a rope of 20 feet in length, 18 inches thick and 1 foot high. Cob walls fetched a 14 pence per rope. All materials were provided on the spot. Slate was bought from Treborough and Huish Champflower. If he was paid by the day he would get the same rate as the carpenter or two shillings. Thatchers got eight shillings per square ten feet at the rate of a hundred sheaves of wheat straw reed, weighing twentyfive pounds to the square of thatch. The cutting and binding of a hundred faggots the, with the binding provided, constituted a day's work. Vancouver notes that the price to the consumer was nine shillings a hundred in 1779, but by 1800 the price had risen by 50 per cent to thirteen shillings and sixpence. As a matter of comparison the same prices in 1946 were nearly £three pounds a hundred with cartage about sixteen shillings a hundred extra. Binding sixty cores of reed, each core being equivalent to twenty pounds in weight was another skilled job which took a day and was rewarded in like fashion.

Two other matters remained to complete the picture of Winkleigh's economy in the middle of the Napoleonic Wars –an idea of their housing and the method by which goods were marketed. The farmsteads are described by Vancouver as being well chosen (as regards citing) but there was a scarcity of cottages for the ordinary labourer.

The old Barton farm house would have given a good idea of their layout, the materials and the contents. The oven would have opened into the chimney. Its interior would be heated by burning small word until the sides had stored up sufficient heat. The food would then be placed in the oven, the door closed and sealed with hot ashes from the fireplace and the radiations from the oven walls would do the rest. This method of cooking can be watched today in some of the cottages to the wonderment of the city dweller. The furniture might well be old. Hollacombe Barton possessed an old bedstead of the Tudor Rose pattern which, after many refusals, at last changed hands with a dealer. No doubt this rare piece of domestic furniture would have been resold for a good price, but the modern craftsman who took the different pieces asunder for transportation remarked that he "would not give half a crown for the whole lot". The farm also possessed an old plain pewter service, weighing over an hundredweight, but this too was secured by a dealer during the thirties.

The walls of most cottages and farms were made of cob.[4] The best local clay was selected and carefully worked to the required consistency. It was mixed with good rye straw and small quantities of water. The mixture was then placed on the lower wall which was built with stone upto the lintel and the mason trod down the material firmly. One circuit of the walls, treading in cob, will be long enough for the clay to dry. The walls were 2 feet wide by the custom of the district and the process was repeated until the agreed height had been reached.[5] This simple construction have its drawbacks. Once built delapidations were neglected. Consequently, if a cottage fell into disuse and the thatch became partly stripped, the walls would quickly crumble. Rain and frost our enemies of cob walls but when they are adequately protected by rough cast they will last for centuries.

[4] A gold ring with a curious inscription on the inner rim was discovered in the cob wall of one of the outbuildings a few years ago. It read "Yours with hate until death do us part".

[5] This technique was described to the author by an old mason.

Cattle provided the main cash crop and their marketing was little changed before the mid 19th century. We have a description and when we remember the dirty and uneven roads, it seems incredible today that dealers and farmers should send cattle on foot to the market towns of neighbouring counties, and even beyond these boundaries. Nevertheless the older people of the parish remember the whole labourers tell of their experiences with cattle for Bridgwater, Bristol and Reading in the 1860s. The oxen were "cued", and should any beast cast their cue, the labourers were provided with tools, and the necessary hoof protector was replaced. The cattle were first driven into a field, the men were experts in tripping up the beast on its side, then getting it on its back, tying its legs, and the operation was quickly over.

There were usually two labourers, and they were sent on, about one week in advance of the dealers, on a long journey, and were provided with a little money for expenses, for pasture and lodgings, which they tried to avoid. They would sleep in the hedge of the field which harboured and fed, gratis, their tired charges.[6]

The survival until as late as 1924 of a fair popularly known as "Horn Fair" would suggest that cattle dealing took place once upon a time in the parish itself. Certainly the Charter Rolls indicate a weekly market on Mondays at Hollacombe, as well as a yearly fair on "the vigil and the feast and the Morrow of the Ascension".[7] The earliest mention of a market at Winkleigh comes later.[8] It certainly remained in Lysons day for the Cattle Fair was given as "On Monday after 7th July unless that day should happen on a Sunday in which case it is held on the Monday se'nnight".[9] But by the 19th century it was only a name attached to a fair day and the actual market had gone elsewhere.

The railways have not yet arrived to extend the radius of marketing although in 1831 a village meeting was held at Winkleigh in support of a line from Bideford to Okehampton.[10] In Vancouver's time however proposals for a canal were often mooted, and, unlike the later railway, the canal would have passed through the parish. The route would have been from the North West end of the Summers Level through Winkleigh, Beaford and Torrington to unite with the navigable water of the Torridge at Weare Gifford. In default of a means of transport, marketing was difficult and except for self moving cattle was mainly undertaken by the higgler who collected for the larger markets, especially Exeter. The railways did not kill this useful middleman but the dealers in motor lorries after the Great War did. Farmers who want to buy regularly visited the markets of Exeter or Barnstable; nonetheless improved machinery and new ideas were slow in reaching the parish.

We have no later records comparable for wealth of detail to Vancouver and Marshall at the turn of the 18th and 19th centuries. Our material is increasingly statistical and for those who like to see exactly what occurred there is a happy playground. They will find what they want in the two appendices attached to this work.

For the general reader an attempt will be made to bring out the significant features and mingle these with the abundant material of our older memories. In this way we may be able to continue the earlier picture built up by Vancouver and Marshall and see the many changes of the 19th century.

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[6] Mr Stevens of Higher Narracott Farm was one of the last dealers to send cattle on foot for long distances.
[7] Charter Rolls 45 Henry IV p35.
[8] Calendar of Patent Rolls Memb 1 25 Henry IV Pt p37.
[9] Magna Britannia Vol VI Lysons p562.
[10] Transactions of the Devon Association Vol 34 pp172-4.

The picture we have of the uses to which the land of the parish was put in 1846 might be put in its proper context by a restatement of the limiting and determining factors of soil and climate. The village was lucky in the extensive and intensive use to which its lands could be put and the minimum of waste which this entailed. Here the practice of the Farmer was in alliance with the natural elements. The soil is dunland with a clay subsoil and an occasional outcropping of rock, mainly shales and grits, alluvial rather than igneous in formation. Observation would suggest that woodlands were left to the areas which were unsuitable to grow crops. The quantity of fertilizer used to supplement the natural properties of the soil have not increased since the time of Vancouver but an increase in the stock carried helped to raise the real quality of the soil. Scientific method subsoil drainage, too, were probably unpractised. The river Taw, winding is infant way through the parish, drains the area and, except in the more distant uplands where heavy clays predominate, the art of drainage is not required. If fields became soggy occasionally the rolling nature of the land enabled a quick run off to the valleys. Incidentally the character of the land in part accounts for the small size of the fields (less than five acres). In addition hedges were needed in plenty to hold the soil on the slopes in face of the possibilities of rain erosion, and to act as windbreaks.

With these points in mind it is possible to turn to the Apportionment List itself. There is little point in perusing that statistical abstraction, the average farm, for an average farmer never has existed. There are two tables in the first of our appendices, one showing the division of land which was principally used for agricultural purposes, and the other showing how the remainder was utilised. To comment on the first table we can exclude the land of the village and those parts which are less than three acres in extent, as being more domestic than agricultural in character. These can be dismissed quickly for although they may account for an estimated 117 separate plots they represent less than a third of one percent of the acreage devoted to agricultural uses. Some of the holdings of less than 50 acres were farmed in conjunction with other holdings and thus would largely explain why some holdings have no arable land, or only occasional arable. Farms of this size account for about an eighth of the cultivated acreage but nearly a half all holdings. This size of holding must be considered the most typical for the parish. Over three quarters their area was under the plough, some only occasionally or in conjunction with coarse pasturage. Nearly half the remainder was coarse pasture and very little fine water meadow. But only about a third of the farms in this category had any permanent grazing at all. This indicates that most of these farmers had to keep their land under rotation and exploit it intensively to gain their living. Very few had the luxury or misfortune (we cannot tell what was due to nature and what to man's incapacity) of land mingled with furze, which is of a very poor marginal utility.

The third category a farm was that between 50 and 100 acres. It contained about a fifth of the farms and almost a fifth of the cultivated land. The proportions devoted to arable and permanent pasture were about the same as in the previous groups. But here meadow land was much more typical of the group, although nearly half the farms contained a few parcels of land which was furze covered. The fourth group contained a sixth of the holdings but a quarter of the land. Most of what has been said about the second and third group applies here. These were not the farms between 100 150 acres.

The next group, between 150 and 200 acres contained a thirteenth of the holdings and a sixth of the land. Arable was of less importance, one farm having no fields which were wholly arable. Good permanent pasture was of greater interest and with it, coarse pasture. The remaining three groups seem to emphasize these trends. As farms became larger the

land under the plough played a decreasing part, while mixed cultivation and rough grazing increased.

It is interesting to note that 43.3% of all primary agricultural land is devoted to arable solely: even when all land in the parish is considered, the figures remain as high as 37.8%. According to the figures on which Aneurin Owen based his calculations, oats would seem to be the main crop with over half the total production, although wheat realized more money. But we cannot tell if the figures for 1846 were typical or not. On the other hand it is curious how the area devoted to pasture is fairly constant in all grades of farm, except those between 150 and 200 acres. If only the apportionment lists gave details of farm implements and stock, as well as land utilisation, as did the Domesday survey! For without confirmation it is inadmissible to label this group of farms as the modern "Stock" variety.

If we turn to the second table of the first appendix, that showing the distribution of all the land which was not primarily used for agriculture, we are faced with an assortment of descriptions.

For simplicity's sake they have been grouped into Woodlands, non-agricultural land, land mainly carrying agricultural buildings, and various groups in which some land is mixed with useless land, defined for instance as, "subsidiary arable land" etc..

Kind of trees. It is difficult to determine what were the main varieties of tree. Fir and oak were undoubtedly predominant, fir especially so, for most of the plantations were certainly fir. Other types are probably strays, not properly indigenous. Woodlands are contained almost entirely in farms larger than 50 acres. Some of the coppices shown on the smaller farms were really over-thick hedges.

Commenting upon agricultural buildings and domestic plots must be rather unrewarding. Orchards and gardens were general on all farms and did not vary greatly in size. Likewise the houses to which they belonged. It would seem that the house, barton, linhay and court were the standard farm buildings. Barns, stables or other outbuildings were rarely mentioned. This is not proof of their non-existence, for they may have been described as such only if detached from the main unit of buildings. In a few cases a forge or tanyard is indicated but these can be more readily considered in connection with the "industrial" side.

The small dimensions of the third group (non-agricultural land) are surprising and show a great intensity and cultivation upon land which was overwhelmingly suitable for cultivation. Even of that small area (183 acres) 1.3 acres are roads, and road wastes.

The public buildings included the parish church, the earthworks, a National School (the upkeep of which depended upon a lucky combination of private charity and scholar's pence), a row of houses turned into an almshouse, and a remarkable granite memorial at the village pump dedicated to the four heroes of the recent Reform Bill (Russell, Grenville, Althorp and Brewer), "erected by permission of the Lord of the Manor".

The remaining groups defy any real analysis. Their rich variety however helps to explain the peculiar attraction which the visitor always feels for this part of England, gardens and bogs, good cultivated fields and close clipped pasture, plantations and water meadow mixed in quick changing profusion.

There only remains a brief review of the ownership of these lands, and the consideration of the industry's incidentally revealed by such description of land utilisation as "tanyard". There were 53 landowners but five of these accounted for over seventy per cent of all the land in the parish. They were the Hon. Newton Fellowes, the Rev. Peter Johnson, Robert

Luxton, John H Tremayne and the representatives of Lord Rolle, each with over 500 acres and one (Mr. Tremayne) with over 2,000 acres. If we include about 380 acres farmed directly for three of the big landowners, about 18% was owner occupied in 26 lots. Setting aside all village land, cottages in the village and all public property, covering a total of just over two per cent of the land, there was left a little less than four fifths of the parish for 87 lots of tenant farmers. About a sixth of this tenant farmed land was owned by 25 small landowners who did not farm themselves, including some tradesmen. The tenanted holding was therefore only a little larger than the owner occupied farm, taken all in all. But there were nearly four times as many tenants as owner occupiers.

Agriculture and its associated occupations employed the overwhelming proportion of Winkleigh's 1,600 odd inhabitants. Indeed there were no alien industries in the central years the 19th century. The vast majority were directly engaged in tending the soil or stock. Their womenfolk and children helped at times in the field and besides their domestic school tasks, often worked at cottage manufactures. Wool spinning and carding had almost ceased by glove and lace making continued until a few years before the Great War. The author can remember Ellen Brook, one of the last needlepoint lace makers, standing outside her cottage, working at a design with a blue paper background which enabled her to see more clearly that portion of the work on which her needle was plying.[11] Then there was the bark mill and tanyard at Wood Terril, which still processed local skins, a malthouse and flour mill –all speaking for themselves. Smith and cooper, carpenter and wheelwright, beer engine fitter and Brass foundryman, cobbler and quarryman: these men together with the farmer's simple requirements, making and mending his rather primitive wood and iron sheathed ploughs, the truss for his mixed team of oxen and horses, his best cart for market days, or his son's first shoes, repairing the crumbling road over which he passed and at last pitching the coffin of the dead. Some of these craftsmen won fame beyond the village. Mr. Miller was to shine at one of the Paris Exhibitions. The ironwork of the church and the weather vane of the shingle steeple of Hollacombe Mission Church were both executed by him. Another brother was sadder to several crowned heads of Europe. Robert Manning is said to have won a world prize at an American Exhibition for making a perfect wheel. Curiously enough, however, the Apportionment does not mention a shop or an inn.

There are another 20 years before we can start upon the ministerial agricultural returns. It would be wise to repeat here what was said earlier about these series of figures. Schedules were (and still are) completed by occupiers of agricultural holdings larger than one acre in extent. Compulsory powers were not always used to obtain a full return by all such farmers and for some time the totals must be deemed slightly defective. The relevant figures are shown in the second appendix in a handy form. The material will be described in broad subjects so that a picture of continuous change can be seen.

Firstly, the farmers and the labourers themselves. In 1846, about 18 per cent of the parish, in 26 holdings, was occupied by the owner. By 1890 the proportion had dropped to 13 per cent in 15 lots. By 1900 they owned less than 12% of the land in cultivation. But somewhere in the early years of this century the picture began to change rapidly. From a falling force in the parish they grew. In 1910 they represented almost exactly 20% having in the 10 years caught up on nearly 60 years of slow decline and extermination. By the time the first war ended they represented a full third of the land. In numbers the picture is similar. In 1910 they represented 14 farmers out of 85, in 1920, 18 out of 78. It is a great pity that this trend cannot be followed further or it might be seen that right up until this last war the owner occupier would have increased in importance. Whether the class developed

[11] Work was finished for Queen Victoria and Queen Mary.

from that small class of large landowners which we discovered in the Apportionment Lists, or at the expense of existing tenants it is impossible to say. At the risk of a faulty guess the former is the more likely explanation. Death duties and a more profitable form of farming probably accounts for the decline of one class of owner and the rise of the other. I

Another way of looking at the distribution of land is the relative size of various holdings. Holdings between 1 acre and 5 acres decreased from 22 in 1846 to 13 in 1910, to 3 in 1920, backed to 10 in 1930 down to 5 in 1939, rising to seven in 1940. Peacetime in the 19th century seems to have reduced this class of farmer, and the Great War almost wiped them out. Then came the pressure for smallholdings in the twenties which collapsed in the hard thirties. Between 1846 and 1910 all groups of holdings suffered a numerical decline, correspondingly greater in the 5 - 50 acre group than in the 50 to 300 acre group. The extra-large farms (over 300 acres) of which there were eight in 1846 dropped to two in 1910 and in 1920 only one was left. The war years increased this tendency to fewer farms of larger size, the biggest increase being among the owner occupied 50 to 150 acre class. The inter war years did little to alter this decay of the small farmer and the concentration of land into holdings, mainly owner occupied, of between 50 and 150 acres.

Disregarding the smallholdings of under five acres, the number of farms declined steadily until only 69 were left, so the effect of the changes already noted is emphasized.

Not until 1930 are there satisfactory figures of labour, and by then most of the interesting changes had already occurred. The chief fall, 1930 to 1939, is in the regular labourers under 21 years of age, and in all casual workers. Between 1939 and 1943 men of military age declined, although casual males increased. Their place was taken by regular workers under 21 and by an increase in women and girls. Yet in 1943 there were only 90 regular workers, not more than one per farm –a striking commentary upon the self-contained nature of the owner occupier and small tenant family.

It would be interesting now to turn to the changes in crops grown. The acreage under corn crops fell continuously from 1869 (our first return) to the Great War (1910). In 1920 the Corn Production Act was still in force and there was an increase but by 1930 the level was lower than ever –little over 60 per cent of the 1869 acreage. The biggest decline was from 1880 to 1900 and again from 1920 to 1930. Every year in the first period about 25 acres was lost to corn. These figures mark certain internal changes. Autumn wheat fell very suddenly between 1890 and 1900, as did barley. Yet oats increased almost continuously until the Great War and only fell thereafter and its fall was then greater than wheat. Peas sown with corner dropped out entirely after 1900 and right corn by 1920. Their loss however was not numerically important. Oats from a contribution of about a third of the acreage in 1869 rose to over two thirds in 1930. Wheat fell from about 45 per cent to 25%. Barley from about 22% had dropped to less than 2% –or 25 acres.

The story in green crops was not very dissimilar. From a peak in 1880 the acreage had been more than halved by 1930. 1920 was again an exceptional year. The years of greater stability were in 1890 to 1900, that is, while wheat was falling most rapidly. Again that totals conceal divergent tendencies, although the figures being on the small scale, the changes are not so apparent. While turnips fell, swedes increased, although they both declined thereafter

Potatoes fell to a minimum around 1910 and slumped heavily until in 1930 he only 43 acres were grown. It was a sharp revival in rape that enabled the 1920 total of green crops to rise. Vetches and tares, never a very important crop, died out with the Great War. Small crops such as carrots, mustard for fodder and table greens increased slowly, accounting for more

acres than barley in 1930. Six acres of sugar beet were sown that year, too, for the first time in the parish.

What happened to these acres lost to the plough: were they lost altogether to useful farming? Not altogether. Leaving aside small and rather unsatisfactory figures for orchards and small fruit the only conclusion from which is that apples were the main orchard fruit and that Winkleigh was not a market garden, the land passed out mainly to grassland. Here acreages, except once more for 1920, increased continuously from 1869 to 1930. The most rapid change was up to 1880, but there are doubts as to the accuracy of the figures which might have shown an undue area as heathland and other useless areas. Perhaps the most interesting feature is the almost total disappearance of bare fallow, or land which would not have to bear a crop that year. It fell from 20% of the grassland too much less than 2%. The clover and land under rotation longer than a year produced the most astonishing increase between 1869 and 1880 but the cause is limited [as seen] earlier in this paragraph. It increased up to 1910 but had fallen again by 1930. This was the second most important group of grassland. It was not chiefly used for lay but left for grazing. Permanent grass increased continuously and little of the increase was used for lay. In all about 70% of the grasslands fell into this class about 1930, almost half the useful acreage. From 1900 more of the grass, of one kind or another, was cut for hay. Only last sad commentary upon these figures is the increase in totally derelict land which almost doubled between 1890 and 1930 until over 1,600 acres were affected. The acceleration of this process and he almost total inability of wartime efforts to use these areas again is the best evidence of criminal neglect by farmer and statesmen alike.

Turning from acreages, let us look at the changes in stocc which provide indications of how so much land could pass into less intensive use and could still support the farmer and his family. It may seem strange today how much attention has been devoted to finding out the number of horses in a multiplicity of categories. The questions asked in the June Schedules reflect clearly the interests which the Army Quartermaster had in adequate supplies of remounts. Only in the last decade has the attention of various other categories of livestock been so great. The horses were mainly over two years old and this indicates that the parish is not situated in a breeding area, although as late as 1930, forty mares were kept solely for breeding there were only two stallions used for service and shortly afterwards they disappear completely. The number of horses and rose to 1880 and then sagged, not badly, to the first years of the new century. Working horses declined continuously after 1910. Saddle horses, or those used for carriage and trap remained surprisingly constant however. None of these appear to have been born in the parish however. The complementary process to declining horse population should be a gradual, though not so rapid use of tractor power. This information only appears in the late thirties and is insufficient to gauge a trend. The figure of two tractors for the whole parish in 1939 seems singularly small, although only 13 were registered the next year. If we relate horsepower, animal or mechanical, to the area under cultivation it would appear that horses were used with declining economy of effort. Although the size of holdings tended to consolidate into one or two pair - horse farms, a certain superfluity resulted. Consequently we may wonder if farmers kept their horses longer than was justified out of a lingering regard for the traditional methods and for the traditional measuring rod of riches.

Turning to stock we can appreciate the importance of this branch of farming in the parish economy. The main interest was feeding steers for sale in the second year. Rearing was not of such great importance, borne out by the relatively low figure of bulls for service. It is interesting to note the position in the years immediately after the First World War. The

number of fat cattle retained was high and the number of calves and one year olds relatively low, pointing to the rising prices then ruling. The rapid fall in the latter twenties of the number of fat cattle points to difficulties in selling profitably. The stock was presumably winter fattened and sold before ready for slaughter, or else sold at the end of summer grazing for fattening elsewhere or earlier slaughter. The practice seems to have continued into the new war years.

In passing it might be noted that the crisis in the Ministry of Agriculture's stock feeding policy in the early years of the war did not seem to affect Winkleigh vary greatly, and milk production was even able to increase. This leads us to the cows and heifers. The relative stagnation of the cows in calf, either first or other, and its actual decline the twenties and early thirties illustrates again that little breeding was carried on. Cows in milk became more important in the thirties, being a relatively paying line. The war years seem to encourage further growth in this direction.

The importance of sheep seems to have declined into the nineties, but towards the end they pull up and advance continuously, being checked only by the war years in each case. The most rapid rise was in the thirties, for this many-purposes animal proved its worth. Breeding and feeding are alike important, although some lambs of bought are added to the flocks, and this was increasingly important in the thirties.

Pigs slumped until after the first war and the second war hit this expanding side again. Pigs in this part of the world are mainly domestic animals in the sense that there are only one or two breeding pigs to a farm.

Birds were not recorded until the mid-years of the interwar period. Such figures as we have, however, suggest that fowls, particularly table chicken increased in popularity while ducks, geese and turkeys remained in a constant minority. Good laying strains of poultry have supplanted the old "Barnsdoor class". The high prices paid for guineafowl ("gleenies") has been an inducement for improving and increasing "the foreigner".

This survey of Winkleigh's economy would not be complete without some final touches of the particular and personal. The real difficulty is to speak in such a way that the flood of reminiscence does not overwhelm more important substance. Perhaps some reference can be made to the passing of the craftsman, what has been called "the idiocy of rural life" and Hollacombe Moor. The farm servant who can feel a deep pride in his own work is seldom met with. The spirit has gone that encouraged people to stand on the hedges of Cornwall in the 1860s and watch fascinated by gangs of perambulating labourers from Hollacombe cutting grass, there scythes singing through the grass, bodies moving in perfect rhythm, as each laid low nearly five acres a day. The heart does not lift at the sight of today's mechanical farming, where the rhythm of an engine is accompanied by the reek of heavy oil fumes, the commonplaces of science do not compel admiration. Gone too is the ubiquitous cider making. The apples are sent to the factory at Whimple. Yet to be fair, sheer nostalgia for the past, sanctified in its decay by some morbid longing for the inefficient and probably unhappy days, must not hide the undoubted benefits of the development. Provided there is a steady demand and a fair price for good fruit the industry will have yet another cash crop. Further, the proprietor of the factory gave the farmers a young apple tree each year, in the hope that more scientific growing will result. The dried milk factory at Lapford collects milk from the farmers increasingly. But the sale of milk means the virtual disappearance of cream, and with it, farm butter. The desire to maintain an old skill will not stand up to the pressure of price policy. In 1946 a pound of butter could be retailed for 1s/7d, yet the milk required to make it would be worth between 4s/6d and 5s/-.

Turning to associated drafts the story is similar. Small stone quarries are situated in several parts of the parish, at Hollacombe Moor, Head, Kingsland, Bransgrove, Stabdon, Bitbeare, Bude Hill, Winkleigh Wood, Paperwells, Smytham Ball, Newgate Wood, Timbridge and near Lake Water –a formidable list. Yet the last stone breaker has not retired and when the roads are mended the rough stones come from outside the parish. The literature of the "Wheelwright's Shop"[12] may be applied to Winkleigh, although prices for locally made implements are not so high as in Surrey. In 1880 a Butt or Latter Cart cost about £6.00, in 1938 the price had risen to £15.00, cart wheels nearly trebled too. These figures reflect not the rising price of timber for that was comparatively small, but the cost of labour. But if wages have risen, the total of conventional necessities has risen too and with it, most of the prices. In addition where wagons were made frequently, none is now made and the wooden vehicle or tool is gradually disappearing from the farm. So another craft goes its way.

In the 19th century, Winkleigh probably possessed five water mills, not one of which is being used today, except at Horry Mill, where the waterwheel is used for the supply of electric light for the dwelling house. It is popularly considered to occupy a site over 1,000 years old, and this might be so. Valuable new silks were added a few years before the flour mill closed down at the end of the 19th century. About this time the flour mill at Taw Mill also closed down. At both mills, grain, barley etc. Were crushed, up to about 1936, when the last of the water milling operations died out completely. Ward mill and Wood Roberts probably close down about the middle of the 19th century, and the Bark Mill at Wood Terrill in 1871. In 1931 the last sawmill, which used to employ between 20 and 30 men was destroyed by a lawsuit when a farmer complained of sawdust in his dairy. Cold harbours and Pounds long ago disappeared although the memory remains in the names of some spots.

The proposed instruction of the poor by the establishment of Sunday schools was looked forward to with dread by Mr. Vancouver at the turn of the 18th century. "If it made him more moral and more desirous of excelling in his duties, well and good, but the peasantry may be so educated as to be discontented with their lot and procure a passage to America", where, it may be added, few resumed agricultural work.

This was prophetic. Between 1800 and 1870 there was little improvement in the labourers lot. He still worked from 11½ to 12 hours a day for between seven and twelve shillings a week. By 1900 they were only ranged up to 12/- The rise which took place since that date might well seem incredible by earlier standards. But it was too late to reverse the condemnation of the 19th century. The advantages were seemingly with the towns and despite the worst features of the Industrial Revolution and its aftermath, there were probably solid advantages. Higher wages, better working conditions, shorter hours, better housing will not entice the farm labourer back to the fields, where in the past so much has being given for so little reward. His "prospects" are not improved by the necessary centralisation which has taken place. On the birth of his children he has to journey 34 miles to Bideford to register the event. A death requires the same distance to be traversed. If he requires a doctor the nearest practitioner is 6 miles distant at Chulmleigh or Dolton. When his children attain school age the children from the hamlet will be motored to Winkleigh up to a certain age, and then to Chulmleigh, for the local school has been closed. With the closing of the school, the County Library Branch. He can cash his postal orders at Hollacombe but has to make a trip of 5 miles to change a Money Order. If he has a telephone it will be wired to Ashreigney exchange and calls to his own parish will be extra. Should the desire to see a moving picture, or a play, a journey of 50 miles has to be made. The economy of the virtually self-contained parish has been split wide open. The new opportunities on the land

[12] The Wheelwright's Shop, George Sturt p199

have great competition from the towns and an even greater legacy of distrust and hatred to live down. So much has already been written about Hollacombe Moor in different chapters, especially in the Flora and Fauna, that it might seem unnecessary to write anything more about it. But a little cameo on this subject must be put in hand. The Botanist and Naturalist and all undenominated lovers of beauty spots have cause to grieve over the passing of the war years. The requisitioning of the moor by the Agricultural Committee in June 1942 together with the removal of many hedges all over the parish has helped to increase food production but has destroyed other interesting farm life. Only a few bog plants now remain where all man's endeavour has failed to completely drain the moor.

We cannot go back in our story of the more beyond Vancouver. During the Napoleonic Wars he considered that any other parish would have regarded it as a valuable object for improvement. At the time of the Great War there was talk of cultivating the moor but nothing ever came of it. So until 1941 the moor remained much as it had for hundreds of years. The 1846 Apportionment List gives an indication of the ownership of the pasture rights, vested in six people, most of whom were landlords rather than farmers. A note of an old map of Hollacombe Barton states that the farm had a right to an undivided third part, and this proportion is probably right. The Barton certainly exercised its grazing rights as did the Downs of Durdon. The others let their rights to various tenants, some of whom could only pasture a flock of geese (as in the case of "Mitchells"). Strangely enough the farm contiguous with the moor had neither rights of ownership or tenantry. Pitford, however, was always outside the Manor, never paying chief rents, but it may well have been carved out of the moor itself very soon after the Conquest. The rights were not very strictly enforced after the coming of the motor car. Stricter regulations regarding straying cattle and the confined character of the moor destroyed its utility as rough pasture. Consequently it became a paradise for birds, the smaller wild animals and rare plants. The wandering gypsies used to ignore the notices prohibiting their caravans, and turned their horses on to the good herbage. We do not know if they stole cattle when the moor was used as grazings, but certainly they cleared the portion of their caravans of rabbits and hares. Besides the gypsies and the naturalist, picnic parties could obtain permission to use the moor, or if not a local, used to take permission to use this waste ground. It was also a terminal point for villagers on their Sunday summer evening walk.

In June 1941 the Botanical Section of the Devon Association was notified that approximately 34 ½ acres of the moor had been ploughed up by the county War Agricultural Executive Committee. This represented the rich land of the cast which Vancouver described as consisting "of a tender hazel loam in a deep, dry and open subsoil, and a grey moist loam of a moderate depth on a yellow woodland clay". Later the rest was taken over. Those with rights to the moor were compensated for their loss with a yearly payment of about four shillings an acre, according to the extent of their rights. The returns must have been great, especially on the eastern side. The moor was thoroughly trenched and drained and later wired around. Having no obstacles such as hedges and 150 acres to work on, the land could be worked with great efficiency without stint of machinery. The farming community was profoundly impressed to see the three sets of double ploughs working in the spring, and three sets of combine harvesters working in the autumn –the perfect object lesson in higher productivity and improved method. As a result of the natural fertility oats and wheat have been grown as tall as the average man, although the head has not been as large relatively. There were rumours that the land was going to revert to its original state but the moor was fenced and grazing on a large scale developed. It would seem most reasonable for the authorities to build a farmhouse and converted into one large holding. But whatever is finally decided it will never be the same as before the war. When the writer last saw the

moor it was covered with deep snow with about 300 tons of best late Arran Consul stacked in long triangular mounds. Who is to say that Rubus Fissus Lindl and Bog Asphodel would have been better products of this Hollacombe Moor?

CHAPTER 12

Amenities of Today

"Today" will be history tomorrow. A few glances at existing conditions will not come amiss. Nothing approaching a full description of the varied scene can be attempted. Nor shall we attempt to give a Guide Books Survey. The remnants will be found here, alongside the aspects, such as footpaths, which may be of use in the future.

The Butler Education Act has profoundly affected rural schooling. For some years before the 1939-45 war attempts were made by the School Managers and the County Educational Authority to close the hamlet school at Hollacombe. A spirited fight put up by parents resulted in the case being brought before the London department and the County Council were forced to stay their hand. But in 1946, when the Christmas Holidays commenced, the school was closed. Infants are taken by bus to Winkleigh and the older children to Chulmleigh. The school room will become a Village Hall, although it is doubtful if the original grant of land covers this purpose, and although it is uncertain who will be responsible for maintenance. As the hamlet continues to decline it is unlikely that the school will ever be used again for social ends.

The story of education in the parish follows a pattern similar in many respects to developments elsewhere. Probably the first school was at the Old Church House which is now used as a Reading Room. The Church accounts of 1581 the mention Sir George Settall as schoolmaster ("sir" was a comtemporary courtesy title). The only modern point of interest is attached to the playground. In 1921 the Charity Commission Committee asserted that the land had been appropriated by "Squire" Luxton in the previous century. It is understood however, that even if the assertion was proven, the cost of litigation would have been entirely disproportionate to the advantage to be gained.[1]

A second school was erected in 1840 adjoining Croft Castle. The National Society supplemented public subscriptions. A few years later it was reported that the children's pence and voluntary contributions kept it going. Seventy children were in attendance.[2] After the 1870 Act a School Board was formed. The present building, and a third school, was built in 1876 on a site costing £20. The building and a Master's House cost £1,275. The proposal had been that the Castle School should be converted into a Master's House, but the vicar was unwilling to give up his interest in the latter, unless he was given the right to hold a Sunday School and a Confirmation Classes in the New Board School. The Castle School would then have been used as an Infants' School.[3] Today it remains a Sunday School, used also for social gatherings and church work. In 1902 the New School became the Council School. In 1908 it reached its peak attendance with 165 children on the books. The smallest number was 65 in 1926. The numbers picked up again thereafter. The hamlet school, which we noted as having been closed, was founded in 1882. Its peak came in 1898 with 58. By 1935 only 15 attended. Children who attended both Hollacombe and Winkleigh schools will swear that they were better taught at Hollacombe. When they became parents themselves they used this as one argument against the closing of the hamlet school.

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[1] Oral statement by one of the committee.

[2] Billing, Devonshire 1857 p377.

[3] Minutes of School Board Meeting (MS) 1875.

The Church House has been mentioned already as an early school. It was probably built in 1535 at a cost of £28.14s.4d by the eight Church Guilds.[4] It is a plain building of good stone and has a thatched roof. The upper floor consist of one large room and in this, until a few years ago, the ancient chest of the FOUR MEN stood. It was the meeting place of the Guilds and there also was brewed the mild ale, the cakes and bread baked and the Hoggen stuff prepared for the Hoggen Feast (see page of)

In Chapter Four the story of the Village Hall appeared as an incidental. We can now treat it as the second Public Meeting Place. It was opened in 1939, four years after the Silver Jubilee. The site was presented by Mr. R M Chambers who also gave most of the materials from the demolished mansions of Eggesford House (seat of the late Earl of Portsmouth) and Winscott, Peters Marland (residence of the late Colonel Moore-Stevens). He also built it, at a cost of £1,265 . Public subscriptions at the time of opening stood at £804 but a grant was made from the National Social Service Council to help.

The Hall is the property of the parishioners, managed by a representative of every organization and denomination and governed by the Charity Commissioners.[5] The building has a frontage of stone and granite coping, with turf enclosures on either side. The entrance gates are from Eggesford House, and the marble pillars supporting the gothic arch of the entrance are from Winscott. The hall floor is made up of maple wood blocks. There are four dressing rooms, refreshment room and kitchen, a stage and an operating chamber for cinematograph shows. If it is viewed separately, the entrance of the hall and the entrance gates are works of the craftsman's art, but architecturally the whole is incongruous. The attempt to fuse modern work (Eggesford House) with that of a much earlier period (Winscott) can only have one result which time cannot change.

The third hall, which makes Winkleigh a well provided parish is the Church Hall, opened in 1938. It was built on the site originally intended for the Jubilee Hall, and offered free. When the hall was finally built a £100 had to be paid for the land. Seven parishioners guaranteed the whole of the cost of about £700. It too is vested in the Charity Commissioners and administered by local trustees. It is unassuming in its concrete and is the largest for the use of all denominations. It is actually an extension of the Castle School which in turn forms a vestibule to the Hall. As was often the case where the patronage of a Rectory was originally invested in a monastery, Winkleigh possesses both rectory and Vicarage Houses. The former stands on the eastern side of the churchyard and has been known as the Parsonage as early as the beginning of the 16th century. It is doubtful if the present building was the one referred to in 1310 by Bishop Stapleton as being almost in ruins, or the same building referred to by Bishop Grandison (on the same visit is described in page). It has now been purchased from the Dean and Chapter of Exeter by a private individual. The vicarage is pleasantly situated at the South West end of the village, overlooking Croft on the south. Its value has been spoilt by the building of the village hall. It is approached by a delightful avenue of trees from the West and there is a footpath from the South. Glebe land and a good garden surround it. There are 10 rooms. The building has no particular architectural features, having been built about the middle of the 19th century. It is understood that the old vicarage once stood on what is now the garden.

Plans for a public cemetery have been discussed recently but nothing new has been proposed. The present parish churchyard has a magnificent situation and is beautifully kept

[4] Devon Notes and Queries, Vol XV. F Nesbitt p 43. L labourers wage at that time was 2d per day.
[5] Western Times 28th April 1939.

by the Church Council. Cresswell notes[6] that from the south side can be seen, on a clear day, a magnificent view of Dartmoor, its tor crowned height on the far horizon adding its grandeur to the dignity of the situation. External interments are of relatively modern times for the parishioners used to claim, almost as of right, to be buried under the particular spot where they had accustomed to worship. The earliest floor slab is that of Edmund Keynes and is dated 1456, while he earliest written record is 1564 when mention is made in the Church Accounts of "Receved for the fryte (grave pit) of Alyce Letheren in the church vis viijd and payd to Paddon for coverying of a pyke (pit) xiiijd. In 1643-4 another entry gave "Received for three burialls in the church £1.0.0. "Paid for healing of Tho. Cruse his grave1s. 0d.[7] If skulls and other bones came to light when repairs were necessary to the floors it was the practice to deposit them underneath the pulpit. It is understood that this was also practiced at Dolton. At the restoration the bones were buried outside the church. Although the yard has probably been "broken up" several times in its history the northern side (furthest from the church) was superstitiously shunned as the devil's side. Even this is now "crowded" and hence the talk of a public cemetery. The only other graveyard in the parish is the one attached to the Congregational Chapel at Hollacombe. Its date is unknown but there is a record in 1853 of a burial ground for Independents[8]. Recently a portion of "Longland" field was given as an extension. The Established Church had tried to consecrate land attached to the Mission Church, which had been given by Lord Portsmouth in 1888 but the Independents opposed this and the scheme was dropped. In all probability bodies were buried at the ancient chapel of Hollacombe Barton, for apparent gravestones have been discovered and the floor of the building shows clear signs. The Portuo de Mortuo's were probably buried there.

The War Memorial was erected in 1921 at a cost of £220. It stands in the churchyard, a plain, rough, granite Devon Cross with three steps as a pedestal and an inscription giving the names of the fallen. The only other memorial is a composite one, entirely secular and at once utilitarian as well. It is the Village Pump commemorating the four heroes of the Great Reform Bill. In 1894 a horse trough was added to provide for the wants of thirsty animals.

All public Parks have been lost to the public. There used to be one at Court Walk to the South and East of the Court gates. The owner of Court, Mr. Johnson, was allowed to enclose it on a promise to provide suitable land elsewhere. The latter was never kept, and no compensation was forthcoming in him. The village green at Hollacombe, situated to the North of Chapel Orchard at the Barton has also been enclosed but the circumstances are unknown. As the name implies there was also a "Green" at Staplegreen and this is reputed to have been closed by a Mr. Davey and now forms part of field no. 634. It seems likely however that some of the recreational fields of the wartime aerodrome will become available to the village.

We may now turn to communications and transport for our next subject. While no Ministry of Transport "A" roads run through the village, it is situated between the Okehampton to Bideford and Exeter to Barnstaple roads. Stagecoaches used to change horses at the Clotworthy Arms. The village was also a terminal for a courier service to Plymouth. Joe Ashton, as old folk say, used to carry an assortment of farm produce. He left in the evening, resting and feeding the horses at Okehampton and arriving at Plymouth the following morning. The return journey was made up with a load consisting mainly of barrels of beer

[6] Cresswell, North Devon Churches p128.
[7] A curious entry in connection with this interment is the note "Received for shavings of the lid 4s. 8d.".
[8] Calendar of Trust Deeds relating to charities 1871 p430.

and Plymouth Gin? This is indeed an interesting sideline on the economics of trade but a diversion from an account of Communications.

Parishioners of Winkleigh faced the discomfort of the general state of the roads, in their journeys to the markets, and from tything to tything. According to the Church Accounts consideration was shown in 1558 when iiijd was paid for covering over frost ground with stones.[9] It is only in recent years that we have a second class road to our credit, and excepting the old Exeter to Bideford road, the others were avoided by motorists for many years. Even today some are shunned, as from Winkleigh to Hollacombe when a circular journey is made via Hollacombe Moor. The road to Wembworthy has been greatly improved. Awkward corners have been rounded off, three at Hollacombe and some on the North Tawton and Chulmleigh roads, but not with that thoroughness which is essential for present day locomotion. Many of the so called roads (lanes) have been neglected, both by the authorities and residents. There are times when the lane from Hollacombe to Ashreigney by way of Head Combe is covered with long grass. This would not have been possible 15 years ago when there was more traffic between Hollacombe and Ashreigney. Other roads are in the same deplorable condition and on them know stone has been laid in the memory of the oldest inhabitants. Much the same can be said of the numerous paths. There are fewer labourers than formerly and owners of cycles have no use for the old paths, which have fallen into disuse.

This has certain dangers. A hundred years ago, the inhabitants would resist any attempt to close a path, however slight the diversion from an established footway. Trouble usually arose when a farm labourer changed masters, but a threat to use a saw if the gate was locked, usually resulted in a satisfactory conclusion to the dispute. One path in particular is remembered, over which two farmers clashed on this thorny subject. One declaring he would spend £200 to close it, the or other accepting the challenge with a vow to double the amount to prevent the closure. There was no lawsuit, and the path remains to this day. (Wood Terril).

Disputes regarding rights of way are not confined to the Victorian age. In 1235 Wermundas (De Portuo Mortuo) and of Robert Courtenay in Dyvilton (Dolton) were appealing to the Chancery Courts regarding a right of way on their boundaries, probably in the region of the old turnpike road, which divides the parish.[10] In modern times it is as well to have some record of rights of way and a list of such paths are given in a further note.[11]

There are still ten fords in the parish where the road or pathway dips down to the freshlet. The least ambitious construction over other small streams is the Clapper Bridge. There are eleven of these, of which the one at Claypits is of unusual size for the district. It is 18½ feet long and over 2 feet broad, made, it is understood, to allow the passage of perambulators. The Rural District Council would have been wise to have built a stone bridge here. The course of the stream would have to have been slightly diverted but the length of the ford, about 200 feet, would be considerably shortened.

Of the many small bridges in the parish, all our classed as arched bridges and are built of local stone. Leach Bridge is a good example of this, and, as with all the others, has one arch only. It was built in 1834 by Simon Brook who had previously moved from Iddesleigh to the parish. Durdon and Cox's Bridge are similar, having a 14 foot span and an arch which sweeps gradually to a height of 4 feet from the level of the buttresses. Some have steel railings at the sides, as at New Bridge, Hollacombe where the footway he was also

[9] Other references in the Church Accounts for 1623 and 1571 being the total references to highway charges to 7d. But since much of the work

reinforced. The bridge at Pensford in 1795[12] was made of wood, but it is now built of stone, with a wooden rail.

Graduating to larger bridges, perhaps the best example is the new bridge over the Taw, completed in 1937. A girder bridge of granite and reinforced concrete was erected above the old one. It was designed as part of a road improvement. A winding lane has been converted into a good road as a result. It is low pitched and has a rather low segmented single arch but it is sufficient for the maximum floodwater. If it is observed from the line of the riverbank the greatest possible economy in material will be noted. The road is not at right angles with the river and the consequent curve is very pleasing. The granite voussoirs add strength and beauty to the structure. The side walls are also granite capped. There is a paved footway on the up side and a little course on the opposite side.[13] Page described a former bridge at this site, perhaps the one dating from Queen Elizabeth's day. A church account probably refers to this bridge and in the next century two more payments to the Constable for upkeep are to be found. Domesday calls the place Brisforda and Brigforda which might indicate a bridge even at that remote time, or at least a ford.[14]

Fires have done little to destroy the old shape of the village. But in the last 50 years something of the old world charm has been lost by this agency. "The Butcher's Arms" and two houses were destroyed in 1896, the Winkleigh |Arms which replaced them is not over beautiful. The loss of the Police Station in 1899 could be borne with, no doubt. But the fire which destroyed the medieval Hollacombe Barton destroyed something really historic. Likewise the fire at Ward Mill Cottage was a blow to all beauty lovers.[15]

Perhaps others will deplore the passing of the cobbled pavements just before the second war when Mr. Chambers provided concrete paths. At least visitors were spared sprained ankles. It was about this time too (1937) that electric light lit the streets and houses. This did away with the oil lamps installed at the time of the Diamond Jubilee of Queen Victoria (1897) by the generosity of a Winkleigh expatriate. (He was then suitably rewarded by the Committee with a silver medal and an illuminated address.) Hollacombe will wait for some time for a similar set of utilitarian improvements. A Post Office was only allowed by the Post Office Department when two villagers stood bond in case it proved a non-paying concern – a most remarkable condition when we remember the immense profits of the Post Office. Electricity is only known in some of the larger farm houses which have been able to install diesel oil generating sets to give them their own supply, financed by the prosperous war years. The ordinary folk could watch the winking lights of the outer aerodrome ring circuit, but what was possible in wartime has proved as yet impossible in peacetime.

Even the attempts made by the Rural District Council to supply cottages below Chapel Wood with tap water seems a mockery. The taps are fixed on the opposite side of the road in most cases. Since the "well" is too shallow and the pipes only lightly covered with soil the first heavy lorry which passes usually ruptures the pipe. Surely a Gilbertian state for the 20th century.

Some of the old a guide books to Devon are not enthusiastic in their descriptions of the village. Henry Presley's book states that "Winkleigh consists only of a few mean houses, admitting that there had been an Inn built within the last 15 years called Clotworthy Arms, which affords a somewhat better accommodation for strangers than formerly existed".[16] Another writer was of the opinion "that all the cottages should be pushed over the hillside"! Salmon, in his guide states that there were two castles which have not been traced,[17] whilst King, in his handbook for travellers, gives Winkleigh-Keyne's and Up-Hollacombe as the

two castles in the parish.[18] Writing on Norman castles, Rowe in his Perambulation of Dartmoor includes Winkleigh.[19]

The moderns are more appreciative. Mars says, "we are cut off from the outside world, in the midst of rich colours with no crowd to despoil nature in her beauty. We are unlikely to meet a passer by all the way from Torrington to Winkleigh, or down the long gentle slope from Winkleigh to Morchard Road.[20] L du G Peach and Gyrth Russell, after climbing the rolling hills to Winkleigh, declare to be a pleasant little village, with fine views of Dartmoor to the southwards. They are full of praise for the magnificent view which awaits for whomsoever has sufficient perseverance and energy to climb to the top of the church tower.[21] Winbolts "Devon" has a good account of Winkleigh for a "guide", and, after suggesting that Winkleigh may have been a signalling station in prehistoric times, ends with a note on the site which, he states is interesting. "it is difficult to resist the impression that it has a very long history".[22]

Indubitably so, as these pages show. Arthur Mee, in "Shadow and Dust" has more to say about the beautiful church, including "the quaintest buildings to be seen outside, - the trumpeting angel up aloft, and the remarkably fine gargoyle dogs".[23] The "Penguin" Devon also has a few words about the church.[24]

This book has been about a Winkleigh that is past or is rapidly passing. The greatest "vogue word" of the rural planner today is the word "amenity". He means a little of what the guidebooks describe by way of "scenery", or "buildings", or "historic interest". These things are important, for no planner, if he wishes to correct the defects of the past, wishes to murder the unique contribution which the past has given to his new vision. This final chapter has attempted to pull together those elements of the past which are worth preserving and in indicating those subjects which awkwardly refuse to be classified with the eleven historical chapters, perhaps points to the needs of the present and the future. Being an historian and not a planner, being in fact one who has long been lost in the passion of his love for Winkleigh and therefore relatively blind to its defects, this question of amenity can be posed but not answered. Let us hope that a future historian in his new perspective will see the good wrought in our tomorrow.

NOTES

Complete Churchwardens Account for 1529-30

"Complus – Roberti Westcott, Roberti Heawood, Henrici Speare, Hugh Toker, Williemi Tawtom, and Thoma Hethman capit dec Hony om bonorum catell orum de Wynkelegh a d festo Ste Stefii a d xx usque ad ydem festo a d xxj s unum annum integrum chest ecclesial xxxv s xj d.

		s	d		s	d
Itm	John Aller for Rente	iiij	j	Itm Paid to Morell for Syndelles	vj	vij
Itm	For plumer for Sawder		vii	ItmPaid to Morell for Syndelles		iiij
Itm	Of Thomas Hethman for Syndeles		vij	Itm Paid for carriage of Syndelles		xiij
Itm	John Williams warden of the store of Seynte Katheryn		xiiij	Itm Paid for the costes of men taking down stones		xiij
Itm	Hugh Luxton warden of Seynte Xpofer	ii	Viij	Itm Paid to peter paulin for labore		iij
Itm	Andrew Strepilhill warden of Seynte Blase	Iiij		Itm Paid for the Helyer's wayges for xij dayes	iiij	
Itm	Hugh Toker warden of Jhnos	Iij	Vj	Itm Paid for his tabell	ii	iiij
Itm	Of the Churche Cofer	xi		Itm Paid for wages of the server		xx
Itm	William Hoo Chyf grome	XLVi	i	Itm Paid for the server's bord		xx
Itm	John Playsse for Rente (E.Chapel)	xij		Itm Paid for nayles		x
Itm	John Toker for Rent (?Crispin)	xiiij		Itm For ale to workmen		j
Itm	William Efford for Ponchardon and Walter Clys	vj	vj	Itm Paid for the labor of John Toker		vi
Itm	John More Chyff grome	XLVj	Viij	ItmPaid to Sir John Marchment	xv	vij
Itm	Thomas More warden of Our Lady Pity	ix	xi	Itm Paid for laying of the tele	ij	iiij
Itm	John Toker gyft to the belles		xx	Itm Paid for pagani's tabell		xiij
Itm	Richard Leynery(?) for the same		iiij	Itm Paid to Philip Tawton for cariage of sand		i
Itm	John Aller for the same		iij	Itm Paid to Hugh Toker for labore		vj
Sm	xite	vi	i	Itm Paid for mete of them that trussed the belles		iij
	Expenses			Itm Paid to peter pawlin for costes		xij
Itm	Paid to John Toker for sawying	Xv	Iij	Itm Paid for the labore of R Westacott and J Greye		i
Itm	to Sir John Marchment for his wages	xiiij	Ii	Itm Paid for lether		vi
Itm	To the Reve of Wynkelegh-Tracy		xj	Itm Paid for making of the bell colors		vij
Itm	Paid for a yorne pony to Terner		J	Itm Paid for nayles		iiij
Itm	Paid for Cokes		Xivj	Itm Paid for the costes of Thomes Nuton and others for trussing of belles		iij
Itm	Paid to Playsse for tymber	Vi	Viij	Itm Paid for a strape of bell color		
Itm	For sawying of bell stokes		V	Itm Paid for taking of straw and tymber		viij
Itm	For cariage of Ryostere		Iiij	Itm Paid to William Gay for carriage of tymber		x
Itm	Paid for the obyts of John Gye		Iiij	Itm Paid for costes of the same		ij
Itm	Paid for the mending of vestyments		J	Itm Paid for stallyng of a ladder		iij
Itm	Paid to the Clarke for worke		vj	Itm Paid for a loke		vij
Itm	Paid to Sir John Marchment	xiij	iiij	Itm Paid for laying of stones		viij
Itm	Paid to William Hoo for labor		ij	Itm Paid to Y Yndecot warden of Saynt Katheryn		xiiij
Itm	Paid to Sir John Marchment	xiij	iiij	Itm Paid to bellfounder	xl	
Itm	Paid for tyell	xxv		Itm Paid for a Sakeryn bell		vi
Itm	Paid for the bell clapers	ij		Itm Paid to M Keynges	XLV	i
Itm	Paid for carriage of the clappers and trussyngs		xj	Itm Paid for making of accompt		iiij
Itm	Paid for labore of John Broke		j	Itm Paid for laying of stones		
Itm	Paid to Torner for tymber worke	iij	iij	Itm Paid for the rent and amercyment of John Aller		vj
Itm	Paid for candels + drynke		vj			
Itm	Paid for carriage of sand tele and a		vj			

	sawer					
Itm	Paid to the plumer	xij	viij			
Itm	Paid to How for gampes		viij	Itm		
Itm	Paid for mete and drynke of J Please and R Westcott		ij	Itm		

Specimen list of obits from the 16th Century

The obyte of Robert Trace and others for his obyte too be kept in Saynt Georges Day at None the dirige and the Marow then next ij masses whereof the vicar ther or his deputy for the tyme being to have for the masse and dirige vi d and one other pryst for a nother masse iiij d.

(b) Thomas Letheryn and others to have his obyte kept and holden the dirige in the feste of the Nativitie of Saynt John the Baptist and the marow then next ij masses that is to wete the vicar or his deputie to have for the masse and dirige vj and a nother pryst for a nother masse iiij d.

(c) John Gye and others to have the obyte holden in the feste of Saynt Barbara the dirige and the marow then next ij masses whereof the vicar or his deputie to have for one masse and dirige vi d and the other pryst iiij d.

(d) Sir High Fontyn to have his obyte holden about the feste of Saynte Nicholas the dirige and ij masses the vicar or his deputie to have for masse and dirige vj d and another pryst for masse to have iiij d. (Vicar 1500 Died 1513).

(e) Also the obyte of all brothers and systers of alhallen to be holden with iij priests at dirige and iij prystes at masses the vicar for the same to vij d and every of the ij other prystes iiij d and the paryshe clerk ij d.

(f) Also the obyte of M Robt Hill to holden the dirige in the XXIst of May the ... with ij prysts the marow of ij masses. Whereof the vicar to have for the dirige and one masse v d and j d to be offered after the gospell and the other pryst to have for dirige and masse iiij d the clerke for tynkyng of the bellys to dirige and to masse 1 d and for candelles for the wine i d.

Public fasts Commanded by the King drawn up 1643

1° For the averting of the Plague and for obtaining a blessing on the armys by land and water set forth 1625.

2° For the War and Pestilence, set forth 1626.

3° For the averting of contagion and the procuring God's blessing set forth 1636

4° For the averting of the Plague and other Judgemente observed 8th July ano 1640.

5° For the ceasing of the Rebellion and the restoring an happy peace unto this nation, to be observed every 2nd Fryday of
every month. Set forth 1643 Jo Maye, Vicar

Subscription List for Bread and Wine 1619

John Weekes	Lusa Tanner	Bartholomew Gidley	John Bullhead
Callard	Richard Frinde	John Heawood	Markes Squire
George Luxton	George Dennis	John Botefield	Roger Tocker
John Sommer	Pomcarudge	Robert Challacomb	Simon Row
John Clotworthy	Ellis Girdelar	Thomas Jeffery	John Tanner
Hugh Garrett	Peter Luxton	William Martin	Phillip Thomas
Richard Jeffery	Henry Luxton	Giles Davye	John Heard
Robert Squire	Luse Osman	Robert Please	Richard Snow
Thomas Luxton	Thomas Orchard	Robert More	Walter Squire
Hamball Cruse	Hompry Dart	John Giffarey	Richard Ascott
Thomas Sallis	John Vicarye	Thomas Downe	Homphrey Heawoode
Georg Way	Christian Whit	William Dillin	Androwe Beare
Robert Peeke	John Glasse	Henry Tolley	Nicholas Shaxtone
Francis White	Anthony Jorge	Dinnis Clarke	Scipio Heawood
Thomas Lorrier	Richard Holland	Tibboth Webber	Richard Comme
Robert Hill	Markes Clarke	John Paddon	John White
Robert Letheren	Barnard Glasse	Simon Woode	Richard Hatherley
John Heanaman	Thomas Grudgworthy	Richard Reede	Widdow William
Anthony Bowden	John Linne	Nicholas Kelley	Daniell Heawood
William Cornish	Homas Clarke	William Thorne	John Webber
Edward Marshall	Archelus Steare	Nicholas Roteley	John Squire
Homphrey Heawood	Anthony Clotworthy & Mother	George Luffe	William Heawood
Walter Coms	Scipio Luxton	Thomas Chedesley	George Tanner
John Shore	Samuell Luxton	John Hokins	Humphrey Grudgeworthy
Timothy Trickey	Thomas Stapeldon	Robert King	John Tocker
John Luxton	John Hammott Snr.	Richard Picker	John Rattenbury
John Kingford	Mathew Griggorey	Dunstone Leveton	John Vanstone
Thomas Bradge	George Bradg	William Evans	Barnard Reede
John Hatherley	Michaell Marshall	John Crowdacott	John Libbett
Thomas Wilkin	John Hammott Jun.	Ofter Downeham	Christian Hearell
George Garrett	Bernard Luxton	Homphrey Burne	Tibbothe Hatherley
Nicholas Collacott	Thomas Tinneswell	Walter Hosgood	Widdow Hemmott & Son

Som totali xxij s iiij d (from the transcription of Rev. F Nesbitt)

Church Rate Payees 1623

Thomas Callard for Barton of Southcott	3s 4d	Thomas Orchard for part of Narracott	Vij d
Mrs Ann Weekes for Losdon	Iiij s iiij d	Margery Thorne for Towe	ix d
John Luxton for West Collacott	XIX d	Leifte to pay Westcott	I d
Humfrey Heywood Jr. For part of Kerraton	IX s	Collacott Meadow	Ij d
Thomas Chedsey for Keinsland (Kingsland)	XI d	Barnard Luxton for his house in twone	1 d
Towe Mille	Viij d	Hayliars	1 d
Scipio Luxton and Hugh Garret for benete parke and a little meadow	Iv d	Grayes Bridge Meadow	1 D
George Gidley for Walter Hayes	Vj d	Meldons	1 d

Church Rate Payees 1816

A rate made by William B Letheren and Rd Williams,Church Wardens 1816

	s	d		s	d
Alford John		4	Snell Robert	1	4
Arnold Mary	2	3	Stevens Francis		8
Born John		5	" Jns	2	0
" Thomas		8	" Rd. Sr.	2	3
Brook William		4	" Jr.		9½
Bulleid Jns	2	2	" Samuel Snr.	4	2
" Saml	2	8	" Jnr.	1	7
Chambers Johanna		1	" Simon	1	5½
" John	1	1	" Wm Snr.	1	2
" Saml.	1	0	Darch John		1
C Thomas Snr.	1	4	Dart Christopher	1	6
" Jnr.		5	" Thomas	1	3
Collihole John		3	Davey Rd.	1	8
" Rd Snr.	1	0	" Thos.	1	3
" Rd.Jnr.		10	Down Simon Snr.	1	10
C Wm.	1	2	" " Jnr		11
Fisher Jns		2	Dunning John	1	11
Francis Jas.		2	" Simon	4	3
" Wm.	1	1	Earl Thomas		3
Friend Arthur		2	Moore Wm.	1	2
Goss Charity	1	10	Morrish James	1	7
" John		10	Newcombe Chr.	1	1
Hammott Jas.		7½	Nickels Jns	1	5
Heathman Isaac		11	Parker Bartholomew		5
Heywood Walter	2	7	" George	1	9
Inch Rd.		2	Payne John		8½
Kemp Shadrach		2	P John		4
Letheren Wm. Bradfordf	2	9	Pinckard Joseph	5	1
Luxton Cornelius	72		Pope William		2½
" Henry	2	2	Stevens Wm.Jnr	1	1
" John		7½	Tancock James		9
Miller Jns		1	Thorne Jns Snr	3	4
Molland Thos.		4	" " Jnr	1	9
Rattenbury John		9	" Wm	1	6
" Mrs.	1	1	Webber Simon	1	1
Raymont Rd.		10	Weeks Jns		2½
Robins Jns	1	1	Western Jns		2½
Shillson Jns Snr	3	0	Williams Mary		5
" Jr.	3	4	Occupiers of Staplegreen		9

Specification of the Organ in All Saints Church			
Swell Organ	Size (ft)		Size (ft)
Vox Celeste	8	Trumpet	8
Stopped Diapason	8	Wald Flute	4
Open Diapason	8	Principal	4
Echo Gamba	**8**	Fifteenth	**2**
Oboe	8	**Pedal Organ**	
Gemshorn	4	Bourdon	16
Great Organ		Open Diapason	16
Dulciana	8	**Couplers**	
Stopped Diapason	8	Swell to Great	
Open Diapason	8	Swell to Pedal	
Geigen Principal	8	Great to Pedal	
There is a tremulant on the swell			

Bells of All Saints Church Winkleigh

	Inches	cwt	qrs	lbs	
	30	6	0	6	E
	31	6	1	1	D#
	33	7	1	22	C#
	35	8	1	16	B
	38	9	3	25	A
	40	11	2	7	G#
	43½	14	0	11	F#
	49	19	3	0	E
Tons	4	3	3	3	-