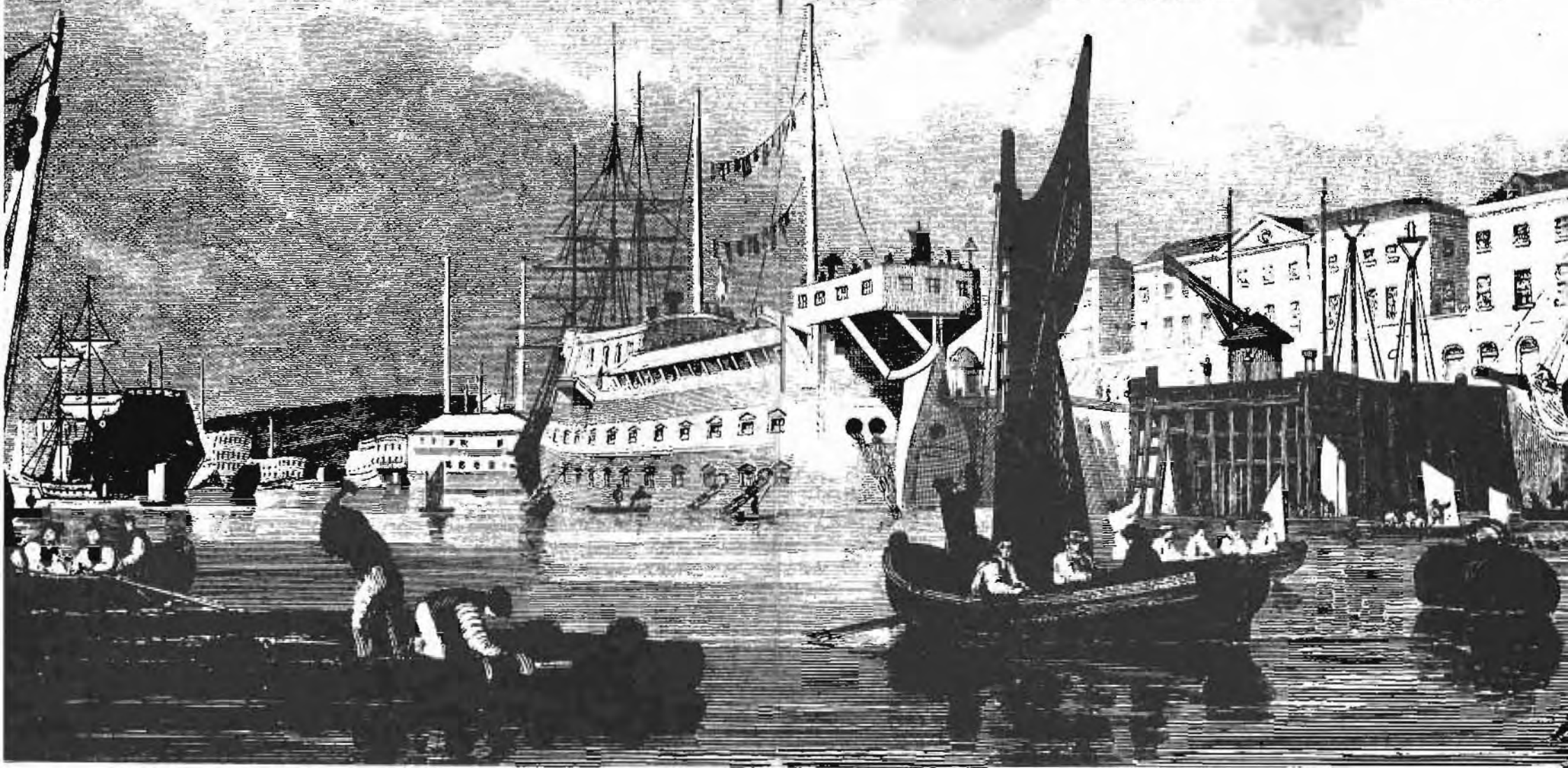


# The Devon Historian

April 1982

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Correspondence relating to the *Devon Historian* and contributions for publication should be sent to the Editor, The Devon Historian, c/o Devon and Exeter Institution, 7 The Close, Exeter. The deadline for the next issue is 1 July 1982.

### DEVON HISTORY SOCIETY: CONFERENCES

The AGM will be held on 8 May 1982 in Streatham Court, University of Exeter. A one-day conference will be held at Ivybridge on 6 November 1982.

The print on the cover is *Dockyard & Harbour, Devonport*, steel line engraving by Tomblinson after T. Allom, published Fisher, 1829. (Somers-Cocks, No. 1946).

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## THE PLACE OF COLYTON IN ENGLISH POPULATION HISTORY

Brian Clapp

Mention the Bastille to a Frenchman and he will think of the French Revolution; mention Coalbrookdale to an economic historian and he will think of the Industrial Revolution. Mention Colyton to a historical demographer and he too will think of a revolution, but it will be of the intellectual rather than the political or economic kind. The serious study of the contemporary population of England began in the later seventeenth century with the practitioners of 'political arithmetic', Captain John Graunt, Sir William Petty and especially Gregory King, Lancaster Herald and minor civil servant. The study of the *history* of English population began much later, towards the end of the eighteenth century. In 1801 when the first national census was taken there was so much uncertainty about recent population movements that some writers were prepared to argue that population was falling rather than rising. One census could not settle the matter but John Rickman, clerk to the House of Commons and the organiser of the first four censuses, procured other information that might help to settle the question. The clergy were invited to collect from the parish registers statistics of baptisms, marriages and burials for each of the twenty-one years 1780-1800 and for every tenth year 1770, 1760... back to 1700. This mass of evidence, together with further figures for the period 1801-1831 collected at later censuses, offered would-be historical demographers ample matter for analysis and argument.<sup>1</sup> And to this day parish registers remain the principal sources for English population history from 1538 until the census of 1801. Rickman himself contributed to the study of population history by using the parish register abstracts (published as part of the census) to estimate the population of England and Wales at various dates from 1700 onwards. Later historians have criticised his sources, modified his estimates, and offered various explanations for the growth of numbers. Until the new work on Colyton was published in 1966, all continued to use parish registers in much the same way as Rickman, aggregating baptisms, marriages and burials and allowing for omissions due to carelessness or Dissent.<sup>2</sup>

Meanwhile the study of modern populations developed newer techniques, inapplicable to pre-census times. The general fertility rate, measuring the number of births per 1000 woman aged 15 to 45, and the gross and net reproduction rates, could only be calculated for populations whose sex and age composition was known in detail. For the eighteenth and earlier centuries the historical demographer had only a crude proxy for the number of births (the baptisms recorded in parish registers). He had no national census and therefore no means of knowing the age and sex composition of his population. These newer tools of analysis were therefore useless to him. They also proved not entirely satisfactory to their inventors and to other demographers. What demographers wanted was a measure that would enable them to predict the future course of numbers. In practice even the net reproduction rate (which showed whether a given generation of mothers was reproducing itself) failed to give accurate information about the future. Fashion therefore turned to another refinement — estimation of the size of the completed family. In England, the royal commission on population (1949) lent its authority to this measure of fertility.<sup>3</sup>

Luckily for historical demographers parish registers, if of high enough quality,

provided adequate data from which to calculate for past ages the size of the completed family. French demographers — Henry, Gautier, Goubert and others — were publishing in the 1950s estimates of the size of the completed family for pre-revolutionary France. They had the advantage over English historical demographers that the French parish registers were more carefully compiled and fuller than their English counterparts. Although Henry VIII laid it down in 1538 that every parish should keep a register of baptisms, marriages and burials, relatively few survive for the sixteenth century; and seventeenth-century registers often have long gaps. After 1660 Dissent and the slackness of the clergy make for further complications. It was therefore only after some delay that the English began to use the new tool of analysis. It could only work effectively where there was a long unbroken and fairly detailed set of parish registers preferably naming the father and perhaps the mother of the baby christened, of bride and groom, of the dead child. The parish registers for Colyton fulfilled these conditions. They existed in an unbroken series from 1538 and gave full details of relationships (and occupations) for part of the period. They were transcribed by A. J. Skinner, and published for the Devon and Cornwall Record Society in 1928.

It was from this source that Dr (now Professor) E. A. Wrigley drew the material for a celebrated article published in 1966. 'Family limitation in pre-industrial England' examined the population history of one east-Devon parish (Colyton) over the three hundred years 1538-1837. The history of this parish, it appeared, was far from uneventful. Population grew rapidly until about 1630; it then stagnated or even fell for about a hundred years, grew slowly from 1730 to 1780, and more rapidly thereafter. These findings were established in the first instance by the traditional method of counting up baptisms and burials, but Wrigley was not content to rely on this well-known but suspect technique. After much ingenious effort (and only those who have worked with parish registers can fully appreciate how laborious a task it was) he succeeded in presenting estimates for the completed size of families for various periods in Colyton's history. The results were very surprising, as is shown by the table below, which sets out the average size of the completed family born to women marrying at ages 25-29. (The original article also has data for women marrying at other ages.)

*Size of completed family in Colyton*

Date of marriage	No. of children born
1560-1629	5.7
1646-1719	3.3
1720-1769	3.8
1770-1837	4.5

The evidence fits well with the large excess of baptisms over burials before 1630 and after 1780, and with the deficit or small excess during the intervening years.<sup>4</sup> In the twentieth century smaller families are undoubtedly the deliberate choice of parents practising birth control. Could family limitation have been practised in seventeenth-century Colyton as well? Wrigley believed that it could, a startling suggestion for demographers. They had long taken it for granted that most members of most generations born before about 1850 had remained in happy ignorance of techniques for population control other than the criminal methods of abortion and

infanticide. It was impossible to estimate the extent to which these criminal methods were followed, but demographers had no reason to suppose that they would be more commonly practised in one generation than another. Several pieces of evidence from Colyton strongly supported Wrigley's view that some form of family limitation was being practised there long before late Victorian times: birth intervals were longer during the years when the completed family was small, and the age of the mother at the birth of her last child was decidedly lower than at other periods. If the Colyton findings were genuine, and if they could be shown to be typical rather than exceptional, the population history of England would need radical revision.

There are some difficulties with Wrigley's view of Colyton, and some awkward facts that do not readily fit his thesis. It does not greatly matter that there is only circumstantial evidence for family limitation in Colyton. In the absence of a local Boswell or of a medical diarist it is hardly surprising that nothing is known about the methods by which the people of Colyton might have kept the size of their families down. It is a more serious objection that there is no obvious motive for family limitation that would apply to the later seventeenth century more forcibly than to the reign of Elizabeth I or of George III. National evidence for food prices suggests that there was indeed a much stronger motive for prudential restraint when it was not practised than when it was. Food prices were rising for a hundred years after 1540; they were rising again after 1760 when there is substantial evidence of hardship among the labouring classes and skilled workmen who made up the bulk of England's population. If it could be shown that Colyton's economy differed sharply from that of England at large, that might supply a motive for large families when food was scarce, and for family limitation when food prices were low and agriculture depressed. What little we know about the economy of Colyton suggests, however, a predominantly agricultural way of life. Throughout the period from 1600 to 1850 agriculture was the major employer of labour in Colyton. In the parish registers labourers and husbandmen are the members of the farming community most frequently mentioned. Neither group was likely to do well out of high food prices. Had the proportion of the population employed in the cloth industry risen to great heights and then fallen catastrophically, it might be expected that the prosperous years would have been years of high birth rate and that in the following depression the birth rate would have fallen, either by reason of later marriage or, as Wrigley might argue, through deliberate family limitation. As it happens, there is no evidence for much industrial employment in Colyton at any period in the last four hundred years. In the early seventeenth century, if the occupations mentioned in the parish register are representative, only about 15% of the workforce was employed in the woollen industry. The proportion had fallen a little, but only a little, by the later eighteenth century, and by the early nineteenth century the woollen industry was almost extinct in Colyton, as elsewhere in Devon. Industrial employment taken as a whole accounted for about a quarter of all employment at all dates between 1600 and 1850 for which we have evidence.<sup>5</sup> There seems to be nothing in Colyton's economic history that would explain the apparent resort to family limitation between 1650 and 1780.

Wrigley himself left the question of motive open. He did not refer in his original article to possible economic explanations for population change, and preferred to speculate, guardedly, about the influence of plague. In 1645 epidemic

disease broke out in Colyton and raged for a whole year. When 'the sickness' ended some 400 inhabitants had died (about six or seven times the usual mortality); disease had carried off perhaps a quarter or a fifth of the inhabitants. The visitation is thought to have been bubonic plague,<sup>6</sup> but somewhat strangely the parish register does not refer to plague, well-known though the disease was in seventeenth-century England. In Wrigley's account of Colyton the 'plague' marked an abrupt discontinuity in population movements. 'After this drastic mortality the number of baptisms stayed upon a much lower level'.<sup>7</sup> For nearly a hundred years burials normally exceeded baptisms. However, a close inspection of the baptismal register shows that the decline in baptisms ante-dated the heavy mortality. Baptisms averaged 72 in the years 1635-43, but fell to 48 in 1644 and to only 20 in 1645. 'The sickness' did not begin until 18 November 1645. It seems likely that the civil war had more effect than plague on Colyton's baptismal register in the 1640s -- there was fighting in east Devon in 1644 and 1645.

Even with a long run of well-kept parish registers the full history of a family can rarely be traced. Between 1540 and 1837 some 2500 marriages were celebrated in Colyton Church. Only 171 of those marriages left enough evidence in the registers for Professor Wrigley to establish the size of the completed families born to the couples concerned. 80 of those fully documented marriages took place before 1630, only 91 refer to the 200 years from 1646 to 1837. It is not surprising therefore that the resulting figure for average family size is subject to a wide margin of error. The margin is so wide that it could plausibly be argued that there is no significant difference between the size of families in the four periods he distinguishes, only a variation explainable by chance.<sup>8</sup> A perhaps more telling piece of evidence is the size of the population of 'Culliton' [Colyton] in 1696. Among Gregory King's surviving papers is one that gives the number of houses (237) and the population (1554) in 1696.<sup>9</sup> Baptisms in Colyton in the 1690s averaged 30 p.a. giving a 'birth rate' of 20 per 1000. Under civil registration (which began in 1837) such a low rate was unknown until 1920, some fifty years after well-attested birth control began. The apparent 'death rate' in Colyton was more plausible. With deaths averaging about 45 a year, the rate comes out at 30 per 1000, high by nineteenth-century standards but not improbable in pre-industrial England.

It is not hard to see why the burial register should give a more complete account of deaths than the baptismal register did of births. Dissenters could baptise their children in a chapel or even at home; the disposal of the dead outside the parish churchyard was less feasible since only in large towns were private burial grounds common. The process of family reconstitution, it may be argued, avoids the problem of deficiency in the baptismal registers. Only those families whose history can be traced from the cradle, or at least the altar, to the grave are eligible to be reckoned as complete. Staunch Dissenters who never set foot in church can be safely disregarded. The faithful Anglicans will fairly reflect the demographic behaviour of the whole population, and if the size of the Anglican family falls it is to be assumed that a genuine fall in family size is taking place in the population at large. The flaw in this reasoning is that it neglects the possibility of occasional conformity. It is well known that some dissenters in the eighteenth century avoided the penalties of the Test and Corporation Acts by occasionally attending church and receiving the sacrament. The religious census of 1851 made it plain that numbers of people attended both Anglican and non-conformist services.<sup>10</sup> It may well

be therefore that after the emergence of Dissent in the second half of the seventeenth century, some parents took their children to be baptised indifferently in Anglican or in non-conformist places of worship. Since on the whole the Anglican registers are better preserved than the non-conformist ones it will never be possible to demonstrate this effect as fully as could be desired. It has definitely been established for the parish of Topsham.<sup>11</sup> In Colyton itself dissenting worship can be traced back to 1662 when the Rev. John Wilkins was ejected from the living. Dissent was lively enough in 1711 for some of the congregation to secede and form a separate meeting, and there were still two groups of Dissenters in the parish in 1821.<sup>12</sup> It is a sobering and saddening thought that parish registers are in all probability defective even for the purposes of family reconstitution. Colyton's place in the annals of historical demography is therefore insecurely based; its present fame may pass, but even if it does the parish will have had more than a brief moment of academic glory. Some doubts may always linger about the alleged size of families and the alleged practice of birth control in the parish. But the dreadful mortality of 1645-46 is undeniable, and will always stand as a reminder of the uncertain and perilous lives of our ancestors.

#### Notes:

1. D. V. Glass, *Numbering the people* (1973); Rickman's work on the parish register material he collected can be seen in the Census of 1801 *Parish Registers* (BPP 1801-02 VII) and in the Census of 1831 (BPP 1833 XXXVI).
2. M. W. Flinn, *British population growth 1700-1850* (1970); N. Tranter, *Population since the industrial revolution* (1972).
3. Royal Commission on Population, Report (1949); *Report and selected papers of the statistics committee* (1950).
4. E. A. Wrigley, 'Family limitation in pre-industrial England' (*Economic History Review*, 1966, vol XIX, no. 1, pp.82-109) Wrigley published a second major article on Colyton 'Mortality in pre-industrial England: the example of Colyton over three centuries' (*Daedalus*, Spring 1968, pp.546-80). This work has not been as influential, perhaps because the raw data needed adjustment for obvious omissions.
5. E. A. Wrigley, 'Occupational structure of Colyton over two centuries' (*Local Population Studies*, 1977, no. 18).
6. R. S. Schofield, 'Anatomy of an epidemic: Colyton 1645-46' in P. Slack (ed.) *The plague reconsidered* (1977).
7. Wrigley, 'Family limitation', p.85.
8. *Ibid*, pp.86, 96-98.
9. D. V. Glass, 'Two papers on Gregory King' in D. V. Glass and D. E. C. Eversley (eds.) *Population in history* (1965), p.199; T. Hollingsworth, *Historical demography* (1969) pp.190-1.
10. D. M. Thompson, 'The 1851 religious census: problems and possibilities' (*Victorian Studies*, 1967-68, vol X, no. 1), pp.95-6; B. I. Coleman, *The Church of England in the mid-nineteenth century* (1980), p.6.
11. Private communication from Mrs Ena Cumming, research student in the department of economic history, University of Exeter.
12. A. A. Brockett (ed.), *The Exeter Assembly* (Devon and Cornwall Record Society, NS vol 6, 1963) pp.81-2, 88-9, 93, 111; M. Cook, *Diocese of Exeter in 1821*, vol II, p.57 (Devon and Cornwall Record Society, NS vol. 4, 1960).

## THE EARLY WATER SUPPLY OF PLYMOUTH: AN INTRODUCTION

David Hawkings

It was not until the beginning of the 20th century that the separate water undertakings of the 'Three Towns' were unified to form the basis for the abundant supply which the City's present inhabitants now take for granted. Until then, Plymouth, Devonport and Stonehouse were supplied independently, and the differences in price and quality of the water were a constant source of friction between neighbouring consumers. The waterworks which supplied the area until the end of the 19th century were of considerable antiquity and although few substantial relics have survived in the City numerous small remains may still be found, whilst outside the built-up area more substantial structures have survived. Since the original water authorities were fiercely independent, each town is dealt with separately although today of course the distinction is historical rather than physical.

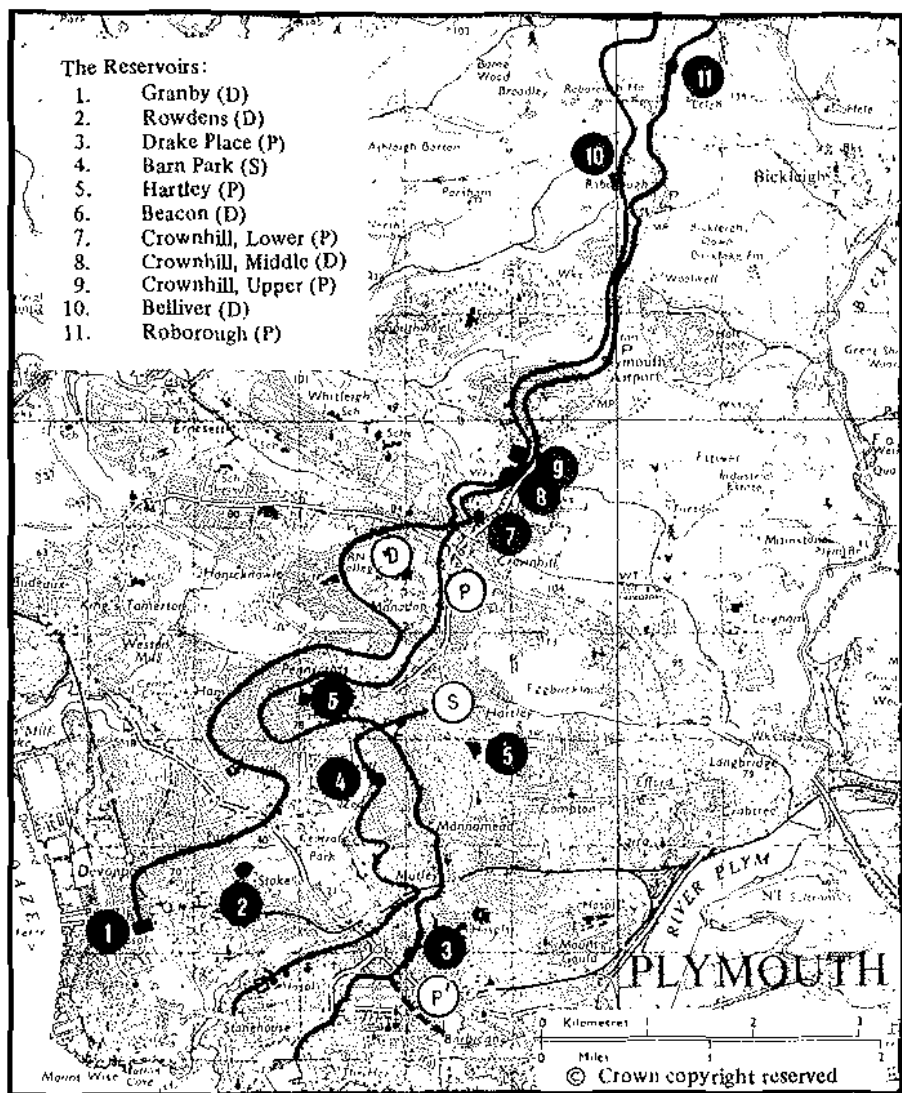
### Plymouth

Until the end of the 16th century, Plymothians were dependent on streams and wells for their water. Although a number of street names testify to these wells, e.g. Buckwell, Finewell and Westwell Streets, only one – the Fine Well, so called because of the purity of its water – now remains. This may be seen in the Prysten House adjacent to St Andrew's Church. The growth of Plymouth as a seaport placed a great strain on the existing supply, particularly when large quantities were needed to supply shipping. To alleviate matters wooden conduits or launders were used during the late 15th and 16th centuries to distribute water to the area where it was most needed. Whilst these helped, they failed to cure the root of the problem and by 1560 it was clear that additional supplies from further afield had to be sought.

Hence it was, that after several years of debate and delay, Parliamentary powers were obtained in 1591 to construct a leat from a simple head weir on the River Meavy on the edge of Dartmoor to the town, where it discharged into Sutton Pool. One declared object of the leat was that it would help disperse the waste from the Dartmoor tin workings which was threatening to silt up the harbour.

The leat was an open channel 6 or 7 feet wide which contoured the hillsides for some 17 circuitous miles before reaching the town. Originally a simple open trench of ditch and bank construction it was designed by W. Forsland, a Dartmoor tinner, and was in essence no more than a larger version of the many mine leats which at that time supplied power to the tinworks.

Sir Francis Drake played a prominent part in securing a regular water supply. His precise role has long been a source of scholarly dispute but it is clear that Drake was largely motivated by personal interests. Indeed, within a few years he had diverted the leat from Sutton Pool to Millbay, where silting had rendered his tide mills inoperative. The regular flow delivered by the leat gave them a new lease of life, and by the end of 1591 he had leased a further 6 water mills on the leat, which gave him a valuable additional income. Drake's profit from the leat mills was at the expense of established millers on the Rivers Plym and Meavy below headweir, as so much water was being taken into the leat that the supply to the other mills became unreliable. Although a consortium of millers tried to get a 'Plymouth Leat Mills Removal Bill' through Parliament, it was rejected by the select committee,



Modern Plymouth, with the courses of Plymouth, Devonport and Stonehouse leats superimposed. The map also shows the location of the principal reservoirs.

Key: P: Plymouth Leat    S: Stonehouse Leat  
 D: Devonport Leat    P1: Original course of Plymouth Leat (conjectural)

which is hardly surprising since Drake himself was chairman. Water was distributed from the leat to industrial and domestic consumers by means of timber, later lead, pipes. The poorer citizens were able to obtain a free supply from the 'conduit houses' of which there were 27 in the town. The last of these was demolished in 1834 but its remains were built into the wall of Drake's Place reservoir in Tavistock Road, where they may still be seen. Of particular interest is a section of the open granite conduit from which water could be drawn.

In the built-up area, the leat soon ceased to be an open channel and it was largely arched over by means of a barrel vault of slate or brick. No trace of this is now visible but in places it still exists below ground, and from time to time short sections are exposed by building operations. This occurred in 1934 during the erection of the Regent (later Odeon) Cinema when a section of leat with an arched culvert of granite was exposed. Nearby could be seen the wheelpit of the cement and forage mills which formerly stood on the site. In 1963 an 8 metre length was exposed during the construction of the Polytechnic in Tavistock Road. This section had slate sides and a brick arch. A long, well-preserved open section in Manadon Woods was lost by road widening in 1966. Only one short section of the open leat can now be seen in the City, this is situated in Drake's Place Gardens, almost opposite the Museum, and it is close to this point that many of the mills and factories which used the leat as motive power were located.

As the population grew after 1800, demand outstripped supply and urbanisation led to the leat becoming badly polluted; for this reason pipes were increasingly used and service reservoirs were constructed: Drake's Place (1825), Crown Hill (Lower) (1852), Hartley (1859), Roborough (1885), Yelverton (1898) and Crown Hill (Upper) (1911). Of these, Drake's Place in Tavistock Road is most easily accessible, and still gives a good impression of the appearance of these works when first built, although it has been subsequently deepened and enlarged. Outside the town, the leat remained in service for many years as an open channel although by the 1870s it had been given a concrete bottom and granite sides. Long stretches of the dry leat bed remain in a good state of preservation and may be easily reached from the Clearbrook Road on Roborough Down, or from the car park opposite Yelverton Parish Church.

The leat was abandoned in stages, finally succumbing in 1898 when the headweir was drowned beneath the waters of Burrator Reservoir. A length may still be seen in the Burrator Gorge immediately down stream of the dam; the rocky, steep sided gorge was the most difficult country with which the 16th century engineers had to contend. Although the leat itself has long since vanished from the Plymouth scene, in some places its course through the town has been 'fossilised' where it was followed by new roads. The long curve of Houndiscombe Road is a good example of this.

#### Stonehouse

By the end of the 16th century Plymouth's smaller neighbour was experiencing similar difficulties in obtaining fresh water; inspired by the success of Plymouth Leat, Stonehouse sought Parliamentary powers to construct its own leat. It was a modest affair compared with Plymouth's; of open ditch and bank construction 8 ft wide overall (including the banks) it was drawn from the headsprings of a small stream (the Millbrook Lake) at Torr in the grounds of what is now Torr House. Its

waste water discharged into Stonehouse Pool, the leat itself terminating at a simple conduit house in Edgecumbe Street. Stonehouse leat was never a great success; its headwaters were drawn from a limited watershed and in times of drought the water delivered was polluted and insufficient. Stonehouse was frequently obliged to go cap in hand to Plymouth to augment its supply, although early plans to amalgamate the two undertakings came to nothing.

In 1758 the Royal Naval Hospital was built on a site overlooking Stonehouse Pool. It was constructed around a large quadrangle through the middle of which flowed the leat in an open channel. Although no trace of this remains, the hospital grounds still retain evidence of the early water supply works. There is the original water tower, an octagonal building of limestone ashlar construction which was originally supplied by a chain pump from the leat; and a commemorative stone which records the former existence of the 'Old Stonehouse Leat'. It was not long before the Hospital became dissatisfied with the inadequate supply available from Stonehouse leat, and in 1799 a supply was piped from the new Devonport undertaking.

During the 19th century numerous minor improvements were made, but they were of limited effect. Thus, in 1851/2 two reservoirs were constructed at Barn Park near Pounds House. With a capacity of 6½ million gallons, they permitted a more regular supply to be maintained. The leat was replaced by pipes in 1893, but the reservoirs continued in use as an emergency facility until 1945 after which they fell into decay, being partly filled in during 1964. The earth embankments forming the dams may still be seen from the footpaths between Barn Park Road and Venn Lane. The shallow ditch and low banks of the leat were slight structures which did not survive long after abandonment in 1893, although the launders carrying the leat across the GWR at Mutley were not removed until 1901.

Nevertheless, some evidence of its course still remains. This is provided by a number of mark stones. squat limestone pillars some 2 ft high, erected to establish the course of the leat where it flowed underground. The stones carry an incised inscription, this varies slightly from stone to stone but all include the words 'Stonehouse Leat and Banks' and a date. The best preserved is in the grounds of Torr House where it probably marks the source of the Millbrook Lake which supplied the leat. Others at Torr Lane and near Plymouth Station have disappeared, but examples may still be seen in Venn Lane near Pounds House (where the stream still floods after heavy rain) and in North Road. In Higher Venn Lane are three enigmatic stones inscribed 'RL 1876', thought by some to mark the course of a branch leat constructed to supply the new reservoirs. However a study of the topography indicates that this would not have been a suitable alignment for such a leat. They are probably boundary stones, but they present a fascinating little puzzle which would repay detailed study.

### Devonport

It was not until the construction of the Naval Dockyard in 1695 that the settlement of Plymouth Dock (later renamed Devonport) was established, but it soon grew in size to rival its older neighbours. Not only did the inhabitants of the new town need water for domestic purposes, the Dockyard required an abundant regular supply. The circumstances were suitable for commercial exploitation and hence it was that Devonport's water needs were supplied not from municipal sources as in

Plymouth and Stonehouse, but by a commercial undertaking, the Plymouth Dock Water Co. Incorporated by an Act of Parliament in 1792, by 1797 it had constructed a leat 10 feet wide and some 30 miles long from the three Dartmoor rivers -- West Dart, Cowsic and Black-a-Brook -- which finally discharged into a reservoir within the lines of fortification which surrounded the town.

During the construction of the leat, a tin lode was discovered near the site of Bachelors Hall, about 1 km east of Princetown. A shaft was sunk and by 1797 the mine was employing 16 men. Strangely, despite the proximity of the leat the mine relied on a steam engine for motive power. The mine had an inglorious career and was abandoned by the 1860s.

Although in principle Devonport Leat was similar to its predecessors the engineering was more ambitious. It tunnelled for almost half a mile through the Dartmoor granite at Nuns Cross, rushed in a spectacular cascade down the side of Raddick Hill, and crossed the valley on an aqueduct; from the start there were service reservoirs and a piped supply for domestic and military consumers. In all, seven major reservoirs were associated with the Devonport supply: Granby (1797), Stonehouse (1810), Higher Stoke (Rowdens) (1830), Crown Hill (Middle) (1878), Roborough (Belliver) (1894), Beacon (1898) and Dousland (1907).

The risk of pollution and unauthorised use of water associated with the urbanisation of Devonport obliged the water company to cover much of the leat with an arch of stone or brick, or to pipe it, and in the latter half of the 19th century it ran hidden below the streets of the town. At Milehouse the open channel survived in the grounds of the former Outlands House, now demolished. Traces of the overgrown channel, and a short section which was abandoned following a re-alignment still survive at the rear of St Bartholomew's Church. It was near this point that the diminutive Ford Leat branched off to supply consumers in the Saint Leven valley area.

Devonport Leat often provided a less than adequate supply to the townspeople and the naval and military establishments of the town, and the citizens often complained that, whilst they went short, water flowed unused from the Dockyard, whilst the Service users claimed that the pressure was too low.

It is hardly surprising therefore that the Devonport Water Co was frequently under attack from consumers to improve the supply, and for this reason the Company often resorted to unscrupulous ploys to abstract water from any available source. In 1822, without legal authority, they diverted the Butchery Stream, rising near the old Rundlestone Chapel near Princetown, so that it augmented the leat, but due to discolouration by the effluent of the Dartmoor Tile Works this arrangement was not much used after 1852.

Another dispute arose in the 1840s when the Company diverted the South Stream, which rises near Nuns Cross, so that it flowed into the leat. This stream provided motive power for the Whiteworks Mine, which by 1869 was so short of water that only 25% of its tin stamps were operational. The dispute continued into the 20th century and the water company's action probably hastened the closure of the mine. In the dry summer of 1892 the Company erected a steam pump in Beardown Newtake which took water from the River Cowsic to the Leat near Beardown Lodge, as a result of which the river virtually ran dry.

As in Plymouth the leat was progressively abandoned as service reservoirs came into use, but considerable lengths on Dartmoor remain in use to this day.



The course of the leat may be followed for miles upstream from Burrator Reservoir into which it now discharges by means of a cascade. Details of leatside walks are given in the Devon County Council's book *Walks in the Dartmoor National Park* (No. 2). The following items are of particular interest:

The Headweirs on the rivers W. Dart, Cowsic and Black-a-Brook (Grid Refs: SX 608779, 595768 and 588748 respectively).

The granite aqueduct (bearing the Company's initials DWC) across the River Cowsic near Beardown Farm (Grid Ref: SX 601754).

The tunnel at Nuns Cross (Grid Refs: SX 602699 (West portal) SX 607698 (East portal)).

The cascade down Raddick Hill and 19th century iron launder over the River Meavy (Grid Ref: SX 574714).

Under the provisions of the 1969 Plymouth and South West Devon Water Bill, much that remains of the leat, including the Nuns Cross tunnel, would have been abandoned, with the water being diverted into a new reservoir at Swincombe. Happily for those who enjoy the experience of following the course of the leat in surroundings almost unchanged from those of the early 19th century, the Bill has been shelved.

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## THE DEVON CONTINGENT IN MONMOUTH'S ARMY

W. MacDonald Wigfield

In October 1981 the people of Wales turned out in their thousands to see their Prince and their new Princess. Similarly in August 1680 the people of the South West, along the route from Longleat in Wiltshire to Colyton in Devon, turned out in thousands to see the King's son, the handsome, debonair and charming Duke of Monmouth, and five years later they turned out again to join his army and follow him to Sedgemoor. But it was not just to follow 'Prince Charming' against his 'Wicked Uncle' — not that King James was particularly wicked. Old Ironsides and their sons and grandsons came to fight for the 'Good Old Cause' against Arbitrary Government, and in fear of a revival of Roman Catholicism.

For the last two dozen years Puritans within and outside the Church of England had been persecuted if they dared to worship outside their parish church. Records show congregations of Presbyterians, Congregationalists, Baptists or Quakers in most of the West Country towns and villages. The first promise Monmouth made on landing at Lyme Regis was to grant freedom of worship to all Protestants. In his autobiography, John Whiting, a Quaker long in Ilchester gaol, which he shared with many Monmouth rebels, wrote of James II's reign: 'Had liberty of conscience been granted sooner... there might have been no rebellion in the West'. Two thirds of the places that sent four or more recruits to Monmouth's army had at least one conventicle of Nonconformists; and it was almost certainly through them that messages were conveyed preparing men to be ready for Monmouth's coming. 'All confiding Dissenters had full intelligence of Monmouth's coming into the West... and... were soe true to one another that nobody perceived it'. So wrote the Rev. Thomas Axe, a Taunton clergyman, in the account of the rebellion he sent to the Government.

Recruits from East Devon and West Dorset began to pour into Lyme Regis as soon as the news of Monmouth's landing spread, some of them telling the officers that they had gone to bed before the news came, but got up at once to come to join the Duke. The Congregationalists of Axminster wrote in their Book of Remembrance: 'Now were the hearts of the people of God gladdened, and their hopes and expectations raised that this man might be a deliverer for the nation, and the interest of Christ in it, who had bin even harrous'd out with trouble and persecution'.

The first recruits were divided between the Red Regiment (Monmouth's own) and the Green, which two subsequently bore the brunt of the fighting at Norton St. Philip and Sedgemoor. We have the names of 107 men of Colyton, and 107 of Axminster, who joined Monmouth's army. From Axmouth came 37; from Honiton 48, from Luppitt 34; from Thorncombe 44; from Upottery 34; from Tiverton 20; from Bampton 18; from Exeter 9; from Devon all told 730. Of these 323 were described as yeomen, 17 as husbandmen, 2 as 'plowmen'. Weavers, combers and other cloth-workers numbered 82, and craftsmen of various sorts 58. These included 4 bone-lace makers from Honiton; one edge-tool maker; one bodicemaker; one shuttlemaker; 3 soapboilers, and a roper. We know the occupations of nearly 500 of the Devon 730. Of their ages so far we know 38, and they average 29. No doubt more ages could be calculated from parish registers.

We cannot follow many of the Devon men in detail. Samuel Rampson, one of the Axminster congregationalists, died of wounds after the cavalry skirmish at

Ashill. Richard Cox of Musbury and Robert Sandy of Colyton were badly wounded at Norton St. Philip, and were taken to Ilchester, where Dr. Joseph Winter patched them up to stand trial in the Bloody Assize at Dorchester, whence Sandy was transported to Barbados and sold as a slave, while Cox remained in custody till further order, and perhaps died there. The Rev. Stephen Towgood, Congregationalist minister of Axminster, and Thomas Lane, his Ruling Elder, marched with the rebel army as far as Philip's Norton, but then decided that it was their duty to return to their flock.

We know of 18 Devon men who were wounded at Sedgemoor; how many were killed there we cannot tell. We have the names of 9 killed during the rebellion, but rarely do we know where. At least 7 died in prison. Of the Devonians brought to trial 56 were hanged, 106 were transported to Barbados, 32 to Jamaica, and 10 to Nevis or St. Christopher's. Of these transportees at least 7 died at sea; 10 escaped. Of others accused 3 were reprieved, and 72 were ultimately pardoned. 40 had their land forfeited and put up for sale.

Soon after Sedgemoor the Constables were ordered to make a return of the men of their Hundred who were 'absent from their homes during the rebellion of James Scott, late Duke of Monmouth'. We have these returns for the Assizes held at Dorchester, Exeter and Taunton, but not the lists for Wells. The manuscripts are in the British Library and known as the Monmouth Roll. The photostat copy in Somerset Record Office is called *The Presentment of the Rebels*. Typical entries are those of Dionysius Sweetland, yeoman, of Combe Rawleigh, 'in the Rebellion and not yet taken'; and George Sweetland, yeoman, of Yarcombe, 'wanting from his habitation during the rebellion of James Scott'. Both were presented at the Exeter Assize and were reported 'at large', which means either that they were killed and buried unrecorded at Sedgemoor, or that they got away and managed to stay in hiding until the General Pardon was proclaimed in March 1686.

The Devon constables presented (i.e. accused) 494 men as Monmouth rebels, but could produce only 39 for trial at Exeter. Of these, John Foweraces and Thomas Hobbes, who pleaded 'Not guilty', were hanged the same day, one at Exeter, the other at Crediton. 4 were hanged at Honiton, and 2 each at Ottery St. Mary, Colyton and Axminster. 9 were transported, 13 were accused only of speaking seditious words, and were fined and whipped. The Deputy Sheriff of Devon ordered that Heads and Quarters were to be sent for display to Honiton, Axminster, Colyton, Ottery, Crediton, Bideford, Barnstaple, Torrington, Tiverton, Plymouth, Dartmouth and Totnes. Adding to the Presentment information from other sources, we can compile entries like these: Robert Vauter, woolcomber, of Sidmouth, 'went to Monmouth', was wounded at Sedgemoor, imprisoned at Wells, tried at Dorchester and transported on November 25 from Weymouth on the *Betty* on her way to Barbados, but died at sea on December 21. On the same ship Edward Venn, cordwainer or yeoman, of Colyton, a married man of about 50, also died at sea. His land was declared forfeit and sold.

Two other Colyton men, Edward Barber and William Blackmore, were in Exeter Workhouse awaiting trial, but managed to escape, and so at Exeter Assize were reported 'at large'. After the General Pardon they returned to Colyton, and each had a child baptized in 1688. Two other Devon men, John Butcher, yeoman, of Colyton, and John Jones, weaver, of Tiverton, were tried at Wells and sentenced with many others to transportation to Jamaica. They were two of the 30 who

escaped from their guards between Wells and Sherborne, on their way to Weymouth.

Richard Cogan of Coxden Hall near Axminster made his way back after Sedgemoor just ahead of his pursuers. He appealed for refuge at the Green Dragon, Axminster, where Elizabeth Gray took him upstairs and hid him between the sack-ing and the feather mattress of a bed, rearranging the mattress and covers so deftly that, though the room was searched twice, Richard was not found. Very appropriately, after the General Pardon, Richard returned and married the girl.

Two more Colyton men, Peter Bagwell, yeoman, and John Whicker, joiner, took part in one of the most exciting escapes. They had been transported after the Assize at Dorchester on the *Betty* to Barbados and sold as slaves. About a year later they were enlisted for escape by Dr. Henry Pitman, whose master had failed to pay the instalments on his purchase. So Pitman, ranking as 'unsold goods', had time to recruit his crew of 8 and plan their escape. Money had been smuggled out for him, with which a friend bought a boat, which for safety they sank. When all was ready, they raised the boat and put their provisions aboard. They drifted out with the tide, not daring to raise their sail until they had passed the fort. The boat leaked badly, and two very seasick escapers baled the water out with a tub and a calabash, until the man with the calabash let go of it. It was too dark for Pitman to read his compass, and they overshot the island where they hoped to land for fresh water. They narrowly avoided smashing their boat on rocks, and ran safely aground on another island, only to find it was a pirates' hideout. When they refused to join the pirate crew, the pirates smashed their boat and left them marooned. The next pirate ship to call commandeered Pitman as ship's doctor, and left some food supplies for the others. Whicker assumed the leadership. When a third pirate ship arrived, its crew fell to fighting among themselves. Whicker joined the weaker party, which then overcame the others, whom they left marooned. Spanish pirates, 'flying our king's jack', took them prisoner and treated them badly. One Somerset man died of malaria, but eventually the others were set free and made their way back to England. Whicker wrote an account of their adventures in a letter to Dr. Pitman, who printed it with his account of the escape.

The last document concerning the Devon rebels is a petition of 1689 to King William. John Clapp, Joseph Pitts and John Gould of Colyton, and Daniel Cleveland and Nathaniel Smith of Honiton beg the king to recall 41 of their former neighbours from their exile in Jamaica 'as the land is short of inhabitants, artificers and labourers'. The petition was supported by Sir Walter Young of Colyton, who in 1690 persuaded King William to pardon and recall the Monmouth men who had been transported. The planters counter-petitioned to keep the slaves they had purchased, for the ten-year term specified by King James. Some returned from Jamaica; few from Barbados. A worthwhile piece of research awaits someone who will seek in parish registers the names of Monmouth transportees who returned to be married, or to bring children for baptism, or to be buried.

## DEVON PARISH LIBRARIES AT EXETER UNIVERSITY

D. Wyn Evans

Four of Devon's oldest parish libraries are housed in Exeter University Library, where they are on permanent loan. The Dodderidge Library was transferred there from Barnstaple in 1957, the Totnes Library followed in 1967, then came the Crediton Library in 1968 and the Ottery St. Mary parish library in 1978. All four collections have been renovated and repaired by virtue of a generous grant from the British Library, and they have also been catalogued so that entries for all the books in them appear in the University Library's main catalogue. It seems an opportune moment to give a brief account of all four collections, which can be consulted at the University Library provided that prior notice is given. All the collections are chronologically arranged.

The *Dodderidge Library* was founded by John Dodderidge of Barnstaple (1610-1666). An account of the Dodderidge family is to be found in S. E. Dodderidge and H. G. Hastings Shaddick, *The Dodderidges of Devon, with an account of the Bibliotheca Dodbridgiana*, Exeter, 1909. Its most famous member was Sir John Dodderidge (1555-1628), who was educated at Barnstaple and Exeter College, Oxford. He became a lawyer and M.P. for Barnstaple, and was also one of the founder-members and most enthusiastic supporters of the Society of Antiquaries. He was later a judge and Solicitor-General to James I. He eventually retired to live in Exeter and is buried in the Cathedral there.

Pentecost Dodderidge was the brother of Sir John, and it was Pentecost's son, John, who in 1664 gave to the town of Barnstaple 112 volumes as a free library. It is thus one of the earliest town libraries in the country and it has continued in existence since that year. The original 112 volumes consisted, apparently, of theology in Latin, so its appeal and usefulness to the townsfolk was necessarily somewhat restricted. John Dodderidge's generosity was appreciated by the town and a special building, partly built in the churchyard and partly outside it, was commissioned. It was completed in 1667.

The first catalogue of the library was c.1739, by which year there were 328 volumes, and this remained in use until 1824, when a new one was deemed necessary, the old one having become nearly illegible. The 1824 catalogue was compiled by the Rev. Henry Luxmore, and by this time the library seems to have suffered some decay and loss, there now being only 271 volumes present. Subsequently, however, a number of the lost sheep seem to have returned to the fold.

In 1826 the Barnstaple Clerical Library or Book Club was formed, and it was housed in the same room as the Dodderidge Library. They remained close companions until 1888, when the Dodderidge books were transferred to the North Devon Athenaeum, where they lay undisturbed until 1957, when they made their way to their present home in the University. Quite a good catalogue of the books is printed in Dodderidge and Shaddick (pp.42-51) and another catalogue was compiled in 1947 by Miss Daphne Drake. Virtually all the books listed in both catalogues are still present in the collection.

When the Library was deposited at the University it was in very poor state because almost no repairs had been undertaken since 1664. Fortunately, in most cases it was only the bindings that had suffered and the collection is now in handsome condition.

The number of volumes still present is 354, and what makes the Dodderidge Library so interesting is the fact that most of the books added to it from 1664 are there in 1982. Many libraries of a similar type and age have suffered much more serious loss. A list of donors is given on p.40 of Dodderidge and Shaddick. Of the 39, most gave just a few volumes, and the only major benefactor other than John Dodderidge himself, was Joseph Ayres (his 2 volume manuscript commonplace book is still in the Library), who presented 67 volumes.

The earliest book in the library is William of Ockham's *Dialogus*, published at Lyons by Johannes Trechsel in 1494. There is another book by William of Ockham, also published at Lyons by Trechsel, dated 1495, and Saint Augustine on St. Paul's Epistles, published at Paris by Gering and Renbolt in 1499. The most recent work in the collection is Daniel Whitby's *Paraphrase and commentary on the New Testament*, London, 1822. Details of dates of the complete collection are:

Incunabula . . . . .	3
16th-century books . . . . .	73
17th-century books . . . . .	234
18th- and 19th-century books . . . . .	42
Manuscripts . . . . .	2
(17th century)	

There are quite a number of early English books and also some good examples of 16th- and 17th-century English binding (e.g. on a Latin Pentateuch published at Antwerp in 1535 - this has a binding with the arms of Henry VIII and Katherine of Aragon and on an eight volume set of Flacius's *Ecclesiastica historia*, Basle, 1560-74). Two other noteworthy works are:

Nicholas Hemming: *Admonitio de superstitionibus magicis vitandis in gratiam sinceræ religionis amantium*. Copenhagen, 1575.

Abraham Ortelius: *Theatrum orbis terrarum*. Antwerp, 1575.

The *Totnes Library* dates back to the early years of the seventeenth century and a brief account of it, together with a catalogue, is given in Charles Worthy's *Ashburton and its neighbourhood*, Ashburton, 1875 (pp.xxvi-xxxiii). A gift of £55 by Gabriel Barker to the town of Totnes took place in 1619, and of this sum £10 was to be used to found a library. A number of other gifts were received during the years that followed, and references to the library are to be found regularly in the town accounts. Certainly in the seventeenth century the books appear to have been well looked after, and many of the volumes are uniformly bound in plain black calf of the period.

For most of its existence prior to 1967 the Library was housed in Totnes parish church where damp and worm gradually attacked it. Worthy remarks that "some of these books are in a tolerable state of preservation, but others are in a very dilapidated condition, and if they do not speedily receive some care and attention they must soon perish from damp and decay". It speaks much for the durability of books that, despite no further attention being paid to them, they were still existing nearly a century later. When they arrived at Exeter University in 1967 some had decayed so much that restoration was impracticable, but most of them were still in a reasonable state of preservation. Now, in 1982, they have been repaired and should last for a few centuries more.

Besides the catalogue printed in Worthy there also still exists a manuscript

catalogue dated 1821. This gives a total of 343 volumes, whilst Worthy gives 334. The present total is 298, consisting of:

16th-century books . . . . .	44
17th-century books . . . . .	238
18th-century books . . . . .	15
19th-century books . . . . .	1

There are a number of quite interesting English bindings of the sixteenth and seventeenth centuries, including a considerable proportion which were executed in Oxford. For further details of these (and bindings in the other three parish libraries) see D. Wyn Evans, *A catalogue of bindings in Exeter University Library*, 1979 (typescript).

Most of the books are theological, many in Latin and published abroad, but there is a fair proportion of English ones. The earliest book in the collection is dated 1529 (Haymo's commentary on the Epistles of Paul, published at Cologne) and the latest 1835 (Offices of the Catholic Church).

*The Crediton Library* is by far the largest of the four libraries, and it is also the one which has survived best, in that the majority of the books are still in their original bindings and are in good condition. It is also the most varied in content. There are, as one would expect, a considerable number of theological works, but there is also a good cross-section of other subjects, such as history, politics, science, geography and literature. The majority of the books are published in England, though there is a good selection of continental publishing, especially among the older works.

The earliest existing catalogue is that of the Rev. Thomas Ley, who was Vicar from 1689 until 1721. He presented his library (which was a very fine one by the standards of the day) to the church for the use of the Vicar and Chaplain of Crediton. The catalogue is not dated but would appear to be from about 1700. It is now somewhat worn but otherwise legible and in quite reasonable condition. It presumably remained the main guide to the library until the mid 19th century, for the second catalogue, also hand-written, is dated 1854. This catalogue was not replaced until 1950, when a very good hand-written card catalogue was produced. When the library was deposited at the University in 1968 the latter catalogue was the main means of access, and remained so until 1981 when entries for all the books were entered into the University library catalogue.

The Crediton Library has survived remarkably well over the centuries and very few of the books seem to have been lost. Many of the items have Thomas Ley's signature in them, and another name which occurs with considerable frequency is that of the Rev. Josiah King, the author of one of the books (*Mr. Blount's oracles of reason examined and answered*, Exeter, 1698). Names which occur less frequently are John Reynell and John Northcote.

The collection falls into two clearly defined parts—books and pamphlets—and the chronological spread is as follows:

Incunabula . . . . .	2
16th-century books . . . . .	49
17th-century books . . . . .	864
17th-century pamphlets . . . . .	613
18th-century books . . . . .	298

18th-century pamphlets . . . . .	612
19th-century (and later) books . . . . .	36

Thus there are 2473 volumes in all, 1248 books and 1225 pamphlets. The pamphlet collection is an unusually good one. Most of the works cover the period 1670–1720 and they form a useful source for the history, politics, religious controversy and literature of those years. The two incunabula are both dated 1495. They are: Henricus Boort's *Fasciculus morum*, published at Deventer, and *Problemata Aristotelis*, published at Cologne. There are many other interesting and important works in the Crediton Library such as John Stanbridge: *Accidentia*, London, 1523, and several very rare grammatical works by him and by Robert Whittinton. Other particular rarities to be mentioned are:

- John Locke: *Some thoughts concerning education*. London, 1695.
  - Daniel Defoe: *Peace without union*. London, 1703.
  - Jonathan Swift: *The character of Richard Steele*. London, 1713.
- (together with several scarce pamphlets by all three authors.)

*The Ottery St. Mary Library* is the smallest of the four, and also the last to be received at the University Library, where it was deposited in 1978 at the request of the Governors of Ottery Church Corporation. Its history is a little obscure because although there has been a library at Ottery Church for centuries it appears that few (if any) of the books survived. The books in the present collection were nearly all at one time in Exeter Cathedral Library, whence, some fifty or sixty years ago, they were transferred to Ottery. In the Church they were kept in a room in one of the turrets and survived fairly well, though they were beginning to be affected by mould and damp. After treatment they are now in very good condition. Most of the books are theological.

There are 123 volumes in the collection, one of which is a manuscript (Francis Bennet of Camfield, Essex: *Third part of a rule of perfection*, 17th-century). The remainder are:

Incunabula . . . . .	5
16th-century books . . . . .	19
17th-century books . . . . .	42
18th-century books . . . . .	29
19th-century books . . . . .	17

The earliest books are Antonius de Prato's *Repertorium*, Lyons, c.1498, 3 legal works by Bartolus de Saxoferrata, Lyons, c.1495, and one volume of a *Biblia Latina*, Basle, 1498. The most recent book is an English Bible of 1841.

Considered together the four parish libraries provide a very good collection of antiquarian books on a wide variety of topics. The figures are quite impressive: incunabula, 10, 16th-century books, 185; 17th-century books, 1991; 18th and 19th century (though mostly 18th-century) books, 1050.

## THE INTERNATIONAL GENEALOGICAL INDEX (IGI) AND PLYMOUTH SEARCHES

Ann Chiswell

Entries in the IGI for the four main Church of England parishes of Plymouth before 1850 are St Andrews (bap 1581-1633; mar 1581-1744), Charles (nil), East Stonehouse (nil), and Stoke Damerel (bap 1595-1801). To these are added some of the Nonconformist records in the area: Morice Street Wesleyan (bap 1766-1837), Morice Street Independent (bap 1785-1837), Princes Street Independent (bap 1763-1837), Bible Christian (bap 1820-1837), Granby Street Unitarian (bap 1828-1835), James Street Moravian (bap 1785-1787), Mount Zion Independent (bap 1824-1837) and Salem Chapel (1826-1837). St Budeaux has some entries (bap 1599-1848) and a sample from across the Tamar shows Maker (bap 1630-1812), Rame (bap 1675-1773), Antony (bap 1608-1807; mar 1569-1755), St Germans (bap and mar 1590-1837), St Stephens by Saltash (bap 1679-1772) and St John (bap 1675-1772), the last two being taken from Bishops Transcripts, not Parish Registers.

It will be seen that for Plymouth, the largest City west of Bristol, the IGI coverage is very poor. Unless a person chanced to be Nonconformist (and not all the sects are included) or baptised before 1801 at Stoke Damerel, there is only one way to find the baptism — a long search through the original, unindexed, registers. To search just five years of baptisms in one of Plymouth's old parishes around 1800 takes about one hour.

Stoke Damerel marriages are not listed in the IGI. In this rapidly-growing parish there were 39 marriages and 248 baptisms in 1750 (Jan-Dec). The baptisms included three sets of twins (JOYCE, MUTTON, SILVER), two children evidently of the same parents registered three months apart (PHILLIPPS), one base (SAUNDERS), and at least two baptised one month after the wedding (RANDELL & ROBINSON). 55 of the baptismal entries for Stoke in 1750 had a surname beginning with the letters A, B or C. These were examined against the IGI microfiche for Devon to discover whether the marriage of the parents, baptism of the father, and baptisms of the infant's brothers and sisters were easily obtained. As might be expected, since marriages for that parish were not available, very few were found, and those which were possible in other parishes could not be taken as positive without a search of the Stoke register to see if they were in fact duplicated names.

Similarly, certainty about the father's baptism was difficult. Was Joseph ANDREWS who married Jane BURNARD by Licence (although both were of the parish) 26th August 1750 a relative of, or the same as, Joseph ANDREWS who married Joan HUTCHINS in the parish 29th May 1740, and which of them (if either) was the Joseph baptised at Stoke 9th November 1719, son of Joseph and Sarah Ann, or 24th July 1712, son of John and Ann, or even 2nd April 1710, son of John and Mary at Cornwood? Unfortunately Wills for Devon this early were destroyed, so that possible means of clarification is lost.

If the surname is not too common it is no great trouble to search the IGI listing picking out other children of parents with the same names as in the 1750 baptism. At a time when no details except the names are recorded in the registers, this is no more likely to produce untrue families than the registers themselves. Sometimes a surname which is fairly uncommon is indexed under a more common one (eg.

CHANNINGS under CHANNON, COLLAM and CULLUM under COULAM, COMMINS under CUMMINGS). John, son of John and Mary COCKER, was baptised at Stoke 15th July 1750, and the corresponding IGI entry could not be found at all, although this is a common surname. Old-style dates are used, but this would not affect July.

Little likely Family Trees may sometimes be built, covering several generations: John AXWORTHY married Mary BARRATT 19th October 1707 at Yealinton; Bartholomew son of John only was baptised there 14th February 1713; Bartholomew married Elizabeth CLOWTER there 1st November 1736. Bartholomew (25.12.1740), Charity (1.5.1743), and Rebecca (29.5.1750) children of Bartholomew and Elizabeth were all baptised at Stoke Damerel. Jacob and Constance BLAMEY had children baptised at Stoke Damerel — Sarah (10.1.1719) and George (16.3.1722). George and Ann BLAMEY had baptised there Grace (9.3.1745), Jacob (5.3.1747), George (30.8.1750), Peter (7.4.1754), Ann (22.10.1759) and George (21.8.1765). Theophilus CREBER sounds an uncommon name, but Theophilus and Mary had baptised at Stoke William (26.6.1748), Theophilus (17.6.1750), Joseph (31.3.1752) and William (21.9.1754) while Theophilus and Ann had baptised there James Hall (13.5.1762), Robert Hall (4.2.1764), Ann (20.4.1765), John (26.7.1766) and Richard Hall (5.5.1768). A second marriage? No older Theophilus is listed in the Devon IGI, nor is there one in the IGI for Cornwall. However, he need have come from no further than Plymouth, and the actual parish register for Stoke Damerel gives the marriage of Theophilus CREBER & Mary BOOTE 26th February 1746-7.

It is to be hoped that the IGI will be enlarged soon with the extra Plymouth baptisms and marriages the Latter-Day Saints copied from the transcripts held by the Devon & Cornwall Record Society. Although family and local historians must be grateful for the help the IGI does give, it is still most inadequate for the largest place in Devon.

**Note:** The IGI for all Europe can be seen by appointment at the Church of Jesus Christ of Latter-Day Saints Chapel, Hartley, Plymouth (Tel. 68998). The section concerning both Devon and Cornwall parishes is now available at the Reference Library, Plymouth Central Library and in the West Country Studies Library at Exeter.

**Stoke Damerel baptisms and marriages from January 1749/50 to December 1750.**  
(also includes marriage licences)

### Surnames:

Abbott, Allin, Andrews, Ash, Ashford, Atkinson, Axworthy, Baker, Banks, Barber, Barrett, (2), Bartlett, Bayes, Bedlington, Best, Bickerson, Blackmore, Blamey, Blewet, Blight, Bond, Bowden, Bowman, Brass, Bray, (2), Broad, (2), Brokenshire, Brooking, Brown, Bruce, Bryant, Buchan, Buchanan, Bullock, Burges, Burn, Butcher, Butler, Cain, Carter, (2), Channings, (2), Chapman, Chauntrell, Chichester, Chillely, Clements, Cocker, Cockran, Cole, Collam, Collings, (2), Commoncook, Copp, Cowling, Creber, Creese, Crossman, Cundy, Curtice, Dansey, Davenport, Davies, (2), Davis (2), Davison, Dayly, Dennison, Doble, Donagher, Dorward, Drake, (2), Draper, Drown, Dunn, Durnford, Dyer, Eastlake, Easton, Edgecombe, Edmonds, Elliot, Elwes, Farmer, Farraway, Fermoy, Ferman, Flood, Ford, (2),

Forster, Fox, Freeman, Friend, Gale, Garland, Gartery, Giles, (2), Gillard, Gilson, Goard, Goggin, Grills, Haile, Hall, Ham, Hambley, Hanford, Harrison, Hastick/Hastrick, Hawkins, Haylings, Haynes, Hearle, (3), Henderson, (2), Hensey, High, Higgs, Higman, (2), Hill, Hoatten, Hockings, Hollman, Honey, Hornsby, Hosking, Humphreys, Hunkin, Hunter, Jacob, Jago, James, Jefford, Jenkin, Johns, Jones, (3), Jope, (2), Joyce, Kennett, Knapman, Lacey, Lampon, (2), Lampon, Lander, Lane, (2), Lardeau, Leline, Lemmon, Leslie, Lewis, Lillicrapp, Limbury, Lindell, Little, Lobb, Long, Lord, Loss, Maddicon, Maddock, (2), Mainwaring, Martin, May, Mechrauna, Mere, Millman, Milton, More, Morgan, Morris, Mumpford, Munday, Murray, Musgrove, Mutton, (2), Notwell, Obin, Palmer, Peter, Pearce, Pearne, Penbourick, Penny, Pering, Perkins, (2), Peters, (2), Phillips, (3), Philp, Poad, Powell, Prout, Randell, Reed, (3), Rendall, Rendell, Rice, Richard, Richards, (4), Roberts, Robinson, (2), Ross, (2), Rous, Rowe, (2), Rundle, Sambells, Sanders, Saunders, Sawdy, Scott, Shepard, Shephard, Shute, Shutes, Silly, Sitver, Simpson, Skerrett, Skinner, Sly, Smith, (3), Snell, Snells, Stephens, Stiggins, Symons, Taylor, (2), Thomas, Thompson, Tickle, Till, Tredennick, Tremaine, Trengrouse, Tresahar, Turner, Twitchell, Vine, Walker, Warford, Webb, Weston, Weymouth, Whenmouth, White, Whitefield, Wickham, Wickliff, Willcocks, Williams, (3), Williamson, Willis, Windsor, Witherell, Wivell, Wood, (2), Woodward, Worley, Worth, (2), Yeo.

## SHIPPING REGISTERS

### A Postscript

With reference to the note on the shipping registers which have recently been deposited in the Devon Record Office, readers may like to know that two earlier registers for Bideford have recently been transferred to the Record Office from the Custom House in Bristol. Therefore the starting date of the Bideford shipping registers is now 1786 and the first volume contains a series of entries relating to ships registered at various places in Devon and other counties, 1786-1811 as well as the Bideford entries for 1786-1823. (D.R.O. reference 3319S and add/1).

Margery Rowe, Devon Record Office

## LOCAL HISTORY SOCIETIES IN DEVON

Corrections and additions to the list of societies given in DH21 and 23. Secretaries are asked to keep the Editor informed of any changes and also to send details of activities for inclusion in the Society Meetings leaflet circulated with each issue of the *Devon Historian*.

Chudleigh Amenity Society	Secretary: Mr David Bounds, 19 Clifford Street, Chudleigh, Newton Abbot. Tel. Chudleigh 852412.
Devon Family History Society	Secretary: Miss Valerie Bluett, 63 Old Laira Road, Laira, Plymouth.
Federation of Family History Societies	Secretary: Mrs Ann V. Chiswell, 96 Beaumont Street, Milehouse, Plymouth PL2 3AQ.
Silverton Local History Society	Secretary: Mr David Edmund, 16 King Street, Silverton. Tel. Silverton 624.
Totnes Museum Society	Secretary: Rev. T. F. Taylor, 6 Times Mews, Totnes. Tel. 864753.
<i>Changes of address:</i> Cornwall Committee for Rescue Archaeology (from January 1982)	Room 4, Old County Hall, Station Road, Truro, Cornwall TR1 3EX. Tel. Truro 74282 Ext. 330.
West Devon Record Office (from March 1982)	Unit 3, Clare Place, Coxside, Plymouth. Tel. 264685. Area Archivist: Miss E. Stuart.

By the time you read this a new organisation, the British Association for Local History, should have been launched (at an inaugural meeting on 13 March 1982). It will replace the Standing Conference for Local History as the national body promoting the study of local history and will take over publication of the quarterly journal *Local Historian*. However, unlike the Standing Conference, which worked under the protection of the National Council for Voluntary Organisations, the British Association for Local History will be independent and entirely responsible for its own finances. The success of the new venture will therefore depend on the support it receives from local history societies and from individuals. We will publish more details about the new Association in our Autumn issue.

NOTES ON NEW CONTRIBUTORS

W. MacDonald Wigfield, one of the speakers at the Colyton conference in November 1981, is a retired headmaster living in Ilminster. His book, *The Monmouth Rebellion: a social history*, was reviewed in DH 23.

Ann Chiswell, who lives in Plymouth, is a professional genealogist and founder member of the Devon Family History Society. She is currently General Secretary of the Federation of Family History Societies.

D. Wyn Evans is Deputy Librarian in the University of Exeter. He has recently completed a survey of rare and specialist book collections in the county of Devon.

Writing for the Devon Historian

To keep up the high standard and variety of contributions to this journal we should like to encourage more members to write about their researches and special interests – a letter or a query if a full-blown paper seems too ambitious. Articles should be of suitable length (i.e. 2000–2500 words) and the subject-matter should be original. This might mean new information discovered about local material or a new slant given to earlier studies, but not indiscriminate quoting from readily available printed sources! Illustrations should be line drawings or old prints which reproduce very well or else very sharp black and white photographs. Contributions should be typed on one side of the paper only and should reach the Editor in good time to be considered by the Committee. The deadline for the next issue is 1st July 1982.

Books received:

*Archaeology in Devon, 1981*. Fourth in the series of annual surveys compiled by the County Planning Department. Covers all aspects of archaeological activity. Useful bibliography and reference section. Available from County Hall, Exeter, at 35p (+ 18p postage).

*Forty-one walks around Tiverton*. Walks (from 45 minutes to 4 hours) selected by Robin Gibling, historical notes by W. P. Authers. Price 30p from bookshops or from Tiverton Museum or Alderman W. P. Authers, Horsdon House, Tiverton, EX16 4DL (+ 15p postage).

*A Devon Family: The Story of the Aclands*, by Anne Acland. London and Chichester, Phillimore, 1981. xviii, 170p. £7.50. ISBN 0 85033 356 3.

Aclands are first recorded in North Devon, at Acland Barton, in the twelfth century. Professor W. G. Hoskins, in a benign foreword, sees them as coming from Flanders – the Flemish name ‘Baldwin’ crops up five times in the earliest generations. Their medieval holdings were not substantial but they grew steadily, nourished by a natural talent that has survived over the centuries – a propensity to produce sons, chiming nicely in with that sexist custom of preferred inheritance by male primogeniture. With a sharp eye, too, for heiresses blessed with a variety of nubile assets the Aclands raised both their patrimony and their status – not unlike the Habsburgs who exploited marriage beds and the dowries to transform themselves from obscure central European nobles to Emperors of the West. By Tudor times Acland lands were all over Devon and they had acquired heraldic arms.

The civil war provided a baronetcy, almost in the field, for John Acland. A sudden surge of mortality (1647–55) brought four changes of holdership in eight years. After that things quietened down somewhat and the present baronet, Sir Richard, is only the fifteenth (succeeded 1938). It is his wife Anne (née Alford), a professional architect, who has written this pleasing family portrait. Well-researched, though perhaps a little old-fashioned – not a pocket calculator or a histogram in sight – it is affectionate, intelligent, occasionally ironical, blowing life into the dry bones of what might have been a mere chronicle.

Aclands have certainly had the wherewithal to be public-spirited and usually have been, locally, even nationally. Sir Arthur, 13th Bt. (1847–1926) served in various capacities under Gladstone and was constructive in education, notably in Wales, whence the estates had extended. Our Sir Richard has had the distinction of founding a new political party, without the need for a ‘Gang of Four’, resigned from the Commons on principle and still quietly reminds us of our consciences. He has sons – so the Aclands will surely endure. But though Lady Anne does not press the point, it is obvious to even the most casual reader that, those genes apart, the story of the Aclands is not just that of men but of the often formidable women who bore them and put up with them.

Ivan Roots

*Stokenham People & Property in 1842*, by W. A. Roberts. 62p. A4, obtainable from the author, ‘Swallowfield’, Beeson, Kingsbridge at £5 plus postage.

*Old Kingsbridge*, by Kathy Tanner and Len Fairweather. 32p. A4, obtainable from the Cookworthy Museum, Kingsbridge at £1.80 plus postage.

Stokenham’s treasure trove of facts and figures has been further enhanced by W. A. Roberts’ sixth publication on this Devonshire parish. A fortunate realisation of a surviving very comprehensive working document used for the production of the tithe apportionment list has resulted in this publication of a complete transcription which “lists every fragment of land and property throughout the parish” –

including a significant number which, being exempt from tithe payment, do not appear in the subsequent official record. This material is supported by fifty-one relevant traced sections from the tithe map and a helpful cross reference indicating variations between this document and the printed apportionment. An impressive index of some 8,000 entries completes the work.

This reviewer admits to a considerable admiration for those with the patience and dedication to transcribe data of this nature and researchers in less endowed parts of the county will envy the ready availability, ease of searching and fund of information which W. A. Roberts' work provides. There remain, nevertheless, those nagging doubts whether any transcription can be one hundred per cent correct. And it may seem pedantic to instance one obvious – if fairly trivial – disparity between the transcription and the specimen facsimile sheet included in the book but entries 263-5 are certainly Castle Ground and not Castle Grounds. Perhaps a full photocopy of the original could be made and deposited in a library or record office (and noted in the text) to enable individual verification to be made of the data so readily available in this admirable publication.

Whilst it is doubtful if there will be many casual purchasers of the 1842 list, the Cookworthy Museum's Kingsbridge booklet will doubtless go home with many a visitor. This is a fascinating collection of well-reproduced photographs interspersed with contemporary advertisements and cuttings from the Kingsbridge Gazette, produced in the popular A4 Landscape format. The overall impression is, perhaps, of some overcrowding; there seems to have been an anxiety not to waste any space with the result that associations between pictures and descriptive matter are not always evident. But maybe some similarity to a Victorian scrap book is not out of place. This is a montage depicting Kingsbridge life style in a way which will be fascinating – and hopefully tempting towards a deeper interest – to the curious, and good source material for the converted.

D. Edmund

**Culmstock: a Devon village;** Culmstock Local History Group, 1981, 104 pp. Price £1 + p & p from the Secretary, 'Applegarth', Culmstock, Devon.

Under the inspiration of Robin Stanes the Culmstock Local History Group have produced a pamphlet which represents good value for money. This co-operative venture involved some 16 contributors to the miscellany of topics assembled. In the nature of such a compilation the quality of some parts is inevitably below that of the best, but the best – evidenced in some of the work by Pat Regardsoe – is of a standard which should be pleasing to any local researcher.

From these studies it is possible to see emerging a picture of Culmstock as a community around the early Victorian period. The local economy had at its base in 1841 the agricultural sector of small farmers, the largest owning 231 acres, and the agricultural labourers. On the arable land oats were the most important crop in terms of acreage while a number of small orchards provided the cider apples. Second in importance to the farming sector was the cloth trade which, even though in decline, still provided a quarter of the employment. Like other villages at that time Culmstock had also a wide range of craftsmen supplying the village and farm popu-

lation, chairmakers, milliners, shoemakers, thatchers and innkeepers for example, who illustrate the diversity of the community's activities.

Not all were so fortunate as to have a job or a sufficient income. To them the vestry rented allotments, but only to the 'industrious poor' who attended worship and did not get drunk. Two local charities also provided coal, and 10/- for a few old people at Christmas. Perhaps the decaying clothworkers were the principal beneficiaries for the evidence of family size seems to suggest they were in straitened circumstances. The vicar had an important role in local charities but from 1811-41 the Rev. William Karslake was an absentee residing at Dolton. In his absence Quakers, Baptists and Methodists undermined the monopoly of the Established Church which fought back with the establishment of a National School in 1839.

For leisure, no doubt cider and beer could be consumed at the local ale house and the more active could run with the Culmstock Otter Hounds and their master William Collier, of Hillmoor House. The valetudinarian could turn to the local doctor for powders and purgatives.

Thus the picture of an active, working community is drawn from these studies and the Group have evidently gained much enjoyment in bringing it to us.

J. H. Porter

**A history of Chagford,** by Jane Hayter-Hames, Chichester, Phillimore, 1981, xvi, 143 p. £7.95. ISBN 0 85033 414 4.

Parish histories range between scholarly treatises giving sources for all statements and popular accounts mixing facts with legends and anecdotes. Would-be authors face the dilemma between premature publication, with the risk of errors and omissions, and completeness which is so difficult to attain that perfectionists often never publish their material for posterity. Mr. Francis Osborne was such a perfectionist; he translated the Chagford Church Wardens' Accounts, which are extant from 1480, but never wrote a full-scale history of Chagford. Miss Hayter-Hames has used his notes.

Local historians and genealogists will find much to interest them in this well written, well produced and well illustrated book. It comes at a reasonable price in a charming dust cover after a water colour by W. C. Matthews. The index is excellent.

Readers of *The Devon Historian* will expect an assessment of the book's historical value. It occupies the middle of the parish history range. It cannot be classed as scholarly because (surprisingly from Phillimore) no sources are quoted for statements in the text and the bibliography omits the titles of some books, gives others incorrectly, omits initials and first names of some authors and gives neither publishers or dates. No journal articles or MS sources are cited. Perhaps inevitably some historical errors have crept in, even within this reviewer's limited knowledge. The pedigree of Prouz, 1100-1600 (p.25) is Westcote's<sup>1</sup> narrative pedigree converted to line form; unfortunately Westcote was hopelessly inaccurate as regards this family. For example it can easily be proved that Alice (c.1286-1355), widow of Roger de Moeles did not marry John Daumarle the younger but



that the bride was her daughter, another Alice (p.30). None of the people mentioned in two Prouz wills quoted on p.55 can be found in the pedigree.

The courtesy title 'Sir' was commonly accorded to mediaeval parish priests and did not imply knighthood as suggested on p.30. Samuel Whiddon (p.61), who is described as rector of Lustleigh, was in fact curate there (1832-1847)<sup>2</sup> for an absentee rector. He bought the advowson<sup>3</sup> but was never rector himself.

There are two line drawings (Figs 2 and 7) after etchings by Samuel Prout of two different houses, 'Teign Head' and 'Teign Head Farm'. It is surprising that there were two dwellings on the remote Teign Head Newtake which is not now, and perhaps never was, in Chagford parish. Scorhill Circle (Plate 1) is in Gidleigh.

The inclusion of the Chagford Protestation Oath Roll of 1642 (pp 98-99) is supererogatory as it has already been printed<sup>4</sup>.

The chapter on the author's own family would have been even better had a line pedigree been included; perhaps Miss Hayter-Hames will one day give us a full family history of her ancestors who have played such important rôles in Chagford for over 300 years.

#### References

1. Westcote, T. *A view of Devonshire in MDCXXX...*; ed. by G. Oliver and P. Jones, Exeter, Roberts, 1845.
2. Lustleigh Church Wardens' Accounts (Devon Record Office).
3. Lustleigh Faculty Papers (idem).
4. Howard, A. J. *The Devon Protestation Returns, 1641*. Privately printed, 1973.

M. H. Hughes

**Archaeology of the Devon Landscape.** Devon County Council, 1980. 142p. £2. ISBN 0 86114 286 1.

This volume is the most recent of the series published by the Conservation Section of the Devon County Council. It offers for a very modest price twelve essays on the county's archaeological heritage, illustrated by a good range of photographs and a series of crisp plans and maps; a good sized typeface and double column layout also encourage the reader.

The introductory section about the pleasures and problems of conservation is followed by a survey of the idiosyncratic nature of archaeological research in Devon since 1825. The next five essays discuss the evidence for human activity in the county from the Ice Age to AD 1100. Here much recent research work is included, notably in Andrew Fleming's piece on the Prehistoric Settlement of Dartmoor. This contains excellent photographs of his excavations at Holne Moor which help to illustrate the complex and massive land division of Dartmoor which took place some 3500 years ago. Equally the succinct account of Roman Exeter by Paul Bidwell reflects the outcome of the Exeter Field Unit's hard work over the last ten years.

These first five essays all have a light touch and a narrative flow which is unfortunately not sustained in the second half of the booklet. Here a series of topics - castles, churches, towns, houses and bridges are expertly dealt with, some

at rather greater length (churches and houses for instance) than seems fair to the prehistorians. The inclusion of a section on Local Building Traditions by Peter Beacham, good though it is, seems particularly indulgent as this topic was dealt with at length in the County Council's booklet *Devon's Traditional Buildings*.

Regrettably there is no chapter on Industrial Archaeology. Coverage for example of the substantial amount of research into the archaeology of late medieval tin working would have been a useful addition to the volume. The moulding of the landscape by mineral extraction and its associated power and transport systems has in Devon nearly as respectable an antiquity as arable farming.

The underlying theme of this book is the richness and variety of the county's archaeological heritage and the value of conservation based on thorough research. Despite the slight imbalance in the range of essays the booklet is attractive, useful and good value.

Cynthia Gaskell Brown

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