

Derbyshire Miscellany



Local History Bulletin | Derbyshire Archaeological Society



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ON THE COVER

Map by Michael Drayton in *Polyolbion or Chorographical Description of all the Tracts, Rivers, Mountains, Forests and other Parts of the Renowned Isle of Great Britain*. Published 1612, enlarged in 1622. Engraver: William Hole.

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Charities administered by the Corporation of Derby in the latter part of the 18th century: *Part 3*

By ANNE BULL, Derby Research Group
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Parts 1 and 2 of this article¹ outlined charitable donations for investment in land or property and the annual nominated sums for distribution administered by the Chamberlains of the Derby Corporation. This concluding part discusses three benefactors who left money to be used for the specific purpose of providing interest free loans for the town's poor burgesses. A note is also included about the Countess of Shrewsbury's gift.

Reverend William Sale

In his will dated 1588, the Reverend William Sale, Clerk, Master of Arts and a canon resident at the Cathedral Church of Lichfield, gave to the town of Derby the sum of £20 to the use of 'four poor artificers thereof, to be named by the Magistrates, and enjoy the same for four years on giving good security for its repayment'.² The loans were required to be interest free.

An inventory for Mr Sale's gift to the freemen of Derby records the loans between 1738 and 1775, with £20 being lent to four unnamed persons in August 1738, September 1742 and October 1747; to be repaid by 1 August 1742, 1746 and 1750 respectively. The inventory also refers to the loans being recorded in the 'Hall Book', presumably the records kept at the Common Hall meetings.³

The inventory does name the recipients of the loans of 24 September 1751 and 7 February 1760 and shows that the Corporation took on responsibility for the repayments, due by 1 August 1754 and 1758 respectively. The recipients were: **William Hope, Peter Broughton, Thomas Handy, Joseph Wayne, Robert Horsley, James Bayland, Paul Roe** and **John Hunt**.⁴

No record of the repayments was found in the Chamberlains' Accounts; perhaps they were recorded in the Common Hall Book. No further records are found until 1773, in both the inventory and Chamberlains' accounts, when sixteen local men received 10 shillings each:

- ❖ **Thomas Peale, Builder**
- ❖ **James Finney, Stockinger**
- ❖ **Samuel Cockram, Mason**
- ❖ **William Wood, Woolcomber**
- ❖ **Samuel Thorpe, Maltster**
- ❖ **Samuel Etches, Woolcomber**
- ❖ **John Vernon, Wheelwright**
- ❖ **John Harrison, Frame-smith**
- ❖ **Thomas Thompson, Stockinger**
- ❖ **Thomas Litton, Hatter**

- ❖ **David Horrobin**
- ❖ **William Borrow, White-smith**
- ❖ **John Wild, Hatter**
- ❖ **Samuel Sadler, Silk thrower**
- ❖ **William Townsend**
- ❖ **Samuel Buxton, White-smith⁵**

In 1786 the administration of the scheme was called into question at a public meeting in the Common Hall and an investigation Committee found that the Corporation had been giving away the interest instead of using it for loans. The Corporation said that some of the loans had been lost. The Court of Chancery became involved and recommended that the loans should be lent out again at £5 per person.⁶

Kemp's 1861 history of the charities states that no trace of loans are known from 1786 until 1820.⁷ However, the Chamberlains' Accounts ledger records three loans in March 1775, three in January 1787 and one in March 1787, all for £5, interest free for four years:

- ❖ **March 1775 – Christopher Soar, Taylor; Henry Prichard; Joseph Green, Woolcomber**
- ❖ **January 1787 – James Morley; Richard Hall pipe maker; Thomas Richards breeches maker**
- ❖ **March 1787 – William Webslate⁸**

Also in March 1775 there is an entry pertaining to a payment to be made to a pauper, although no amount is stated. The Chamberlain declares he will enter it into the next accounts, and in June the following appears:

Paid Samuel Jobbit part of Mr Sale's Charity being ordered at the Common Hall, a pauper – 10 shillings

Kemp also states that no further applications for loans on Mr Sale's account were made from February 1822 to 1861, when he produced his work, and presumably none thereafter but the 19th century is beyond the scope of this article.⁹

William Botham

William Botham of Derby, a woollen draper, is thought, by Wilkins, to have been one of two bailiffs who governed Derby before the appointment of the first Mayor, Henry Mellor in 1638. He is known to have signed a large number of leases of land belonging to the burgesses, which were sealed with the Borough Seal.¹⁰ In his will dated 7 February 1603, he left to the bailiffs of the Borough of Derby and their successors, the sum of £100 which was to be loaned to five poor men at the sum of £20 for six years interest free, on a rolling programme. The men had to be employed in the clothing trade and have sufficient funds to be able to repay the loan. He also left other bequests including '40 shilling to be paid by his heirs for the relief of the poor people of Derby' and:

*unto the poor people within the Borough of Derby the sum of twenty pounds of lawful money of England to be distributed amongst them on the day of my burial or the day next after in money.*¹¹

Little is known of how the latter bequest was distributed, although Wilkins' 1911 report states that 'there is £100 invested in the name of the Derby Borough, upon which the Corporation pays Two pounds a year on account of William Botham to the five Derby old parishes'.¹²

Whilst there is no record in the Chamberlains' Accounts specifically for this £2, the parishes of St Michael, St Werburgh and All Saints appear to have received some money from rents which have been attributed to William Botham.¹³

An inventory recording Mr Botham's gift shows some of the money loaned from 1735 to 1773, laid out similarly to that of the Reverend Mr Sale. In 1735 four persons were each loaned £20, with their details entered in the 'Hall Book'. Four more loans of £20 were given in 1741, followed by another four in 1747 all to be repaid within six years. Again, details were to be recorded in the Hall Book.¹⁴

In August 1753 five loans of £20 were given and the recipients are listed in the inventory: **Samuel Jobbit, Thomas Cope, George Morledge, Thomas Chaplin** and **Robert Horsley**. All were to be repaid by August 1759, but no record was found of the repayment in the Chamberlains' Accounts. A Robert Horsley is mentioned in the Chamberlains' Accounts as renting a house on St Mary's Bridge and working for the Corporation which includes 'opening the sough in Bridge Gate'.¹⁵

Further loans of £20 are recorded in 1759, to **Richard Chaplin, John Smith, Henry Bome, Robert Brookhouse** and **Samuel Walton** (due to be paid back by 1 August 1765) and in August 1765 to **Thomas Stainsby, Robert Burton a Lamp-lighter, Joseph Dallison, Thomas Middleton** and **George Robberds**. All are listed as Stockingers in the Chamberlains' Accounts, where in March 1770, payments of £3, being six years interest on the £20, are recorded for Stainsby, Middleton, Burton and Robberds. Dallison received his payment that July, although there is no explanation as to why he had to wait for his payment.¹⁶

The last record of the £100 being lent in the inventory is dated 11 January 1773. This corresponds with information in the Chamberlains' Accounts, which reads:

*Paid..., Mr Botham's Charity being £20 for six years £3. 0 Od, for John Clerk, Stockinger, Samuel Horrobin, Joseph Cleator, Taylor, Edward Ward, Hatter, and William Stroud, Wheelwright.*¹⁷

Repayment was due by 1 August 1777, but no record was found of the repayments.¹⁸ The final entry in the Chamberlains' Accounts comes in December 1776:

*Paid on Account of Mr Botham's Charity to 10 Burgesses £3 each.*¹⁹

Sir Thomas White (1492-1567)

By an indenture of 1 July 1566 between the Corporation of Bristol, St John's College, Oxford and the Merchant Taylor's Company of London, a gift of £2000 was to be used to purchase land in Bristol, Gloucester and Somerset and the rent from this land was to be used for charitable causes. The deed contains covenants to provide sums of £104 to 22 cities and towns, including Derby, which was to receive the money every 24 years, from 1596. This money was to be



Statue of Thomas White on Warwick Row, Coventry

given to freemen of Derby as interest free loans of £25 each paid back over nine years. The recipients had to give sureties of being able to pay back the loan.²⁰ In 1826, Robert Simpson wrote that the money was intended to help those affiliated to the clothing trade with £200 being received before 1644, another £100 due on Bartholomew's day 1644 and £4 was allowed for 'deducting charges', possibly an administration cost.²¹

Kemp assures us that 'loans were granted more or less regularly from 1566 to 1820', but also points out that no continuous accounts had been found to prove this point.²²

If the payments were made on a regular basis then one should have been due in about 1764 and therefore recorded in the Chamberlains' Accounts. No record was found in 1764, but in 1763 the following is recorded:

At a Common Hall held in the said Borough of Derby on the 27th day of January 1763. It was ordered at the said Common Hall that a sum of money which the Corporation has in their hands and also several bonds now due of Sir Thomas White's Charity money should be laid out in reduced three lent annuities; transferable at the bank of England; which pays the interest at old Lady day and old Michaelmas day; which accordingly was done as appears by the account below:

	£	s	d
Received of Messrs Chase jun. Bingham, Smith & Lowe, Chamberlains; balance of their account above	167	19	2½
Rec'd of Sam Crompton Esqr. Four Bonds of Twenty Five Pounds each of the said Sir Thomas White's Charity Money	100	0	0
Rec'd of Do. Interest for the same £100 since the four Bonds were due	2	10	0
Rec'd of John Heath, Two Bonds of Twenty Five Pounds; Each; of the said Sir Thomas White's Charity Money	50	0	0
Rec'd of Mr Sam Wilde, Two Bonds of Twenty Five Pounds; Each; of the said Sir Thomas White's Charity Money	50	0	0
	370	9	2½

A letter to the Corporation of Derby, dated 27 July 1767 from Mr Willoughby of Bristol, states that the donation of £104 from Sir Thomas White's Charity is due and would they arrange with Mr Spindler of Gutter Lane, London (who had been authorised to collect the money) where to meet in London. On 26 November 1767, the sum of £100 is recorded as received by Alderman Wilde from the City of Bristol and passed to the Chamberlain. It could be that the £4 missing was put toward the cost of administration and travelling to collect the money.²³

Records of some of the people applying for loans from the charity exist, notably between 1763 and 1777. Unlike the other records described above, they do not appear in book form but on two A3-sized sheets. In all, 51 names appear which equates to £1275 borrowed from the charity, with surety for each of the said loans being given by the Corporation. The last of the loans was due to be paid back by October 1787, but there is no record on the list to indicate whether this was the case.²⁴

Although Sir Thomas White indicated that he required the money to be used for people involved in a "Merchant Taylor" related trade, it is clear from the record that this directive was not always followed. Simpson recorded that a **William Needham**, a Cordwainer, **Edward Cater**, a baker, and **Henry Cater**, a maltster secured loans on 5 June 1787 and that they were:

*held and firmly bound to the Mayor and Burgesses of the Borough of Derby in the County of Derby in the sum of fifty pounds of lawful money of Great Britain to be paid to the said Mayor and Burgesses.*²⁵

A separate sheet covering loans 1879-1909 survives, recording seven borrowers, their occupations, names and addresses of the sureties and the date the loan is due to be repaid. Five of the seven loans are only for five years, and all, apart from one appear to have been paid back on time; **Henry James Slinn**, who borrowed £25 in 1879, and was over five years late with his final repayment:²⁶

Henry James Slinn of 32 Gerard Street, Upholsterer
loan date 28 April 1879

name of securities – S R Cox Merchant, Iron-gate
date loan due to be repaid – 28 April 1889

When paid

19 December 1887	–	£5 10s 0d
11 June 1888	–	£1 10s 0d
19 October 1888	–	£2 0s 0d
15 April 1889	–	£6 0s 0d
14 December 1889	–	£2 10s 0d
28 March 1890	–	£1 0s 0d
22 December 1890	–	£0 10s 0d
20 February 1892	–	£1 10s 0d
28 June 1892	–	£1 0s 0d
29 July 1893	–	0 15s 0d (+5s)

Total = 22 10s. 0d

16 July 1894 – £2 10s 0d

Having lost nearly £200 from missed repayments, out of 72 loans after 1820 when the charity's funds were 'set aside' from the Borough's, the management was transferred to Trustees, along with £815 'on behalf of the Sir Thomas White's benefaction'.²⁷

The Countess of Shrewsbury's Gift

In his 1843 *History of the Borough of Derby*, Glover describes the charity thus: *By indenture dated 1st March 1599, Elizabeth, Countess Dowager of Shrewsbury, granted to the Warden, Brethren, and Sisters of an Almshouse at Derby, founded by the said Countess, under letters patent, bearing the date of the 3rd of March, in the thirty ninth year of the reign of Queen Elizabeth, an annual rent of £100, to be issuing out of the manor of Little Longsdon, in the county of Derby, and after appropriating parts of the said rents to the said poor persons of the almshouse, she directed that 40s. thereof should be paid to the minister or curate of the church of All Saints', being a preacher, and in default thereof to the minister or curate of any of the other churches in Derby, being a preacher, for his pains to visit and see the said poor of the said almshouse there, to be kept in good order, according to the rules of the said almshouse. By the same deed, the said Countess also gave out of the said rent to five score of the other said poor of the town of Derby, 12d each, to be yearly distributed on Good Friday. This is distributed under the direction of the mayor of Derby for the time being.*²⁸

Elizabeth Hardwick Barley Cavendish St Loe Talbot, Countess of Shrewsbury died aged 81 in 1608 and was buried at Derby's All Saints Church (now the Cathedral). It is questionable whether the Countess of Shrewsbury should be included in this article about the charities which the Chamberlains managed, but her name appears numerous times in the accounts such that she surely warrants inclusion. Her name was mistakenly attached to money bequeathed by Christian, Countess of Devonshire, Jane Walton, Edward Osborne, Anthony Glossop, Richard Kilby and William Walthal, paid to All Saints Church.²⁹ She however did give money to the town to support her almshouse and 100 poor persons, as described by Glover, above. In 1861, Kemp reports that:

*The 12d each to five score poor persons is now distributed by the Mayor of Derby, who receives £5 from the Duke of Devonshire, for that purpose. His Worship gives tickets to poor widows, who, on producing the same, receive one shilling each from the Chamberlain.*³⁰

The All Saints Parish Dole Book for 1737-1754 contains one entry for the charity, stating:

The Countess of Shrewsbury forty shillings to be given on Good Fryday dated 20th April 1739

There follows a list of the people who received money and the amount they were given; of the 65 recipients most appear to have received sixpence and only a few received one shilling. The total amount given out was £2.³¹

When the charity came under the umbrella of Derby Municipal Charities, the Trustees of the Gift received a letter from their Clerk informing them of where and when a meeting was to be held, ending politely with 'your attendance is requested'.

For the people who were to receive money from the Countess of Shrewsbury's Gift small cardboard printed cards were sent out. A card survives from 1910: the amount of one shilling was to be given out at 9 o'clock on Good Friday 25 March. The invitee is asked to attend punctually.³²

Many of the charities were amalgamated during the 19th century and not surprisingly most of them had ceased to exist as the money 'had run out'. At the end of the day we can only hope that those who were in great need did receive help from the charities given to the town.

Post script The Derby Research Group led by Joan D'Arcy, completed the transcription of the Chamberlains' Accounts 1756-1793 in 2019 and has deposited the transcriptions in the Derby Local Studies Library.

References

1. See *Derbyshire Miscellany* (Autumn 2019) Volume 22, Part 2, pp. 40-47 and (Autumn 2020), Volume 22, Part 4, pp. 86-92.
2. Derby Local Studies and Family History Library (DLSL), DL264 c16, Derby Municipal Charities, Will of William Sale, 1588.
3. This book is no longer extant. I believe it may have been destroyed during the Guildhall fire in 1841.
4. DLSL, DL264 c16.
5. DLSL, DL264 c16; DLSL, DBR/E/8, Derby Borough Records, Chamberlains' Accounts 1756-1793.
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7. Kemp, Henry L. (1861) *History of the Derby Charities, Showing the Original Terms of the Bequests and the present Administration*, p. 7.
8. DLSL, DBR/E/8.

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10. W. G. Wilkins (1911) *The Endowed Charities of Derby. Charities which are Scheduled by the Charity Commissioners for Amalgamation.*
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12. Wilkins (1911).
13. Kemp (1861), pp. 22, 34, 47.
14. DLSL, DL264 c15.
15. DLSL, DBR/E/8. Sough: 'the mouth of a drain, guarded by a barred or pierced cover', Bristow, Joy (1994) *The Local Historian's Glossary and Vade Mecum*, p. 182.
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19. DLSL, DBR/E/8.
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21. Simpson, Robert (1826) *A collection of fragments illustrative of the history and antiquities of Derby, compiled from authentic sources*, Vol. 1, p. 838.
22. Kemp (1861), p. 9.
23. DLSL, DL264 c23, Derby Municipal Charities.
24. DLSL, DL264 c22, Derby Municipal Charities.
25. Simpson (1826), p. 840.
26. DLSL, DL264 c2, Derby Municipal Charities.
27. Kemp (1861), p. 10.
28. Glover, Stephen (1843), *The History and Directory of the Borough of Derby*, Volume 2, p. 474.
29. Bull, Anne (Autumn 2019) 'Charities administered by the Corporation of Derby in the latter part of the eighteenth century: Part 1', *Derbyshire Miscellany*, Volume 22, Part 2, pp. 43.
30. Kemp (1861), pp. 17-18.
31. Derbyshire Record Office, M/609 vol. 10, Parish of All Saints Dole Book, 1737-1754.
32. DLSL, DL264 c11a, Derby Municipal Charities.

Behind 'More Willington Memories'

When the first national lock down was announced in March 2020 I sat and wondered what I was going to do for the, at that time, unforeseen future. And then I thought of all the notes and documents I had acquired after living in Willington since 1960. But what to do? A book on the fascinating history of *THE BRIDGE* was written at the time we celebrated 100 year passing since the hated toll was freed on the river bridge. I had personally written a booklet *THE LOST GENTRY OF WILLINGTON* where I traced the story of the Spilsbury's and Ward's – two families who had a huge influence on this village in the 18th and 19th century, finding the former in British Columbia and making friends there with a direct descendent of the former family which I maintain to this day. Betty Morrow had produced a booklet essentially of old photos called 'Willington Memories' in the 1980's – now long out of print and I decided that now was the time to produce an update which eventually became 'More Willington Memories'. I had used Microsoft Publisher in the past but was now very rusty

about its use but had a good friend from Heage Windmill, Anthony Sharpe, who coached me, by phone, back into using it.

The big problem then became 'what do I leave out'? For example the Bridge celebrations on August 1st 1998 could have gone to pages: building the viewing platform, who owned the land where it was to be built, getting the road closure and the temporary toll gate we installed, the parade of transport ranging from horse traps to a brand new Toyota Avenir car registered that morning, the fair on the river bank and then all rounded off by a hog roast feast and fireworks in the grounds of Repton School. That material could all nearly have been a chapter on its own.

So what did get included therefore was just a selection of the material I had accumulated. I hope it has brought back memories for the older inhabitants and provided a lot more about the village for our new comers. I hope it acts a pointer for more research in the future.

By ALAN GIFFORD

Simplify a key moment into one tweet. Go.

@UK_Nat_Archives

Knock knock.

“Hello we are from the 1086 census, got any ploughs?”

@SPBeale

A spy, a wigmaker and a wheelwright introduce renewable energy factories in the picturesque Derwent Valley. They start an Industrial Revolution that transforms the world but eventually leads to a climate emergency.

@DerbyshireDRO

Hi George, would you like to build a railway tunnel here and see what you can dig up in the process?

Anon.

Send your suggestions (especially Derbyshire themed) via Twitter to [@Derbys_Arch_Soc](https://twitter.com/Derbys_Arch_Soc) or email das.miscellany@gmail.com and we will publish them in the next issue – maximum 280 characters



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DERBYSHIRE RECORD OFFICE

Recent Acquisitions

A small selection new additions to the archive collections at the county record office:

- 📁 **Alfreton Townswomen's Guild** minutes 1943-1999 (incomplete), programmes 1993-1998, photographs [1960s], financial records 1937-1999, membership lists 1960-1999 (ref: **D8376**).
- 📁 **Buxton** Deeds and abstracts of title relating to the Whitehall Estate and Combs Moss, near Buxton. Locations include: Alston Lee, Bole Hills, The Hurst or Hazelhurst Farm, Haylee, Whitehalls Piece and Baslow (ref: **D8364**).
- 📁 **Codnor schools** Boys log books 1862-1966, admission registers 1866-1967, inspection reports 1936-1948; Girls log books 1863-1966, admission registers 1877-1967, inspection reports 1930-1948, building plan; Infants log books 1863-1997, admission registers 1897-1997; Junior Mixed log books 1966-1997, admission registers 1969-1997 (ref: **D973**).
- 📁 **Fernilee** Photographs of the construction of the Reservoir and the temporary village known as "Tin Town", 1930s (ref: **D8369**).
- 📁 **North East Derbyshire Field Club** full set of minutes from its foundation in 1902 to closure in 2020; plus transactions from 1905, programmes from 1911 and photographs from 1948 (ref: **D1172**).
- 📁 **Wirksworth** midwife's case register, 1953 (ref: **D8363**).

Derbyshire County Council has a supervisory role in the planning system, and issues recommendations to local planning authorities about work that should be carried out to protect and record archaeological evidence as developments are approved. The following records have been deposited on behalf of the Development Control Archaeologist:

- 📁 **Alderwasley:** Model Farm
- 📁 **Buxton:** Pavilion Gardens
- 📁 **Elvaston:** Coach House Clock Tower, Elvaston Castle
- 📁 **Winster:** The Manor
- 📁 **Shardlow:** Former threshing barn to the west of 83 London Road

These, and the many pre-2021 deposits, can be found under reference **D7862/UL**.

For more information about the archives and local studies collections at Derbyshire Record Office see:

<https://calmview.derbyshire.gov.uk/calmview/>

BUXTON MUSEUM AND ART GALLERY



Celtic Heads of the Peak District

'Stone heads, such as these, are found throughout Britain, but with a high density in Derbyshire, Yorkshire, and Lancashire. All these heads display a style termed "Celtic", having stylised features with large, elongated and staring eyes, flat, wedge shaped nose and a slit like mouth'.

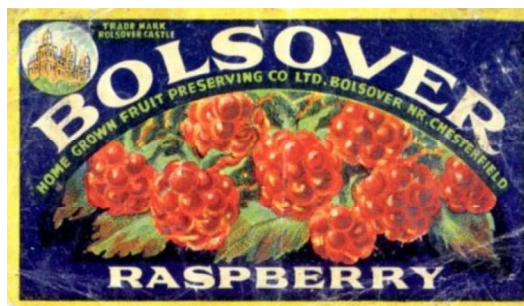
<https://buxtonmuseumandartgallery.wordpress.com/>

DERBYSHIRE VICTORIA COUNTY HISTORY TRUST

The Bolsover Home Grown Fruit Preserving Company

'The Bolsover Home Grown Fruit Preserving Company was established in 1900. [The factory] was situated next to the railway station at Carr Vale. Apparently one reason the business was established was to absorb some of the surplus female labour in the district – then a mining community'.

<https://derbyshirevch.org/>

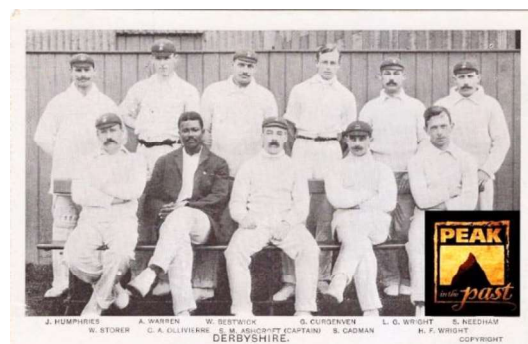


PEAK IN THE PAST

Caribbean Cricket Pioneer in the Peaks

'Charles Augustus Ollivierre (1876-1949) is a trailblazing sporting figure of national significance: the first black West Indian to play county cricket [for Derbyshire] in England who helped break down major barriers of racial prejudice in his lifetime'. Ollivierre also played for local teams in Glossop and Darley Dale.

www.peakinthepast.co.uk/blog



DERBY AND SANDIACRE CANAL TRUST



Derby Canal – Drone Footage Playlist

'Andy Savage (www.derbyphotos.co.uk) has put in a huge amount of effort and produced a series of drone footage videos along the length of the Derby Canal... It's a very interesting, and quite relaxing, set of videos, and shows the various bits of progress that DSCT is making along the route'.

www.derbycanal.org.uk/gallery

The Medieval Chapel at Hayfield

By ROGER M. BRYANT
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Fig. 1 Sketch of Hayfield old church, taken down 1818¹

Hayfield was a chapelry within the ecclesiastical parish of Glossop after it acquired a chapel in medieval times. Although the date of 1386 is usually given for its building, or the start of its building, it is hard to give credence to this date. In this article I will examine the surviving evidence that relates to the foundation of the chapel, some of which seems not to have been previously noted, and I will show that the chapel was probably built in 1405 or thereabouts.

The minister of Hayfield from 1805 to 1832 was the Reverend John Crowther, and the church was almost completely rebuilt between 1817 and 1819.² The new church was built at a higher level than the old one with its floor about six feet above the original earth floor. The space in between has become a 'crypt'. In order to allow money to be raised for the rebuilding, a petition to obtain a 'brief' had to go to the Justices of the Peace at the Derbyshire Quarter Sessions. The Hayfield petition was heard at the Easter Sessions of 1813 and stated 'The Chapel of Heafield is a very ancient structure having been erected in 1386 and is now in a ruinous state'.³ The date of 1386 given here may have been based on an old document transcribed by Crowther which is considered below.

J. C. Cox visited the church about 1877 while collecting information for his books on Derbyshire churches. Writing about Hayfield, he says 'Information has reached us from several sources that the date MCCCLXXXVI. was on the walls of the old chapel'. He refers to the rebuilding and goes on to describe 'a low doorway on the north side of the church, over which is cut the year "1386", as a memento of the date of the original building'.⁴

The low doorway leads into the crypt under the new floor. The "1386" inscription is still in existence, but access on the outside has been blocked by an extension on the north side of the church built in

about 1977. The style of the inscription is consistent with the rebuilding date of 1817–1819.

The year 1386 was also mentioned in *Pigot's Directory* of 1835:

The church is a handsome modern edifice, rebuilt by the inhabitants in 1818, and the interior is much admired for its neatness. The living is a perpetual curacy, and the resident freeholders have the privilege of nominating the minister. This peculiar right it seems was granted by Richard II, in the year 1386.⁵

There may be medieval documents in existence that support the date 1386, but I have not found them amongst calendars of Charter Rolls and Patent Rolls at The National Archives or the Diocese of Lichfield bishops' registers. There is a document relating to the chapel that purports to be dated 1386 but it seems to be seriously flawed. The original has apparently been lost, but Crowther copied it into the church register in 1807.⁶ According to Crowther's copy, the original document, which based on the way it begins I shall refer to as a memorandum, was dated 16th March 1386 (1387 in the modern calendar). The text is transcribed in full below, followed by an analysis showing that the original must have been written well after 1386 and that it refers to events in Hayfield in the early 1400s (not in 1386).

A note on the transcription: Spellings and abbreviations are retained as in Crowther's copy. Crowther usually writes the definite article (the) in the modern style but he occasionally writes it as *ye*. There are also repeated occurrences of a word written as *è* or *é*. This is almost certainly an abbreviation for the definite article, and it has been transcribed here as *ye*. Square brackets have been used to expand the abbreviations and carets to indicate interlined text.

1 This is a remembrance to have in Mind y^t [that] in old Time there was ^Travers between^ one Thomas Kinder, otherwise called Thomlin Kinder of the one Part,- and Ralph Bradbury of the Bankhead & other his Neighbours on the other Part, for & concerning y^e standing in a Chapel called Heafield, w[hi]ch s[ai]d Chappell the sd Tho^s of Kinder said did stand upon his Land:- And because the sd Ralph Bradbury & other
 5 his Neighbours w[oul]d not be ruled accord[in]g to his Intent, the sd Tho^s of Kinder took ye Book Bell & Chalice & carried them to Portwoode, & then the said Ralph Bradbury & his Neighbours tooke them together & made Suite to ye King's Grace with ye Help & aid of Sir Phillip Leeke y^t time being chief Steward of Derbyshire & so obtained a Gift & Grant of the King's Majesty of a certain Ground for ever lying between two Waters to set them a Chappell upon & twelve ^Oakes^ Caked towards ye Edificat[io]n
 10 & Building of ye sd Chappell - & this being done ye sd Ralph Bradbury & his Neighbours forced ye sd Tho^s of Kinder to fetch again ye sd Bell, Book & Challice, & made their Priest to say Service in a little House while y^t sd Chappell was in Building - And then the sd Tho^s of Kinder rode to the Bishipp & made great Complaint upon his Neighbours & caused them to appear before the Bishopp & sd they be accursed because they dealt with ocker,- for because they made their Priest to sing in an unlawful House; & called
 15 it a Sheep-Coat,- whereupon they rode to the Bishop and there made their answer & were well allowed & gat y^r [their] Pardon written under the Bishop's Seal,- & so y^e sd Tho^s of Kinder put his Neighbours to Costs & Charges & Labour,- & neither gave to the Maintenance, nor Building of the said Chappel, nor also one Robert Clayton yt married a Daughter of ye sd Tho^s of Kinder, nor, no other Person nor Persons yt dwelt in Kinder wd come to ye said Chappel but as Guestwise; and yt the present Writing of
 20 Remembrance is ye true Intent & Meaning of all ye Travers concerning ye premises We Thurstan of Platt & Bennitt Hyndman with other of the Inhabitants will justify ye same if need require

signed Thurstan Platt
 Bennitt HyndMan

dated ye 16th of March in the 10 year of the
 Reign of King Rich^d which was in the year of
 our Lord God 1386.

25 True Copy of an old Deed or Manuscript concerning the first building of Heafield Church - copied by Jnō Crowther Curate of Heafield, in the year of our blessed Lord & Sav^r Jesus Christ -

1807

1386

30 411 since it was built.- It shd seem from this Memorandum that Heafield Church is not att all subject to Glossop.- The King gave the Land as a free Gift - but the Vicar of Glossop was not consulted about the Erection of the Church & no Mention is made either of obtaining his Permission or of paying any thing towards the Repairs of Glossop-Church (if it had any being at that time) or of paying Tithes to Glossop -

Crowther apparently regarded the document as evidence that the church was built in 1386, though he slipped up in his calculation, it being 421 years rather than 411 to 1807. However, there are serious problems with this.

Language

The idiom and vocabulary of English in the document suggest that it was written much later than 1386, the date given at the end. Both Geoffrey Chaucer and the author of 'Sir Gawain and the

Green Knight' wrote in the late 14th century, but the English in the Hayfield document is much more modern. Also, from the evidence of the Oxford English Dictionary (OED),⁷ some of the words or spellings in the document would not have been in use in 1386, for example:

- * 'Ocker' meant usury or the lending of money at (excessive) interest and the OED gives this spelling from the end of the 16th century
- * 'Coat', in the sense of 'cote', had this spelling in the late 16th and 17th centuries; examples

of 'sheep-coat' are given from 1607 to 1674

- * **'Guestwise'** is recorded in the OED as first used in 1548.

On the basis of the English, a late 16th or 17th century date for the document seems likely to me. Furthermore, there is a plausible candidate for Thurstan Platt, one of the two signatories of the document. He could be Thurston Plattes of Little Hayfield who wrote his will in 1649 with probate granted in 1650.⁸ 'Thurston Plat's House' and 'Mr Plats house' are marked on a copy of a 1640 map in a location close to that of the later Park Hall, Little Hayfield.⁹

John of Gaunt and Henry IV

The beginning of the memorandum specifies that the dispute took place 'in old Time'. So, if the document had been written in 1386, the events described would have happened well before 1386, not in 1386 itself. For this reason alone the document does not provide evidence of a 1386 date for the building of the chapel.

I believe that the events referred to in the document occurred in the early 1400s, as shown by the other known documentary evidence for the building of the Hayfield chapel.

John of Gaunt acquired the manor of High Peak from Edward III in 1372 as part of his compensation for surrendering the honor and earldom of Richmond and he held it as part of his Duchy of Lancaster estates until his death in 1399.¹⁰ Therefore, the gift and grant of land from the King to Ralph Bradbury (lines 8 and 9 of the transcript) could not have happened in 1386. After turbulent events in 1399, John's son Henry inherited the Duchy and became King Henry IV. Thus High Peak came to be held by the King in 1399. A gift from the King of land for a chapel at Hayfield is feasible in 1399 or later, but again I know of no documentation.

Sir Phillip Leeke (see line 7) probably refers to Sir Philip Leche who was Steward and Receiver of High Peak as well as Master Forester of High Peak from about 1416 to his death in 1420.¹¹ However, I think it is likely that the events described in the document are connected not with Sir Philip but with his father, Sir Roger Leche. In addition to holding many other offices, some at national level, Sir Roger was appointed Chief Steward of High Peak for life in 1405. He became Treasurer of England in 1416, the year of his death.¹²

On 14th August 1405, Henry IV made two grants of oak trees for delivery to Sir Roger Leche for the building of a chapel at Hayfield: six were granted from 'Whitelwode' (Whittle Wood) and six more from 'Thornesedbank' (Thornsett Bank).¹³ Thus twelve oaks were granted and it is probable that these are the twelve oaks mentioned in the memorandum (line 9).



Fig. 2 19th century date stone showing 1386, probably not the correct construction date. Credit: Paul Richardson, 2018.

The Bishop's Register

Two extracts from the bishops' registers of the Diocese of Lichfield are closely connected with the events described in the memorandum but have, as far as I know, not previously been noted. Both extracts are from the register of John Burghill (Bishop 1398-1414). Two chapels are mentioned in the memorandum: the first on the land of Thomas Kinder (lines 3-4) and the second on land granted by the King (line 9). The earlier Lichfield extract (translated below from the Latin), dated 5th June 1401, presumably refers to the first chapel in that it grants licence to Thomas of Kinder for divine services to be celebrated at his newly founded chapel at Kinder.

[Margin] Oratory of Thomas de Kynder

Also, on the fifth day of the month of June at Ecc[leshale] in the aforesaid year of the Lord it was granted by the lord [Bishop] to Thomas de Kynder to cause divine services to be celebrated in a certain newly founded chapel at Kynder in the parish of Glassop in front of himself, wife, and others of Christ's faithful coming there for the sake of hearing divine services, provided, however, etc., with a clause of duration.¹⁴

The later extract, dated 11th May 1405, gives licence for divine services to be celebrated at the newly constructed chapel of Hayfield, the second chapel mentioned in the Hayfield document.

[Margin] Licence for celebrating in the chapel of Hayfelde

Also, in the aforesaid day, place and year, the said venerable father [the Bishop] granted to the residents or those inhabiting the village of Hayfeld that they should lawfully have the power to cause masses and other divine services to be celebrated at the newly constructed chapel of Hayfeld in front of themselves and all others of Christ's faithful coming there for the sake of hearing divine services, through suitable priests in that place, provided, however, that no prejudice should be created by the said chapel to the parish church.¹⁵

It seems quite likely that the power given to the residents to engage 'suitable priests' is the basis of the fact that the resident freeholders of Hayfield have the privilege of nominating the minister (see the quotation from *Pigot's Directory* above).

A timeline of events

A possible context and timeline for the events described in the Hayfield document is that after Thomas Kinder's chapel at Kinder was licensed in 1401 a dispute arose between Kinder and his neighbours about its use. Subsequently a new chapel was built in Hayfield; this was in course of construction and licensed in 1405.

There is, however, an anomaly about the dates in 1405. The licence for the newly constructed chapel was granted in May 1405 but the twelve oaks for building it were not granted until August 1405. I cannot satisfactorily explain this, but the grant of twelve oaks could perhaps have been retrospective or there could be a clue in the Hayfield document where it is stated that services were held in a temporary building, called a 'Sheep-Coat' by Thomas Kinder, before the completion of the chapel.

According to Cox, the chapel at Kinder was situated at a place known as 'Kirksteads',¹⁶ which I understand was near Bowden Bridge. Cox also gives two extracts from 'Philipp Kynders booke':¹⁷

A.D. 1420. Robt. of Kynder built ye church of Heyfield att his owne charges upon his owne ground, & his father's before him. As may appeare by a record out of the Registraie of Leichfeild.

A.D. 1428. Robert of Kynder gave ye ground so yt our Ladies chappell at Heyfield was built on, wch was approved to be his father's land, and after by inheritance his, for ever away.

This information seems to conflict with the other evidence. It concerns Robert Kinder¹⁸ rather than Thomas Kinder and, as we have seen, both the chapel at Kinder and the one at Hayfield existed before 1420.

I have shown in this article that there are serious problems in accepting the date of 1386 for the building of the chapel at Hayfield. Instead, the evidence clearly indicates a date of 1405 or thereabouts.

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17. Cox, *Notes*, pp. 209-10, referencing Bodleian Library, MS. Ashmole, 788 f. 163b, Philip Kinder's manuscripts that also include his 'History of Derbyshire'. Similar extracts from Kinder's manuscripts are quoted in Burton, *Royal Forest*, p. 51.
18. This Robert Kinder may have been the son of Thomas Kinder's brother John if we can believe the pedigree given by Philip Kinder and reproduced in W. G. D. Fletcher (1874-5) 'Pedigree of Kinder', *The Reliquary*, Volume 15, pp. 167-8, with reference Ashmole MS. 788, folio 165.

Researching the Derwent Valley Mills World Heritage Site

By DAVID KNIGHT, dknight@yorkat.co.uk

Chair of DVMWHS Research Group

The Derwent Valley from Derby to Matlock was inscribed as a World Heritage Site by UNESCO in 2001 in recognition of its pivotal role in the development of the factory system. This is manifested by the development of innovative building types and water management systems linked to textile production, initially at the Derby Silk Mill and later at Masson and Cromford Mills, Lea Bridge, Belper, Milford and Darley Abbey. In addition, the need to provide workers' housing and other facilities resulted in the creation of early factory colonies which, particularly at Cromford, Belper, Milford and Darley Abbey, have survived in a remarkably intact state. A key requirement of World Heritage Site status is the development and maintenance of a research framework to stimulate and guide research. In this article, attention is focused upon the development of that framework and the measures that are being taken to inspire and facilitate further research.

Developing the Research Framework

The research framework was developed between 2013 and 2016 in close liaison with the Derwent Valley stakeholder community and with funding from Historic England. It was published by the Derwent Valley Mills Partnership in the autumn of 2016² and was launched in October that year at the annual conference of the *Arkwright Society*. It is modelled upon the Research Agenda and Strategy that was developed in consultation with the historic environment community of the East Midlands; this was published in 2012³ and was transformed at a later date into a wiki (an online information database).⁴ In common with that work, it is our ambition that the Derwent Valley Mills World Heritage Site (DVMWHS) Research Framework be converted to a digital resource that will be hosted on the Historic England Research Framework platform, currently under development, <https://researchframeworks.org/dvmwhs/>, linked to the DVMWHS website: www.derwentvalleymills.org.

The Research Framework comprises two key elements: a synthesis of current views on the priorities for research (the *Agenda*) and measures for advancing understanding of these (the *Strategy*). It focuses upon research themes identified during consultations with the regional stakeholder community and seeks to integrate the abundance of archaeological, palaeoenvironmental, built environment, documentary, cartographic, literary, artistic and other data that may be drawn upon for

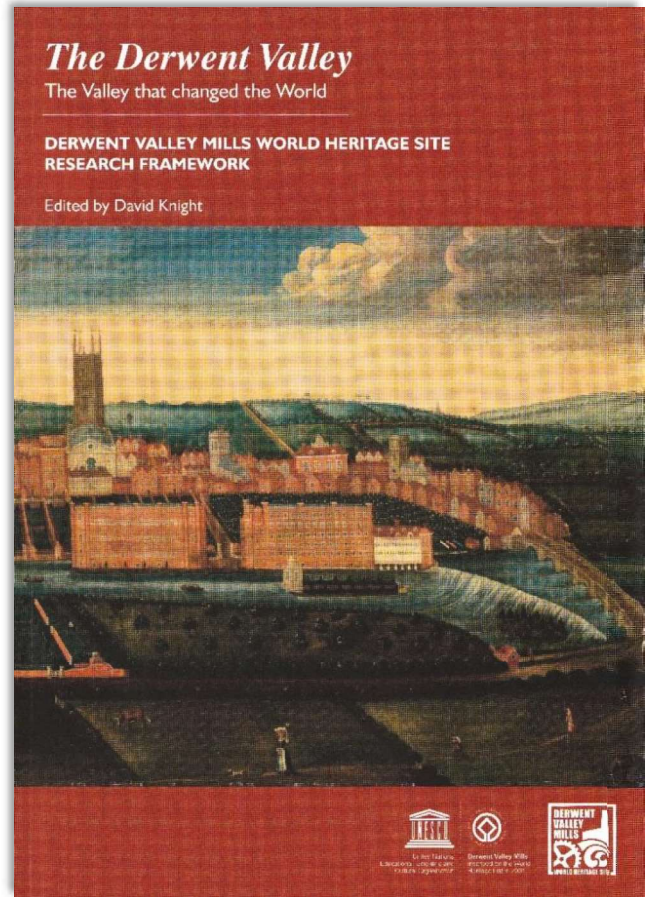
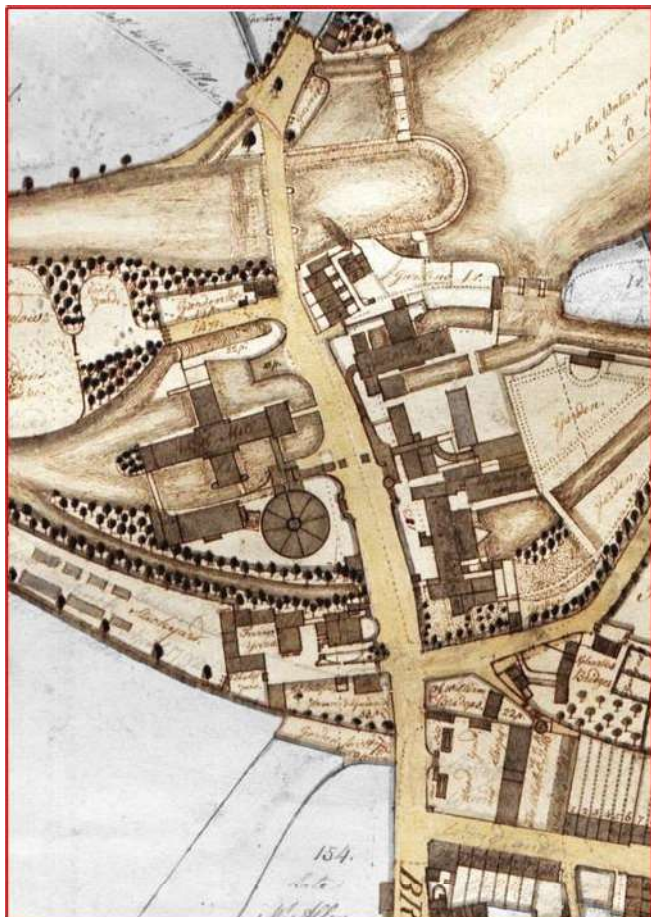


Fig. 1. Cover Derwent Valley Mills World Heritage Site Research Framework 1

study of the cultural heritage of the Derwent Valley. The project was guided by a Steering Group comprising representatives of organisations with strong interests in the heritage of the World Heritage Site. It also benefited from the input of a specialist advisory panel whose members were able to advise on a wide variety of topics, including the impact of the Enlightenment, mill architecture, workers' housing, transport systems and representations of the Valley in art and ceramic artefacts. Beyond that, we have consulted widely with individuals and organisations interested in the cultural heritage of the Derwent Valley with the aim of maximising stakeholder engagement.

The Research Agenda

Discussions with stakeholders identified a series of key research themes, including the impact of the Enlightenment; the growth of industry, trade and settlement before the factory system; the development of factory-based industry and its subsequent metamorphosis; the factory owners, landed gentry and middle classes; the urban and rural labour forces; transport, power and public utilities; the built environment; landscape and environment; and the national and global impacts of developments in the Valley. Within each theme, we identified up to ten topics as priorities for investigation. The breadth of coverage may be illustrated by the Enlightenment theme, where consultees highlighted the importance of research on a wide diversity of topics, including: the contribution of studies of the earth sciences and antiquities to perceptions of the past; the impacts of Nonconformism and other free-

Fig. 2. Extract of Map of Belper showing the mills complex, 1805.⁶

thinking philosophies upon local communities; changing interpretations of the Valley arising from its depiction by Enlightenment artists; and the socio-economic impacts of 18th century tourism and consumer culture.

The Research Strategy

We focused next upon the development of a strategy for advancing understanding of the themes and topics highlighted in the Agenda, and for that purpose arranged four stakeholder workshops aimed at defining a series of Strategic Objectives for each Agenda Theme. These cannot be considered in detail here but, as an example, it was recommended that built environment research should focus upon the following key issues: the functional, social and cultural factors impacting upon textile mill designs; the impact of the mill owners upon the planning of industrial settlements and their motivations in settlement planning; the impact of pre-factory industrialisation upon the architecture of domestic buildings and associated structures; the potential of

laser survey for analysis of the utilisation of floor space in the mills and changing patterns of production and organisation; and the impact of industrialisation upon agricultural processes, farm layout and agricultural building traditions.

Encouraging and Monitoring Future Research

It should be emphasised that the framework is not intended to be prescriptive, but rather a tool to facilitate research on topics judged by the regional stakeholder community to be of particular interest. For that reason, we are keen to transform the current document into an interactive digital resource to which users may contribute and which can be updated easily as research priorities change. To facilitate this process, the 2020–25 DVMWHS Management Plan⁵ includes provision for a Research Group tasked with encouraging and monitoring research and reviewing advances in our understanding of topics identified in the Research Agenda. This group includes representatives of regional museums, archive offices and key heritage sites, historic environment curators, universities, Historic England, community groups and independent researchers. The group maintains a spreadsheet of current research that it is recommended be hosted on the proposed digital version of the Research Framework, thus ensuring wider dissemination. The group is also concerned with encouraging research and, for that purpose, has commenced a programme of Research Workshops aimed particularly at community groups and independent researchers. The first workshop was held at Cromford Mills in 2019 and included a series of wide-ranging presentations focusing upon research methodologies and the identification of documentary, cartographic and other information resources. Future programming has been disrupted by the COVID pandemic, but we are proposing a digital event early in 2022 that we hope will provide a valuable opportunity for researchers to discover what information is available and how they can access and analyse it. Details of these and other events will be disseminated via the DVMWHS website, which also provides a valuable resource for updates on research in progress and will flag progress on the development of an interactive digital version of the current Research Framework.

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John Lombe's 'Piedmont Old Chest' – Where is it now?

by DAVID PURDY



Fig. 1 The Piedmont Old Chest, as illustrated in 1860¹

THE CHEST IN WHICH JOHN LOMBE BROUGHT FROM PIEDMONT THE FIRST SILK MACHINERY INTO ENGLAND.

This engraving (Fig. 1), perhaps drawn by Llewellyn Jewitt and published in 1860, was reproduced in *The Antiquary*, 1886, in which Jewitt writes that the chest, brought to Derby by John Lombe along with 'other things got together in Italy', had previously been in his possession. The current whereabouts of the chest remain a mystery, but could it provide an answer to the question of whether Derby's first factory was the result of industrial espionage?

Lombe's Silk Mill – Italian connections?

Whether or not John Lombe visited Italy – maybe Piedmont, Duchy of Savoy, and/or Livorno, Grand Duchy of Tuscany – to 'steal' machinery designs and operating know-how, including severe discipline for factory workers,² from one or more water-powered

silk mills, for replication in Derby c.1720, has been a matter of conjecture for many years.

'Derby is justly celebrated as being the birth-place of silk-throwing or spinning in this country', Thomas Cotchett having established his mill here in 1702.³ Whether or not this mill was a failure we do not know for certain, but he was bankrupt by 1713.⁴ According to Samuel Smiles, it was at Cotchett's mill that John Lombe learned his trade, 'afterwards going to Italy to learn all about the Italian machines'.⁵

Having obtained a patent in 1718, Sir Thomas Lombe, John's half-brother, financed a new silk mill at Derby, possibly at a cost of around £29,000.⁶ Thomas was a silk merchant in London, incidentally not far from Spitalfields where many silk-weaving Huguenot refugees had settled in the late 17th century.⁷ The new Lombe mill was known as the 'Italian Works' and Cotchett's former mill became known as the 'Old Shop'. Legend has it that the death of John Lombe around 1722 was by poison in revenge for his earlier espionage.⁸

Silk Production in Piedmont

What is now northern Italy, was home to a long-established silk-throwing industry in the early 1700s:

The Bolognese silk mill in short, was a factory system two centuries before the cotton mills of the Industrial Revolution in Great Britain... In the 16th and 17th centuries, the technology of the silk mill 'alla bolognese' [hydraulic wheel, bobbins instead of reels in the first throwing, and mechanical winder], although jealously protected as a key state secret, spread to many urban centres such as Modena, Turin, Reggio Emilia, Faenza, Padua, Parma and Trent... In Bologna, in 1683, there were 351 waterwheels powering the same number of silk-throwing machines on several floors (each floor having two valichi) of 112 silk mills of varying size⁹

Piedmont in particular had a reputation for the production of high-quality organzine silk (primarily used as warp in woven goods) and for exploiting a monopolistic position,¹⁰ it would have been a natural target for the acquisition of relevant expertise.

Claims that Derby silk mill represented 'the world's first factory' were rebutted in 2012 by Brian Waters, senior keeper of industry at Derby Museums (1974-1991).¹¹ The Derby Museums Trust now refer to the silk mill being 'widely recognised as the world's first modern factory'. Yet, the evidence on which the broader claim is based is set in the context of Britain rather than the world; 'modern factory' requires clarification, but is nonetheless still open to question. Not only does the silk mill at Caraglio, in Piedmont, constructed between 1676 and 1678,¹² predate Cotchett and Lombe's mills, it also incorporated a silk cocoon-processing capability not evident in either of the Derby counterparts.¹³

In terms of capacity, Lombe's mill with around 300 workers,¹⁴ may have been similar (in 1708) to that of Giacomo Peijrone's in Racconigi – a Piedmont locality with the greatest total silk thread production.¹⁵ Perijone's operation was the largest in Racconigi, with 12 'piante', strictly translated as 'plants', but thought to mean circular mills, employing 300 persons and producing 26,000 'seta' annually (processed silk, probably Piedmont pounds).¹⁶ Lombe's mill was certainly the most significant seen in this country: the Sheffield silk mill, built in 1760, employed half the number of workers (150 men, women, and children) originally employed at Derby. A sample of 24 silk mills indicated that 'only three or four attained the size of the Sheffield mill, and none approached that at Derby'.¹⁷

“Evidence” for Lombe’s visit to Italy

The earliest account of John Lombe's visit to Italy, is that of Derby historian, William Hutton.¹⁸ Hutton's account, which has been widely criticised,¹⁹ including by Smiles, who writes, 'Hutton had a great detestation of the first silk factory at Derby, where he

was employed when a boy; and everything that he says about it must be taken cum grano salis' [with a grain of salt].²⁰ Italian historian, Giuseppe Chicco regards Hutton's account of the Lombe visit to Italy as romanticised:

In reality, almost nothing is known about the Italian stay of John Lombe... It is known that John Lombe went in 1715 to Livorno, where Glover and Unwin, who were Thomas [Lombe]'s agents in Italy, for the purchase of silks, but the certainties stop here... The truth is perhaps more banal than the widespread romanticised version: perhaps the Lombe brothers contacted some Piedmontese exiles in London, and through them a throwing master is procured, to convince him [?her] to make the drawings of the machines and import some specialised workers. This was the scheme, after all, of the industrial espionage episode thanks to which the first water-powered throwing wheel had been built in Turin. As for the "refugees", it was possible that they were Valdesi [Vaudois or Waldensians], who in those years were subject to persecution and violence by the Savoy government.²¹

Unfortunately, there is some difficulty in tracing a contemporary 'Glover and Unwin' at Livorno (known as Leghorn in English) in Tuscany. Furthermore, Chicco's reference to Lombe's visit to Livorno is taken from an account first published in *The Penny Magazine* some 120 years after the visit supposedly occurred, and translated to Italian the following year:

John Lombe...proceeded to Leghorn in the year 1715... Lombe conveyed his drawings to Glover and Unwins; with them models were made from the drawings, and dispatched to England piecemeal in bales of silk. These originals are still, we believe, preserved in the Derby mills.²²

There is, however, a Lloyd and Unwin partnership in Livorno c.1737.²³ Samuel Lloyd (1705-1775) had been Thomas Lombe's agent from 1727 until 1734²⁴ when he formed a partnership with Thomas Unwin, an English silk merchant in Livorno. He subsequently became a partner in Lloyd Wilson & Co., who operated Derby Silk Mill between 1739 and 1753.²⁵

Tracing Lombe's visit in surviving Italian records has itself been the matter of debate. Although Anthony Calladine quotes Dr. Claudio Zanier as having discovered 'evidence of Lombe's journey and the fact that a reward was offered for his capture',²⁶ Dr. Zanier himself reported, at a meeting in Derby in May 2018, that 'the John Lombe visit' cannot be traced in any documentation in Italy.²⁷ Similarly, despite his apparent acceptance of *The Penny Magazine's* account of a visit in 1715, Chicco is inclined to dismiss the Italian visit by John Lombe, and favours instead the possible recruitment of 'Italian' refugees with the requisite silk mill know-how in London.²⁸

Zorgno, citing Cossons, refers to 'a stay of almost two years (it seems from 1715) in northern Italy'.²⁹

However, land tax records show a John Lomb [sic] paying tax in 1716 and 1717 at Devonshire Square, immediately preceded by a Mr Thomas Lomb [sic] also at Devonshire Square,³⁰ close to the boundary of Spitalfields, a noted silk weaving centre.³¹ 'John Lomb' is not evident in the Devonshire Square land tax records for (October) 1718, by which time the construction of the silk mill in Derby was under way;³² Thomas's patent application for silk mill processes was dated two months earlier.³³

A possible *modus operandi*

As might be expected given the lack of evidence, convincing and reliable accounts of the supposed Italian visit for industrial espionage are arguably few and far between. Some accounts, such as the one above, refer to drawings hidden in bales of silk. A rather distant relation of Thomas Lombe's, Philip Meadows Taylor, who describes himself as a descendant of a Dr. John Taylor, born 1694, father-in-law of Margaret Meadows, granddaughter of Margaret Lombe – presumably Thomas' aunt Margaret (c.1652-1722), writes:

*In those days the laws of Piedmont inflicted the penalty of death on any person who should attempt to carry out of the kingdom drawings or models of the organsin [organzine], or silk-twisting machinery, which was a special industry in Piedmont. John Lombe mastered the rough dialect of the country, assumed the dress of a peasant, and obtained employment in the silk mills. Cautiously and slowly during the night watches he cut tiny paper models of each part of the machinery protected by such stern enactments. These precious bits of paper were placed in his snuff-box and hidden under a layer of tobacco; this was in 1718.*³⁴

Another account refers to:

*a curious memento of John Lombe, which has probably occupied its present position undisturbed for more than a century. It is an old box or trunk, six or seven feet long, and between two and three wide and deep. It is made of a very hard kind of wood, and is carved all over with curious devices. We have been informed that it still contains numerous documents, once probably belonging to the Lombe family, but the nature of which is not at present known.*³⁵

According to this extract the chest is still at the mill in 1843, so perhaps its absence from an inventory produced about 1739 when William Wilson took over the factory is indicative of the practical purpose of the inventory rather than being a comprehensive account of all items in the building.³⁶

An Italian Chest: style and imagery

Apart from the feet, which may be from later period, the chest illustrated in *Fig. 1* appears to be similar to that of the Italian baroque 'Cassone' (marriage chest). Dr Zanier suggests that the general

style might be found in many images available by searching for 'cassapanche intagliate Piemonte' (Piedmontese carved chests). Following an enquiry to Nick Humphrey, Curator of Furniture to 1700, at the Victoria and Albert Museum, an appeal was published via the Regional Furniture Society in Autumn 2019.³⁷ Nick has subsequently noted that:

*The Lombe chest looks typical in design (apart from the rectangular feet or what may be a low stand) of chests made – probably under Venetian direction c1550-1650 – of cypress wood and decorated using a combination of shallow carving and penwork. Large numbers of such chests in a range of sizes (this would have been one of the largest) were imported during the 16th and 17th centuries, and a considerable number survive in English private collections, museums and churches. The decoration, likely to include mythical or Biblical scenes, was usually copied from engravings. Examples of such chests are today found in most parts of Italy, so there is no reason why the chest might not have been purchased in Liguria c1700. If it was, the Lombe chest would be an early documented instance of an English traveller bringing home antique Italian furniture.*³⁸

Llewellynn Jewitt

Notably, Llewellynn Jewitt (1816-1886), antiquary, sometime honorary curator of the town and county museum at Derby and co-founder of the Derbyshire Archaeological and Natural History Society (DANHS), acquired the Piedmont chest, possibly by 1860³⁹ and passed or sold it on by the early 1880s:

*The models of machinery and other things John Lombe got together in Italy, he brought over in a remarkably curious and, even in those days, old, chest, carved and painted in the most elaborate and artistic manner. This chest, many years ago, passed into my own hands by purchase, and remained my property until a few years ago.*⁴⁰

Although the date of acquisition by Jewitt is unknown, perhaps it was around the time when silk mill contents were auctioned in 1856, following the bankruptcy of George Taylor.⁴¹ Jewitt is equally vague about when and to whom the chest was sold. He had down-sized and moved to Duffield from Winster Hall in 1880.⁴² Had he perhaps sold the chest in 1880 when he moved to Duffield (see *Fig. 2*)?

Chest disposal: the trail goes cold

Whether the chest found its way back into the Lombe or Jodrell families, perhaps sometime from around 1880 onwards, is currently unresolved. The Jodrell family was a significant beneficiary of the Lombe estate and both Jewitt and Rev. Sir Edward Repps Jodrell, 3rd Baronet (1825-1882) were Vice-Presidents of DANHS in 1879 – it would seem likely that the next owner of the chest resided amongst Jewitt's

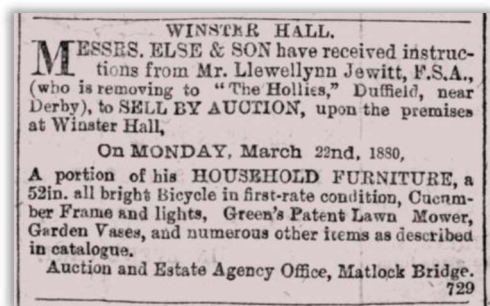


Fig. 2 *The Derbyshire Times*, 17 Mar 1880



Fig. 3 *Morning Post*, 28 May 1888

circle of acquaintances. Sir Edward's heirlooms were auctioned in 1888 (see Fig. 3).

The successor to Sir Edward - and last in line - was Sir Alfred Jodrell, 4th Baronet, of Bayfield Hall, Norfolk, who died in 1929. Some of his property was auctioned by Sothebys that July,⁴³ including 'old English furniture', but this auction is unlikely to have included any important family artefacts which were perhaps intended to remain within the family.

There appears to be no obvious reference to the chest in the wills of either Sir Edward or Sir Alfred,⁴⁴ and though the latter instructed that an inventory be drawn up for Bayfield Hall, Norfolk, this has thus far not been traced.

The chest is not in the possession of Sir Edward Evans-Lombe.⁴⁵ Enquiries to *Norfolk Record Office*, *Norfolk Family History Society*, *Derbyshire Record Office* and *Derbyshire Archaeological Society*, have not revealed any further clues regarding post-Jewitt ownership or the whereabouts of the chest.

There appears to be no mention of either the acquisition or disposal of the Piedmont chest in *The Life and Death of Llewellynn Jewitt* by W. H. Goss in

1889. Enquiries to DAS have been unable to trace Jewitt's personal papers.⁴⁶ Jewitt was well-known to the 7th Duke of Devonshire, who acquired a collection of Derbyshire books from him sometime prior to 1882⁴⁷ and reputedly nominated him for a Queen's Civil List pension.⁴⁸ Unfortunately, my enquiries to the Devonshire Collection have not produced any traces of the chest.⁴⁹

What if the chest were to be traced?

If it has survived, could it have perhaps been sold abroad? It seems likely that 'John Lombe's' contents will have disappeared - but hope springs eternal - nevertheless, access for close inspection and photographic recording may ultimately help to identify the chest's likely origin. And if its origins can be traced to Piedmont, or elsewhere in Italy, then what might it suggest about the Lombe espionage story?

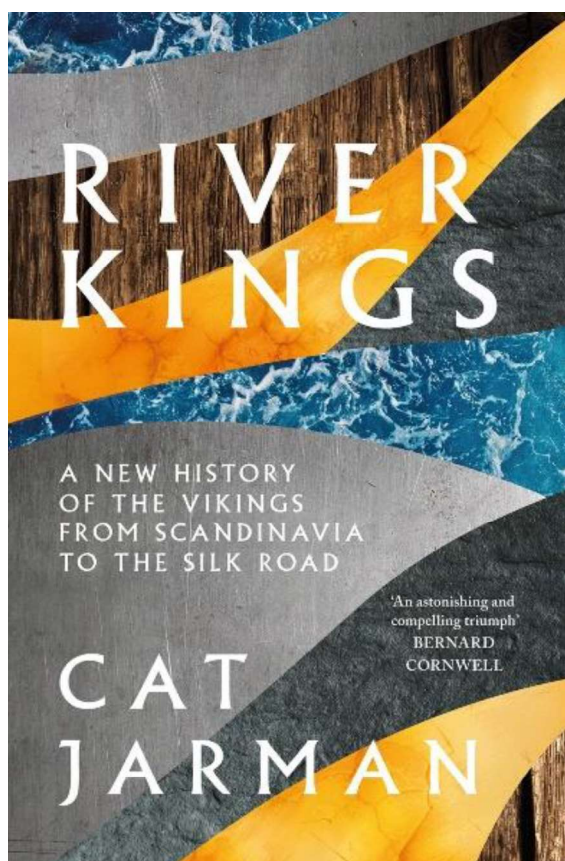
Interested parties are invited to contact me at 3 Dean Close, Littleover, Derby, DE23 4EF.

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Translations of Italian texts have been made by the author unless otherwise stated.

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River Kings: A New History of the Vikings from Scandinavia to the Silk Roads By Cat Jarman

Publisher William Collins, 2021. ISBN 978-0-00-835307-0

Hardback, 198 x 129 mm pp328, 7 plates

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Jarman, who was born in Norway, then takes the reader further east, to examine the Scandinavian origins of this trading network. In the course of this account, she shows us how small communities, such as Birka in Sweden, began to take off as trading settlements at the start of the 9th century. These trading centres grew into great trading emporia, surrounded by substantial defences and large cemeteries. This trade was greatly encouraged by a dependable supply of Islamic silver, which provided a reliable means of exchange. As a result, silk and other eastern luxuries flowed into western Europe. Viking seafaring skills are highlighted and a number of common misconceptions regarding the Vikings undermined. It was not always the case of macho men taking to their ships, to raid or to trade, leaving their womenfolk and children at home – at least some Viking warriors were women!

Dr Jarman has a lucid prose style, guiding the reader to understand many of the complexities contained within the archaeological and historical record. One example is her discussion of what conclusions can be safely made on the basis of the grave goods. She is especially good at explaining the science that underlies many modern methods of investigating artefacts and human remains. In doing so she provides the reader with a painless understanding of what can and what cannot be learnt from them, and how previous findings may need to be revisited in the light of advances of new scientific techniques, and improvements in the analysis of older scientific techniques. For example, the study of isotopes in bones and teeth may tell us what people ate and where they spent their childhood, and the study of DNA can indicate who a person's ancestors were. It is also now understood that radio carbon dates obtained from human remains have to be assessed in the light of what people ate.⁴

The focus of the book then switches east and south. First, a look at the trading posts established on the eastern shores of the Baltic. Then we journey down the river systems leading towards the Black and Caspian Seas; taking an occasional backward glance to Repton. It seems that the Vikings established chains of heavily fortified trading posts along these rivers, from where Viking rulers could launch raids into surrounding lands; capturing slaves (from where the word 'Slavs' is derived) and gathering furs. The trading posts provided the traders with opportunities to rest-up and repair their boats. However, the role played by Vikings in the formation of modern Russia and Ukraine has been a topic of

Review by CHRIS WARDLE

I have to begin this review with a confession: I became obsessed with Repton when I arrived, in the village, in the summer of 1982, as a volunteer on the excavations led by the Biddles. Over the years I have grown increasingly frustrated by the absence of a full report on the excavations, covering all aspects on the site; from hints of there being a Roman villa somewhere near the parish church, through to the growth of an Anglo-Saxon Royal centre, complete with an abbey, and the Viking occupation, via the foundation of a castle, followed by the establishment of a priory, and eventually the birth of a school.¹

River Kings starts with the author coming across an Indian bead that was found in the Viking mass grave excavated at Repton in the 1980s. Dr Jarman continues with an explanation of the Viking discoveries at Repton, and how these finds fit into what we know about the campaigns of the Viking 'Great Army' in England between the 860s and 880s.

The focus of the book then shifts beyond the activities of the 'Great Army', to look at the trading network established by the Vikings during their attempts to capture and settle most of England. This investigation takes in 'Great Army' sites along the River Trent, at Foremark and Heath Wood in Derbyshire,² and Torksey in Lincolnshire.³ Dr

much debate in the 20th century. One school of thought, championed in the 1930s and 1940s by the Nazis, suggests that the Vikings played a pivotal role in the creation of the modern countries. Another version of events, championed by the Soviets, has it that the Vikings only played a peripheral role.

Beyond the river systems there were two hubs to the trading networks: Constantinople (now Istanbul), a grand city that had perhaps seen better days; and Baghdad, a fast-expanding new city. The archaeological record dries-up here. The most significant traces left by the Vikings are graffiti at Hagia Sophia, in Constantinople. Dr Jarman is forced to rely on historical records in the form of accounts of raids on Constantinople and on towns on the shores of the Caspian. She doubts if many Vikings made it to Baghdad, and considers it unlikely that any Viking got to see polished beads being manufactured from dull pebbles found in the jungles of southern India.

It was once mooted that Dr Jarman was to produce a final report on Repton. I very much regret that this has never happened. By way of compensation, this book is an excellent read and helps put the Viking campaigns in Britain and Ireland into a much broader context.

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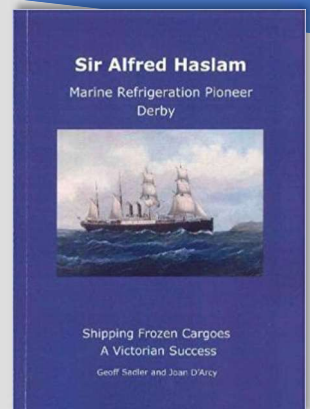
From the Authors

Sir Alfred Haslam: Marine Refrigeration Pioneer Derby. Shipping Froze Cargoes: A Victorian success

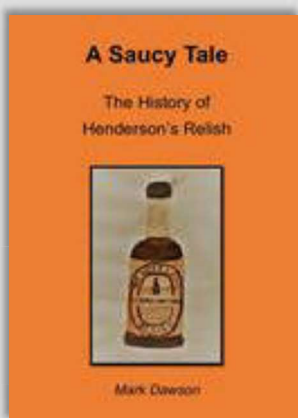
This book is a welcome history of the pioneering work on marine refrigeration of Sir Alfred Haslam, well-known Victorian Derby Engineer. Part 1 is on the engineering and Part 2 concerns the Haslam family, the considerable research for which was done by the late Dr Joan D'Arcy, a very well-respected and longstanding member of the *Derbyshire Archaeological Society*.

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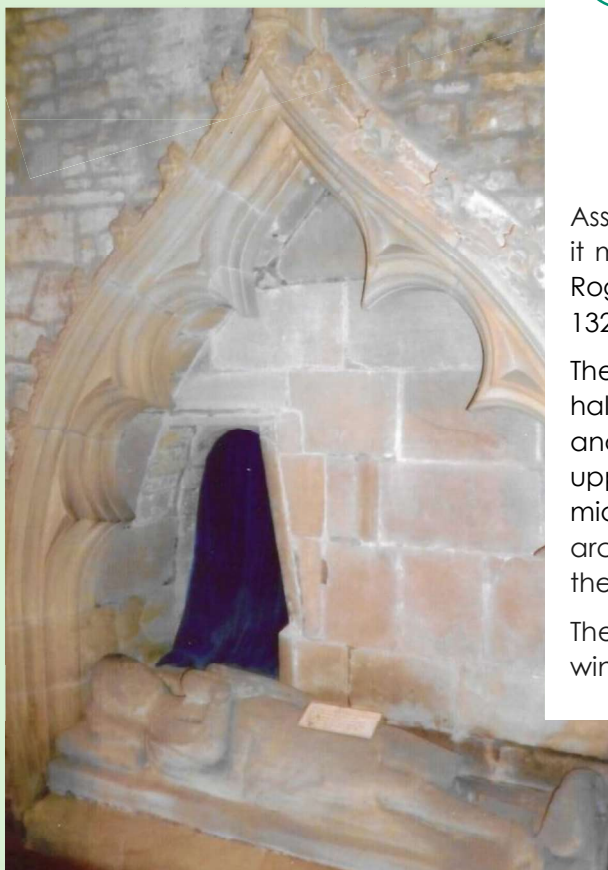
DEINCOURT TOMB

Gladwyn Turbutt, Spring 2021, p.122, Fig. 5

Assuming the arch is part of the tomb that goes with the effigy then it must date post 1300, which means it is unlikely to belong to Sir Roger Deincourt (d. 1240) and most likely Sir John Deincourt (d. 1322).

The give-away is the form of the arch which is an ogee arch. Each half of this type of arch has two curves: the lower curve is convex and rises up over the effigy, it then changes direction with the upper half being concave and goes almost vertically at the midpoint to tie in with the like half from the other side. The ogee arch first appeared in English architecture in the Eleanor Crosses in the mid-1290s.

There is a good example at Hardingstone, Northants. The chancel windows at Norbury are fine examples from early 1300s.



Cathrin Wharton

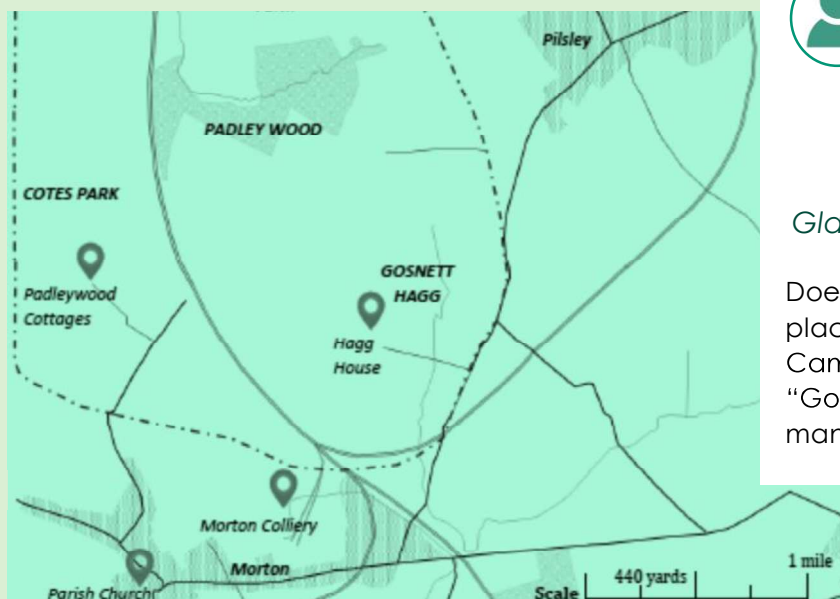
cathrinwharton@gmail.com



"GOSNETT HAGG"

Gladwyn Turbutt, Spring 2021, p.120, Fig. 3

Does anyone have any information about this place? I have never heard this before, Cameron's *Place Names of Derbyshire* refers to "Gorsennett Hogg", as per Kirkland's map of the manor of Morton, 1726.



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