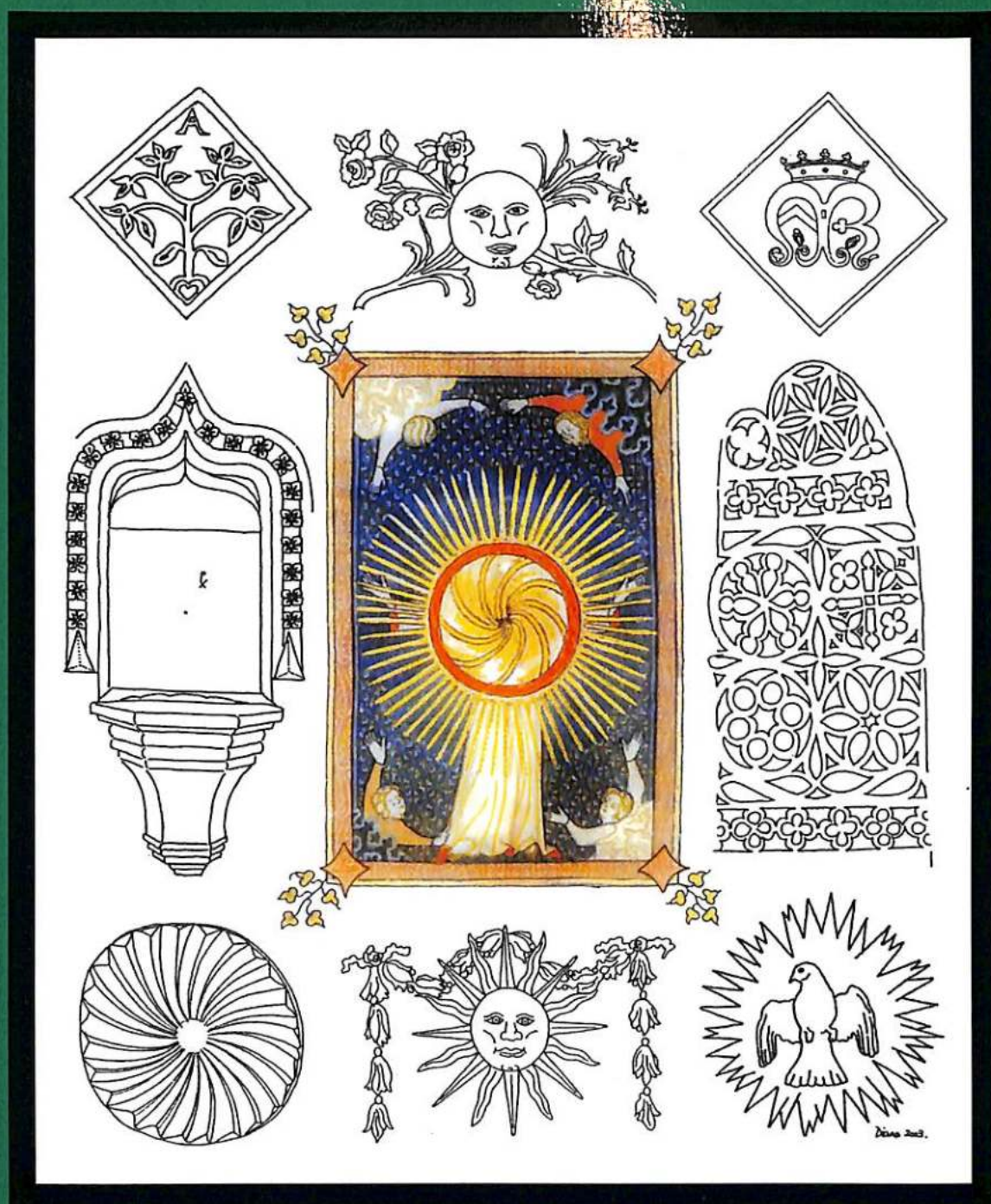


JOURNAL 2008



North Craven Heritage Trust

ISSN 1357-3896

LECTURES AND CONCERT 2008/9

Tuesday 4 March 2008 at 7.30 pm

Rebuilding of Hellifield Peel Francis Shaw
Langcliffe Village Institute

Tuesday 6 May 2008 at 7.30 pm

Recent archaeology in North Craven Dr Tim Taylor
Austwick Village Hall

Thursday 11 September 2008 at 7.30 pm

**Wilfrid in the hills – monasticism and
landscape in the Pennines, c AD 650-950**
Prof. Richard Morris

Ingleborough Community Centre

Monday 13 October 2008 at 7.30 pm

**NORTH CRAVEN HERITAGE TRUST
ANNUAL GENERAL MEETING
Aspects of history of Long Preston**
Long Preston Village Hall

Thursday 13 November 2008 at 7.30 pm

The Twisletons of North Craven Rev. John Twisleton
Long Preston Village Hall

Friday 5 December 2008 at 7.00 for 7.30 pm

CHRISTMAS PARTY
Clapham Village Hall

Saturday 10 January 2009 at 2.30 pm

**ANNUAL RECITAL by LEEDS
PARISH CHURCH CHOIR**
Director Simon Lindley
Church of St James, Clapham

SUNDAY AFTERNOON WALKS Meet 1.45 pm

February 3 Sheila Gordon
Feizor Frolics 01729 824638
Meet Buckhaw Brow lay-by SD 795 659

March 2 Mike and Mary Slater
Stockdale 01729 823205
Meet Start of Stockdale Lane SD 836 630

April 6 Ken Pearce
Clapham and Norber 015242 51816
Meet Clapham YDNP Car Park SD 745 692

May 4 John and Sandra Fox
Halton West and Nappa 01729 823684
Meet Halton West SD 844 544

June 1 David Johnson
Geology and Archaeology
of Crummockdale 01729 822915
Meet Thwaite Lane, park in Austwick SD 769 691

September 7 Jan Rhodes
Airton and Bell Busk 01729 825973
Meet Airton Green SD 904 592

October 5 Bernard and Elaine Shephard
Rathmell and Ribble Way 0777 3521864
Meet Rathmell Car Park SD 805 601

November 2 Paul Hypher
About Bentham 015242 62541
Meet Lair Gill Car Park SD 668 694

December 7 Margaret and Mike Cullingworth
Mince Pie Walk – Gawping at Giggleswick 01729 823978
Meet Millennium Gdns, Booths SD 818 636

KNOW YOUR AREA WALKS

Thursday 17 July Buildings of Kirkby Malham
Robin Bundy and Kevin Illingworth 01756 748220
Meet: 7.00 pm at Kirkby Malham Church SD 895 610

Wednesday 6 August Austwick (continued)
Sylvia Harrop 015242 51257
Meet: 7.00 pm on Green SD 769 683

Know Your Area Walks last no longer than 1½ hours,
typically up to 1½ miles

MEMBERSHIP

Details of membership are available from the Membership
Secretary:
Mrs E M Slater, Manor Farm House,
Langcliffe BD24 9NQ 01729 823205

Subscriptions:

Ordinary £8, Joint £12, Senior (60 or over) £5,
Joint senior (both 60 or over) £8
(please state category on application)

Membership expires on December 31st 2008

The Trust's website address is:

www.NorthCravenHeritage.org.uk

Charity Commission Registration Number 504029

Data Protection Act:

If you wish to view your personal details held on the
Trust's files, please ask the Membership Secretary

Sunday walks start at 1.45 pm and are a leisurely 4 to 5
miles, taking 2½ to 3 hours.

**Members are asked to share cars whenever possible as
parking may be limited in some out-of-town venues.
Fees are charged at some car parks.**



SUMMER MID-WEEK OUTING

*David Johnson will lead an outing on
Thursday, July 3, 2008*

AROUND RIPON

*Meet in Ashfield Car Park, Settle at 8.30 am
SD 819 636*

or

*in village centre car park at West Tanfield SE 269 789
at 10 am*

Further details on the website
www.NorthCravenHeritage.org.uk

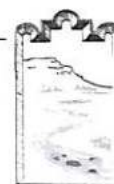
Enquiries to David Johnson 01729 822915 (evenings only)

Please note that this is an outing based on car-usage and is
not a walking trip. Entry fees may apply.

Cover picture: Collage by Diana Kaneps

North Craven Heritage Trust

which is a registered charity No. 504029



Editorial

The 2008 journal is bursting at its metaphorical seams with articles on people, places and events. Accounts in a previous copy can spark an interest in someone who will then further research the topic (and sometimes amend it). There are articles of very local interest, for example those regarding Settle and neighbouring localities, but the writers often have a breadth of knowledge which allows them to make comparisons and trace evolutions from further afield. The Craven area has always been influenced and in turn has informed others by the migrations of people, scholars and churchmen: but over-reaching it all is the moulding by the hills and dales that surround it. Wisely the monthly walks were established firstly as a communal activity but they also allow us to appreciate these very accessible hills and dales and their man-made heritage. The accounts of the Summer Outing and the walks are an important record of these activities.

Maureen Ellis and Michael Slater

The Cover

Diana Kaneps has made a collage of medieval artifacts that she has seen, photographed and drawn and then designed for this year's cover. She wants to encourage people to be aware of the wealth of this material, often the residue after the destruction of property during the Reformation. In medieval times, when the workforce was largely illiterate, beliefs and ideas had to be displayed pictorially as well as graphically. There are carvings and inscriptions everywhere in and on secular and religious buildings as well as manuscripts. As she says, the symbols from pagan cultures were incorporated and adapted to later beliefs.

The central coloured panel is from a medieval manuscript and shows God's face in synchrony with the sun, and below and above this panel is another sun and the moon, both from Granada Cathedral. From Broughton Church is the design of the top right hand panel with an M for Mary, and below it a cast wrought iron grille from Chartres, with the dove below from Chatsworth house. On the left is a panel from Bentham Old Hall Cottages with its A for Anne the owner's wife. Below that is the piscina of the Knights Templars from Rosslyn, and at the bottom a detail from Stydd near Ribchester.

Diana thanks Peter Sharp for help with computer graphics which enabled her to assemble this cover.

Chairman's Report

Sylvia Harrop

Since I reported to members at the 2007 AGM, we have been able to run all the usual winter activities and, as I write, look forward to more lectures, walks and our Summer Outing in 2008.

We are extremely grateful to Robert and Betsy Bell for inviting us to hold our AGM at their home, Langcliffe Hall, last October. Over 70 members attended – which necessitated covering two rooms – and after the business proceedings enjoyed an excellent talk by Mike Slater on 'Isaac Newton in Langcliffe?'. Since then, we have enjoyed two lectures, the first in November on 'Mass Murder in 17th century Lakeland', a glimpse into the family history of the speaker, Reg Postlethwaite; and the second in March on the 'Rebuilding of Hellifield Peel'. The heroic struggle to rescue the Peel and make it into a habitable home has received wide coverage, and the Langcliffe Village Institute was packed to hear Francis Shaw's excellent lecture. We must have had the largest, or one of the largest attendances ever seen by the Trust for a lecture. Fortunately, the committee had decided to invest in a microphone system to use in our lectures, and Francis had the responsibility of using it for the first time.

Our Annual Recital in January moved to the most southerly church in our area, St. Michael and All Angels, Kirkby Malham. The Leeds Parish Church Choir were on splendid form, and had a good and appreciative audience. We are most grateful to the vicar and churchwardens of St. Michael's for their hospitality, and to the ladies of the church for a superb tea, laid out for us after the Recital. Next year we move back north to St. James', Clapham.

Our Christmas Party was also a very enjoyable occasion, as usual. The venue moved to Clapham Village Hall, with a new team headed by Ken Pearce. They did an excellent job, and a full house of members and guests enjoyed a delicious buffet (provided by members as usual), accompanied by more of Mary Slater's quizzes and entertainment by Rob Clarke of Eldroth. A good number of members have enjoyed this year's Sunday walks, in the sure knowledge that the problems from the gas pipeline should be at last at an end. Overall, this year's programme is well under way, and I hope that many members will be able to participate in the varied activities which the committee have arranged.

This year's Journal promises to be as varied and interesting as ever, and I look forward very much to reading it in a couple of months' time. We are very fortunate that we have so many members who are ready and willing to write articles on their researches and interests to submit to the editors. Many thanks to our editors for all their work in producing such an interesting volume. Finally, my continuing thanks to all those who help to keep the Trust running in many different ways. Your contribution is very much appreciated by me and by the committee. The Trust couldn't continue without you.

The Historic Churches Fund

In the 1992 Journal there is an article about the setting up of this fund. In response to a number of requests at that time for financial help to repair historic churches and chapels in North Craven, a special fund was established. The objectives were to collect funds and distribute grants and interest-free loans to churches and chapels of any Christian denomination in North Craven, to help pay the cost of essential fabric repairs which are beyond the means of their congregations. Aid is normally restricted to churches and chapels erected before the First World War.

How you can help:

- a) by making a donation to the Trust
- b) by entering into a Deed of Covenant, with tax reclaim by the Trust by Gift Aid to enhance any gift
- c) by organising a fund-raising event.

The Treasurer can advise on all these possibilities.

We have reached a point where the fund has been exhausted by making grants over the past years at a rate not matched by additions to the fund from the annual concert proceeds and donations. There was a lengthy and important discussion of this topic at the AGM. The Committee have since decided to make occasional transfers of money from the General Account into the Historic Churches Fund as and when considered appropriate, subject to maintaining a reserve amount in the General Account as required by the Charity Commissioners. We would welcome any contributions to maintenance of the Historic Churches Fund at any time to allow us to continue making small grants.

Michael Southworth

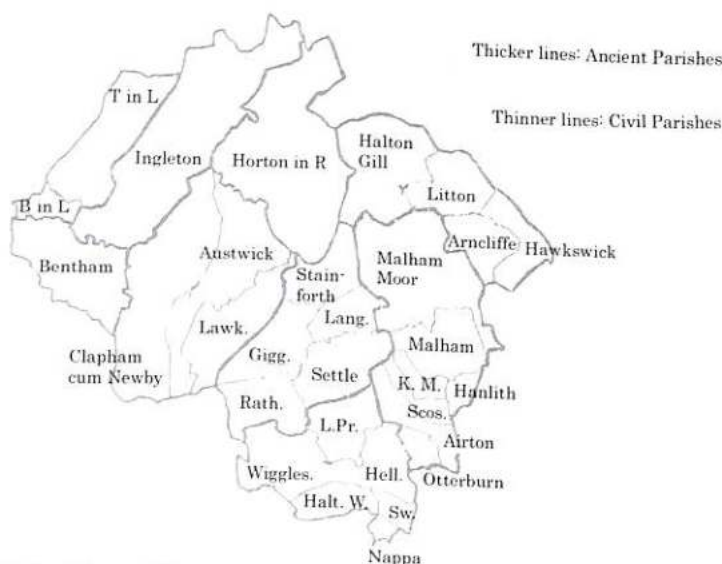
North Craven

The area of interest to the North Craven Heritage Trust was originally defined by the area of the old Settle Rural District Council. In Settle Town Hall there is a very large fine map of the area, on a fabric roll. The Settle RDC was disbanded in 1974.

Over the years we have had a list of places on the back cover of the Journal and on the annual Programme card. The list is not a complete list of parishes, civil or ecclesiastical, but rather a list of local relevant place names. One of the jobs undertaken by

the NCHT is that of checking planning applications and this is made much easier by knowing the modern civil parishes of interest to us. We have therefore decided to rationalize our list to that of the 30 civil parishes in North Craven. Newcomers to the Trust will be able to determine just where our boundary lies by consulting the Trust website. The accompanying map shows the civil parishes and also the many fewer ancient ecclesiastical parishes for interest.

Editors



Civil Parishes of North Craven

Airton, Arncliffe, Austwick, Bentham, Burton in Lonsdale, Clapham cum Newby, Giggleswick, Halton Gill, Halton West, Hanlith, Hawkswick, Hellifield, Horton in Ribblesdale, Ingleton, Kirkby Malham, Langeliffe, Lawkland, Litton, Long Preston, Malham, Malham Moor, Nappa, Otterburn, Rathmell, Scosthrop, Settle, Stainforth, Swinden, Thornton in Lonsdale, Wigglesworth

The Twisletons of Craven and elsewhere

Rev. Dr. John Fiennes Twisleton

From the point of view of genealogy the name Twisleton is easier to research than that of a Brown or a Smith. Its frequent mis-spellings are a balancing debit. Sometimes your own family research has a wider implication which is why I am sharing something of my family research over the last thirty years.

Naming the land

Many names tell a story about the way the land lies. Twisleton is such a name. The word means a settlement (Old English 'tun') on either a fork in a river ('twisla') or a boundary (Scandinavian 'twistle'). There is no surviving settlement called Twisleton but a browse of the name on the internet demonstrates its association with Twisleton Scars. These are part of the descent towards Ingleton from Wharfedale, the highest of the Three Peaks in the Yorkshire Dales, near to the Lancashire border.

Alongside Twisleton Scars lie Twisleton Lane and the former Twisleton Hall. The latter is the mid-point on the popular five mile circular Waterfalls Walk that starts from Ingleton. This walk also follows the River Twiss, most probably named by association with the historic community of Twisleton rather than vice versa.

One other claimant to the Twisleton homeland is Twiston, possibly abbreviated from Twisleton, a few miles on the other side of the Lancashire border near Blackburn.

The West Riding Victoria County History mentions William of Twyselton holding lands near Ingleborough in 1316. This takes my association with Craven back over 25 generations to the troublesome reign of King Edward II when the inhabitants of Twyselton saw the Scots descend upon them.

Proving your pedigree

Genealogical research has many returns. It lights up community history as you pursue it. I can follow my family's lineage over 700 years in the same part of Yorkshire but the hard evidence of continuity goes back less than 250 years. A search at the Family Record Centre took me back to my great-great grandfather Thomas Twisleton of Stainforth (1777-1841). Parish church records took me back with certainty another two generations to my great-great-great grandfather, Robert Twisleton of Horton who died in 1766.

Giggleswick, Horton and Clapham parish records show Twisletons in Craven right back to the beginning of these records around 1560. Wills and rentals show the Twisletons to have been a force in that land for seven centuries or more. Properties give further evidence concerning the Twisletons of Craven. Sherwoodhouse on the brow between Stainforth and Horton has RAT 1703 inscribed over the front door, almost certainly referring to Robert and Alice Twisleton whose marriage 'sexdecimo die Maii 1694' is recorded in the Giggleswick church registers. Thomas Brayshaw's history of Giggleswick tells of Twisletons living there before 1600. The 17th century Twisleton Hall outside Ingleton, now a farmhouse, has a name more associated with the historic naming of the land than any of my known forebears.

Twisleton's Yard in Settle is listed as being built around 1832 for a James Twisleton and Twisleton residence there is confirmed in census records. Winskill farms above Langcliffe also housed Twisletons at that time. My grandfather had a shop in Settle Market Place where my father was born and my widowed mother still lives just off the same Market Place.

Telling the human story

Genealogical study provides a clue to the continuity of life across generations and to unchanging human nature. Well-documented 14th century historical conflicts in the north of England come alive to me through a 1398 petition for the arrest of Thomas de Twysylton with others for forcible entry into Millom manor in Cumberland. Robert Twisleton's 1513 enrolment as a bow man and his possible involvement in repelling the Scots bring the battle of Flodden alive to my imagination.

When parish registers start in the 16th century they show Twisletons concentrated in both the ancient parish of Giggleswick and east of Leeds. A recent examination of Twisleton births, marriages and deaths 1837-1913 recorded at the Family Record Centre showed that of 541 entries 38% were in Northamptonshire, 21% in Craven and 12% around London. The Leeds Twisletons were no longer much in evidence by the 19th century.

Though my research has yet to connect substantially with either Northampton or New Zealand Twisletons my family have compared notes with the southern Twisleton-Wykeham-Fiennes branch centred at Broughton Castle near Banbury. The present Lord Saye and Sele's late cousin, David Fiennes and I agreed years ago that there is a link between our families. One of my namesakes, John Twisleton, came down from Yorkshire to London in 1488 and made money as a goldsmith. He became an alderman of London and bought land near Selby. David Fiennes' research showed that he was the great grandfather of Colonel John Twisleton (died 1682) who married Elizabeth Fiennes. Since it is pretty certain that the first Yorkshire Twisletons derive from the Ingleton area we can suppose that John Twisleton (died 1525) and his descendants trace back with my family to Craven.

The ownership of Broughton Castle near Banbury and the associated Barony of Saye and Sele descended through Broughtons (14th century), Wykehams (15th century), Fiennes (16th century) and Twisletons (17th century), with these historic surnames being merged then into Twisleton-Wykeham-Fiennes. Martin Fiennes, son of the present Baron, Nathaniel Fiennes, notes on their website family tree: "my father gave up the Twisleton-Wykeham bit by deed poll at a cost of £5 at the Post Office in the late 1960s on the basis that it was

a bit unnecessary – and hard to fit the whole lot on school name-tapes". How amusing that my own father who knew the present Baron's father, added my middle name – Fiennes – to associate me with the illustrious southern branch just before that branch contracted its own name!

Celebrities who add colour

The discipline of genealogical research seems a drab pastime to some. What is it that lures people into hours of research through long boring lists of names and places? For myself I recall the first stirrings of interest when my father explained something in the family deed box. It was a cutting from *The British Workman* of 1861 showing what father called 'The Craven Giant', a sketch of an imposing figure campaigning for temperance, located in a pub and captioned: Mr. Francis



Twistleton, The Giant Yorkshire Farmer (Weighs 22 stone). The study of family history suddenly got some colour and purpose to it.

The 1861 cutting about my forebear inspired me – and humbled me: "In the earlier years of his life, when a working man, he was accustomed, like many of his comrades,

to drink freely, believing that hard work could not be performed without the aid of stimulating drinks. He was, however, induced to abandon both the pot and the pipe, and by God's blessing on his sobriety and industry, he has risen, step by step, from the ranks of the labouring classes, until he can now be truly regarded as one of the largest farmers and cattle-dealers in Yorkshire, having reference both to the bulk of his person, but also to his extensive crops and herds. Mr. Frank Twistleton of Horton-in-Ribblesdale ... is constantly attending cattle markets in the North of England, and seeking, by the distribution of tracts, and conversations with his fellow farmers and cattle-dealers, to induce them to follow his example. We have reason to believe that hundreds of persons have been induced by the example and entreaties of Mr. Twistleton, to abandon their habits of intemperance, and are now sober fathers, and good husbands." Francis, 'late of Winskill', died in 1875, aged 63 and is buried in Stainforth Churchyard.

The article contrasts with a vignette from research into the southern branch of the family. William Fiennes (1798-1847) 15th Lord Saye and Sele cuts a rather less devout profile. A friend of the Prince Regent, he seems to have shared the hedonistic attitude of the Regent's Court. One day he left this message for his valet: "Put

six bottle of port by my bedside and call me the day after tomorrow"!

Coming back to Craven Twistletons, when I was a lad my father, Greg Twistleton (1900-1974) used to take me on walks up Penyghent. On the way he would point out to me the Winskill farms where our Giant's two sons Tom and Henry, (my father's uncles), the so-called "Craven poets", were born and brought up. Like me and my father they attended Giggleswick Grammar School as day-boys. Their joint volume *Poems in the Craven Dialect* is still read. Tom Twistleton (1845-1917) writes in a captivating, down-to-earth dialect. Take this stanza from his poem *Brass* reflecting on the importance of having money:

"Oh! the chap without brass! as a thousand fooak knahs,

Is as helpless in t'world as a cat without claws..."

Tom's Craven dialect contrasts with the polished English of his brother Henry Lea Twistleton (1847-1905) as in this stanza from his poem *Catterick Foss* which reflects on the waterfall near Winskill:

"The budding ash perchance is bending
Its bows above the rocky rift:

Where mountain-born, the beck descending,
Is white as Winter's gleaming drift..."

My father's favourite poem from their joint work was Tom's *Lines composed on Seeing a Woman Intoxicated in Settle Streets on a Market Day*. This poem paints a picture that anyone coming to the market town of Settle on a Tuesday will recognise to this day:

"Yan day, it was Tuesday, an' Settle was thrang,

For fooaks to an' fro in the market did gang;

There were warkmen an' tradesmen, an' farmers, an' squires,

An' some com as sellers, an' some com as buyers;

Some med thesels thrang amang hampers an' crates,

An' some stood i' clusters an' held girt debates;

Whal others, who seem'd to hev nowt mich on hand,
Wi' ther hands i' ther pockets at t' corners did stand."

Tom Twistleton was involved in so-called penny readings of his dialect verse all over Yorkshire and Lancashire. A century later my father was once asked to read his uncles' poems in dialect on the radio but declined. Henry Lea Twistleton emigrated to New Zealand around 1875 and so became the founder of a far more southerly branch of the family than that at Broughton Castle!

Priests, entrepreneurs and adventurers

The Revd. Arthur Twistleton was one of the so-called "Cambridge Seven" who went out as missionaries to China in 1885 to labour for the spread of Christianity. As currently a Sussex cleric myself, it has been interesting to see through my genealogical research evidence of Twistleton clerics through the ages:

Bro. John de Thytelton (Vicar of Sheffield 1307), Adam de Twyselton (Canon of Worksop Priory 1351), Thomas Twistleton (Curate of Swillington near Leeds 1724), D. Twistleton (Curate of East Ardsley 1755), Revd. Mr. Twizleton (Vicar of Huddersfield 1734, 1739), William Twistleton (Cleric of Sherwoodhouse 1768),

Frederick Twisleton-Wykeham-Fiennes (1799-1887: Archdeacon of Hereford related to Jane Austen).

A celebrity Twisleton emerged in a BBC Radio 4 history programme on the Irish Famine. Edward Twisleton was the senior civil servant made responsible in 1845 for implementing relief strategies for the famine. This great entrepreneur – no obvious link with the Yorkshire branch – set up soup kitchens serving no less than 3 million cooked meals a day. The famine is remembered less because the government failed to provide such aid but because they stopped doing so.

The current Lord Sale and Sele's grandfather, Eustace Twisleton-Wykeham-Fiennes (1864-1946) gave varied and colourful service as Banbury MP, Winston Churchill's Parliamentary Private Secretary, First Lord of the Admiralty and Governor of the Seychelles and then the Leeward Islands. From the same lineage, most celebrated of contemporary Twisletons is the third Baronet of Banbury, Captain Sir Ranulph Twisleton-Wykeham-Fiennes.

True to the family motto: *ask for a brave spirit* (fortem posce animum) Ranulph's list of exploits earned him the title of "the world's greatest living explorer" from the Guinness Book of Records. Besides going around the world in the famous Transglobe Expedition, he is famous for hover-crafting up the White Nile, parachuting onto Europe's highest glacier, discovering the lost city of Ubar and travelling overland to the North Pole.

When you do a Twisleton (Twisleton or Twiselton) search on the internet Ranulph appears, alongside our Craven Poets Tom and Henry Lea Twisleton. It is very humbling for Twisletons though that the most popular figure on search lists remains fictional: Reginald "Pongo" Twisleton from the popular Uncle Fred books of P.G. Wodehouse! On his account, being a Twisleton (let alone one from Giggleswick) always has shades of the music hall about it!

Back to earth

Genealogical study may bring brief splashes of celebrity. Otherwise there is a humble charting of lives summarised by family relationships and occupations gleaned from census forms and parish registers. The records for the Twisletons of Craven, from 1560 to date, chart livelihoods made initially from the land that develop over the last two centuries with industrialisation.

The Stainforth parish history mentions the Twisleton family's involvement in farming from the dissolution of the monasteries until the nineteenth century: "They were tanners and cattle dealers and, logically enough, also had an interest in tallow production and candle making. Not surprisingly with all this hard work going on, much refreshment would have been required, and ...there was a malt kiln operating through most of the 18th century". The situation of Sherwoodhouse, set apart between Stainforth and Horton just above the River Ribble, evidently suited the smelly work of the slaughter, treating and tanning of animal skins with the

production of tallow, as well as the brewing.

Twisleton occupations in Craven, listed in 19th century census returns and parish registers, include cattle jobber (John 1841), farmer of 235 acres (Francis 1871) and dairymaid (Nanny 1871). They also show involvement in the development of the Paper Mill at Langcliffe and Cotton Factory in Skipton as well as that of clerical and shop work: paper sorter (Mary 1838), cotton weaver (William 1881), tin plate worker (William 1861), attorney's clerk (James 1859), bank clerk (Henry Lea 1871), railway clerk (John 1881), butcher (James 1829), dress maker (Alice 1851) and ironmonger (Robert 1861).

The fruits of genealogical study go beyond family history to light up its context in an evolving community. They enrich the community because any society that forgets its history loses its rooting and stability. My great-great grandma and great aunt gain a mention in the township occasional records following a snow cutting operation as the Stainforth history relates: "In January and February of 1842, there must have been very heavy snowfalls as many villagers lent a hand at a rate of one shilling (5p) a day. Even Nanny Twisleton, a widow 56 years old, living at what is now Fountain House and farming about 34 acres, was probably glad to earn 9d (4p), and her daughter Isabella must have struggled through the snow to get to Langcliffe Mill where she worked as a papermaker". I myself worked at the same paper mill as a student!

Genealogy is a puzzle of a science. There are so many things to connect, which can be both stimulating and frustrating. My own experience so far on the Twisleton tale has put me in touch with my rural roots and their evolution. It has served to connect realms as varied as the lie of the land that brought about my name, the certain identification of ancestors in records stretching back 250 years, engagement with another famous family group and vignettes from the past that show me the courage, humanity and, yes, indulgence of my forebears. I will persist with the puzzle and the connecting – this is the game of the genealogist!

Sources of information

- BBC Radio 4 *The Long View* programme on the Irish Famine 2002
- Brayshaw, T. & Robinson, R.M. *A History of the Ancient Parish of Giggleswick* 1931
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- Smith, K.E. *Dialect Poets of the Dales* 1987
- Stainforth History Group *Stainforth – Stepping Stones through History* 2001
- Twisleton, T. *Poems in the Craven Dialect with Henry Lea Twisleton's Poems* Sixth Edition 1907
- Wodehouse, P.G. *Uncle Fred Flits By* 1935, *Uncle Fred in the Springtime* 1939, *Uncle Dynamite* 1948, *Cocktail Time* 1958, *Service With a Smile* 1961.

St Alkelda

Michael Slater

Interest in St Alkelda, patron saint of Giggleswick Church, was recently re-awakened on finding two place-names on the Snaefellsnes peninsula in western Iceland. The names Ölkelda and Rauðamelsölkelda occur at farmsteads with springs of mineral-laden water, cold and hot respectively. Ö is pronounced approximately as 'erl', ð as 'th'. Ölkelda means mineral spring or bubbling well; rauðamel means red gravel. There is also a place Rauðamelr in Iceland – possibly the origin of Rathmell?

There was sufficient contact between the Scandinavian countries, Iceland, Scotland, Ireland, Northern Britain and Saxons in pre-conquest times to make it reasonable to accept that the origins of the name Alkelda lie in the similar languages of these countries. The Icelandic sagas tell of many journeys between these places. Is it tenable to suppose that the name of St Alkelda was adopted locally at this time in view of springs in Giggleswick referred to as Ölkelda?

The detailed research of Heather Edwards (2004) into the origins of St Alkelda needs to be the starting point. Victorian theory was that Old English 'halig' and Old Norse 'kelda' were combined as 'holy spring'. Modern theory of place-names refutes that 'halig' or Icelandic 'heilagur' became contracted to 'Al', which is more likely to be the first syllable of an Anglo-Saxon personal name. The spelling of the name in late medieval days was more often Alkilde (in Latin) than Alkelde (Alkild, Alkyld, Alkyld in English texts). On these grounds the derivation from 'kelda' is not supported. Further, the final 'a' of Alkelda might be a more modern addition to make a word feminine. (But a final syllable 'a' or 'æ' or 'eá' can mean flowing water, as in many river names). Heather Edwards therefore proposes the female name Alchhild with the elements 'Alch' and 'hild' separately well-attested – with no reference at all to holiness or water.

Alchhild was probably a Saxon high-born lady, perhaps abbess of a monastery at Middleham, the church there having a holy well. Maybe there was a daughter community of Middleham monastery at Giggleswick established in the 7th C when Craven was taken over by Northumbrian kings. The close links of Giggleswick (a Saxon name – 'Gikels wic') with Northumberland in Tudor times are seen in various wills of the Carr family, particularly James Carr 1528 but also William and the two Leonard Carrs who were Merchant Adventurers of Newcastle upon Tyne.



Ölkelda in Iceland.

Despite this scholarly conclusion one cannot help wondering about a non-personal name connection or allusion. Springs in Giggleswick would have been important in early settlement days, but would not necessarily have had holy attributes. There is a spa source near Wigglesworth still visible today (although the water tastes like – water!). The pronunciation difference between Alchhild, Alkilde, Alkelde and Alkelda is surely very slight and spelling in medieval documents is not consistent enough to be sure about the name elements. A direct connection between the word Ölkelda and Alkelda as spelled today still seems possible.

The Icelandic farmer at Ölkelda said that the separate word 'öl' now means beer and 'kelda' meant wet land to him. 'Kelda' means well, spring or quagmire according to various dictionaries of modern and old Icelandic. The thought of a beer spring is intoxicating. However, perhaps there is also a possible association of 'öl' with oil or the process of anointing. Currently the surface water of the Ölkelda spring is stagnant and the water for the farmstead comes from a 30m deep borehole. It definitely tastes mineral-laden but not as strongly as water from the spa at Harrogate.

Maybe the truth lies in the adoption of St Alkelda or Alchhild as the patron saint of Giggleswick Church in Saxon times when residents of Giggleswick first heard of her at Middleham and were pleased to associate the name with the local spring or bubbling well which they knew as Ölkelda. Much speculation can be involved in name research, as has to be admitted here.

Trenhouse on Malham Moor

Kathleen Slinger (née Coates)

I was born in 1927 at Pen-y-ghent Farm on the Silverdale road east of Pen-y-ghent summit. Reminiscences of my childhood there may strike a chord with contemporaries and be of interest to later generations. My great grandmother on my father's side was born in Ecclefechan in Scotland but was brought up in Carlisle. She told that she saw the last public hanging in Carlisle (in 1862) when a little girl, taken by her mother! She then travelled to Darnbrook House in a carrier cart to take up employment as a servant girl at the age of 13. Darnbrook is the very isolated farmstead north of Malham Tarn. There she stayed until she married the shepherd at Darnbrook, Mr John(?) Lund and they then went to live in Bentham. From Bentham a visit was made every week with two pannier baskets to Lancaster market with garden produce. The youngest son had the first taxi in Bentham, in the early 1930s, taking the ladies of the town to the regular tea parties. She lived to the age of 101. My grandparents would walk from Darnbrook to Kirkby Malham for a dance and back to work next morning. There is a cave underneath the Darnbrook House with Walter Morrison's signature there; there was also a cockfighting pit away on the fell.

Great grandfather on my mother's side, Robert Walker, was a policeman based at Horton at the time of the building of the Settle-Carlisle railway (1869-76). He, a 6ft 6in man, with another policeman was in charge of all the navvies working on the line living in the camp at Ribbleshead. He was much respected and used to give any miscreant a good hiding instead of walking them the 12 miles to Ingleton Gaol. He later became a river bailiff at Horton in Ribblesdale; his gravestone in the Horton Churchyard was erected by the Manchester Anglers Association 'as a mark of respect'. Grandmother Harriet Walker said she went on the first engine on the Settle-Carlisle line as a child of about four. She went on to Ripon College to become a teacher and came back to Horton School, later marrying William Jackson.

My father and mother, Bessie Jackson and John Coates, married in 1924, were at Pen-y-ghent Farm when I was born and I was christened at Halton Gill. My father made the journey to Settle to fetch the doctor who presumably arrived in time to be of use. I was an only child but had cousins galore. Gamekeeper and mole catcher 'Mowdy' Billy Lund lived next door and he had lots of children, to the extent that he wanted my mother and father to adopt some of them. All these children did well in wartime service. My grandparents Coates lived at High Trenhouse and when I was 4 years old, in 1931, we moved to High Trenhouse, my grandparents then moving to Home Farm. We kept Dalesbred sheep, and indeed my father was a founder member of the Dalesbred sheep association. There were also Dairy Shorthorn cows, goats, pigs and poultry.

High Trenhouse Farm had three men employed and living permanently there, with four others brought in at haytime. One disabled fellow who did the mowing was

from the workhouse in Settle. Young men usually worked at the farm until married. There was a large acreage available but in the hard times of the 1930s buying animals was not an option. Heifers were brought up from the lowlands around Preston (where mastitis was a problem in days before antibiotics) and grazed on the high ground around Malham Tarn, before being returned to Preston in autumn. Sheep were raised at the farm and the lambs sold at the autumn sales in Malham, having been walked there, not transported in trucks as nowadays. Extra income was derived from cheese-making by grandparents, overnight visitors (one of whom made the drawing of High Trenhouse reproduced here), cart and barrow making. Rent was paid once a year at the rent dinner held at Low Trenhouse where the land agent lived. For two years in the 1930s there was not enough money to pay the annual rent (by cheque) and my mother's savings in shares in Settle and District Farmers' Trading Society had to be sold. Father knew Walter Morrison who was a chatty, eccentric and wealthy man, having made his fortune on Argentine railway business. He would walk up to Malham Tarn catching his staff unawares. The holes in his shoes needed repairing, but he remarked that "what lets it in, lets it out again".

I went to school every day, to Malham Tarn School near Home Farm, about a mile away from High Trenhouse. Between 5 and 8 children from the surrounding farms attended, 5 to 13 years of age. Doris Carr was the teacher, (although not qualified), who used to come on horseback from Lee Gate. Sometimes lessons took place by the lake. My mother's sister taught at the school previously when there were 40 children – she was well-respected and never smacked a child. The children were allowed to use ink at school from the age of 6; paper and pencils rather than slates were the norm, with chalk and boards used at home. In bad winters we took our sledges to school. The playground was the rocky area behind the building. We played outside all the time. I might be allowed to leave at 3pm to get home to help mother at busy times. I also fed our chickens and collected the eggs. Once per year the eggs were taken with other things to the Bradford Eye Hospital.

My mother always made time for me, 5 to 6pm, to read a book while the men were milking and when I could read I read to my mother. Books probably came from Skipton, on a rare trip there on a Saturday night with father, and were then passed around the moor. We were all very big readers. I could read and write at the age of 5 when I started school. I wrote letters to my grandmother in Horton (who had been a teacher there before her marriage) once a week and she would correct them. I remember the sports day at Kirkby Malham in 1935 when I won 2/6d, a small fortune. It was a lovely May day; the men were washing sheep in the dub, but next day it snowed heavily and we feared for the cattle who could not be kept under cover. It lasted three days. An old man at nearby Capon Hall, Mr

Banks, who did contract drain clearing by spade for us, told my father of a great storm in the 1850s. I remember the meadows at Malham Tarn full of flowers and butterflies, before the use of fertilizers changed agricultural practice. A book of flowers given to me as a present by my mother led to a life-long interest. People even came from London to see the flowers.

It was a busy life at home at Trenhouse. On baking day mother would have dough rising in several bowls by the time I came down for breakfast. She made 60 lb (27 kg) of butter every Monday (wash-day), packed in greaseproof paper (I cut the paper) then in boxes covered with white cloth ready to go to the grocer in Settle, which was next to present-day Garnett's shop, and the Tuesday market. Dried fruit, sugar, rice for home baking, yeast for bread-making, and a large joint of beef, were brought back on Tuesday night. Chickens, eggs (stored in slaked lime), vegetables and salads from the garden – all helped to feed us – no food was bought. Pigs (four a year) were killed when it was frosty; hams were home-cured and sold. Nothing was wasted on a pig. Cheese was not made by mother because it was so time-consuming. Large sacks of potatoes, oatmeal and flour and apples in barrels were bought so we always had a big stack of everything at the beginning of winter. There were no antibiotics and animals were lost giving birth. Women's hands were cleaner than those of the men and were preferred for lambing. Orphan lambs were suckled by the few goats kept for that purpose – the kids were sent to the butcher. I was brought up on goat's milk.

Various tramps called at the farmhouse to have their billy cans brewed and to ask for bread. They slept in the barns and had eggs and milk from us; their pennies were kept in red and white spotted handkerchiefs left each night for mother to look after. Several very respectable tramps were regular visitors.

Coal delivered once a year from Settle was used for the stove and heating; paraffin lamps were used for lighting and candles for bed. For amusement the men would play cards and the women got together and did mending or made quilts or rugs. That's how the news got around. On a rare Saturday night Mum, Dad and myself might go down to Settle in the car for fish and chips. In the 1930s granddad, my father and the estate agent each had a car. Ours was a Rover with a rear dickey seat – which my mother used because of the fumes in the front! Father said to me "Now you wait me lass, you will see a time when everybody has got a car". The horse and trap was the usual mode of transport. I had a few toys for Christmas – a farmyard, a pram, a dolls house, a game shooting corks at animals, cardigans, socks – but no stockings to put them in.

Snow caused problems some years. One Christmas Day at High Trenhouse my mother had 60 people in to brew up for, after shovelling snow. When snow was on the ground shopping was done by horse and sleigh for the Malham Moor community; the sleigh went over the walls of Henside rather than on the road.

I cried when we left High Trenhouse to move to Brennand Farm in the Trough of Bowland when I was 13, in 1939. I went to school at Dunsop Bridge, a three



High Trenhouse, Malham Moor, drawn about 1939 before the National Trust altered it in later years.

mile walk each way, but left when I was 14 years old. The Landgirls there introduced much needed new blood. The farm was very isolated. In the early days when we were there the lambs were walked to White Well where the local lamb sale was held. The old ewes were walked over the fells in the 'back end' to be sold at Bentham. Floods cut us off for months. The farm was cut off for 12 weeks in the harsh winter of 1947 when much stock was lost. However, most of the lambs produced the following spring were females, helping to increase the flock in due course. One dog was only good at sniffing out sheep under snow but otherwise lazy. Two or three dogs were kept. My father never hit a dog in his life but bit the dog's ears to show who was boss. They were most useful from 18 to 24 months old but worked for 5 or 6 years.

From Brennand I went to evening classes in Clitheroe, 12 miles away by bus, to study embroidery and I got my City and Guilds diploma after 6 months of the 3 year course. My father, at the time of his retirement and when I was 22, bought me a needlework and wool shop in Clitheroe which I ran for 10 years. (I have been a member of the Embroiderers' Guild for 57 years). When at Brennand we had a Catholic priest come to visit to enquire about a possible site of a resting place in monastic times for travelling monks. We found a slab covering a well at the back door which also had been used for milk processing (it had a hole to separate the milk from the cream) – and it had the initials IHS on one corner and five crosses (representing the five wounds of Christ). That proved there was probably a chapel there; the stone slab was removed to Whalley Abbey and is currently built into the altar in the Chapel in the Abbey Conference House. It is thought to be a portable altar stone.

Farm practice has changed much over the years. No

fertilizer was used – only muck. At Trenhouse lads from poor homes in Nelson and Burnley were employed to help and lived with us over winter – they were well-fed, unlike at home. One lad made wonderful animals from Glitterwax. We reared 100 calves a year. Rabbits were caught and sold (to Mr Cox of Nelson) or eaten.

My family had association with Dough Ghyll where the father of 'Perk' (George Moseley Perfect) known as the Squire lived in Horton. My mother's brother Robert Jackson lived at Dubcote and then moved to Dough Ghyll after the Perfects. There was also a connection with Langcliffe Hall – a family diary dated 1875 records a few thoughts of a young lady in service there who died of TB at the age of 17.

I have had a very happy life. "I cannot believe the things I've done in my life".

This account is based on an interview in 2007 with EMS and MJS and supported by information from several other sources:

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Joseph Norman Frankland (1904-95): a tribute

Members of the NCHT will know that the Trust recently published 'Images of a Dales Life in the 1930s', excerpts from the diaries of Joseph Norman Frankland. Elizabeth Shorrock has brought to our attention a note published in BSBI News. The authors F.J. Roberts and M.E. Smith give considerable credit to Frankland for his excellent botanical work. Part of their amended note is as follows.

We can see Norman now, in Colt Park, white haired, bespectacled, slightly shrunken but amazingly agile, springing from clint to clint while we, forty years younger, cast about warily for footholds.

Norman Frankland was the best kind of amateur naturalist. Through his enthusiasm and generosity he made a large contribution to the British botanical community, and directly and indirectly helped to conserve a number of important sites. His achievements demanded a good deal of education. Brought up on a farm, he was apprenticed to a wood worker and became a skilled carpenter and joiner. Some jobs in remote locations brought an incidental advantage: they involved temporary residence, with opportunities for incidental botanising in unfamiliar places. But for most of the time he must have stretched his leisure and resources to the limit in order to acquire his knowledge

of the subject and his skills on the ground. He was thus one of the last representatives of the great line of 'thorough working-men naturalists', as a 1930 obituary called them.

In Grindon's words, 'Science owes more to them than has ever been confessed, and ... the lives of the modest, unassuming votaries of science ... are never so much as enquired for'. Thanks to Elizabeth Shorrock and the North Craven Heritage Trust, that does not apply to Norman Frankland. Nevertheless, his achievements are evidently less well known than they should be, and we should be highly gratified if others were to publish their memories of him, or other material relating to this admirable and delightful man.

(Taken from *Botanical Society of the British Isles News*, no. 106, September 2007)

A Pretty Kiddle of Fish

Mary Slater

On 1st March 1698 a petition was laid on the Table of the House of Commons, in the third session of the third Parliament of King William III. It was from the inhabitants of Giggleswick, Settle, Langcliffe and Rathmell, and concerned a Bill which was then making its way through the processes of the House. The subject was the freedom with which salmon and their fry, a highly beneficial resource for riverside dwellers, could make their way up and down the kingdom's rivers, and the hindrance caused by weirs and dams.

Salmon fisheries had exercised the mind of government as far back as the 1200's. Statutes of Edward I and later Richard II defined rules about the taking of the fish and fry in rivers including the "Lone, Wyre, Mersee and Ribbill" and the overseeing of these by Justices of the Peace, who were empowered to destroy nets or imprison offenders. There were a number of religious houses in the Ribble valley and many had fishing rights. They, the local populace and large towns such as Preston relied heavily on fish for sustenance and there were frequent disputes, watermills and weirs being foremost amongst the causes. Weirs were used for catching fish, but at the same time prevented spawning fish passing higher up and young fry passing down. After the Reformation rights passed to others, for example Thomas Langton, Baron of Newton, in the area just east of Preston. There was another Act in the first year of Queen Elizabeth I, defining close seasons and net mesh size. About 1580 an inquiry was made into the fisheries on the Rivers Ribble and Wyre and the destruction of salmon and fry. Sir Richard Shireburne reported that the Commission had "reformed" unlawful engines and nets, and viewed all weirs and calls (*dams*) and objected to two. Attempts were made in the mid-1600's to demolish one weir just east of Preston, when it was stated that "a certain caul, Kiddell (*a kiddle is a weir with an opening fitted with nets*) and fish garth (*in tidal water*)" had been heightened in spite of several orders to lower or demolish. All this activity low down the River Ribble of course affected those higher up.

The subject arose again in January 1697, in the second session of William III's third Parliament, when leave was given to bring in a Bill "for the better Relief of the Subject against unlawful Weirs and Dams, which take and destroy Fish, and the Fry of Fish, within the Rivers of this Kingdom". Sir William Bowes (MP for Durham County) and Sir William Hustler (MP for Northallerton) were to prepare and bring in the Bill. On 22nd February 1697 it was presented to the House, minus the word "unlawful". It was read a first time, then a second time on 4th March, when it was sent to Committee stage, the Committee comprising 43 persons.

This Bill gave rise to a number of Petitions against its provisions. In the same parliamentary session John Taylor of Bristol, ironmonger, petitioned that his iron works (a major local employer of the poor) on the River Usk would become useless and valueless if the

Bill were passed (i.e. if the weirs were to be lowered or destroyed). The Grand Jury for the County of Monmouth and the Freeholders and Inhabitants of the County made a similar petition adding that without the ironworks the County "cannot profitably dispose of their Wood".

Nearer home, Thomas Foster of Preston, Gentleman, petitioned that "time out of Mind" there had been a piscary (fishery) and weirs and dams for the taking of fish and belonging to two mills on the River Loyne (Lune) near to Lancaster. These had been expensively bought from the Crown by Foster, and the weirs were of a height settled by the Court of Chancery. If the Bill were to go forward, both Lancaster and Foster would lose out without recompense. Foster petitioned that either the piscary and mills be preserved or compensated for. Similarly, the Mayor, Bailiff and Burgesses of Preston petitioned that the borough owned a part of a piscary in the River Ribble, and a dam over a small branch of the river was absolutely necessary for preserving the piscary and a ford, part of the Preston-Liverpool highway. There was also another dam a mile away plentifully supplying Preston and the area twenty miles around with fish. If the Bill were to go forward, the above should not be prejudiced.

On the other hand, an opposing view was presented by petitioners from County Durham (Deputy-Lieutenants, Justices of the Peace, Gentlemen and Freeholders). They said that formerly they had had much benefit from plentiful salmon and other fish, but now because of the many high weirs existing on their rivers "the Fish are obstructed in their free Course; and the Spawn and Fry thereof shamefully destroyed; to the Prejudice of the whole County; and praying such Redress of those great Abuses as the House shall think fit."

The Bill lapsed following the prorogation of Parliament in April, but in January 1698, in the new session, leave was given for Sir William Bowes and two others to prepare and bring in a (retitled) Bill for the "Increase and Preservation of Salmon, and the Fry of Salmon, in the several Rivers of this Kingdom". The Bill was read for the first and second times and in February sent to Committee, along with the several petitions relating to the Bill. Sir Gervase Elwes (a holder of high office in the Duchy of Lancaster administration at Preston) and all the members that served for the County of Lancaster were ordered to be added to the Committee.

More petitions were now forthcoming. In March a further one against the Bill's provisions came from Sir William Lowther of Holker, County of Lancaster. He was "seised of an ancient Salmon-fishery in the River Leven ... managed by a Weir constantly open, and so wide, as is directed by the Statute of the 13th of Richard the IId, touching Salmon-fisheries, without Damage to any person". He would lose his freehold and be liable to pay rent due to the Crown. He prayed that the "Bill might not pass, or that he may have a

particular Saving therein".

In this new parliamentary session more people who were in favour of the Bill's provisions for the free passage of salmon and fry became aware of the petitions against the Bill. The Mayor, Aldermen and Common Council of Durham City and others complained that twenty five years ago salmon in the River Wear were plentiful, but weirs and dams were now so high that fish were taken at dams, or put back, driving up the price of fish. Ribble valley residents were even more vociferous. Clitheroe's Bailiffs, Recorder, Burgesses and Freemen, and others nearby, petitioned that they received notice of the Bill with great joy, "but afterwards hearing a Petition was presented to exclude the River Ribble for the private interest of Two or three Gentlemen" prayed that "many hundred families may not be hindered from a common Good", and that the Bill might pass into law. The "Bow-bearers, Officers, Gentlemen, and others the inhabitants within the Seven Towns of the Forest and Liberty of Bolland" had heard similar rumours of a petition against the Bill, "which is only for some private Ends". They averred that the weirs and locks on the River Ribble greatly impeded the breeding and spawning of salmon to the detriment of themselves and those living between the Rivers Ribble and Hodder, and wanted this petition disregarded. The inhabitants of Great Mitton, Aighton, Baley and Chaigeley petitioned that though they lived conveniently near the River Ribble they had no benefit from it, as "the Locks and Weirs, near the Fall of the River, are built so high, that they hinder the Passage of the Fish; which is a great Prejudice to the Petitioners, and many Towns of good Note". They wanted the Bill to pass into law. The "Gentlemen, Freeholders, and other chief Inhabitants" of Bolton and Sawley had heard that the Bill to "suppress and lower all Fish-locks and Weirs" had been petitioned against by "some Persons, for their own private Interest" and they prayed that these petitions be rejected and the Bill passed. The "Gentlemen, Freeholders, Copyholders, and other the Inhabitants of Calburne (Chatburn?), Downham and Worston, in the County of Lancaster" similarly petitioned that the "Bill may pass, it being for a common Good".

At this point the petition of the inhabitants of Giggleswick, Settle, Langcliffe and Rathmell "was presented to the House, and read: setting forth, That there is a Bill depending in the House for the increase and Preservation of Salmon, and the Fry of Salmon,

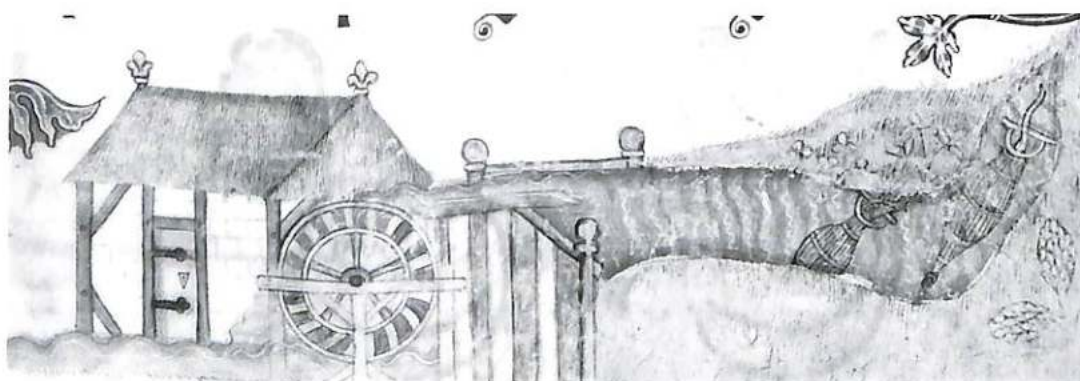
within the Rivers of this Kingdom; which is for a general Advantage to all the Subjects of England: And praying, That the same may pass, notwithstanding Two or Three private Gentlemen, for their own Benefit, have petitioned this House against it".

On 9th March 1698 Sir William Bowes reported from the Committee that they had considered the Bill and petitions, and made amendments. These were agreed by the House with the exception of one clause: "That the Bill shall not extend to any Weir or Dam upon the Rivers of Levin, Steerspoole, Loine (Lune), Wyre or Ribble nor any Water running into any of the said Rivers". This was not agreed, nor did the House agree to the addition of a similar clause relating to Cornwall, Devon and Southampton.

"Then the Question being put, That the Bill, with the Amendments, be ingrossed; The House divided". There were 106 for the Yeas, and 143 for the Noes. So, despite the best efforts of Sir William Bowes, for which he was well esteemed and acclaimed at the time the Bill was rejected, "it being made a general Bill, whereas it could only have been advantageous in the northern counties and prejudicial everywhere else, by destroying the weirs and dams and invading property". The interests of the weir and dam owners had proved paramount.

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Watermill with fish nets and eel traps (Luttrell Psalter, c.1330) © British Library Board, All rights reserved. Shelfmark Add. 42130.

The Birtwhistles of Craven and Galloway; “the greatest graziers and dealers in the Kingdom”?

Tony Stephens

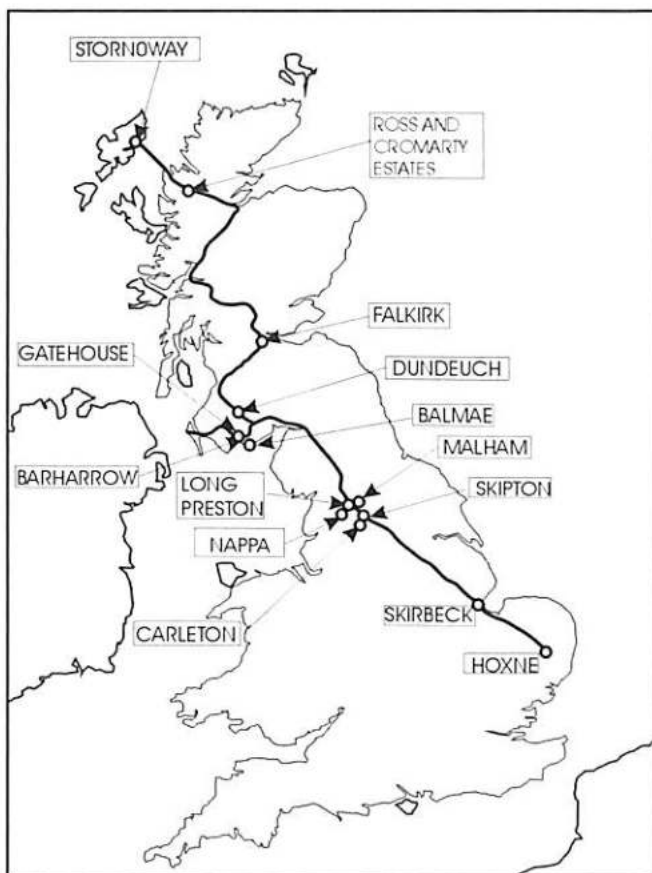


Figure 1 main locations associated with the Birtwhistle droving business 1745-1819.

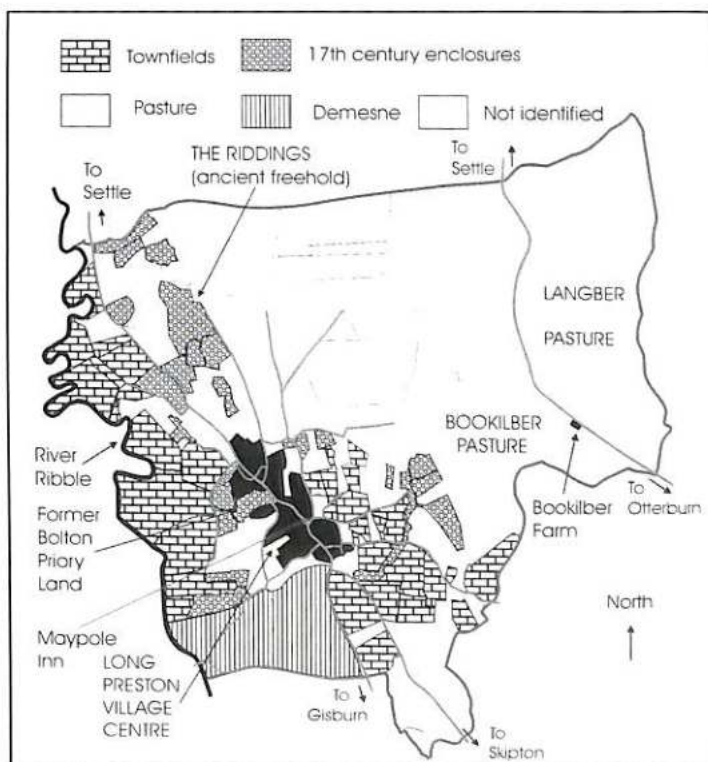
Introduction

Although droving became an important feature of Craven's economy in the middle of the 18th century, the only surviving contemporary account appears to have been that of Malham school teacher, Thomas Hurtley. In 1786 Hurtley described Skipton drover John Birtwhistle purchasing cattle in the Hebrides in 1745, and organising fairs on Malham's Great Close, where 20,000 cattle were sold each year. In recent years historians have become somewhat sceptical of Hurtley's account, suggesting that it was more likely that John Birtwhistle bought his cattle in Crieff and Falkirk, where the Duke of Cumberland's troops are known to have sold cattle confiscated from the clans to drovers at bargain prices. This article describes the results of new researches in a number of English and Scottish archives, into the surviving records of John Birtwhistle and three of his sons who were also drovers. Not only do the records suggest that Hurtley's account was substantially correct but, for three quarters of a century, the Birtwhistles appear to have run what was possibly the largest cattle

business in Britain. Initially they handled Highland cattle and sheep but, from the 1780s, started to concentrate on Irish cattle coming through Galloway, and involve themselves in textile manufacture. Financial success enabled the Birtwhistles to purchase extensive estates in Galloway, Craven and Lincolnshire, and take cattle to market as far south as Suffolk. The largest single estate held by the Birtwhistles was of 872 acres, on the hilltops above Long Preston – an estate which handled cattle in transit between the Birtwhistles' coastal holdings in Galloway and Lincolnshire.

The Craven agricultural landscape in the early 18th century

Before the coming of the droving trade in the middle of the 18th century, open townfields filled most of Craven's valley bottoms, where oats were grown for human consumption and hay to over-winter the modest number of cattle which lived on the hilltop pastures in summer. Such field systems were still in place when the West Riding Deeds Registry opened at Wakefield in 1704, and a combination of early 18th century Wakefield deeds and information from later Tithe Surveys enables us to locate the open townfields of many townships. Reconstructions of the Settle and Giggleswick field systems have previously been published by the author, and that for Long Preston, which was later a major centre of the Birtwhistles cattle business, is shown here.



The Craven agricultural landscape in the early 18th century.

John Birtwhistle (1714-1787)

John Birtwhistle, who was born in Skipton into a modest yeoman farming family, had a father who was described as both a yeoman and a "badger" (a travelling salesman), an occupation which may have influenced John to choose a life which involved extensive travelling. His first appearance in the archives is as signatory to the sale of an inn in Long Preston in 1740 (identifiable in later deeds as the Maypole Inn), the deed describing him as a Skipton yeoman. The next record is in an account of Malham school teacher, Thomas Hurtley, written in 1786, of Birtwhistle *"travelling the Hebrides and Scottish Isles and Counties of the north of Scotland, and that at a bazardous time in 1745... every herd enticed from the soil and ushered into this fragrant pasture (i.e. Malham), by the Pipes of an Highland Orpheus"*. Hurtley also tells us that John Birtwhistle held fairs on Malham's Great Close, with 5000 cattle being on the close at any one time and 20,000 over a summer.

Two reasons for being sceptical about Hurtley's account are the lack of contemporary corroboration and the account being published four decades after the event. Although there is no record of where John Birtwhistle purchased his animals in 1745, we must entertain the possibility that, like other drovers, he purchased confiscated animals in Crieff and Falkirk. However, a court action brought against John Birtwhistle by the factor of the Isle of Harris confirms that he did travel to the Hebrides to buy black cattle in 1763. ... *"John Birtwhistle in the month of June last came to the north of Scotland to purchase black cattle and in the course of his dealing came to the Island of Harris and applied for credit to purchase the cattle of the island that is annually sold for paying the proprietors rents... In consequence of this credit Mr Birtwhistle made a tour of the island and purchased cattle to the value of £500"*.

An important piece of evidence, which puts a new complexion on Hurtley's account of John Birtwhistle's activities, comes from an article in the Dalesman of October 1984, by Professor Hodgson. When Professor Hodgson acquired a copy of Hurtley's book, it included a handwritten manuscript by a contemporary of Hurtley which explained that Thomas Lister had summoned Hurtley to Tarn House, Lister's country mansion at Malham Tarn. Lister took over the editorial control, production and distribution of the book and, according to the writer of the manuscript... *"procured him more subscribers and superintended the publication... had the plates drawn and engraved at his own expense... he (Hurtley) never saw his book again"*.

The importance of this story is that it tells us that the editor of Hurtley's book was someone who knew John Birtwhistle's business activities extremely well. John Birtwhistle had hired the Great Close from the Listers in 1745, and a survey of Thomas Lister's lands in Malham in 1760 shows him hiring the Great Close. Moreover, a record of 1786 in the archives of the Yorkshire Archaeological Society at Leeds shows John Birtwhistle was still hiring the Great Close from Thomas Lister in 1780-1785, so no-one will have known better than Thomas Lister how many animals were accommodated on the Great Close by John Birtwhistle. The details of

Hurtley's account are corroborated by Lister's involvement in the publication of the book, particularly the estimate of 20,000 animals on the Great Close in a year. If accurate, this would have given John Birtwhistle control of some 20% of the cattle coming into England from Scotland.

The 732 acre Great Close at Malham appears to have been an important factor in John Birtwhistle's early success in the droving business, giving him a considerable advantage over his competitors. Scottish drover Alexander Gray complained when arriving in Skipton in 1746 that... *"the county is full of their own cattle at such a price as was never known. I have seen local steers sold for 35s to £3... the chief reason is scarcity of bay... above a shilling a stone in spring... cattle that are full fat for present use begin to sell well... what helps their sale is a little demand from Holland... there is plenty of moors and cheap wintering in Craven for cattle such as mine tho not for their own breed. But the dealers are all served from Falkirk and Crieff"*. The shortage of hay for Gray and other drovers was the result of Craven agriculture being largely medieval in the middle of the 18th century, producing only sufficient hay to overwinter the local Craven cattle which were resident on the hilltops in summer.

All that is known about John Birtwhistle's wife is that her Christian name was Janet, the variants of her Christian name suggest that she was Scottish, and that the first letter of her surname was M. There is a record of John Birtwhistle buying property in Falkirk in 1756 from Cumberland merchant Thomas Miller, the record telling us that the daughter, Janet Miller, had a financial interest in the property. Thomas Miller's daughter is a candidate for being John's wife, although a Janet McCurdy has also been put forward.

Although no deed has been found in Scottish archives to tell us when it was purchased, John Birtwhistle at some time acquired a 600 acre moorland estate called Dundeuch near New Galloway, and it is likely that the Highland black cattle and sheep which came to Malham's Great Close for auction came through Falkirk and Dundeuch. By the 1760s John Birtwhistle had become a wealthy man who was no longer described in deeds as a yeoman or drover, but as a Gentleman, and there are records of him purchasing properties which included

- in 1762, a substantial freehold property, which included a malt kiln, at the south end of Skipton High Street, where Woolworths and Supadrug now stand
- in 1764, extensive lands in Craven, many of which would be in Birtwhistle family hands six decades later, and
- in 1769, a rectory and lands at Skirbeck on the Lincolnshire coast, his son Thomas being installed as rector.

John Birtwhistle appears to have extended his business to fattening cattle and delivering them further south, and an advertisement of 9th March 1782 in the Norfolk Chronicle shows his sons taking cattle as far as Hoxne in Suffolk ... *"To all Gentlemen Graziers, This is to give Notice, that on the 14th and 15th of this Instant, March, will arrive at Hoxne, in Suffolk, a large drove of*

very strong fresh Galway Scots, belonging to Messrs William and Alexander Birtwhistle, and remain there till sold". No records have yet come to light to prove whether the Birtwhistles took cattle all the way to London, but it is likely that they did so, for the record at the YAS which shows John Birtwhistle still renting Malham's Great Close from Thomas Lister in 1786 makes mention of John Birtwhistle having bank accounts in both Leeds and London. A Wakefield deed of 1782 records John Birtwhistle passing his droving business in Falkirk, Craven and Lincolnshire to his sons, and his attention now turned to textile manufacture. James Murray, the landowner at Gatehouse of Fleet was keen to industrialise his township, and there is a record of 1785 in the National Archive for Scotland of an agreement between the two men for John Birtwhistle to build a cotton mill at Gatehouse. The mill was not driven by the adjacent river, but by water brought four miles from Loch Whinyeon, and an attraction to John Birtwhistle of Gatehouse must have been the power which could be extracted from this water supply. Many early water-driven textile mills in the Pennines were limited to 10 horsepower by their water sources, while the Gatehouse waterwheels were capable of producing 55 horsepower.

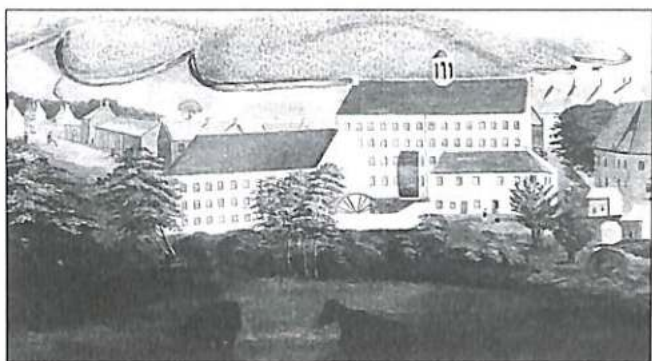


Figure 3 The Birtwhistles' cotton mill at Gatehouse of Fleet c1800

The second generation

John Birtwhistle's will at the Borthwick Institute, York University, left the cattle business sons William, Alexander and Robert as tenants in common, and the cotton mills in Gatehouse to William, Alexander, Charles and Richard, also as tenants in common, a form of tenancy which contributed to much of the business remaining in family hands long after the deaths of his sons, and helps us to identify the Birtwhistle property in later records.

The Norfolk Chronicle advertisement of 1782 describing the animals on offer in Hoxne as Galway Scots is the first indication that the Birtwhistles were handling Irish cattle coming through Scotland. Irish cattle had been banned from Britain, but an Act of Parliament of 1776 lifted this ban and, by 1780, around 10,000 animals a year were being brought from Ireland in flat-bottomed boats to Port Patrick and Port Logan. To capitalise on this new source of animals, William Birtwhistle purchased Balmae (sometimes Balmay) in 1783, a 731 acre estate on the Solway coast, just to the south of Kirkcudbright. Balmae comprised several contiguous estates and residences, including Balmae, Howell and Raeberry, the main residence at Balmae being described when William later came to sell the property as ...*"elegant and commodius finished in a style far superior to any other house in the South of Scotland... a garden of four acres of very rich land surrounded by a substantial wall and stored with a great variety of fruit trees...affords excellent accommodation for sea bathing in the purest waters...two commodius harbours ...proprietor has right of Admiralty"*. Today the estate is an MOD firing range and the mansion no longer survives. Although the brothers would later buy other residences in Galloway, Balmae was initially the main base for the extended Birtwhistle family in Scotland.

Thomas, John, Richard and Charles Birtwhistle all died in a short space of time between 1789 and 1792,

The second generation: William Birtwhistle (1744-1819), Alexander Birtwhistle (1750-1810) and Robert Birtwhistle (1758-1815)

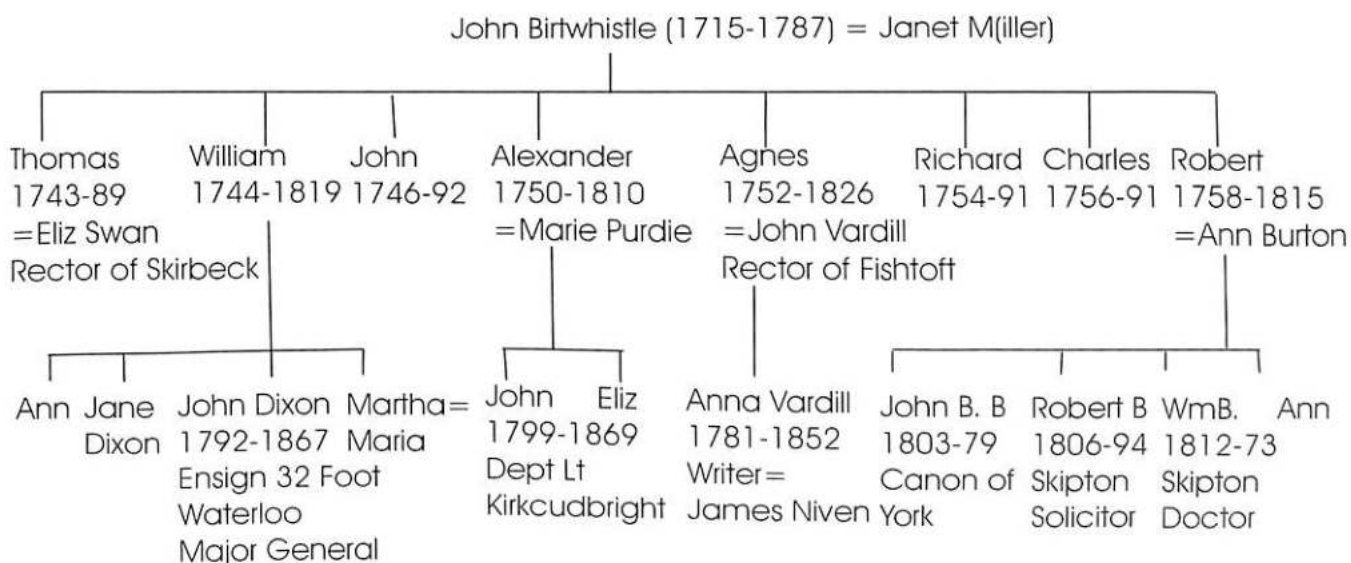


Figure 4. The Birtwhistles of Skipton and Galloway.

leaving William, Alexander and Robert as the surviving owners of both businesses. William and Robert took over the management of the cattle business, which they ran from Galloway and Craven, while Alexander, who was to be resident in Scotland for the rest of his life, ran the textiles business. Alexander was also a merchant in Kirkcudbright, becoming Provost of Kirkcudbright in 1790, and being immortalised in two ballads by Robbie Burns when he visited Gatehouse in 1795. Alexander bought Barharrow, a 464 acre farm near Gatehouse, and then built a large property in the High Street, Gatehouse. William was the leading proponent of the Parliamentary Enclosure of Long Preston in 1799, but we only have detailed knowledge of the full extent of the Birtwhistle property in Long Preston from the records of litigation discussed below.

Sheep had been less important to the Highland economy until Cheviots began to replace the local breeds at the end of the 18th century, and the new profitability of sheep was the main reason for the "Highland Clearances". The selling of their Falkirk property in 1800 probably indicates that the Birtwhistles were no longer trading in black cattle, but were now concentrating on Irish cattle coming through Galloway.

It is likely that animals seen by government agricultural commissioners in Settle in 1793 were Birtwhistle animals. The commissioners would appear to have expected seeing Highland black cattle and reported, with some bafflement, cattle which were "*long borned and seem in shape, skin and other circumstances to be nearly the same as the Irish cattle*". In the Highlands the Birtwhistles became strongly involved in the sheep business and, when Alexander died in 1810, his probate inventory makes mention of a store farm for sheep. We may identify the location of this Ross-shire store farm as Bruachaig, to the north of Loch Maree, from a later court record in Edinburgh which tells us that a manager at Bruachaig was paid £100pa to look after the extensive Birtwhistle holdings at Letterewe, Beinn-a-chaisgan, Strathnashla, Sleog and Botag. The executors continued to run the store farm after the brothers' deaths, and were pursuing the manager in court for theft of sheep from the estate.

All of the children of the three brothers were minors when Alexander died in 1810 and it was decided to rent out Barharrow and Dundeech to tenants, Balmae being sold by William to the Earl of Selkirk for £20,000. William, the last of the brothers to die, ran the cattle business from Skipton and, on his death in 1819, the *Leeds Mercury* claimed that the Birtwhistles had been the biggest cattle dealers in the country: "*William Birtwhistle Esq of Skipton, brother of the late Robert and Alexander Birtwhistle. By their deaths the ancient Birtwhistles, the greatest dealers and graziers in the Kingdom are all extinct*". There is no reason to doubt the accuracy of the *Leeds Mercury's* assessment of the Birtwhistle cattle business as the largest in the country.

Despite being resident in Skipton, William would appear to have controlled much of the cattle trade in Galloway until his death for, when taken to court for non-payment of rent shortly after William's death, the tenant of Barharrow claimed that he and many other farmers in Galloway had been bankrupted by the

failure of the Birtwhistle cattle business: "*all the farms in Galloway were in a state of bankruptcy owing to the failure of the principal cattle dealers in the county with whom they were all connected*".

Birtwhistle vs Vardill; litigation reveals the Birtwhistle property in Craven

Although William, Alexander and Robert admitted having 10 "natural" children by several partners, only Alexander married the mother of two of his children, and that after their birth. William did not specify in his will who should inherit his property in England, and this caused inheritance ambiguities for the family. Under Scottish law children automatically inherited, regardless of the marital state of the parents, but English law prohibited inheritance to those born out of wedlock unless named in a will.

Agnes Vardill, John Birtwhistle's only surviving child, took the view that she was the only legal inheritor, so applied for and was granted administration of the estates in Craven, and rebuffed Alexander's son, John, when he came of age and applied to his aunt for a share of the English property. He then took the matter to the Court of Chancery in 1823 and 1826, claiming that his parents had been secretly married before his birth. The court rejected these claims but, when the issue was re-opened in the House of Lords in 1830, it was decided that the consideration was not John Birtwhistle's legitimacy, but whether Scottish or English law should prevail in such cases. In a landmark judgement, it was decided that the law of the country of birth should prevail. John Birtwhistle celebrated his success over the Vardills by erecting a large memorial in Skipton Parish Church to his grandfather, listing all his grandfather's descendants down to himself, but omitting any mention of Agnes Vardill or her family. Birtwhistle vs Vardill had legal ramifications far beyond the confines of the Birtwhistle family, its judgement being built into the constitution of a number of countries, including that of the United States.

The relevance of Birtwhistle vs Vardill to our understanding of the Birtwhistle droving business is that the records of the 1823 Court of Chancery case survive in the National Archive at Kew, and provide a complete listing of the Birtwhistle holdings in Craven. This record identifies 1431 acres in Craven, the largest single holding being an 872 acre estate on the hilltops above Long Preston and Airton (most of Bookilber and Langer pastures in Long Preston and contiguous Crake Moor and Ormsgill in Airton). Tellingly, 89% of the Craven holdings were pasture, with only 11% being meadow, confirming that the Birtwhistles fattened their cattle in Galloway and Lincolnshire, and the main purpose of the Craven estates was to handle animals in transit. The large barn at Bookilber farm would have stored hay to feed the animals coming through Craven during the winter, while the outdoor kennels, which survived at Bookilber until a recent renovation, will have housed the droving dogs.

A poet and a spy in the family

The most interesting of John Birtwhistle's grandchildren was Anna Vardill, a child prodigy, who became a prolific writer, poet and contributor to the

European Magazine under the pseudonym V, and moved in the highest social circles in London. It is perhaps surprising to learn from her writings that she was brought up in Gatehouse of Fleet. Her publication of 1809 *"Poems and translations, from minor Greek poets and others, chiefly written between the ages of 10 and 16, by a lady"*, now in the British Library, was dedicated to the Princess of Wales and evinced a letter from St James' Palace informing her that the Prince of Wales, the future George IV, had enjoyed the work. From other sources, which are described in the fuller version of this article on the NCHT website, it is clear that the Vardill family's connection with royalty was the result of Anna Vardill's father being one of the most senior spies in the British Secret Service. Following Captain John Paul Jones' raid on the Solway coast in 1778, and the capture of HMS Drake in Belfast Lough, there was serious concern in London about a movement for independence in Ireland. Birtwhistle animals were coming from Ireland, and the droving network must have provided an ideal method of collecting intelligence in Ireland, Scotland and England. We must entertain the possibility that the British Secret Service had some hand in settling their senior agent with the Birtwhistles in Galloway.

A postscript from modern times

Despite corroboration of Thomas Hurtley's story about John Birtwhistle travelling to the Hebrides to buy animals for auction on Malham's Great Close, there has always been some mystery about why he should travel so many hundreds of miles through Scotland to purchase his cattle, a country abundantly supplied with animals. The answer to this mystery would appear to

be very simple, and comes from an interview given by Craven farmer Eric Foster to Bill Mitchell in 1987. Eric had himself travelled to the Hebrides to buy cattle until the 1960s, and told Bill that Hebridean cattle were much favoured by Craven farmers because of their hardiness. Animals which had withstood harsh Hebridean winters thrived much better in Craven's difficult climate than animals raised in less arduous conditions in mainland Scotland... *"the visitors from the Yorkshire Dales worked on the principle that if they took cattle from hard localities, such as the Hebrides, they were almost certain to have beasts that would "do" back at home. If you were to buy cattle in Oban, you had to watch your job"*.

Acknowledgements

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www.kirkbymalham.info/KMI/malhammoor/greatclose2

A fuller version of this article, together with a list of references, will appear on the NCHT web site www.NorthCravenHeritage.org.uk. Hard copies of the fuller version will be deposited at the Yorkshire Archaeological Society in Leeds.

The History of Winter Floods

Robert Starling

In the Ribble valley it is noticeable how the river rises and falls quickly after rain. Water runs off the land rapidly and this is due to land drainage work that has gone on over the years, principally in the 20th century. We only have to look at the one undrained local area to see what the alternative is like, in the fields of Long Preston Deep; this area is mooted now to become a reserve, so rare is the habitat. Water often remains on the land into late spring or beyond, largely because there is impeded drainage. It provides for the birds, animals and plants that live there for months to come. Elsewhere they have to survive increasingly on what rain falls during the year, which is barely enough on limestone soils; the clays of the drumlins and the valleys are damp enough.

Another factor is a requirement for far more organic matter in the soil. Over the millennia mankind has cleared the forests that provided a supply of organic matter from autumn leaves which slowly decayed over the year, giving nutrients and holding on to the winter rains. On the fell tops there were larger areas of bog

where drainage was far slower and the sphagnum mosses were plentiful, which held on to more water and for much longer. We can see the result of removing these natural sponges in the recent floods in Carlisle. The problem is that the catchment area of the River Eden was far more wooded in the past, especially on the lower slopes of the fells. Artificial drainage has also been added in the past centuries. Together these mean that much of the rain in January 2007 rushed off the land into the Eden and its tributaries and ended up in Carlisle very quickly. No wonder there are floods. One point of view is that this has nothing whatever to do with any supposed global warming, but everything to do with the effects of drainage.

This is a worldwide problem, due to over-population by man and exploitation of the soil. In the higher latitudes, there is a short growing season. For centuries, Britain farmed with small fields, low numbers of stock, adequate tree-cover and a low population. Once this balance is broken, floods are the consequence.

From Indentured Apprentice to Respected Citizen: the Story of Craven Bacon and Linen Weaving in Stainforth

David S. Johnson

As in so many villages in the Yorkshire Dales, the modern economy and social mix of Stainforth have changed beyond recognition from what they had been in the past. Here, as in other villages, textiles and allied trades once played a major part in providing employment and income, and in enabling successful entrepreneurs to climb up the social ladder. One such example, as we shall see, was Craven Bacon.

Very little is to be seen on the ground in Stainforth to remind us of this textile heritage but, by teasing out from early maps and documents and by careful examination of archaeological remains, it is possible to piece together some aspects of this lost industry. Three discrete mills are known to have existed in the township, and all were water-powered. On the banks of the Ribble, a short distance upstream from the bridge, the foundations of one such mill are clear, at least during winter months. Originally a manorial corn mill for Little Stainforth, this was converted and let out in 1792 to a syndicate of five men and women as a carding, roving and spinning mill for cotton. This mill was shown on the Tithe map as ruinous in 1841, suggesting perhaps that it had been a less than successful business venture.

There is also documentary evidence of another corn mill being converted to cotton spinning, operated from 1793 by a dual partnership that also worked a cotton mill in Giggleswick. This mill may have stood just above the stepping stones on the edge of the village where there were some remains until washed away in a disastrous flood. There was also a fulling mill, known to have been operational during the seventeenth century, but its location is not known. It is possible that this was the same building as the mill just above the stepping stones.

The third mill stood just below the stepping stones, on the west bank, and the outlet from the tailrace can still be seen in the wall adjacent to the beck. This was a linen weaving mill. This is where Craven Bacon makes his entry.

On 21st May 1710 an indenture was drawn up between his mother, Jane Bacon of Threshfield and his sister, Marglaret Tempest of Stainforth, on the one hand and Edmund Sanders on the other. He was the linen weaver at the mill here and he was agreeing to take Craven Bacon on as an apprentice for a term of seven years to learn the "mystery or trade of a linen weaver". The indenture, which has survived, binds Sanders to provide his new apprentice with "sufficient meat, drink, washing and lodging and shirts – meet and convenient for an apprentice of his degree", though any other needs he might have were to be provided for by his mother. In return Bacon was required to forswear "cards, dice or any other unlawful games"; "fornication he shall not commit, nor matrimony contract"; and he was forbidden from entering ale

houses or taverns without his master's consent, all for the entire term of his indenture. To ensure he complied with the terms of the contract, his sister was bound in the sum of £10 though Sanders was equally bound should he fail his side of the bargain.

Edmund Sanders was by this time enjoying success and he seems to have been in partnership with, or possibly employed by, another linen weaver. A legal agreement drawn up in November 1711 saw Sanders leasing various properties in the township, including Tenter Garth, for 1000 years at 17s annual rent. The witness to this agreement was William Iveson of Stainforth, linen weaver. Tenters were frames on which raw flax was laid out to dry in the sun before the manufacturing process began: the Garth in question is the open, south-facing field above where the village's first school stood, just below the last building in the village on the Silverdale road. The issue of Sanders' status is somewhat complicated, though, as a legal agreement dated May 1705 concerned Stephen Harrison of Stainforth who was described as a linen weaver. Had Sanders originally worked for Harrison, or were they partners? Whichever it was, how did Iveson fit into the equation?

Certainly the name of Iveson had been associated with linen weaving in the village over several decades. An indenture dated January 1724 granted James and William Iveson, linen weavers, tenancy of various lands in the township. The fact that the name James appears before William's in this agreement confirms that he could not have been William's son, but was he William's father or his brother?

Craven Bacon, meanwhile, seems to have been linked to Stainforth, prior to his indenture, in more ways than one. Apart from his sister having married into a prominent local family, the Tempests, there was a link with a long-established Stainforth family whose surname was Craven. Indeed, it is probable that Craven was christened thus because of this familial link. In 1713 Isabell Craven of Stainforth, widow, drew up a will bequeathing all her possessions to her nephew and niece (she was presumably childless) with the proviso that they paid to Craven, son of the late Luke Bacon of Threshfield, the sum of £10 three years after her death.

To return to the story, Craven Bacon was duly indentured as apprentice to Edmund Sanders in 1710 but the trail peters out for a number of years: we must assume that Craven served out his term of seven years afterwards remaining in Sander's employment. The latter drew up his last will and testament in March 1726 in which he left his entire estate, barring due allowances to his wife, to his son, also Edmund. Though Edmund senior is described as a linen weaver in the will, there is no specific mention of the mill in the document; it vaguely refers to all his "messuages houses lands and tenements whatsoever", both owned

and leased by him. He died the following year and the inventory drawn up then to accompany the will described him as "linen draper" and items listed and valued range from husbandry gear, livestock and domestic possessions to "goods in the working shop" as well as a shop in Settle. It may be safe to assume that Edmund senior, at some point before his demise, had handed over day-to-day running of the mill to the Ivesons, with Craven Bacon, while he dealt with selling the completed linen cloth.

Confusingly, William Iveson and Edmund junior, both signatories to the bond, were noted as yeomen farmers rather than linen weavers, though two years later Sanders was described, in a deed for various lands and a house with malt kiln, as a linen weaver. That same year, 1729, a further indenture was registered by which Craven Bacon was taking on Christopher Dobson of Stainforth as apprentice linen weaver. Bacon had come full circle: within less than two decades he had progressed from raw recruit to employer.

It would seem logical to conclude that Edmund junior had stepped aside from the linen business as he was described in a deed of 1735 as a maltster, someone who makes malt from barley for the brewing of beer; but another deed from the same month that year noted him as linen weaver. The relationship between the other people in our story – Bacon and the Ivesons – is equally difficult to sort out as they appear from time to time in seemingly similar roles. Bacon acted as witness to a transaction in June 1736 and described himself as a linen cloth weaver; in the same month James Iveson (linen weaver) took over Sanders' (maltster) two messuages with various fields, and the malt kiln and Tenter Garth. In this business the witness was Thomas Rawson of Stainforth, described as a flax dresser. From this we could surmise that Sanders was withdrawing from his business activities and that Rawson was processing the raw flax ready for Bacon and the Ivesons to turn into linen cloth, but James Iveson was variously referred to as linen weaver and flax dresser in 1736. Perhaps terminology was rather loose at that time and perhaps Rawson was employed in various roles in the business. His general absence from the set of legal transactions suggests he cannot have been a major player.

There is a gap of ten years before we meet our protagonists again. Two indentures, dated November 1746, demised lands in the township from James Iveson, linen weaver, to Robert Brown, a prominent resident, and in each case the witness was Richard Iveson who was probably James's son. Craven Bacon

also crops up in that year as a linen weaver so they may well have still been in partnership.

On Christmas Day 1751 a further name enters the field. John Leeming of Stainforth, linen weaver, acted as witness in a memorial between Brown on the one hand, James's widow Ann and son Richard (linen weaver) on the other, and Craven Bacon (linen weaver), for lands that James had held rights to. He, presumably, was an employee. In 1768 these same lands were the subject of a further indenture between Richard and Bacon. Even before this time Craven Bacon had become a respected member of the local community and, in 1760, it was he who was appointed joint collector of taxes for the township; he was in the position in 1768 to release a messuage of land in Bentham, indicating that his investment and business interests spread far beyond Stainforth.

Craven enjoyed a long life and two minor transactions in 1778 confirm he was still living in Stainforth and still active: a surviving receipt, dated 17th February, was for gin purchased by him, and a further receipt, dated 3rd June, was for the sum of "five shillings for the use of Craven Bacon for spars bought". By this time he must have been well into his seventies.

This short tale provides a certain degree of insight into the social complexities of eighteenth-century village life in Stainforth, and into the historic importance of textile industries in the vicinity. It also, perhaps, provides further ammunition to help destroy the long-held myth that social and demographic conditions in Dales villages were unchanging until recent times. We have evidence in this story of one young man – Craven Bacon – permanently migrating from Wharfedale to Ribblesdale, of pre-existing kinship links between Threshfield and Stainforth, and of social mobility in his rise from indentured apprentice to prominent member of the village community.

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The first printers in Settle

John Collins

Charting the spread of printing, from 15th century beginnings in the Rhineland, to the smallest villages of Europe and beyond, has occupied bibliographers for a long time. The first general work in English is the Rev. Henry Cotton's *A typographical gazetteer attempted*, 1831-66. This gives details of the first printers and first printing in Leeds (1720), Lancaster (1784), Kirkby Lonsdale (1801) and even Kirkby Moorside (1812), but Settle does not feature. In a pioneer work this is not surprising, but Settle's omission from later literature is more perplexing, and must be due to the extreme scarcity of the raw material.

The earliest trace of the book trade in Settle is the will of Richard Wildman, chapman (a pedlar or merchant) of Settle, whose will was proved in 1613 and is referred to in the *British Booktrade Index*. This index lists a dozen later chapmen, booksellers, leather dressers and paper makers in Settle up to c.1800, but is an uneven work, unreliable in places. In Peter Barfoot's *Universal British Directory of Trade* the Settle section includes Richard Banks, pocket book maker, Henry and Thomas Salmon, paper-makers, and John Jackson, stationer. Information in directories is by its nature out of date, and by 1792, Jackson had started the first press in Settle.

The Torrington Diaries by the Hon. John Byng reproduces a printed bill for his stay at the Bay Horse at Ingleton in July 1792, which has the imprint "J. Jackson, printer, Settle". Byng then moved on to the Spread Eagle at Settle about which he had nothing good to say. "In the worst inn's worst room This is a bad and dismal inn, with mice running about behind the wainscoat; and everything rattling with wind...". The second bill reproduced has been cropped at the foot but was probably also Jackson's work. Jackson then printed four more pieces, mostly undated and none at present listed in the standard online source, the *English Short-title Catalogue* which records English books up to 1800. These are

1. *The names of the towns within the wapontake of Staincliff in the West-Riding of the county of York*, single sheet, imprint "Jackson, Printer Settle. (Wants an Apprentice.)". The Brayshaw Library copy is the only one recorded; it is tipped into his extra-illustrated copy of Brown's *On foot round Settle*. Brayshaw's manuscript note pasted on reads "One of the earliest known specimens of Settle printing circa 1790".

Thomas Brayshaw, local solicitor and passionate collector of Settle material, died in 1931: he left his books to his wife Alice who died in 1932. The copy of her will in the London probate office is essentially unreadable, so the vexed question of what happened to the Brayshaw Library (and why a remnant is at Giggleswick School) is presently unsolved. I am told that there is a 1930's file of correspondence at the school which is relevant but it is not accessible at present.

2. *Thomas Garnett, A short account of the nature and properties of the sulphur and chalybeate springs at Wigglesworth, near Settle*. 8pp., imprint on last page. There is only one recorded copy. (Eds. note: a spa spring is still to be seen near Wigglesworth).
3. *Rules by which the Amicable Society at Giggleswick is governed. Begun March 7, 1789*. Thomas Brayshaw in *Settle Bibliography* noted that "This twenty page pamphlet was printed by J. Jackson at Settle in 1794, and is the earliest Settle printed Pamphlet (as distinguished from leaflet) that I possess." This bibliography is a unique volume in the Brayshaw Library at Giggleswick School, comprising cuttings from the Craven Herald, 1910, with manuscript additions. However the pamphlet itself is no longer there, and no other copy is recorded.
4. *Settle, 14th June, 1794. Enrolment and subscription for raising Volunteer corps of cavalry within the West-Riding of this County...* Thomas Garforth, chairman, single sheet, imprint at foot. The Brayshaw Library copy is the only one recorded; it is tipped into his extra-illustrated copy of Brown's book.

Nothing certain is known of Jackson after this, and the fact that a bill of sale of a cotton mill to be sold by auction at the Golden Lion, Settle 27 July 1795 (in Brayshaw's copy of Brown's book) was printed by Ambrose Busher (of Lancaster) might suggest that he was no longer active.

The *English Short-title Catalogue* (n483603) records as one of its two pieces of Settle printing a single sheet on the abuses of the slave trade printed for W. Birkbeck. This is headed Settle December 20th 1791, but is without imprint, and I do not think it was printed in Settle since it looks more like work done in Leeds or another major centre. The catalogue records only the copy in the Friends' House library, but there is another in Brayshaw's copy of Brown's book. The other Settle entry introduces our other 18th century printer Thomas Troughton. He printed *Lodge Estate, near Settle. To be let and entered upon next spring. At Mr Richard Clarkson's Inn-keeper, in Settle*, single sheet, imprint Settle: printed by T. Troughton. 1799 (EST catalogue no. t232419). The British Library copy is the only one recorded.

Troughton's other Settle printing of work by R. Kidd is much more ambitious. *Poems. Yorkshire cavalry and rear Admiral Nelson. Second edition*, thus the collective title; later the two poems have separate titles.

A Poem on the meeting of the Gentlemen Yorkshire C. Volunteers, at Settle in Craven, 21st August, 1794...second edition. Settle; printed and sold [for the author] by T. Troughton, may be had of W. Baynes, 55 Pater Noster Row London.

A poem on the glorious victory obtained on the 1st and 2d of August 1798 by Rear Admiral Sir Horatio Nelson; same imprint as the preceding, except 54 Paternoster Row, and date of 1799.

SETTLE, 14th JUNE, 1794

Enrolment and Subscription,

For raising Volunteer Corps of Cavalry within the West-Riding of this County, for Internal Defence.

AT an adjourned Meeting for the Wapentake of *Staincliff and Ewerf*, held at this Town, for the Purposes abovementioned, a liberal SUBSCRIPTION was entered into, and several Gentlemen enrolled themselves for personal Service.

To afford Persons who are desirous of coming forward a further Opportunity of entering their Names, this Meeting is adjourned to *Kighley*, at the *Golden-Fleece*, on *Wednesday* the 25th Day of *June* Instant, at 12 o'Clock at Noon. That the Thanks of this Meeting be given to the Chairman for his Conduct on this Occasion.

THOMAS GARFORTH, CHAIRMAN.

The Subscription at SKIPTON is as follows :

		£.	S.
Thomas Lister, Esq.	<i>Gifhorn-Park</i>	200	0
High Sheriff of the County of YORK			
Thomas Garforth	<i>Steeton</i>	50	0
William Wainman	<i>Garhead</i>	100	0
James Wiglesworth	<i>Townhead</i>	31	10
Henry Wiglesworth	<i>Townhead</i>	21	0
C. Knowlton	<i>Kighley</i>	10	10
John Coulthurst	<i>Gargrave</i>	5	0
Thomas Slater, Clerk	<i>Cariton</i>	5	0
Reginald Heber, Clerk	<i>Marton</i>	5	5
H. Croft, Clerk	<i>Gargrave</i>	5	5
Thomas Marfilen, Clerk	<i>Kilkewick</i>	5	5
W. Carr, Clerk	<i>Bolton-Abbey</i>	5	5
Thomas Paley	<i>Langcliff</i>	10	10
David Swale	<i>Settle</i>	10	10
Bryan Hestledon	<i>Brackenbottom</i>	10	10
Jeffry Tennant	<i>Yockenthwaite</i>	10	10
Thomas Mason	<i>Elstow</i>	5	5
Richard Holmes	<i>Linton</i>	21	0
Martin Richardson	<i>Clithero-Castle</i>	20	0
Dorothy Richardson	<i>Gargrave</i>	21	0
Edward Capstick	<i>Barnoldswick</i>	5	5
Thomas Brown	<i>Graffington</i>	10	10
Mrs. Batty	<i>Thorp</i>	25	0
John Foster	<i>Armistead</i>	10	10
C. Clapham, Clerk	<i>Clapham</i>	10	10
W. Alcock	<i>Skipton</i>	10	10
Stephen Tempest, Esq.	<i>Broughton</i>	100	0
Thomas Tindal and Son	<i>Skipton</i>	10	10

The Subscription at SETTLE is as follows :

Michael Mitchell	<i>Stainton</i>	5	5
Abraham Chamberlain	<i>Skipton</i>	10	10
Thomas Salmon	<i>Settle</i>	5	5
Anthony Lister	<i>Giggleswick</i>	10	10
Edward Clayton	<i>Settle</i>	10	10
Thomas York	<i>Halton-Place</i>	21	0
Thomas Ingilby	<i>Austwick</i>	10	0
C. Ingilby	<i>Ditto</i>	21	0
Thomas Backhouse	<i>Giggleswick</i>	10	10
Thomas Barlow	<i>Ingleton</i>	3	3
Thomas Clapham	<i>Giggleswick</i>	10	10
John Clapham, Clerk	<i>Giggleswick</i>	10	10
William Clapham	<i>Stackhouse</i>	10	10
Bryan Waller	<i>Moson-Gill</i>	5	5
Thomas Toulman	<i>Ingleton</i>	5	5
Hartley and Swale	<i>Settle</i>	10	10
Thomas Starkie and Son	<i>Gifhorn</i>	10	10
Rev. Richard Dawson	<i>Bolton</i>	21	0
Thomas Ingilby	<i>Clapham</i>	10	10
William Carr	<i>Stackhouse</i>	5	5
John Baynes	<i>Skipton</i>	40	0
Thomas Foster	<i>Clapham</i>	5	5
William Lawton	<i>Giggleswick</i>	5	5
Rev. William Paley	<i>Giggleswick</i>	10	10
Mrs. Foster	<i>Settle</i>	10	10
John Peart	<i>Settle</i>	5	5

JACKSON, PRINTER, Settle.

It looks as if there was a separate edition of the first poem with an earlier date, but no copy is recorded (see notes below). Two of the Brayshaw copies have the Nelson title, reading second edition and undated, while the third omits the edition number and adds a date and the list of subscribers has been re-set. The whole book is a muddle and gives the impression of being almost beyond Troughton's capabilities. He was registered in Settle in 1799 under the Unlawful Societies Act of that year but, apparently in the same year, sold up and moved to Liverpool, and later to Ambleside, as noted in the *British Booktrade Index*.

The third printer would seem to be William Hayes, recorded in Settle in the Muster Roll of 1803; Brayshaw's copy of Brown's book has a most attractive double slip ballad False Hearted Lover / Farewell to Old England, with his imprint.

I hope further research in the Brayshaw library and elsewhere will correct and enlarge this short account. Where was Jackson's printing house and what was his household? Did he manage to get the apprentice he wanted? Did he die, retire or move away from Settle in 1795?

Acknowledgement

I wish to thank Barbara Gent, archivist at Giggleswick School, who did all she could to smooth my path.

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Garnett, T. See A. Laywood, *Settle and District Cat.* no. 162, item 40.

Notes

Of this collected edition by Troughton there was an imperfect copy in Mr Hollett's list 70, item 469 and there are three copies in the Brayshaw collection. The collation of the only complete one is [A]4 B12 C4, the first leaf being the collective title (missing in the two other copies), the second leaf being A poem on the meeting, leaf of preface, pp.7-16, title to Nelson, preface dedication (incorrectly numbered v-ix), pp.10-19, 4pp. of subscribers.

The Knowles Charity

Rita Hudson

In the 1997 edition of the *North Craven Heritage Trust Journal*, Harold Foxcroft wrote an article on Settle Market Buildings Co. Ltd. This group of eminent worthies commenced in 1887 by selling shares in what is now known as The Shambles. They then improved the buildings by erecting a further storey on the houses, and paying a dividend to shareholders from the rents obtained. One of the annual expenses shown in the accounts was a payment of £1.10.0 for the poor of Settle, Long Preston and Wigglesworth. The Church Charity Commissioners' Report of 1825 tells us how this payment to the Knowles Charity came about, although the original deed was lost by that date. The Report notes as follows:

Knowles Charity 30/11/1684. ...But rent charge of 30/- from endowment has been reserved in subsequent conveyance of the property including that to Settle Market Building Co. Ltd. And regularly paid by the secretary 10/- being 1/3rd of rent charge and is distributed with shares of township in charities of Foster & Poors' Allotment, whole amounting to £7 approx. Applications go to churchwarden. Mr. King assistant overseer kept a list of 52 persons in receipt of payments

of 2/6d to 4s. money going to the poorest persons not in receipt of poor-law relief.

William Knowles by Will of 1683 bequeathed his leasehold shops, houses and buildings in Settle to Margaret Newhouse and Francis Middleton subject to payment on St. Thomas Day of 30/- a year, comprising 10/- each to the poor of Settle, Long Preston and Wigglesworth. Security was given to churchwardens in each township for payment. The will is recorded at the Borthwick Institute, York, Vol.60 fol.203. and part is as follows;

In the name of God Amen the tenth day of March in the yeare of our Lord one thousand six hundred eighty and three I William Knowles of Long Preston in the dioces of Yorke yeoman being sick and infirme in body but of sound and perfect mind and memory praised be to Almighty God for the same calling to minde the uncertainty of this transitory life and knowing that all flesh must dye when it shall please Almighty God to call doe proceed to the making of this my last will and testament in manner and forme following...

Item as for touching or concerning all such buildings shops houses sollas or callars of which I am possessed of

in Settle in the dioces aforesaid by virtue of any lease Assignment or writeing whatsoever I give and bequeath the same with the appurtenances unto Margaret Newhouse and Frances Middleton daughters of my naturall sister Margaret of Settle aforesaid for all such term or termes of years as I have therein allowing my said sister Margaret their mother to occupy possess and enjoy all such part or partes of the same as she is now possessed of by virtue of one lease to her from me made, And alsoe the said Margaret Newhouse and Frances Middleton daughters of my said sister Margaret paying to the poore people of Settle aforesaid to the poore people of Long Preston aforesaid and to the poore people of Wigglesworth thirty shillings ... (And) that is to say to the poore of each of the said three towns tenne shillings yearly on the feast day of Saint Thomas the Apostle for and during all the residue and remainder of all such terme or termes of yeares as I have (or) of right ought to have therein: now it is my will and minde and I doe hereby declare that it is my will that they the said Margaret and Frances their executors administrators and Assignes shall enter into and give security for payment of the said thirty shillings unto the churchwardens of every of the three towns for the time being for payment of the said tenn shillings yearely to the poore of the said three towns in manner and forme aforesaid.....

The Will is a full three pages long and distributes other property and land in Long Preston and Settle as well as sums of money to his various relatives both local and living in London and Leeds.

By Indenture of 30th November 1684 Margaret Newhouse and Francis Middleton demised to Thomas Wray and others, the then churchwardens of the respective towns, a house standing in the Market Place and the shops, buildings and appurtenances belonging for 4,000 years with a condition to be void on payment of 30/- yearly during the term to the churchwardens and their successors, for the use of the poor in Settle, Long Preston and Wigglesworth, with power of entry for non-payment. The premises comprised Market House divided into several dwelling houses, shops and cellars. The sum of 10/- was paid by Mr. John Charnley of Lancaster, proprietor of the Market House, for the poor of Settle and was distributed with the charity funds for the township of Settle arising from sources above mentioned, among poor people of Settle not receiving regular parochial relief, chosen at a select vestry meeting held for the purpose.

Mr. William Knowles was a descendant of James Knowles, who made his fortune in London, and who provided the money to build the almshouses in Long Preston by his Will of 1614 (TNA PROB 11/125). This Knowles family was one of three yeoman farmer families who bought their holdings at Mearbeck in 1579 from the Duke of Cumberland. Their farm holding was in Long Preston township; the other two holdings belonging to the Prestons and the Procters were in Settle.

In the Rent Survey document for Settle in 1579 there is also a *Wyllm Knowles son of Anthony Knowles*

deceased bath taken 1 shoppe in the late tenancy of Anthony of 2d. paying a fine of 4s. which shows that in this year the second generation of shop keepers named Knowles was already established in Settle. We cannot ascertain that this was on the same site as the building that became known as the Shambles, but we can be fairly certain that it was the same family.

Other charities specifically for the poor in Settle reported at this time by the Church Charity Commissioners (1825) included:

Atkinsons Charity – Isaac Atkinson by his Will dated circa 1718 bequeathed a legacy of £20 the interest of which was to go to the poor of Settle. A legacy was bequeathed to Richard Chamberlain and William Birkbeck as Trustees and distribution of the interest has always been under the direction of Trustees successively nominated. Money lodged at Craven Bank at interest of 4½% was distributed in small sums among such poor of Settle as they consider proper objects of charity. Charity still lodged at Craven Bank and interest amounts to 18s per year distributed by the Manager at Christmas among poor widows of Settle in sums of 1s each, occasionally 2s. Mr. Dixon produced account book dating from 1720. Regular accounts have been kept by the separate ecclesiastical districts constituted Settle 1828, Stainforth 1843, Langcliffe 1853, Rathmell 1844; Settle and Rathmell were constituted Parishes in 1892.

Ellen Henlock's Charity – of Great Ouseburn, widow, Will of 6th March 1879 directed her executors to purchase three sums of £250 @ 3% Consolidated Bank Annuities in the name of the Official Trustees. The annual income from one such sum was to be paid to the Vicar and Churchwardens for distribution to the poor. The dividends of £6-17-4d are paid into Craven Bank and the Vicar distributes money to the poor usually in amounts of 3s but occasionally 6s or 9s. No inquiries are made as to receipt of poor-law relief, nor is preference shown on denominational grounds.

The Rev. Dr. Neil Kendra, Priest in Charge of Settle Parish Church of the Ascension tells me that a letter dated 11/6/1973 from the Church Charity Commissioners shows that they approved the amalgamation of the three charities discussed above, plus a share of the Thomas Foster Charity (dated 1692), William Frankland Paley Charity (1841), the share of the Poor's Allotment Charity (1902) and a share of the Poor's Close Charity (1902) into a small united charity entitled Settle Relief in Need Charity. The Priest of Settle Church and some local Parochial Councillors are Trustees of this Charity.

Acknowledgements

Rev. Neil Kendra and the Settle Parochial Church Council for allowing access to Church Records; Sheila Gordon for obtaining and transcribing the Will of William Knowles; Tony Stephens for obtaining and transcribing from YAS, George Clifford Earl of Cumberland's Rent Survey 1579. Other information from the North Craven Historical Research Group Archive at Procter House, Settle.

History in Settle

John Fox, Phil and Rita Hudson on behalf of the NCHRG

In recent years the North Craven Historical Research Group under the chairmanship of John Fox, with projects co-ordinated by Phil Hudson in Procter House, Settle, have continued to collect information and to undertake studies concerned with the local history, architecture, and archaeology of North Craven. All information collected is freely available to the general public. The Group also have a number of items of equipment which Community Groups as diverse as Giggleswick Horticultural Society, W.I.s and local history/heritage groups are welcome to borrow free of charge. These include a digital camera, digital projector, exhibition boards, GPS and portable computer. There is now a searchable collection of over 2000 local old photos, 20,000 digital photos, maps, local ephemera, and an extensive local and national history library based in Procter House that people may consult for research. Some members of the NCHRG are usually available to give illustrated talks on a variety of topics.

The members of the group are all dedicated in their own ways to making the past come alive, whether looking for features in the landscape or bending over ancient parchments, or both. Various exhibition boards are always on show in Procter House and other public places, and are changed frequently to show various aspects of historical research in the area. Research by Group members can be printed out in booklet form if required, or used as articles in publications.

The collection of information (stored on a large computer) is a searchable resource of over 200 Gb of information, for example to help people discover the history of their old houses, to determine family genealogy, and to understand the North Craven landscape. Group members can provide advice on how to set about your own research effort, or you may join in existing projects. Basic skills training can be provided if need be, including the use of the computer archive system. Initially the Group focussed on local townships but those further afield are also now of interest. Occasionally the contribution of one member happily provides important information to another researcher.

A substantial amount of information has been collected from county archives in Bradford, Leeds, Northallerton and Wakefield as well as others in York, Preston, Kendal, the Yorkshire Archaeological Society (YAS) in Leeds and The National Archives in Kew. A large collection of property deeds (4000 or so), wills (several hundred), maps, ancient rent surveys, tithe awards and Court cases of local concern dating back hundreds of years are now accessible. Church Records are being catalogued. The history of the various local churches is of interest, as are also local charities set up in the 17th, 19th and 20th centuries. Public Health data and water supply history are documented. Quaker records, census data, Parish Register data, hearth taxes, trade directories, land enclosure details, bank records – all these can come together to flesh out the lives of local grandees as well as yeoman farmers, shopkeepers,

traders and the ordinary folk of the area.

The chartularies, rentals and surveys made by the monastic houses and major landowners in the 15th to 18th centuries give important information about the early days. Once only available to specialist historians, anyone can now see the transcriptions of these documents. The tithe maps and awards of the early 1800s give much detail about field names, owners and occupiers. By computer super-imposition of the tithe and modern Ordnance Survey maps a better understanding of land use can be observed. Moreover, computer technology leads from a place on a map, such as a field, to the underlying documents where available. Historical research is now so much easier!

The Heritage and Environmental Records (at present being updated for the North Yorkshire County Council and the Yorkshire Dales National Park by group members) and Listed Buildings information can be viewed at Procter House, useful for new arrivals to the area to find out for themselves what to go and see. Photographs of old houses and their internal construction are in the collection.

The more agricultural aspects of the local scene are being studied, e.g. sheep creeps and gate stoops in the old stone walls, old routeways, mill sites and lime-kiln sites. Other landscape features such as pre-historic remains, quarries, mines, milestones, underpasses, boundary markers and old boundaries are being mapped using GPS devices coupled with Geographical Information Systems (GIS) software. The combined use of field work and documentary evidence often is very rewarding – the work of the armchair and computer experts and open air enthusiasts often comes together.

Large collections of private property deeds ranging from the late 1500s to the 1900s have been made available to us which together with wills have allowed the stories of both Cowside and Winskill in Langeliffe to be told. It is to be hoped that other such collections will surface at some time.

A major project to investigate the Giggleswick Scar area financed by the Aggregates Fund has been undertaken recently along with input from national experts on radio-carbon dating of artefacts, Optical Stimulated Luminescence dating of soils, cosmogenic dating of rock scree samples, ecology and cave archaeology. Already this has produced results of national importance and more is yet to come. A small exhibition showing some of the early 20th century cave excavated artefacts is presently housed at Craven Museum in Skipton, and hopefully a much larger exhibition will be held in future. In conjunction with this, a second biennial workshop is being held by the Yorkshire Dales National Park at Bainbridge in September 2008 when experts in all aspects of Limestone Landscapes will be invited to meet and discuss recent research results.

All this has resulted from the activities of a large number of group members with a wide range of overlapping interests with a common interest in making Settle a centre for accumulation of information, mainly

copies of material and transcriptions, otherwise scattered over the county and further away, expensive in time and money to consult. Computer technology makes the searching of distant archive sites much more efficient and relevant new material emerges constantly. For example the taxation records from the early 1300s are at the National Archives in Kew (www.nationalarchives.gov.uk). Typically 100 documents for a village can be examined (but in London) with occasional name lists and sums of money collected which can throw light on late medieval times. The Procter House resource allows free and rapid public access to local archives, county archives and the national www.a2a.org.uk website – an excellent research facility for documentary historical research. The Bradfer-Lawrence collection index for the material at the YAS in Leeds and local documents in the Tom Lord and Tom Dugdale collections are available.

The use of all this material requires a computer data base which can be interrogated with search terms, and this has been done in large measure by converting

computer files to the portable document format (pdf). This is constrained sometimes by variations in spelling of old words and names but is also powerful in finding a search term on documents, maps and photographs. A browsing approach may also be useful when specific information cannot be defined too readily and this may throw up topics or pieces of information or clues which otherwise might have remained hidden. With this in mind a simple system has been created to access part of the collection using a limited index to subjects and a more sophisticated system is being considered. A website for some material has been set up especially for schools and the general public to use – see the site www.northcravenhistoricalresearch.co.uk.

There is something for nearly everyone to do to support local historical research, whether armchair or open air work. It isn't really work; real pleasure is derived from discovering something new about the area we live in and making that knowledge available to others not fortunate enough to live here in North Craven.

From Heaven to Fame: tombstone memorials

Canon John G. Hunter

The brutal legions of Rome, with their ruthless short swords, devastated and conquered all before them, making Rome the most successful city state of the classical world. Moreover Rome gloried in being a Republic.¹ Other states might be ruled by kings and despots but Tarquin had been overthrown and the free Republic established. A republic was ruled by two annually elected Consuls. Henceforth a citizen of Rome could achieve no greater honour in life than to become a Consul of the Republic and to have a statue erected in the Senate. This acquisition of fame was the pinnacle of achievement for any citizen. Moreover, the statue preserved one's honour and fame for all posterity. Pompey the Great's statue dominated the Forum as did Caesar's. Trajan, one of the most successful of the generals to become Emperor of Rome, went one better. In 113 A.D. he erected a column to himself using twenty immense forty ton drums of Carrara marble, ninety eight feet high. Its spiral bas-relief glorified his exploits in conquering Dacia – modern Romania/Bulgaria – and carried the story of his victorious exploits, in which representations of the Emperor appear fifty nine times. The whole is set in a magnificent building plot of Trajan's market and forum in the newly excavated saddle between the Capitoline and Quirinal hills. The column was once topped by a heroic statue of Trajan himself, but this was later removed and Pope Sixtus V in the 16th century replaced it with a statue of St Peter, which remains to this day.

However just as the acclaimed and venerated Republic was ultimately to be replaced by a military dictatorship of Empire, so the traditional fame of the Roman monument was replaced by monuments eschewing all reference to honour or fame. The Emperor Constantine legalised the Christian religion in 313, in tribute to the vision of the cross in the sky which had predicted his military success at the Milverton Bridge, which led to him being acclaimed Emperor of Rome. Thus the devotees of the proscribed Christian religion were able not only to worship publicly and to take their place in civic society, but also now to bury their dead publicly and mark their graves.

However, the monuments of this new religion were not concerned with the fame of the deceased, their achievements or honour, they were primarily concerned with the prospects of their dead in the after-life and their hopes of heaven. Thus the message of Early Christian funerary sculpture was hardly ever retrospective, let alone eulogistic, and Christian art illustrated not what the deceased had been or done but what would happen to them on account of their faith. Thus early Christian sculpture does not ante-date the early years of the fourth century, the time when Christianity ceased to be an underground movement and achieved a recognised status among the better and more affluent classes.²

But Christianity not only made a difference to the purpose and message of monuments, it also changed

the general cultural attitude to the dead and their burial. Today we expect the great to be buried and to have their monuments in churches, but this was impossible in classical times for either pagan or Christian. From the pagan point of view the dead body was an abomination, abhorred by the very gods. While the government remained in pagan hands the results of this belief applied to Christians also. The dead therefore were neither buried in churches nor even within the city, they were buried *extra muros* (outside the walls), sometimes at a considerable distance from human habitation. This was to prevent the departed spirits from interfering with the ongoing life of the living. That is except for a tiny minority, such as the emperor Trajan, who had been awarded a Roman Triumph.

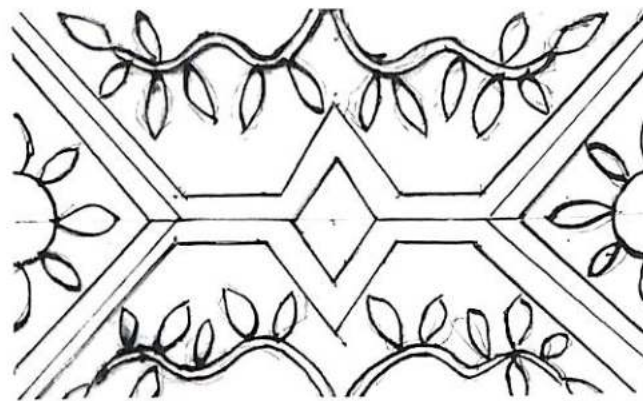
Thus the rise of Christianity produced a revolution in mortuary monuments. As a proscribed under-class, Christians had not been interested in fame, and even on achieving legitimacy, they retained this disinterest in worldly achievement and therefore their monuments did not mention the career or status of the deceased. They were interested in getting to Heaven and this led to a new geography of burial, a desire to be buried close to a martyr. As the martyred dead were believed to have been taken straight to heaven, from very early times the tombs of martyrs were venerated and indeed churches came to be built over such tombs. As St John Chrysostom commented, "Where the bones of the martyrs are buried, devils flee as from fire and unbearable torture."³ Thus there was an ever increasing tendency for the faithful to be buried, and indeed for those with influence and power to demand burial, near to the martyr.

The Christian belief in the Resurrection of the flesh intensified the wish of the faithful to be buried as close as possible to the locus of salvation, so as to be in a prime position for the last day, the day of Judgment. In this way the Christian system of thought not only minimized the fear of death but also the fear of the dead themselves. The "dead which die in the Lord" were no longer considered impure, each one was in a sense a *triumphalis*, one who like the Emperor Trajan had achieved a triumph. Thus early Christian tombs were inscribed with the name of the deceased and the word *triumpha*. Their souls were received at the gates of Heaven and the church on earth rejoiced at their accession to their destiny bought as the result of the passion of Christ.

An African cemetery near Tripoli has the inscription "*Requiem aeternam dona eis, Domine et lux perpetua luceat eis*" from Esdras – "Grant them O Lord eternal rest, and may the eternal light shine upon them." This text was later incorporated into the Gallic mass. Indeed in North Africa decorations in mosaic showed full length portraits of the deceased as Orants, their beatified status shown by symmetrical birds and flowers at a time when faithfulness to scripture still forbade representation of the human form (Exodus Ch 20 v4).

By medieval times the invasion of graves into churches produced a new type of monument – the "tomb slab" defining the particular area beneath which was the body, occasionally reflecting its trapezoidal shape, set flush with the pavement. Not all Christians

however, had the privilege of burial in church as efforts were made to restrict intra-church burial to royalty, high ecclesiastics and to founders of churches. In England almost all burials were in the churchyard and we find very few medieval tombs in our local churches, particularly here in the north-west. Nevertheless, despite this there is such a tomb slab to be found in North Craven. As with most early medieval tomb slabs, it is anonymous, but we may date it from reference to its style. Almost certainly it is of the 12th or late 11th century.⁴ As such it is a rare example of the period.



Thornton tomb slab.

The decoration on the Thornton tomb-slab consists of a diamond lozenge in the centre of the slab linked by closely set parallel lines to triangular motifs at each end of the slab. Within the triangles are sunflowers and down the side of the carving are sprigs of vegetation on each side. Although there are no known extant literary references which might point to the identity of the deceased, we are aware that the most significant Norman family of the period, in this part of the north of England, was that of Mowbray. They rebuilt the castle at Black Burton (now Burton-in-Lonsdale), and may well have rebuilt (or founded) the parish church at Thornton-in-Lonsdale as St Oswald's retains a (rebuilt) Norman arcade to the north aisle. William Mowbray, fourth Baron (d.1222) an executor of Magna Carta, had a name for founding churches and religious houses; he also took part in crusades, but his burying place is unknown. However, if it was he who founded (or re-founded) Thornton church, then this tomb could possibly be his. However the identity of the tomb will repay further research.

In medieval times belief in heaven remained firmly entrenched across Christendom and this inspired the urgent desire for Christians to secure a favoured place on the day of Resurrection. Everyone's aim in the short and precarious lifespan of the period was to ensure a place in the after-life and this is demonstrated by the geography of burial. For those with influence and financial resources, to be buried within the church building was an asset, but the position within the church was also important. Martyr's tombs were no longer to be found within English parish churches, but the altar slab might contain a piece of a martyr's or confessor's bone, so to be buried close to the altar was desirable. Moreover the adoption of the doctrine of Transubstantiation in the 14th century meant that the focus of the local parish altar acquired a fresh signifi-



...Qui fecit cancellum cujus animae propitiatur deus
(who made this Chancel on whose soul God have pity)
"Sepulchrum fundatoris huius cancelli circ. A.D. 1340"
is inscribed on a brass plaque in
St. John the Baptist Church, Low Bentham.

cance. It was believed that the parish priest was able to create the very body and blood of Christ on the altar, and then to offer Christ in the sacrifice of the mass. This meant that the desire to be buried close to the martyr's tomb was replaced by an anxiety to be buried close to the presence of our Lord in the mass as a harbinger of favoured treatment on the day of resurrection.

Again in North Craven we have such a tomb. In the church of St John The Baptist, Low Bentham, the tomb of the 14th century benefactor, name unknown, can be found close to where the medieval altar would have stood. This benefactor rebuilt the chancel of St John's after the original church had been destroyed in the disastrous Scottish raids that followed Edward II's defeat at Bannockburn (1319). A fragment of the original inscription records the donor's generosity and an appeal for mercy on his soul.

Again in medieval times, the focus of Christian eschatology had changed so that the faithful no longer died expecting to be translated to glory. With the introduction of the doctrine of Purgatory in the twelfth century⁵ they were taught instead to expect, after death, a period of punishment for their venial sins before gaining access to Abraham's bosom. In order to encourage the faithful to seek this salvation pictures of the terrors of Purgatory were extolled in sermons and were painted on church walls. Those terrors, however appalling, the faithful were taught, might be mitigated by the prayers and masses of the faithful who remained here on earth. Thus appeals for mercy became linked with appeals for prayer for the soul of the deceased. Christian monuments therefore reflected this change and urgent requests for prayer for the departed soul were added to monuments together with the names of the deceased. Such was the urgency felt by the faithful for their prospects of eternal bliss that the great and the good, now having the financial resources to be buried in church, also left up to a third of their estate to the church in return for prayers and masses for their souls. Finally they appeal to the living, through their

monuments, for the prayers of the observers of their tombs in the decades and centuries to come.

With the introduction of the brass, or cheap fillet of latten (a metal alloy like brass), the range of those memorialised in the parish churches of the land widened enormously. England now has the greatest collection of brasses in Europe, although none – so far as I am aware, in the north-west. "...of your charity, pray for the soul" they read. Across these many centuries the primary concern of the Christian remained firmly fixed on the after-life and the prospect of heaven.

Following the political and religious turmoil of the sixteenth century the number of monuments erected suffered a dramatic although temporary decline. This was due in part to the new focus on the importance of biblical Christianity. The more zealous felt impelled to take the second commandment relating to graven images literally. They set about uprooting and destroying effigies and monuments. Others with building plans in mind also took the opportunity of removing monuments for construction purposes.

After the Reformation the future of the deceased ostensibly remained at the forefront of the executor's mind in what monuments were erected, although Purgatory was no longer an issue, and Transubstantiation no longer accepted in the Reformed churches. Moreover the medieval link between the living and the dead mutated as the living no longer prayed for the dead in the Reformed churches but sought to maintain that link with the deceased by marking the place of burial, and sometimes by having the grave close to the family place of Sunday worship, beside or beneath the pew. Prayers for the deceased's future were no longer considered appropriate and instead the monument exalted that the deceased was now in heaven, with the angels and saints, their place won by the blood of Christ. This assumption of the soul now being in heaven was reinforced by the retention of the Latin words on the inscription *Hic jacet*, 'Here lies' - the body, or sometimes, the remains. For the bereaved that was all that was now in the grave, the soul had flown to the after-life. Again the pious relative or executor, in place of recording that the deceased had died, chose sometimes to say that they 'had departed this life', again an indication that the deceased themselves had departed for a better place, leaving only their remains behind.

Despite these aspects of continuity however, a significant change was beginning to take place. Not only the name of the deceased was recorded on monuments but their status in life and the details of the deceased family began to be recorded. Inscriptions burgeoned into epitaphs relating the names of wives and children, and recounting the good works of the deceased as an example to others. Indeed, after the Restoration of the monarchy in the 17th century with civic order being restored, economic prosperity and a new influx of landed gentry, there was a significant increase in the number of intra-church monuments erected here in the north-west. A new style of monumental inscription then began to develop. Apart from the words "Here lies the body", the focus of some

of the mortuary inscriptions now shifted from the future bliss of the deceased to his past achievements. Indeed some inscriptions appear to have lost interest in the future destiny of the deceased but were anxious rather to record for posterity his family history and exploits. As families became more concerned to establish themselves in the local community, so the Parish Church became a forum for public display of their relatives. Indeed by the later 17th century enormous monuments began to appear, some stretching from floor to ceiling; others dedicated to the dead invaded the chancel to the discomfort of the living. Here the fame of the deceased was displayed for all to read, and on Sundays while the family relaxed in this reflected glory, the faithful had to learn to accommodate a new distraction to their worship of Almighty God. Heaven was making way for fame and the grip of God on the future destiny of man was losing its urgency.

Nevertheless a safeguard for the deceased's future was retained in the introduction to the eulogy with the words "here lie the remains", or "near this spot", or even "in a crypt below this monument" is interred the body. Such phrases indicated an assumption that the deceased's soul had winged its way to a new existence. In this way, although the assumption of the deceased's soul's flight to the after-life was retained, the importance of that objective had clearly been replaced in the minds of the executors by the importance of an earthly career and fame. This fragment referring to the deceased's hope of heaven was not to last and during the last twenty years of the 18th century, this last reference to the after-life and the future of the deceased was replaced by the thoroughgoing retrospective non-Christian preface as the inscription was headed by "In memory of" or "Sacred to the memory of". The needs of the bereaved to remember had now replaced any interest in the future of the deceased. The memory of the mortal life, or fame of the deceased proved of comfort to the bereaved and was not only endorsed by the epitaph, but replaced any concern for the deceased's Heavenly destiny. In Victorian times this introduction developed to "In loving memory" and a wide variety of affectionate remembrances.

The journey back from heaven to fame had been completed.



A seventeenth century jurist.

Sedbergh monument.

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St. Alkelda's Church, Giggleswick.

Wooden end frame of 1600s.

(See following article).

Giggleswick's Church Bell Heritage

David S. Parry

Giggleswick's magnificent 15th century Parish Church is home to a very fine ring of eight bells, recently re-hung and re-furbished to the highest standards. In this article I intend to trace the history of bells at Giggleswick Church with information I have collected over the years, and some more recent details which have come to light as some very old wills have been located and investigations made during the recent restoration.

Five wills in the 1500s refer to parishioners bequeathing money towards buying a "great bell" as follows:

Will of Isabell Palay, 9th of January 1556: "Item if the parishioners of Giggleswick will buy a great bell I give them to it 20s".

Will of Sir Richard Somerscall of Giggleswick, Priest, 30th of March 1557: "Item I bequeath 6s 8d toward buying of one great bell if the parish be content so to do".

Will of Robert Gregson, 2nd of August 1557: "I give to the buying of a great bell 2s".

Will of Anthony Knolles, 22nd of September 1557: "Item I give and bequeath to the buying of a church bell 6s 8d".

Will of Thomas Watkinson, 10th July 1558: "Item I give to the buying of a great bell 3s 4d".

These were all in the reign of Mary (1553-1558) during a return to Catholic practices amid the Reformation.

So it is fairly safe to assume that there was at least one bell in the 1560s, although maybe there were other bells at this time and the reference to "buying a great bell" may have meant that there was a plan to augment the ring of one or two bells to three by adding a Tenor bell rather than mending the great bell or recasting a cracked bell. However, earliest known records show the following three bells:

Treble Bell (smallest) –

Voco Deum laudare populum
(I call the people to praise God)

1742

(Cast by Edward Sellar 2nd at York.

Weight approximately 5½ cwt)

Second Bell

Gloria in excelsis Deo (Glory be to God on high)

1654

V.A.L (?)

Churchwardens Silas Dawson Thomas Clapham

Robert Armisted Thomas Bankes

W

J S

(Cast by Jeffrey Scott of Wigan.

Weight approximately 7 cwt)

Tenor Bell (largest)

Ut turba sic sonitu Domini conduco cohortes

1742

Churchwardens John Tunstil William Birket

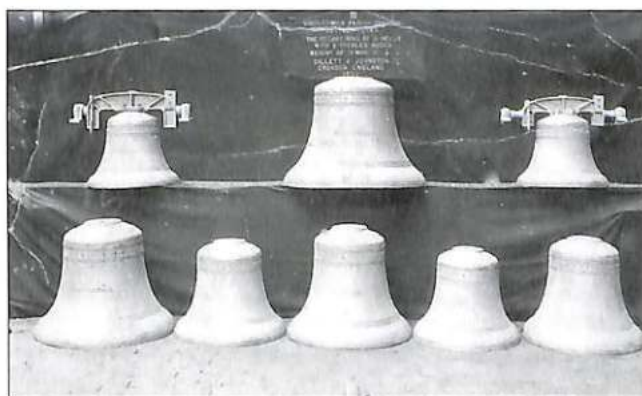
(Again cast by Edward Sellar 2nd at York at the same time as the Treble bell. Weight approximately 9¼ cwt). These details were recorded when the three bells were lowered to the ground on 21st August 1850 prior to being re-cast. The Latin text for the Tenor bell was recorded in manuscript as above but the word 'turba' (crowd) does not seem to make as much sense as 'tuba' meaning 'trumpet'. The word could have been wrongly cast on the bell or incorrectly written down. If 'tuba' is assumed the inscription means

"Like a trumpet, thus with a sound I bring together the Lord's attendants"

(Translation and comment thanks to John Harrop).

It is more than possible that these two Edward Sellar bells were re-castings of earlier bells that had become cracked. This has perhaps been confirmed when the old wooden foundation beams of the lower bell frame were removed during the re-hanging of the present bells in 2003, as all three bell pits appeared to be of the same age, although carbon dating of the timbers at that time was inconclusive. Any information on earlier bells would be most welcome.

Following the removal of these three bells from the tower to the Whitechapel Foundry of C & G Mears in London in August 1850 (possibly by rail from Giggleswick Station, opened in 1847) the three bells weighed a total 21 cwt 3 qrs 2 lbs according to their records (2003). Of the ringers of these three bells not much is known, except that in the churchyard there is a stone memorial to "William Bank, chorister and ringer at this church for 30 years, who died on 8th January 1852 aged 50 years". The three bells were broken up at the Whitechapel Foundry and together with additional metal were re-cast into a new ring of six bells during 1850 with the new Tenor bell weighing 12 cwt 0 qrs 26 lbs in the key of F sharp, with the old oak bell frame from the three bells of 1654 (or earlier) being modified to fit the new bells with additional wood, mainly pine.



Giggleswick Parish Church, Settle, Yorks.
The recast ring of 6 bells with 2 trebles added
weight of tenor 11-3-0
Gillett & Johnson
Croydon, England
1930

(Note: true weight of tenor is 10 cwt 2 qrs 19 lbs)

The inscriptions of the six new bells and their details are as follows:

No	Name	Diameter (ins)	Weight (cwt qrs lbs)	Note
Treble	Faith	28¾	4 2 27	D flat
2	Hope	30¾	5 2 1	C flat
3	Charity	33	6 2 22	B
4	Justice	34½	7 2 1	A flat
5	Self Control	37½	9 0 16	G flat
Tenor	Fortitude	41½	12 0 26	F sharp

Attached to the bell frame was a brass plate which read:

This Peal of Six Bells
Was given by
Mary Long Dawson and Elizabeth Hutton Dawson
of
Halton Gill and Marshfield
To the Parish Church of Giggleswick
AD 1850

This plate was removed and restored in 2003 and is now mounted in the ringing chamber.

These bells were described by the Rev. T.P. Brocklehurst M.A. in his booklet entitled "A walk around Giggleswick in Craven Church with the Parson" as a "peal of uncommonly mellow toned bells" although Virginia Woolf, in a letter from Giggleswick (whilst staying with her cousin William W. Vaughan, Headmaster of Giggleswick School, in 1904) referred to the church bells as those "tuneless bells of Giggleswick" (see *The Dalesman*, April 1986).

Following the installation of the new bells only "call changes" were rung by the local ringers until in 1872 John Parker was instrumental in encouraging the ringers to learn change ringing. He was very impressed with a visiting band of ringers from Burnsall, Kildwick and Skipton in June that year. "Why could not the Giggleswick ringers ring in such good style and according to the standard methods?" he wrote in his notes. For several years little progress was made as some of the old company did not relish new ideas, but eventually progress was made in the winter of 1886 when Charles Bell of Gargrave gave lessons to five members and in 1897 Mr. M.J. Mallaby, who was engaged in hanging the new bells at Settle Parish Church, also gave lessons.

Now follows the golden period for Giggleswick ringing when without the distractions of modern day life great progress was made. Rapid learning of many different methods followed, through Plain Bob and Grandsire to Treble Bob. This period coincided with the re-opening of the church following closure for restoration and the ringers rang from the ground floor for the first time (previously having rung from the gallery in the tower) on 11th May 1892. A complete peal of 720 changes of Kent Treble Bob was rung for the Evening Service, taken by Archdeacon Boyd to commemorate the re-ordering of the Church.

Old record books are packed with details of many occasions when the bells were rung for various

reasons, a selection of which follows.

On 30th March 1856 the ringers received two shillings and sixpence each for ringing following the fall of Sebastopol. At the ringing for the induction of Rev. Addison Crofton 12th April 1893, Kent Oxford and College single were rung. On 12th March 1894 there was a ringing to commemorate the rescue of Thomas Ingham, a native of Giggleswick, from shipwreck on his way to Rockhampton, Australia (with more ringing upon his return on 16th October 1903), also for Queen Victoria's Jubilee on 22nd June 1897 and a muffled peal following the death of the Rt. Hon. W.E. Gladstone on 22nd May 1898. On 1st March 1900 a ringing marked the relief of Ladysmith and on 1st August 1900 the induction of the Rev. T.P. Brocklehurst as Vicar of Giggleswick. Queen Victoria's death on 21st January 1901 was marked by 720 changes of Oxford Treble Bob rung fully muffled with the Tenor half open at the back stroke, and bells were also rung on the day of her memorial service, 2nd February 1901. Further ringing was carried out for the declaration of peace at the end of the South African War on 2nd June 1902 and for the Coronation of King Edward VII on 9th August 1902, when 720 changes of Kent Treble Bob were rung.

During September 1901 William Slinger of Settle re-hung the Treble and Tenor bells.

A period of strife followed in 1903. Previously, when payment was an issue in 1749, the ringers went on strike for an increase of five shillings and fourpence per annum to make their pay up to one pound. This time, the Vicar had posted a notice in the belfry saying that as from Easter 1903 he expected the ringers to give their services as did the choir. However, it was also to do with church attendance on the Sabbath because, after ringing, several of the ringers used to slip out of the back door! Firstly the Vicar locked them in the Belfry, and on the following Sunday, locked them out and paid them off in the sum of two pounds ten shillings.

The *Craven Herald* for February 1903 reported: "The bell ringers of St. Alkelda's Giggleswick have been paid off and their services dispensed with. Some of them have been engaged in the work of bell ringing for a very long period. Their dismissal was brought about by the action of the Vicar (the Revd Percy Theodore Brocklehurst) who maintains that as members of the Choir give their services the occupants of the Belfry should do the same. The ringers have declined to accept this view of the situation".

In the following week a notice appeared on the church notice board requesting volunteers to become bell ringers. Some of the old company returned but several did not. The new team were to be known as "Ministers of the Belfry" and they were established under a proper constitution with the Vicar as president and seats in the church marked with an engraved brass plate "Change ringers". These can still be seen today, on the back pew next to the choir vestry.

In 1928 Rev. Brocklehurst pursued the idea of increasing the bells from six to eight by the addition of two new bells and re-hanging the old six in a new frame. Messrs. Taylor of Loughborough, and Messrs. Gillett and Johnson of Croydon, bell foundries, were

approached to inspect and to quote for the job. Two of the bells were found to be cracked in the crowns and in 1930 all six were removed from the tower, broken up and together with additional metal were re-cast into a fine ring of eight new bells being "Simpson tuned" by Gillett and Johnson, with a Tenor bell weighing 10 cwts 2 qrs 19 lbs tuned to the key of A flat.

Inscriptions and details of the eight new bells are:

No	Name	Diameter (ins)	Weight (cwts qrs lbs)	Note
Treble	Truth	24½	3 2 2	A flat
2	Beauty	26½	3 3 9	G
3	Faith	28	4 2 12	F
4	Hope	30	5 0 6	E flat
5	Charity	30	5 0 16	D flat
6	Justice	31½	6 0 4	C
7	Self Control	34½	7 2 5	B flat
Tenor	Uprightness	38½	10 2 19	A flat

It is interesting to note the change of name of the Tenor bell from Fortitude to Uprightness at re-casting!

In order to accommodate the eight new bells in the tower it was necessary to install a cast iron frame for two bells above the old six bell frame. Money was at a premium so instead of replacing the old frame with a new cast iron one, the old frame was retained and strengthened. Funds for the re-casting and re-hanging of the bells initially came from money left in the will of Miss Eleanor Margaret Bryning, who left £250 to provide the two new smaller bells as a memorial to her uncle Mr. Thomas Edward Foster. The remainder of the money was found by donations, the total cost being £550. The re-dedication service for the bells and belfry work was on Saturday, 23rd August 1930, the service being taken by Canon C.C. Marshall M.A. of Leeds,

President of the Yorkshire Association of Change Ringers, the Vicar and Rector Rev. T.P. Brocklehurst M.A. being indisposed. Churchwardens then were J.S. Hodgson, J. Clark, J.W. Butterworth and N. Parry.

As the years went by various repairs were carried out – refurbished clappers by Messrs.Taylor in 1960, re-rimming of the six larger bell wheels by the Whitechapel bell foundry in 1964, and the replacement of the headstock of the fourth bell by them in 1975. They also gave an estimate of £4,218 to re-hang the bells completely.

In the year 2000 a disabled toilet was fitted in the ground floor of the tower, and so a new ringers' gallery was fitted at the same level as prior to 1892 – back again!

As in 1930, only essential work to fit the bells into the tower could be afforded and many of the 1850 fittings and the wooden six bell frame, some of which dated back to the 1600s, remained in 2002. In that year it became obvious that major work would be required if the bells were to continue to be rung. In places the old six bell frame was wedged to the walls exerting much strain on the tower and a full restoration was required. Four estimates were obtained for a new galvanized steel six bell frame, restoring the 1930's cast iron two bell frame and a complete re-hanging of all eight bells with new fittings. Messrs. Hayward Mills of Radford, Nottingham, carried out the work to a very high standard, aided by the ringers and local volunteers, during the autumn of 2004, at a total cost of £42,000. A Service of Re-dedication was held on Saturday, 4th December 2004, taken by the Archdeacon of Craven, the Venerable Malcolm Grundy, assisted by the Rev. Peter Yorkstone, Giggleswick's Priest in Charge. The churchwardens at the time were Mrs. J. Robinson, D.S. Parry, I. Smith and N. Mussett.

At the request of the Council for the Care of Churches and English Heritage the parish was asked to preserve the old south frameside (i.e. the wooden end frame dating from the 1600s which had survived all the re-hangings of the bells). This was preserved and mounted on the west wall higher up in the tower adjacent to the top bell frame.

No further attention should be required now for many years, so Giggleswick bells will ring out over the village for centuries to come. If anyone has information or photographs of the old bells the author would be very pleased to see such material. He can be contacted at Bark Head, Lawkland, LA2 8AB. A larger collection of photographs than shown here is in the care of D. Parry and Giggleswick Church and two others are on the website version of this article.

Acknowledgements

To Sheila Gordon and colleagues for the information regarding the wills and to John Harrop for the Latin translation.



In High Glee!

Sheila Gordon, Mary Slater and Pat Smith

Sheila Gordon, while looking through Giggleswick Parish records on microfilm at North Yorkshire County Record Office, came across the following hand-written ballad¹.

The Three Settle Beaus in high glee – A woeful & true ballad – Tune – Oh London is the Devil

- 1st. Three bucks of high renown
And character so so sirs
All met in Settle town
About three weeks ago sir
The first of these smart blades
(A dasher 'mongst gay fellows,)
Sells razors, scissors, spades,
Pans, kettles, nails & bellows
 Chorus Too ral loo ral loo
 Widdle waddle widdle
 Whack fal la ral loo
 Oh Settle is the Devil
- 2nd. Now Galen spruce comes on,
Of wonder-working fame sirs
For physic prais'd & fun
Sure you must know his name sirs,
His sweet medean-cup,
His juleps, vomits, glysters²,
Oft raise sick brothers up
Then down he lays their sisters,
 Too ral loo ral loo &c.
- 3rd. Now let us introduce
The hero of our song sirs
You'll scarce forgive the muse
Not naming him so long sirs
This modern Mansfield know
Is fam'd for buxom mettle
Retailer of the Law
And lives near Upper-Settle
 Too ral loo ral loo &c.
- 4th. Suppose this Trio met
To ply about the glasses
Each toper rather wet
With toasting round the lasses
Alas the luckless night!
A night deep fraught with woe sirs
Lord Mansfield vow'd he'd fight
With Gally-pot³ the beau sirs,
 Too ral loo ral loo
 Widdle waddle widdle
 Whack fal la ral loo
 Oh Settle is the Devil
- 5th. Now Gally-pot so neat
So perfum'd and so dapper
Each pugilistic feat
He always thought improper
Rough Hard-ware's aid I wist
Was call'd to guard his sponce⁴ sirs
Who tip'd young Law his fist
And plump'd him down at once sirs
 Too ral loo ral loo &c.
- 6th. One Sergeant Time-piee saw
This dreadful deed adoin
Who gently wound up Law
And set his works agoing
Now each one take his glass
In spite of gout or phthisic⁵,
A Bumper⁶ – let it pass,
To Hard-ware – Law and Physic
 Too ra loo ral loo
 Widdle waddle widdle
 Whack fal la ral loo
 Oh Settle is the Devil

The ballad was undated and appeared amongst Giggleswick churchwardens', overseers' and vestry record books and papers dating from the mid-1700's. This cannot definitely be taken as its date, however, as it had been written on both sides of a single loose sheet of paper interleaved with other records. The song is in the style of the penny or halfpenny broadside ballads popular from the 16th century onwards, which were sold on the streets and performed at such places as inns and fairs. Glee, convivial part songs usually for three or more unaccompanied male singers, were also popular.

Enquiries were made in two local publications for any further information about the origins of the ballad

but a blank was drawn. However, Pat Smith contacted the English Folk Dance and Song Society in London, and was advised by Elaine Bradtke, Assistant Librarian, that she had found a reference to the tune "Lunnun is the Devil" in an article on Shakespeare in Nineteenth-Century Songsters, as being in a book called Davidson's Universal Melodist.

Mary Slater decided to get down to some serious detective work, and via an internet library search found an 1847 copy of Davidson's Universal Melodist "consisting of the music and words of popular standard and original songs etc. arranged so as to be equally adapted for the sight-singer, the performer on the flute, cornopean, accordion, or any other treble instrument"

in Manchester Central Library. A visit there found the tune accompanying a song called "Hamlet". The song was a burlesque version of the Shakespearean play. Another song set to this tune, "Hodge and his Leather Breeches", a ballad about a countryman's trip to London and the ridicule he is subjected to due to his leather breeches, can be seen in facsimile (lyric only) on the website of the Bodleian Library, Oxford, at www.bodleian.ox.ac.uk/ballads, and dates from the first half of the 1800s.

The first verse of the Settle ballad, set to the tune "Lunnun is the Devil"⁷ as found in the "Universal Melodist", is shown here.

Pat Smith, on seeing the tune, recognised it as being very similar to that of a well-known traditional Irish song, "Courtin' in the kitchen". Various versions of this can be seen on the internet, with slight notational variations, but basically it is the same tune.

So what of the characters in the ballad? The "hero of our song", the nicknamed "Lord Mansfield" in verse four, is a "retailer of the law", i.e. probably an attorney. Lord Mansfield was Lord Chief Justice for thirty two years between 1756 and 1788 and died in 1793. If he was still in the popular consciousness when the Settle ballad was written, this could have been the late 18th or very early 19th century. Similarly "Galen" (being the name of a Greek physician) or "Gally-pot" could be a physician or apothecary. "Rough Hard-ware" speaks for itself. Relevant professionals and tradesmen listed in *The British Directory*, 1784⁸, are Wm. Carr and also Christopher Picard, attorneys at law, Thomas Hargraves and also Thomas Wilson, hardwaremen, James Kenyon, nail manufacturer, James Rawsthorne, apothecary and Abraham Sutcliffe, MD. *The Universal Directory, Yorkshire Names*, 1793-1798⁸, lists surgeons Joseph Hall and William Sutcliff, and attorneys William Carr, Hartley & Swale, and John Peart. Tradesmen include Jonathan Baldwin, nailer, Thomas Wilson, ironmonger and William Twisleton, tinman. Later, *Baines's Directory* of 1822⁸ lists Richard and William Carr, J. and W. Hartley, Rd. Leeming and William Robinson as solicitors, William Sutcliffe, physician, John Tatham and Son, druggists, William Bowskill, black- and whitesmith, John Ralph, whitesmith, Richard Maudsley, tinner, Robert Lancaster, ironmonger, and Chr. Redmayne, furnishing ironmonger. Our three "beaus" might be any of these or their apprentices or employees.

Finally – who might Sergeant Time-piece have been? There are references to Edward Parkinson, clock and watchmaker (*Directory 1793-1798* and *Baines*). But more tellingly Thomas Hargraves, clockmaker, is listed in the directory of 1793-1798, and Thomas Hargrave, clock and watch maker, in *Baines* in 1822. The family of Hargrave, also variously spelt Hargraves or Hargreaves, were well-known Settle clockmakers – William worked from 1710 to 1750 approximately, Thomas from around 1790 to 1834, and John was working in 1840⁹. There is a reference to a Serjt. Hargro(?)aves in a pension list loosely inserted in the

1779-1785 volume of the Settle Town Book¹⁰. Following an Act passed in 1757, a certain number of men from each county, with a quota from each parish, were picked by ballot to serve in the militia for three years, called up yearly for training with expenses to be borne by the township. There are references in the Settle Town Book (August 1801–April 1802) to Thomas Hargraves being a balloted militia man and his wife and children receiving payments in consequence. In 1798 one Robert Hargraves from Settle was listed as being enrolled in a yeomanry troop called the Yorkshire West Riding Cavalry, first raised in 1794¹¹. Could one of these be the pensioned Serjt. Hargraves, and Sergeant Time-piece?

At which hostelry did all the action take place – Golden Lion, New Inn, Talbot, Spread Eagle, White Horse, Naked Man, Royal Oak, or Joiners Arms – all listed in *Baines*?

Who wrote this ballad, and how did it come to be mixed up with Giggleswick records? The lyricist was clearly classically well educated, (referring to Galen, and to the "medean cup" – the cup of poison offered to Theseus by Medea). For example, a local poet of the period was Robert Kidd, who had been writing master at Giggleswick School and wrote a patriotic poem in 1794 on the subject of the volunteer cavalry¹². Could he have been involved with record-taking in Giggleswick, but also liked to record his nights out in Settle?!

So some extremely circumstantial evidence does seem to suggest a date for the ballad of perhaps 1780 to around 1800. Has anyone any further knowledge or ideas?

Notes and References

- 1 North Yorkshire County Record Office, MIC 1776/0541 Ref. PR GGW/2/2 pp.656-7, with acknowledgements.
- 2 Julep – sweet drink as vehicle for medicine, vomit - emetic, glyster = clyster - old term for enema.
- 3 Gallipot - small glazed earthenware pot, especially as used by apothecaries.
- 4 Sconce - crown or top of head.
- 5 Phthisic – pulmonary tuberculosis, lung or throat infection, cough, asthma.
- 6 Bumper – brimful glass of wine.
- 7 Tune – acknowledgements to Manchester Central Library and Davidson's Universal Melodist, vol. I, p.303. London, G.H. Davidson, Water Street, Bridge Street, 1847.
- 8 These Directories may all be seen at Leeds Central Library, Local History section.
- 9 Dinsdale, N.V., Dales clockmakers. Dalesman, September 1943, p. 108.
- 10 Settle Town Book 1749-1801, North Craven Historical Research Group Archive, Procter House, Kirkgate, Settle, transcribed by Sheila Gordon.
- 11 Brayshaw, T. and Robinson, R.M., *The ancient parish of Giggleswick*. London, 1932, pp. 198-201.
- 12 Ibid, p. 199

Three bucks of high re - nown And char - ac - ter so so sirs

All met in Sett - le town A - bout three weeks a - go sir The first of these smart

blades (A dash - er 'mongst gay fellows) Sells ra - zors scis - sors spades Pans

ket - tles nails and bel - lows Too ral loo ral loo Wid - dle wad - dle

wid - dle Whack fal la ral loo Oh Set - tle is the De - vil



From a print by T. Rowlandson.

Summer Outing 2007

Either side of the Swale

5 July 2007

Leader - David S. Johnson

The Summer Outing this year took us in a north-easterly direction to the lower reaches of the Swale and we began our tour with a visit to Bedale.

We went first to Bedale Hall described by Pevsner as "really a country house placed in a town". The Manor was purchased by the Pierse family in 1638 and the first house was built on the site soon after. Around 1730 this was transformed into the Palladian style house we see today and during the early 19th century it passed by marriage to the Beresford family, whose name was changed to Beresford-Pierse. The family lived there until after the First World War when it was tenanted out, later becoming semi-derelict. However the Local Authority took it over and a programme of restoration began, notably in the splendid ballroom and adjoining rooms. The salon/ballroom is especially impressive with ornate plasterwork around the cornice featuring nymphs and whimsical putti in informal poses. There is a small museum within the main house and outside in the grounds is an ice house probably built in 1777. Unfortunately health and safety issues prevented us from going inside the ice house.

Across the road from the Hall is St Gregory's Church – well worth a visit. It contains mediaeval stonework and a window, possibly dating from 1300, thought to have been brought from Jervaulx Abbey after Henry VIII's dissolution of the monasteries. The church tower is one of the finest examples of a fortified tower in Northern England and dominates the High Street. It was built around 1330 by Matilda Fitzalan as a refuge against raids by the Scots. There is a small building by the church gates. This is the earliest known school building in Bedale and was the old Grammar School. The school was started by John Grege, a chantry priest from Jervaulx in the early 1500s. Inside the church are traces of a mediaeval wall painting depicting St George and the Dragon. Discovered in 1926 it has been substantially repainted. The pulpit has extensive carvings of Pope Gregory and young Anglo-Saxon slaves while the altar screen is carved with images of the Northern Saints who brought Christianity to this area.

After these visits there was just time to wander along the Market Place and note some of the varied architecture before having a spot of lunch and moving on to our next visit at Crakehall Watermill. We were met by



Kiplin Hall.

the owner who explained some of the history of the mill. Mentioned in the Domesday Book it seems to have been in continuous use for many years, although sadly at present not working being in urgent need of repair. This the owner is hoping to do. We were shown over the whole of the mill, inside and out, and given details of the workings of the water system and sluices etc. which feed the wheels operating the grinding mechanism and pulleys and wheels inside. One very interesting fact was that a small building next to the mill had almost certainly been used as a grain drier. It had been constructed so that warm air could circulate from below the floor rather like the Roman hypocaust. The owner also pointed out that the mill stones came from France (as many did in previous times), being exceptionally hard and durable.

Then it was on to Kiplin Hall and a warm welcome from the warden and our excellent guide. Kiplin Hall is a brick-built house constructed in the 1620s as a hunting lodge for George Calvert – later Lord Baltimore and founder of Maryland in the United States. For four centuries Kiplin was owned by four families all connected by blood or marriage – the Calverts, Crowes, Carpenters and Talbots, but it is now owned by a charitable trust. The house is Grade 1 listed and is furnished in the style of a comfortable Victorian country home with personal possessions collected by the families. There are many notable paintings and items acquired during the days of the Grand Tour, as well as works from the late 19th century arts and crafts movement.

Our visit ended with a very welcome tea and a stroll in the fresh air of the topiary garden. The whole day was most enjoyable thanks to David's skill as a planner and group leader.

Heather Jemson

Walks

Whelpstone Crag Area

4 February 2007

Leaders - Bernard and Elaine R. Shepherd

Twenty six members turned up at Tosside Community Hall, on a lovely sunny day for a walk through the edge of Gisburn Forest to Whelpstone Crag. The walk commenced up Bailey Lane, past the sawmill, which was partly destroyed by fire twelve months ago. We then continued on past fir trees, some of which had recently blown down during the gale force winds a few weeks earlier and then continued to a stile on the right to Heath Farm and onwards to the area of recently harvested fir trees. The ground on leaving Heath Farm was a bit marshy, but despite the wet weather of previous weeks, was not too bad. Nobody did a nose dive into the ground!

On leaving the forest on to Holden Moor Whelpstone Crag came into view, looking quite majestic in the winter sunshine. Approaching the crag we had views of Long Preston and Rathmell and the river Ribble winding its way through Rathmell bottoms. After a not too steep climb up to the trig point at 371 metres, the vista opened up before us: the three peaks and in the far distance the Langdales we thought were visible. After a short stop, we continued on our way downhill towards Whelpstone Lodge, where we encountered a variety of chickens, ducks and geese! As the light changed and Whernside and Ingleborough disappeared from view, Pen-y-Ghent looked quite splendid. We continued on our return journey through Higher, Middle and Lower Brayshaw farms to join the Long Gill Road, until the turn left to Stud Ford Farm and the Slaidburn to Long Preston Road, and uphill back to Tosside Community Hall.

Long Preston

1 April 2007

Leaders - Sandra Fox and Jan Rhodes

Unfortunately, the original walk, as printed in the programme, had to be cancelled. This was due to work being carried out on the pipeline, which had cut across the intended footpaths in the area of Halton West/Paythorne. John Fox quickly arranged an alternative route.

It was a bright, sunny day, as we all congregated on the Green in Long Preston. Nineteen people had turned up. Jan drew attention to the old signpost by the village green, which showed a hand pointing out the directions. There aren't that many around.

Along Green Gate Lane, the celandines were in profusion along the hedgerows and also plenty of coltsfoot. Then we turned right into New Pasture Lane and meandered along to the Ford, which we crossed over a rickety bridge. On the way, we passed an embankment which was completely covered with primroses; a

gorgeous sight. In our haste to see them, we all missed some violets in a small clump, which Jan had spotted. There were lots of deep gullies with the beck down below and the cold wind became stronger as we slowly climbed uphill onto Langber Lane. Some of us spotted a kestrel flying above and that evocative sound of the Dales, the cry of the curlew, was a delight to hear across the moors.

We then turned right and walked to Bookilber Barn. As there were no builders on site, we all had a good look round. It is immense in size and it was interesting to see the massive oak beams. We then headed across a field down to Scalehaw Lane, past the Primary School and finally back to the Green.

Just as a matter of interest, this walk was done in 1996, when Hilary Baker was the leader. It was when the barn had just been burnt down; they headed towards Crake Moor then turned south again and returned to Langber Lane and down to Newton Moor; a much longer walk than ours.

Craven Ridge

6 May 2007

Leaders - Audrey and Harold Foxcroft

A mobility problem prevented Harold from leading this walk fully, but he was able to provide relevant history at several points. The walk was based on one which had been done previously in 1998, but was new to all those present. On the previous occasion, work on the water pipeline had caused deviations from plan. On this occasion, part of the walk had to be omitted due to gas pipeline work.

The start of the walk, at the now converted Tipperthwaite barns, provides a view of this important valley containing the railway, and the old and new routes to Lancaster and beyond. The crossing of these leads to Craven Bank below High Rigg.

From here the site of the drained Giggleswick Tarn (now a golf course) was clear. The party were then provided with a map of the environs of Giggleswick School before the Chapel was built and another tarn site was filled in and levelled to provide the present Cricket Field in 1911.

After this the ancient Dallicar Lane was followed to Close House (which carries 1675 and 1688 date stones), where previous information provided by Phyllis Houlton was recalled. It also provided a link to Sir Edward Elgar and the current celebration of the 150th anniversary of his birth.

The route then passed under the railway (opened fully in 1850) via an underbridge incorporating the original cast iron beams dated 1847. From here a path leads under the A65 by-pass to cross Carr Beck by footbridges back to the start at Paley Green Lane.

Austwick

Oxenber Wood – Wharfe Wood – Feizor Nick –
Celtic Wall – Dead Man's Cave – Feizor – Austwick

3 June 2007

Leader – Michael Southworth

The walk started at the Game Cock Inn in Austwick and we went across Austwick Beck at Flascoe up onto Oxenber and followed the new path through Wharfe Wood to Feizor Nick. The bluebells were still in evidence in the woods, but past their best. All the Spring flowers had been early this year.

The new footpath through Wharfe Wood is an attractive addition with good views across to Crummackdale.

At Feizor Nick we turned right down into Feizor, where one of the party decided to rest a while for a cup of tea (it was a hot afternoon!) while the rest of us took the path leading to the so-called Celtic Wall. On the pasture around the Wall there was a fine show of mountain pansies in great profusion.

We then crossed the flat upland to Deadman's Cave and down onto the footpath leading from Stackhouse to Feizor. In Feizor we 'collected' our tea drinker and returned to Austwick down Hale Lane, pausing to look at a clump of Herb Paris which survives near Meldings Barn.

The following are extracts from H Speight's 1892 edition of 'The Craven and North West Yorkshire Highlands':

The Celtic Wall

'These remarkable constructions are extremely interesting, and, so far as I know, are unique in Yorkshire. They are of such proportions and strength as to be altogether beyond the requirements of a civilised age. Of the larger wall there remains a length of 66 feet, and it is 5½ feet high, 4½ to 5 feet thick at the base, and from 3½ to 4 feet at the top, running north and south upon natural and slightly raised ground, at an altitude of 1000 feet above sea level. The stones composing it are of various sizes, roughly hewn, and some very large, being at a yard or more from the ground a foot in thickness, from two to four feet long, and one to one and a half wide. The stones are admirably laid, usually wedge-fashion, the whole forming without any kind of cement one compact and well-arranged mass. The other wall is of like thickness, but neither so long nor so high, only about 15 yards remaining. Although apparently continuous with the larger fragment it has evidently not been so, for the low ground separating the two walls has been denuded of stones for building with, which otherwise would have afforded good foundations in situ. They appear to have been parts of separate enclosures, but for what purpose intended the remains left afford no clue. There are indications to the west of the foundations of other walls, and it does not seem unlikely that they were erected as a rampart or protection to a community of dwellings built by the hardy natives after the Teutonic Conquest, fifteen centuries ago, in fact of like age as the neighbouring tumuli above described.*'

*See the account of the foundation walls &c., on the summit of Ingleborough.

Dead Man's Cave

'Under the wall in this field is an opening in the limestone called Dead Man's Cave. The entrance is large enough to admit the height of a man, and the cavern is accessible for a length of about 80 yards. No discoveries have been made in it within present recollection.'

Feizor

'The first mention of Feizor which I have discovered appears in a charter of Fountains Abbey, wherein John, the Abbot, receives the homage of Robert de Feghers, or Feser, in A.D. 1229. This family, however, held lands at Scosthrop, Calton and Feizor, in the previous century, but how, or the precise date when they were acquired does not transpire...

The name of this place is curious, and rivals indeed in the variety of its spelling as well as in the obscurity of its meaning, the much-disputed Puteaco, or Pudsay. From various sources I have gathered upwards of a score different renderings of the name, and all contained in documents anterior to the 16th century, but the name, I may observe, does not occur in Domesday...

I am inclined to think that the root of the word is to be found in the Latin fagus, a beech tree, although there are no beeches there now; the only native tree being the ash'.

Chapel-le-Dale

5 August 2007

Leader – Jan Rhodes

Another diversion caused by the Great Pipeline moved the August walk from Wigglesworth to Chapel-le-Dale. A very small group enjoyed a warm and mostly sunny afternoon (there were a few in this wash-out of a summer) walking along the base of Whernside, with splendid views of the Ribbleshead viaduct and Cam Fell in the distance. From the chapel in the dale we walked up the lane behind the church, continuing onto the bridleway and contemplated the sculpture rescued from the nearby Jingle Pot where vandals had dumped it. We spent quite a long time discussing the date and building sequence of Ellerbeck Farm which seems to be in course of restoration, not altogether sympathetically in our view. Further on, Bruntscar Hall provided an even more intriguing building with an unusually carved doorcase dated 1689.

At Ivescar we turned south onto a farm track and then a bridleway and looked at the comings and goings of the river. We were impressed by the huge flood barriers suggesting that this was not a place to be after heavy rain. On along a dry(ish) stream bed flanked by purple betony flowers to welcome refreshments at Philpins Farm.

Great Close and Middle House area

2 September 2007

Leader – David S. Johnson

The party met at Street Gate by Malham Tarn on a day which promised wet weather coming in. However, suitably dressed we walked north towards Great Close Plantation and on the east side of Great Close Hill with its burial cairn on top. We stopped to look at the wide expanse of grazing ground in West and East Great Close bounded by stone walls far in the distance and running along the edge of the scar to Middle House Farm. This was where the cattle fairs of previous centuries had been held in Autumn, with up to 5000 head of cattle walked down from Falkirk Tryst to be fattened for southern markets. John Birtwhistle of Long Preston was a man who made his fortune in this business. Just under Great Close Hill are the ruins of the hostelry which helped to alleviate any thirsts.

We proceeded to Middle House Farm built by Walter Morrison of Malham Tarn House in the 1890s. We then followed the path up to Low Midge Hills, now on the Monk's Road to Arncliffe and beyond, a reminder of the days of ownership of this region by Fountains Abbey and of sheep farming which was so important in medieval days. Midge refers to mud, of which some remains, and at this point there can be seen faint indications of homestead foundations and more clearly the surrounding small irregular-shaped enclosures typical of late medieval tenements – although the age of many such structures cannot be determined without excavation and dating of any finds.

A little further north is Old Middle House, of ancient origins, and rescued from decay in 1999 by the National Trust. It is a fine building, together with a very substantial barn and 17thC dovecote. We were privileged to be able to enter and examine both with permission of the NT. The later porch on the house (no date on it but probably of the 1720s) has a datestone with initials "H K" which might be those of Henry Knowles.

Although there is an old settlement over Back Pasture to the west of the house, time and weather determined that we turned back and then diverted slightly west into a natural bowl where David showed us the loess (wind-blown) soil overlying the limestone in many places, as dug up by rabbits. At the centre of this bowl is a stone cairn which is probably a burial cairn. In the western distance on Highfolds Scar above Malham Tarn can be seen ruins of a hermitage (as described by Arthur Raistrick) and two medieval settlement sites.

On the way back we observed water-worn holes on the top of limestone boulders known as kamenitza. (Kamenitza is a term referring to a mode of dissolution of rocks, commonly dish-shaped surface depressions). We continued along the track to Street Gate having had a stimulating walk thanks to our knowledgeable guide.

Clapham and Clapdale

7 October 2007

Leader - Ken Pearce

This walk was something of a double act led jointly by two members of the local team researching and writing a history of Clapham and its parish. We gathered in the car park at the top of the village on a fine, dry day, overcast but with good visibility. Our route was to take us to Ingleborough Cave and Clapdale Farm, about 3½ miles with 460 feet of climbing.

Before starting off we considered the car park itself, created in 1963 from the kitchen garden of Ingleborough Hall, bordered to the east by the village tennis court modelled on Lord Rothschild's at Gunnersbury Park and to the south by the Old Manor House probably built by the Claphams who improved it in 1701. Setting off up Gildersbank and Church Avenue we peered through the gates of Ingleborough Hall, built by the Farrers in the 1820s to 40s as a gentleman's country residence complete with gardens, pleasure grounds and an extensive sporting estate stretching from Ingleborough summit to Bowland Knotts. The house is now an outdoor education centre closed to visitors.

We paused for a moment to admire Fiona Bowley's Millennium Stone outside the Hall gates. This records some significant aspects of Clapham's story, including the Witch featured in the Trust's 2006 Journal. From here we moved the few yards to the towered church, trashed by Scots raiders in 1319, enlarged in 1812-14 but found to be too big when part of the old Clapham parish was hived off in 1879 to become the new parish of Austwick.

Over the road bridge, widened in 1798, we turned off the road to pass the estate's water-powered sawmill, a former cotton mill then bobbin mill, to join the Reginald Farrer Nature Trail where a small toll is payable and a guide leaflet to the Trail is available. This indicated the several points of interest along the old carriage drive as we walked through open woodland beside the lake, once the village water supply, to climb gently above Farrers' plantings of rhododendron and bamboo and to cross the line of the Mid-Craven Fault accompanied by the sound of rushing water in the beck below. Passing the Grotto, a Victorian folly and one-time viewpoint, we emerged from the woods via a kissing gate into the lovely little dale of Clapham Beck. Here we became aware of the regular thud of the hydram pump in its concrete bunker beside the beck, raising water the 150 feet to Clapdale Farm. A few yards further on we reached the entrance to Ingleborough Cave, opened up and first explored by the Farrers in 1835.

At this point we decided against continuing to Trow Gill, a spectacular collapsed cavern or glacial overflow channel leading to open moorland on the flanks of Ingleborough. Instead we returned to the hydram and climbed the short steep path to Clapdale Farm. Here we paused to appreciate the massy stone structure with its 5 foot thick stone walls and adjacent dovecote.

There are at least three suggested dates and builders for this, Clapham's original fortified manor house. An early 13th century date seems the most likely at present. It was built as part of the buffer zone defences between English and Scots or possibly between Normans and Scots.

From Clapdale we had extensive views south to the Bowland Forest skyline and the Lancashire border. Our way now lay downhill, past signs of pheasant rearing, vestiges of the Ingleborough sporting estate, past an old quarry and limekiln to a point where views opened up to the east. Here we had an excellent profile of Robin Proctor's Scar above Austwick and the scene of Robert Proctor's fatal riding accident in 1677.

The road brought us back to Clapham as we joined the curiously named Eggshell Lane, so called as one of the original roads to the village church (ecclesia) or as part of a route used by monastic travellers perhaps going to and from the Furness grange at Newby. Near the junction lies the site of an old turnpike trust tollhouse abandoned in the 1820s. From here it was only a short distance to the attractive Brokken Bridge, repaired in 1913, where we were able to cross the beck and return to the carpark.

The afternoon had an interestingly varied mix of scenery and history, with special thanks to Jim Hall for his research and commentary.

Helwith Bridge and Studfold

4 November 2007

Leaders - Mary and Mike Slater

The walk started near the entrance to Lafarge's Dry Rigg quarry to look first at the restitution work being carried out by the company in co-operation with the National Park and University of Sheffield botanists. After removal of a large pile of crushed stone, plants are re-appearing after 15 years of burial and new plants are being incorporated at marked sites to determine what grows best. Dragon flies, endangered newts and other species appreciating clean water have already arrived and birds are finding a new home. The surrounding fine stone wall recently built by David Johnson was admired.

The history, geology and eventual restitution of the Dry Rigg quarry and its current workings of Silurian deposits sitting unconformably at a steep angle under a layer of limestone were discussed, based mainly on information provided by the Assistant Quarry Manager Mike Cardus consulted earlier in the week.

We then turned attention to the adjacent Site of Special Scientific Interest, Swarth Moor which will in due course have a neighbouring bog and lake in the quarry. Swarth Moor is a raised bog in a hollow formed by ice action in the past. The bog is notable for having been used as a source of peat and there are several merestones visible marking off individual plots for peat digging. Elizabeth Shorrocks kindly provided a list of plant species to be found there.

We proceeded on the public footpath to Foredale and noted the remains of the limestone working from

Foredale Quarry above the highly tilted flagstone beds, with the inclined plane which transported tubs of stone down to the kilns at the bottom clearly visible. David Johnson's book on Limestone Industries of the Yorkshire Dales and his recent archaeological survey provide all the details of this site. Nearby Studfold Moss to the north of Swarthmoor has a small area of wet woodland of birch and willow with tufted hair-grass and purple moor-grass.



Cragghill Farm.

With magnificent views of Penyghent, the walk continued over fields towards Cragghill Farm, crossing the railway at the farm, then turning south by the river side. The farm has origins in the 14th century and a neighbouring ruined house has fine stonework. It was then over fields to a footbridge where we crossed the river and made towards Studfold Farm. The hamlet is now much modernized but the farm was mentioned in 1379 and in the 16th and 17th centuries in wills and other documents. The name suggests a breeding establishment for horses in the ownership of Fountains Abbey in earlier times. There is another small flagstones quarry, now closed, across the road. The path back to Helwith Bridge goes through an unsigned gate near the road and passes by Eysdey Barn en route, very near the river on a sunken track. The word ending 'ey' perhaps suggests the presence of an island in the past unless the name has suffered misspelling by mapmakers.

We were lucky to have fine weather for a non-strenuous walk which has geology, history, ecology and notable scenery to commend it.

Mince Pie Walk

2 December 2007

Leaders - Hilary and David Holdsworth

Fourteen brave (or foolhardy) souls congregated at Stainforth Car Park with a repeat of last year's atrocious weather for a tour of Stainforth and Little Stainforth guided by David and Hilary Holdsworth. Our leaders had gone to a lot of trouble in researching some of the historical buildings in the village and hamlet. We started off at the site of the Old School, of which there are now only traces, before passing Townhead House once owned by the MacIntosh family of Quality Street fame. On passing the Village Stocks of which one post

remains we arrived at Stockhill House, a much altered building from its 17th century original. As a point of interest, the house was used during the 1st World War as an R & R (rest and recuperation) house for Army Officers. We then went on to another much altered house, namely Stainforth House, originally owned by Thos. Foster Knowles as a Shooting Lodge. We were lucky in having Derek Hewitson the Church Warden with us when we visited the Church, as we were able to gain access, hear some of the history of the Church, and view the Millennium Stained Glass window designed by Peter and Annabel Kemplay, which for any member, if they have the chance, is well worth viewing when the Church is open. Until the Church was built for the sum of £1750, and dedicated in 1842, the parishioners had to walk to St Alkelda's for Sunday worship. After leaving the Church we walked to Knight Stainforth Hall passing the Old School on the main road, now a private house, and over the Packhorse Bridge where the river was in fine spate after all the recent rain. As we passed over the Bridge, the exact origin of which is unknown, it was said to be on the shortest route from York to Lancaster. The present bridge is some 400 years old, and until 1931 when the National Trust took over ownership, it was owned and maintained by the owner of Knight Stainforth Hall. This house has a long history, going back to Norman times, which would warrant a dedicated article of its own. The present owners are the Maudsley family who came into the possession of the property and land in 1839. Henry, one of the sons of the purchaser, was a psychiatrist and founded the Maudsley Hospital in London. We returned to Stainforth via the oldest caravan site in the country, circa 1920s, and the Foss which was very impressive due to the amount of water flowing over the falls. Further interesting properties were viewed, none more so than Cow Cottage, famous for the cow that entered the house and went up the stairs much to the owners' concern and the cow's calf that was left on the road outside. It was then back to Phyllis's to enjoy her mince pies, cake, tea and coffee.



Knight Stainforth Hall.

Know your area walk

Hellifield and the Railway

8 August 2007

Derek Soames and Bill Mitchell

Hellifield doubled in size when it became a railway village in the 1880s. What had been little more than a hamlet, with a population of 275, had by 1931 a population of 1,026. Its workers were as shift-conscious as a mining community. The island station blazed with lights all night long.

The walk to explore Hellifield's industrial heyday began in the old village, within sight of what had been weaving cottages, and ended on the railway platforms. Derek Soames, who was in railway employ for over fifty years, spoke experientially of life at Hellifield station as he remembered it in his young days. There was also input from Bob Swallow and Ruth Evans.

The party heard of the time when the knocker-up went on his doleful rounds, announcing "Double-head to Carlisle" or "Relief to Manchester" (via the line known as Lanky). Lodging might mean time spent in the railway "barracks" at Carlisle which would not have qualified for even a single star. Members were taken along the road to the station, passing Midland Terrace, a row of 40 railway houses dating from the 1870s. In the terrace were some houses fashioned of concrete blocks. (Midland Terraces houses were eventually privatised at prices ranging from £250 to £500). A tract of tousled grass was once an area of allotments. Bungalows now stand where once there was a busy canteen.

A subway led to the island station. Bill Mitchell spoke of interviewing men like Jimmy Fishwick and John Holmes, who took up work at Hellifield in 1921 and 1937 respectively. At the age of 15, Jimmy had become one of 21 cleaners in the L & Y Railway's shed. The sand used on locomotives to provide adhesion on slippery tracks came from Lytham St Annes, where the railway was overblown by sand from the dunes. After 43 years service, Jack Holmes retired with a pension of half-a-guinea a week.

The party stood under a canopy of iron and glass featuring the Wyvern, dragon-like emblem of the old Midland Railway. As a coal train thundered by on a journey between Scotland and the power stations, the visitors were told of the power stations' voracious appetite, coal on a single train being reputedly used up in twenty minutes.

Thanks to the organizers of the walk were voiced by Dr Sylvia Harrop.

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Contents

Editorial	
Chairman's Report	
The Historic Churches Fund	
North Craven	
The Twisletons of Craven and elsewhere	
St Alkelda	
Another curious case of Thomas Hurtley	
Trenhouse on Malham Moor	
Joseph Norman Frankland (1904-95): a tribute	
A Pretty Kiddle of Fish	
The Birtwhistles of Craven and Galloway	
The History of Winter Floods	
From Indentured Apprentice to Respected Citizen: the Story of Craven Bacon and Linen Weaving in Stainforth	
The first printers in Settle	
The Knowles Charity	
History in Settle	
From Heaven to Fame: tombstone memorials	
Giggleswick's Church Bell Heritage	
In High Glee!	
Summer Outing 2007	
Walks	
Know your area walk	

Author	Page no.
Maureen Ellis & Michael Slater	1
Sylvia Harrop	1
Michael Southworth	2
	2
Revd Dr John Fiennes Twisleton	3
Michael Slater	6
Robin Bundy	7
Kathleen Slinger (née Coates)	8
	10
Mary Slater	12
Tony Stephens	13
Robert Starling	17
David S Johnson	18
John Collins	20
Rita Hudson	22
John Fox, Phil & Rita Hudson	24
Canon John G Hunter	25
David S Parry	29
Sheila Gordon, Mary Slater & Pat Smith	32
	35
	36
	40

North Craven Heritage Trust

The North Craven Heritage Trust was set up in 1968 to encourage interest in, and to help safeguard, the distinctive beauty, history and character of the North Craven area. It encourages high standards of architecture and town planning, promotes the preservation and sympathetic development of the area's special historic features and helps to protect its natural environment. It arranges lectures, walks and local events and publishes booklets about the North Craven area.

This annual Journal aims to keep members informed of the Trust's activities. Further information about the Trust and details of membership are available from any committee member. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the publishers.

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