

Upper Eden History Society

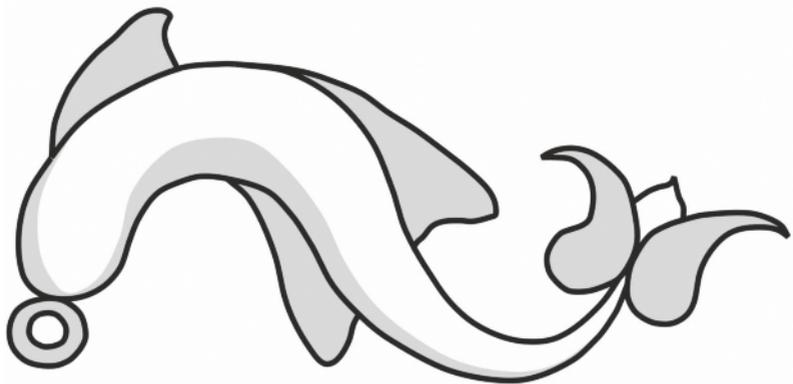
# The Record

Lectures and Visits

2018-2019

## Committee 2019

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# Editorial

Welcome to the 2018-2019 edition of the Upper Eden History Society's *Record*, which is an informal account of our meetings from one person's viewpoint. The recorder's name is at the end of each report.

This year we also produced the first issue of an occasional publication *Kirkby Stephen Past* which contains previously unpublished studies by some of the Society's members.

Once again, the year was well filled with interesting meetings, and once again we had a History Day but his time with topics a bit too dispersed to allow the word local in its title. Also again, the account of last year's September visit appears in this issue, and this year's September outing will similarly be held over for our next issue

For yet another year, my thanks go to our recorder, Tricia Jagger, who *still* achieves the impossible by making notes in the dark, which she is able subsequently to reinterpret in the light.

And after that, she gains approval from the speaker before sending copy off to our local newspaper. Whether they print it depends on available space, and sometimes to Tricia's horror, they cut bits out and spoil its sense! Don't take everything you see in the newspaper as being correct – but you already knew that.

Thanks also go to the organisers of the summer activities, who were all persuaded to write about the activities they had organised.

The majority of the illustrations were either supplied by the speakers, or specially photographed by members. Our thanks to all.

The list of committee members shows those currently in post. You will see that there are still some vacancies. If you would like to volunteer for one, please talk to the chairman.

*Dave Williams*



## 2018 Summer Visits Programme (concluded)

Monday 27<sup>th</sup> September

### Lancaster History Walk

*Organiser and Leader Raynor Shaw*



Lancaster's wealth was founded on the River Lune and the Lancaster Canal. Between 1750-1780 Lancaster was the fourth-largest port in England, handling goods ranging from sugar and cotton to furniture & floor coverings. Profits from trade and manufacturing were invested in grand public buildings and fine architecture. Local philanthropists funded education, training, employment, and poor-relief.

Features illustrative of Lancaster's social and commercial past were pointed-out on a short guided-walk in the morning. After lunch, participants were free to explore the city at leisure, or to visit one of the several museums, which included the City Museum, Cottage

Museum, Castle Museum, and Maritime Museum. Unfortunately, the Judge's Lodgings Museum were closed until further notice.

The guided-walk began in Dalton Square, which was established by John Dalton, the son of a Catholic land-owning family. Dalton sold building plots in 1784, imposing stringent specifications about the character of the buildings allowed. Notable buildings include the Palatine Hall (1799) (the first Catholic church since the Reformation), Lancaster's first Methodist church (1806) on Sulyard Street, and the imposing Town Hall (1909). The latter was a gift from Lord Ashton, a local industrialist and philanthropist who amassed a fortune manufacturing

linoleum. Ashton also funded the Queen Victoria Memorial (1907) in the centre of the square. Victoria, who died 1901, is flanked by four lions. Friezes at the corners symbolise the ideals of Truth, Wisdom, Justice & Freedom, and friezes on the facades feature eminent Victorian figures of politics, literature & science.

The second stop was Market Square, the commercial heart of Lancaster since Medieval times. In 1337 Edward III granted a charter that enabled farmers to buy, sell & exchange produce. A later charter allowed merchants to form an association, which began as the Merchants' Guild and later became the Lancaster Chamber of Commerce. The Market Hall (1783), designed in a simple Classical style, was the original Town Hall. A Corn Market occupied the ground floor, with Lancaster Corporation Chambers above. Today the building is a Museum & Library with markets held outside on Wednesdays and Saturdays.

From Market Street a covered alley leads to Sun Street. The Music Room was built in 1730 by the Marton family in the extensive garden of their Town House at 76 Church Street. Father and son were both Lancaster MPs who used this building, a visible sign of their

wealth and standing, to entertain important guests. Sun Street buildings were completed in 1797. The Sun Inn was an important 18th century meetings venue, hosting the Port Commissioners, Freemasons, and Lancashire Agricultural Society. In 1835 Edmund Sharpe founded an architectural practice on Sun Street. Sharpe hired Edward Paley who with Hubert Austin formed Austin & Paley. Their practice gained national repute, building 100 fine Gothic Revival churches that were described as urban masterpieces, as well as country houses, railways, schools, factories, an asylum, and commercial premises.

The former Lancaster Joint Stock Bank stands at 68 Church Street. Joint Stock Banks, large shareholder-owned banks, were created following several financial crises. The 1825 crisis ruined 60 banks, including two in Lancaster. Savers at the failing Worswick's moved their money to a second private bank in 1822, which failed in 1826 with £120,000 (£4.25M today) of losses. Worswick's losses totalled £400,000 (£14.25 million today). Personal savings disappeared overnight. The Lancaster Joint Stock Banking Company was founded in 1826 and the building, with an elaborate façade and originally furnished by Gillow's, was opened in 1870. By

1836 there were almost 100 Joint Stock Banks in England and Wales. Also on Church Street is the former Lancaster & Skerton Equitable Industrial Cooperative Society building. Built in 1901 by Austin and Paley, the carved stonework portrays the sense of pride and achievement of this fledgling movement. On the hill overlooking the end of Church Street is the Ashton Memorial, 'The Structure'. The memorial, once described as 'the grandest monument in England', was erected in 1909 in honour of Lord Ashton's second wife.

Ahead on China Street is the Judges' Lodgings, built in the 1630s by Thomas Covell, Keeper of the Castle for 48 years. Lancaster Corporation bought the house in 1825 as lodging for the Assize judges. Today the building is a museum with a collection of toys and Gillow furniture. Covell Cross (1903), erected to commemorate the coronation of King Edward VII in 1902, stands in front of the Lodgings on the site of an older cross. Adjacent is the Gillow building. From the 1740s the Gillow family were importers & exporters who developed a furniture business over three generations using mahogany imported from Jamaica in a leg of the 'Slave Triangle' that included Lancaster Docks.

Near the top of Castle Hill, once dense with cottages and later the elegant Georgian homes of Lancaster's traders, is The Dispensary. Established in the late 1700s following a typhus epidemic this facility, financed by philanthropy and later by public subscription, provided free medical care to the poor.

Ahead is the imposing 15th century John O'Gaunt Gate of Lancaster Castle. A castle has occupied this site since Roman times, undergoing many builds and rebuilds. The oldest surviving portion is the 12th century keep. Scottish raids in the 14th century razed Lancaster but spared the castle. During the Civil War in the 17th century Parliament ordered the castle to be demolished, but in 1663 King Charles II agreed to repairs. Lancaster Castle was a prison from 1196 to 2012, and the Lancashire Assizes were held in Lancaster from 1362. Presided over by visiting judges, the bi-annual Assizes lasted for a fortnight and were an important social occasion that included concerts in the Assembly Rooms and a 'Ladies Walk' laid-out for gentlewomen to parade new fashions.

Alongside the Castle is Shire Hall, built in the early 1800s as a law court. Prisoners were led from the Castle into the Shire Hall for trial. The guilty were led outside to a

gibbet used for public hangings. Hanged criminals were interred in an unmarked burial plot, unless the bodies were requisitioned by surgeons. The last public execution occurred in 1865.

Adjacent to the Castle is Lancaster Priory. There is evidence of Christian worship here since Roman times, with a church building erected in AD 630. A Priory was founded in the 11th century, and in

1066 Roger of Poitou made the Priory an outpost of Normandy. The last Prior departed in 1430, and the monastery was disbanded by Henry VIII in 1539. The present church is noted for its beautifully carved medieval choir stalls and elaborate monuments to the Lancaster wealth creators.

*Raynor Shaw*



## Winter Programme

15<sup>th</sup> October 2018

# The Cowkeepers of Liverpool

*Speaker Dave Joy*



**D**ave Joy explained to The Upper Eden History Society that it was now nearly three years since he started giving this talk with the primary intention of promoting his first book called “My Family and other Scousers”. This is a memoir of Dave’s childhood days spent at Wellington Dairy, a family owned horse-drawn milk business in Garston, South Liverpool. Dave realised that although this book dealt with a very early chapter in his very young life, it also marked the final chapter in a way of life which had stretched back over 150 years. Unable to find a book to aid his research on the Liverpool cowkeepers, he wrote it himself.

Dave found their story to be “like a play in three acts”.

The first act begins with those farmers in the Pennine Dales who in the mid-1800s decided to up-sticks and relocate themselves, their families, and their cows into the nearest city. The Joy family from Hebden lived in a traditional long house and housed their animals with them under one roof during winter as was the custom, so the hay crop was very important to provide winter food for the stock. As a consequence of the economic depression in rural areas, people looked to the cities now booming with the industrial revolution of

these times. Rural dwellers now had the advantage of railways; consequently, many flooded into increasingly prosperous Liverpool from Cumberland, Westmorland, Yorkshire and Lancashire. In the mid 1900s they had to adapt again to the economic circumstances and become suburban milkmen.

Liverpool city was expanding. One food stuff which didn't travel at all well before refrigeration was milk. A business opportunity thus presented itself: instead of transporting milk, why not put their cows into the city and supply fresh milk? The preferred property for the "milk houses" was an end of terrace with a large front room which became a shop with access to the rear where six or eight cows could be kept. They stayed here for 12 to 18 months before being sent back to the home farm and exchanged for fresh stock. The dairy also needed a midden to store all the waste from the cow house. It was common to find three generations of a family living at the city milk houses to cover all the work which needed to be done. First, milking was at 5-00am and out on the road some two hours later. Second milking was at 2-00pm and back on the road by 4-30pm. By having a milk round the customer base was extended by ten-fold.

Before the days of milk bottles, the milk was loaded into metal drums called "kits". The cart would stop in the middle of a street and housewives

would come with a jug to buy a measure. Grazing opportunities in the city were few and far between so men would go to the local parks after grass cutting and rake up the crop; they would also go to the flour mills, brewers, and oil-seed refiners for spent grain. The farmers on the outskirts of the city would bring hay and exchange this for muck from the midden. Milk was also brought in by large corporate dairies: this was known as "railway milk". In 1882 some 37% of all milk sold in Liverpool was from this source.

The competition between the city cow-keepers and the corporate dairies became very intense but the latter had a key selling point: "we sell milk fresh from the cow", they proclaimed. Liverpool was one of the first cities to bring in licensing for cow keeping so a sign stating how many cows each place could keep was displayed. Licenses were awarded following inspections two or three times a year to show the high standard maintained by the cow houses. The horse-drawn milk carts or floats were a mobile advert for their dairy so they were very ornately painted and along with the horse were kept in excellent condition.

The Joys, like many Dales families, came to Liverpool in more than one wave. The first wave consisted of two brothers and a sister who were already established in Edgehill, Liverpool, by the time of the 1861 census. This must have been a

successful enterprise because they went on to open more milk houses, one of which was opened in Garston in 1863. Ten years later a third brother Daniel, recently widowed with five children under ten, then moved in and took over its running. At this time Garston was rapidly expanding so it was a good area to sell milk. Daniel was succeeded by his only son Anthony who married Ann and had three children George, Flora and Anthony who was our speaker's grandfather. This dairy rented grazing land nearby but were given notice to quit these fields because Garston Council wanted to build a park. Daniel had to look for new premises and that is when they started Wellington Dairy.

At Wellington they had a purpose-built area which included a yard, shippen, stables, hay loft, cart shed and midden. The shippen was where the cows were kept and was now highly regulated. It was much larger than the original ones, being designed to hold about thirty. The process was interrupted by the coming of the First World War. Anthony Joy was called up and because his background was in food production, he was given the job of cook for his unit. Upon his return he married Helen who worked at the dairy and they had one child Anthony Eric Joy, Dave's father. Aged 19, he too was called up. In the Second World War he served in the tank division because he had a farming background and it was

assumed he had experience working with machinery. Eventually he was transferred to a veterinary unit because he had worked all his life with animals. After the war ended, the market began to change. Refrigeration was introduced and The Milk Marketing Board began to control the production, so fresh milk straight from the cow was no longer an advantage. As a consequence of this many cowkeepers went out of business. The Joy family decided to stop keeping cows in the city but instead bought milk from the corporate dairies and, in what can be seen as the final act of their "play", became suburban milk men.

Dave brought his fascinating talk to its lively end by reciting a rhyme his Grandad Joy used to describe a champion milking cow:

*“Long in her sides,  
Bright in her eyes,  
Stout in her leg,  
Thick in her thighs,  
Big in her ribs,  
Wide in her pins,  
Full in her bosom,  
Small in her shins,  
Long in her face,  
Fine in her tail,  
And never deficient  
In filling the pail.”*

*Tricia Jagger*



# Winter Programme

9th November 2018

## Waiter, miner, butcher, spy. Germans and Austrians in Cumbria during the First World War

Speaker Dr Rob David

**CENSUS OF ENGLAND AND WALES, 1911.**

Number of Families... 105  
(To be filled up by the Enumerator)

Before writing on this Schedule please read the Examples and the Instructions given on the other side of the paper, as well as the headings of the Columns. The names should be written in Ink.

The contents of the Schedule will be treated as confidential. Strict care will be taken that no information is disclosed with regard to individual persons. The returns are not to be used for proof of age, as in connection with Old Age Pensions, or for any other purpose than the preparation of Statistical Tables.

NAME AND SURNAME	RELATIONSHIP TO HEAD OF FAMILY	SEX	AGE	PARTICULARS AS TO MARRIAGE		PROFESSION OR OCCUPATION		BIRTHPLACE OF BIRTH PARENTS	NATURALIZATION OF BIRTH PARENTS	INFIRMITY
				Married	Single	Personal Occupation	Industry or Service with which he is connected			
1. Louis Miller	Head	M	38	Married	39	6	5	1	Foreman, Hoop & Rivet Works	Prussia, Posen
2. Dorothy Miller	Wife	F	27	Married	27					Prussia, Posen
3. Edward Miller	Son	M	3	Single						Prussia, Posen
4. Richard F. Miller	Son	M	3	Single						Prussia, Posen
5.										
6.										
7.										
8.										
9.										
10.										
11.										
12.										
13.										
14.										
15.										

(To be filled up by the Enumerator)

(To be filled up by, or on behalf of the Head of Family or other person in possession, or in charge, of the dwelling)

Signature: *Louis Miller*  
Printed Address: *Victoria Road, Bury, Lancashire*

Addressing a rather unusual aspect for the centenary of the First World War, Rob David started his talk to The Upper Eden History Society by explaining that four years previously he was asked to contribute towards a book dealing with Cumbria during the 1914-1918 period. Rob decided to try and find out if there were any Germans and Austrians in the county at the outbreak of war.

Rob outlined two significant groups of those who were now to be seen as

“aliens”. The first group were people who had been in Britain for a long time. Many had become British but they still had German sounding names and perhaps still retained an accent. The second group were people who had recently arrived with the sole purpose of finding work, but with the intention of returning home at some point: one particular occupation for this group was as chefs and waiters. Rob discovered about 150 of these and men among them of military age were interned:

he estimates that this meant one third, the rest being older men, women and children. A third group were people who were here as tourists on 4th August when war was declared, most of whom abandoned their holidays and quickly headed for the ports. The fourth group were the Turkish community, but records suggest that there were only two Turks in Cumbria at this time.

“Germanophobia” took many forms throughout the war. It developed in October 1914 with stories of German atrocities in Belgium then gathered more pace after the sinking of Lusitania in May 1915. This event gave rise to “spy fever”. Heindrich Hirsch, a butcher in Barrow, changed his name to Henry Grizdale by deed poll. Having to give reasons for the change, he said that he was proud to be British especially as his son was fighting against Germany in the army. A few days after the Lusitania was sunk, there were anti-German riots in Barrow. Sections of the press were instrumental in whipping up anti-German feelings with some of the articles they printed, suggesting that anyone could be a spy. A Scotsman was arrested in Millom because it was noticed that his luggage bore some foreign labels. He was released the same day but the local press wrote that such arrests were justified to protect the British people.

All non-British citizens had to register with the police at the start of

the war: failure to do so meant arrest. In Carlisle, Madame Edith Laurelie Barbara Mirielle Aviline von Lehnhardt-Bazouky-Muhler was arrested for failing to register. During the court case she admitted that she had made up the name! The press reported that her house blinds were permanently drawn and that when searched, her home was full of suspicious items. She was fined £5 for failing to register. Hildegard Burnyeat of Moresby Hall near Whitehaven was accused of spying when a German u-boat fired on the nearby German-owned Lowca Coke Oven plant. The story goes that Mrs. Burnyeat was seen to park her car on the cliff tops near this plant and flash her lights. She was arrested and spent the rest of the war in prison.

Rob then turned his attention to German born families who were well established in Cumbria at the start of hostilities. Carl Mester arrived in Barrow in 1857 and became a British citizen in 1910 (his information is on the illustrated census form). He married a lady from Preston and had six children. Searching the National Archives for Mr. Mester, Rob found his file which was complete with references and included a police report. Mr. Mester was well respected in Barrow and he was untroubled during the war. The Altenheim family from Maryport were also British citizens but they fell victim of “spy fever”. Their house backed onto the Solway Firth and it was thought that Mr. Altenheim could be signalling to

u-boats out to sea. The military sent a letter saying that he had to leave Maryport and find somewhere to live which was at least 15 miles from the sea. The family then moved to Sheffield.

From Rob's second group of people, those who were in Cumbria for work on a short term basis, one of the biggest communities of Germans was in Alston where they were employed in the lead mining business. All men of fighting age, from 16 to 40, were taken for internment first in Lancaster and later to The Isle of Man. Further west, two German waiters and one German chef were taken from The Keswick Hotel to be interned near Chester. The head waiter, Mr. Nenninger, left behind his British born wife and three children whilst other waiters were taken from Windermere. Most Cumbrian internees were first taken to a redundant waggon works in Lancaster which provided appalling conditions: it was dirty, damp and draughty. Fortunately, the government were building a new internment camp at Knockaloe on The Isle of Man. The camp housed

30,000 internees and had a circumference of over three miles. This camp doubled the population of the island. It also created some problems: what do you do with such a large number of young men for such a long time? These internees provided self-help groups, teaching each other just about every trade that was available.

At the end of the war some 27,000 men were returned to Germany whilst the other 3,000 applied for and were granted permission to stay in Britain. These were people with existing families. Mr. Nenninger was one who remained, returning to his family in Keswick. It is not known if he went back to The Keswick Hotel or not.

Certainly, without Rob David's patient research, his experiences among these others' would be lost to us. This facet of lives affected by the horrors of war, the separations and disruptions resulting from such conflict was illustrated in a very humane way.

*Tricia Jagger.*



## Winter Programme

10<sup>th</sup> December 2018

# Cumbria's Co-operative Society: the story

*Speaker Bill Myers*



Bill Myers told his Upper Eden History Society audience that he was only going to talk about some of Cumbria's Co-operative Societies because there had been so many of them in the past. Some were very small, serving their purpose before fading away.

The Co-operative movement started at Toad Lane in Rochdale by people known as "The Rochdale Pioneers". This was in 1844 and with only 28 members in a building which is now a museum dedicated to its former use. Today, it is estimated that the Co-op has eight hundred million

members spread amongst more than one hundred countries.

The aim of The Society was to supply the necessities of life at fair prices, returning a trading surplus to the members, thereby encouraging thrift by only taking cash whilst catering for the social and educational welfare of members and their children. A book of strict rules was drawn up by the pioneers, one such directive being "do not give credit". Members of each Co-op had a member's share book which was generally known as the "divi book". Every time you made a purchase you had to quote your number; this information was

recorded so that every three or six months you were given a dividend.

In the early days, the Co-op was not so popular in small towns where the local factory owner may have had an interest in a privately owned grocer's shop. The Co-op prided itself on charging a fair price. As the movement grew it diversified into other trades, delivering coal and milk for example. It also started to manufacture its own products for sale in its shops. Before 1900, each time you bought from the Co-op you handed over the cash and you were given metal tokens showing the value of your purchase. You collected these until the dividend was announced: usually 10 to 15% of your total spend. The customer took in their tokens and received cash to that value.

Tebay's Co-op opened in 1864 and within 14 days of opening it had 63 members. Over the next fifteen years, its membership rose to 136 with annual sales of £3,300. A drapery store was opened in Mount Pleasant. By 1920 it had 256 members with an annual trade of £15,845. In the 1950's bread, confectionary, furniture, crockery, paint and wallpaper were added to the range of goods offered for sale. By 1963, losses were beginning to emerge and in 1965 it was decided to transfer all their assets over to the Kirkby Stephen Society.

The Kirkby Stephen Co-op was founded in 1867. By 1900 it had 307 members and annual sales of £6,000. During the First World War period, sales increased up to £23,000 but dividends were cut to a more modest 6%: this was largely due to increased taxation. In 1905 a new branch was opened in Brough. In 1983 Kirby Stephen lost its independent status and joined the Cumbrian Co-operative Society for financial protection. By the 1970s dividend payments were becoming a thing of the past and they were struggling to break even, by 1981 there was a fall-off in membership and an overall loss of 2.1%

Bill next focused on Penrith where, in 1931, it was noted "our street of shops has changed the aspect of Burrowgate from an oldie-worldly street to a modern thoroughfare of Co-operative shops". There were no tills in these stores: money travelled in "Lamson's cash tubes" to a central office and any change returning via the same route. In 1918, an educational committee was formed in the movement, the chairman reasoning: "we realise that ignorance particularly in a democratic movement such as ours is the greatest obstacle to real progress, co-operation and education is the hope of the world".

Some of the larger Co-ops got involved in house building. In Penrith

twenty houses were erected in Norfolk Road. The intention was to use the rent to set up a fund to build more houses. In 1931 it was noted: “if it is necessary to supply ourselves with food and clothing then it is equally necessary that we should supply ourselves with good houses to live in”. Bill felt it worth mentioning that by 1880 many of the larger co-ops were awash with money and some of them spent it by establishing lavish buildings to house their shops. Some of the smaller societies throughout the Lake District found that the value of their buildings had increased to such an extent that they were tempted to sell up and share out the profits with members.

During the First World War however, committees were keen to keep costs down and in one store the lady manager requested a clock to be supplied. This was refused and she

was told if she wanted one she should buy her own. This she did, but took it with her some years later when she left to get married. However, fearing air raids in the Second World War, the committees then “splashed out” on providing a stirrup pump and three buckets for each store.

Bill ended his informative talk by confirming that many of these stores still survive throughout Cumbria, selling good wholesome products at fair prices and where possible to return some of the profits to its customers in the form of a dividend. Members certainly appreciated learning more about such a worthy, home-grown commercial asset from this clear and well informed speaker.

*Tricia Jagger*



## Winter Programme

21<sup>st</sup> January 2019

# Sites and Sights in Eden: some items of interest among the Society's archives

## Members' Night

Margaret Gowling was first to speak on the subject of manor records, wills, and in particular inventories which were produced following the death of a person of substance. Beginning with Joseph Shaw of Mallerstang who died in June 1737 she found that the inventory was a list of his goods and chattels but did not include any permanent items such as buildings.

The first item on the list is his "purse and apparel", totalling £13; this shows that Mr. Shaw kept a good amount of cash suggesting that he was some kind of trader. The next item was his Bible and other books with a value of ten shillings so we can assume that he was literate.

*Robinson Kirkbyston June 29 1691*  
These are to desire you to take good notice of our Churchwardens present, that as within this side for fornication, that they may be punished. And also that you would observe if Complaint on of Backside of our Register Copy, of Tho: Williamson, & John Kirkham, their Houses joyne upon the Churchyard, & both of them now a building; they have encroached in their foundations upon of ground belonging to Church, all they have made each of them an entry, in their houses out of of Street into of Churchyard, & doors adjoining one another, so that their doors be left open through of carelessness of Servts, burins may pass through to root in of Churchyard, or other cattle may be brought & pass through, to corrupt the grass beside Kirkham, hath made a Sink in his wall, into of Churchyard: that will be a great annoyance. And Tho: Williamson hath had his Caps upon his wall, so that by a fall of water from them upon of vicarage Barn, it will not be able to keep my corn dry thereof, & I shall not be able to keep my corn dry on of in Bede. I desire you to send of apparitor to see the doors, & remove of Sinks: & also to alter of the caps, that if Church may receive no damage, & that sooner he cometh to Bede. And with my hearty service to you is all from  
Yr humble Servt  
Sa: Shaw

*Post: we have also the letter of Jackson & Bede from present 2 years ago, who they had married one by the other man & wife, they were married here the marriage not by witnesses, & neither known in Kirkbyston. I returned the same to the Vicar, & the challenge to the vicar, & the vicar to the vicar.*

General household goods were listed but then we find an entry for malt and sacks two pounds three shillings suggesting that he must have been a brewer. Other items suggest that he produced hosiery as "Wool in stock, Worcester and yarn hose" were listed. Mr. Shaw also owned six carts and two pair of wheels. Livestock included seven heifers on the common, two cows and a heifer and three milking cows and a calf and one mare. From this, it can be assumed that Mr. Shaw ran a large household.

Margaret then turned her attention to The Hartley Castle inventory of 1655. This is a large document which was produced after the Civil War but before the Restoration. The

castle had been the home of the ardent Royalist Musgrave family since the 14th century. As the war progressed, the Musgraves lost their land and at the end of the war they had to pay enormous fines to reclaim it. The 1665 inventory lists the following rooms: hall, lobby, great chamber, drawing room, cow house, brewery and the low kitchen. It also mentions pictures hanging on the walls, along with furnishings and furniture. The low kitchen has a table, an iron clock, one bell, one great Bible and “five silver spoons”.

Margaret then examined a document drawn up by Samuel Shaw of Kirkby Stephen in 1691. He was the school master before becoming the vicar. This document states that the reader “should observe my complaint on the reverse of this document about

Thomas Williamson and John Kirkham who both are now building and have encroached on the church yard foundations. They both have put in large gates into the street”. Samuel Shaw was concerned that if these gates were left open then swine would gain access and root around in the church yard. One house has a sink build into its wall which drains directly into the church yard. The rainwater from the other house drains onto the vicar’s barn. “We have also Johnathan Jackson and Elizabeth Shaw who are not married yet live together like man and wife. They would indeed have been married by me but I refused because another woman in Yorkshire challenged Johnathan for she had been his concubine and had several children by him”.



The second presentation was by David Williams who had found in the archives a compact disc which revealed scans of a number of sketches of Kirkby Stephen drawn by Dr. Edward Frankland in the late 1940s and early 1950s.

Some of the sketches were very difficult to identify partly due to some artistic licence and partly due to structural changes in the buildings since the drawings were completed. David asked the audience to speak up if they recognised a scene. Two

drawings which were easily recognisable were both of Franks Bridge, the second of which featured the old vicarage. Next showed Kirkby Stephen church in the distance looking towards the centre of town. The drawing of Church Gallery was readily identifiable as was the picture looking from Johnson's Garage towards the church and the old shambles. A drawing executed outside the town was labelled

"Morlands"; it was of a barn with hills behind which was thought to be on the road between Hartley and Winton. Finally, a building entitled "The Union" was identified as the old workhouse before its demolition.

David thanked the audience for their help and said he had decided to print copies of the sketches so that they could be compared with the views as they are now, sixty years later.



The third presenter was Keith Jagger who had made a film called "Where do you think you are in the Lower Eden Valley?" The film was a type of quiz, depicting fifteen historical subjects chosen from the Lower Eden Valley, The early shots of each were close ups and, as the clip developed, wider angles were shown. The first subject was Long Meg and her daughters, a Neolithic stone circle said to be second only to Stonehenge in size.

The second view was of a 19th century bell tower perched on top of a hill some 200 yards from Kirkoswald Church. It is possible that there has been a tower here for many years to warn villagers of approaching raiders as well as being used to summon them to service.

The next subject was Lacy's Caves, these being partly natural then expanded in the 18th century by Lt. Col. Samuel Lacy.

Next up was the Plague Cross at Eden Hall which stands on the spot where a stone basin used to be. Plague sufferers would place a few coins in a stone trough containing vinegar in the hope that people would exchange them for food.

The Church of St. Michael and All Angels at Addingham which contains some Viking stones was the following choice. Unusually Addingham no longer appears on maps as this Anglo-Saxon village was washed away in the 14th century.

This was followed by a tour of the now disused Long Meg gypsum mine which closed in 1976 after 5 million tons had been extracted.

The seventh image was of The Countess Pillar which marks the place where Lady Clifford last bade farewell to her mother in 1616. The magnificent Carlisle Cathedral, built from 1122 then appeared which due to heavy loss of its fabric, is now the second smallest of England's ancient cathedrals.

Wetheral Priory Gatehouse was next shown. This used to give sanctuary to murderers- provided the crime had not been committed in Wetheral! Remaining in the area, we were shown the highest construction over the Eden in the form of the viaduct which was built between 1830 and 1833. It is 99 feet high.

Next, the site of the old Rockcliffe Ferry which operated for over 400 years. William Joyce "Lord Hawhaw" mentioned the ferry, working it into one of his propaganda broadcasts.

Carlisle Castle's "Weeping Window" of poppies by Paul Cummings and Tom Piper was admired; this was on display between 23rd of May and the 8th of June 2018.

St. Mary's Church at Wreay was the next place to be revealed. The product of Miss Sarah Losh's imagination, it was designed and built between 1840 & 1842 as a memorial to her beloved sister Caroline. One of the recurring themes is the conflict between life and death, light and darkness.

The Eden Gorge carvings photographed can be found on a bluff overlooking the river near Armathwaite. These strange faces seem to be constantly staring in search for leaping salmon.

Staying in Armathwaite, the audience were asked to identify its train station for the final subject.

This concluded a varied and most interesting evening.

*Tricia Jagger*

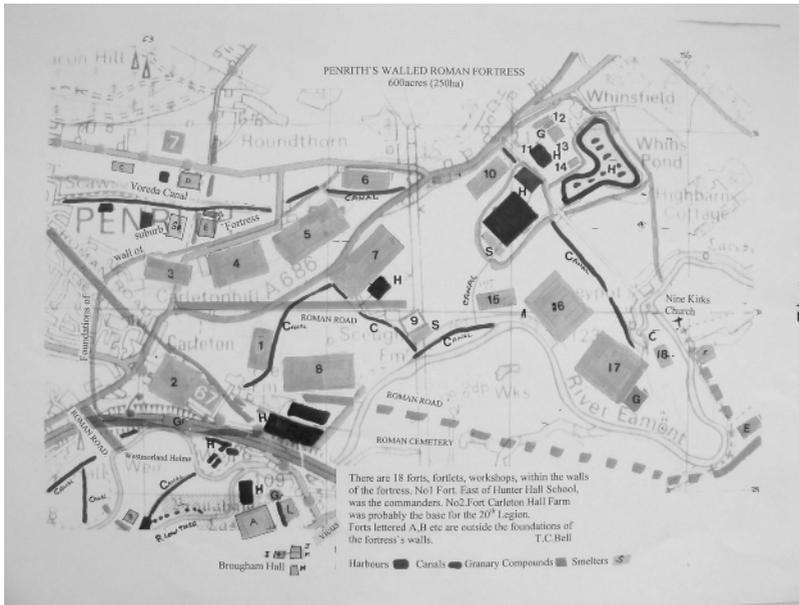


# Winter Programme

11<sup>th</sup> February 2019

## Penrith's Roman Heritage

*Speaker T.C. (Cedric) Bell*



Members of the Upper Eden History Society were greeted into their meeting by Kenneth Morrison who had come dressed as a Roman auxilliary soldier, bringing with him swords, helmet and a peace offering of bread. This heralded the main event of the evening: Cedric Bell spoke about the Roman occupation around Penrith.

First, he demonstrated the use of his rod which consisted of a piece of wire bent at right angles with the

shorter end covered with a tube to form a sleeve. Holding this in front of him, he proceeded to walk across the room. About every four metres the device moved 45 degrees before straightening again after he took another step. Cedric said that he had tested the room before the audience arrived and found that this pattern continued. Roman barracks were typically constructed with such dimensions. Lines of force are created by buried foundations altering the magnetic field of the ground and it is this that causes his device to react.

Cedric explained that Roman remains had been discovered as far afield as Vietnam, and Central and Southern America before turning his attention on Cumbria. He stated: “faith can move mountains but slaves are quicker”, explaining that it probably took 50 to 60 thousand slaves to build Hadrian’s Wall. The Romans’ main form of transport was by canal. River boats of various sizes were used to haul goods and food and were either powered by sail or slaves. Ladder lochs were also constructed where the land dictated. In towns and cities harbours were built and always protected by forts.

Clifton Dykes was the site of major defences which protected the Roman fort at Brougham similarly Bishops Dykes near Alston protected the large fort to the north east. South of Penrith, at Tyrril, there is evidence of a large Roman town which sat on a major cross roads, north/south and east/west, the outlines of these roads being still visible. Alongside one of the roads is evidence of a D -shaped theatre.

A walk along the new precinct in Penrith- from Sainsbury’s towards the town- will bring you in front of a large stone wall which stands at the back of what was “The White Horse”. This wall, now over 300 years old, contains Roman stones which have been recycled during its construction. Depicted there is a tortoise which was an animal that was thought to symbolise wisdom: consequently, it

was venerated by the Romans. On the outskirts of Penrith are the large earthworks of what was Carleton fortress which is now overlooked by Hunter Hall School. The fortress was originally 240 metres long, covering an area of 600 acres. There used to be a canal which linked the river Eamont to the river Lowther with a large harbour at the western end. The stone work of this harbour can still be seen at Westmorland Holme.

The secret of Roman canals is that they were engineered to constantly be replenished by clean aerated water which kept the canal sweet. The main purpose of such large engineering works was so that the Romans could extract minerals such as lead, copper and a silver derivative from the surrounding area. The Romans also constructed deep sea harbours around our coast. These were fitted with lochs so that the water level was constant.

Ullswater was dammed to maintain the water level and it had several harbours around its banks. Pooley Bridge possessed the largest D -shaped theatre in Britain which would seat 10,000. Cedric then showed an image of a model of a fortress, complete with its defence walls and access roads. On the top of the hill was a palace which would have been occupied by the local Governor. This represented Dunmallard Hill which sits next to the village. The palace was protected

by at least five walls and confined areas with gatehouses.

In the church yard at Dacre stand four Roman sculptures which would have flanked the Governor's drive. These represent a lion eating a man, a warning to anyone who dared to enter that if they were caught then this was how their days would end in the amphitheatre. Near to Carlton the remains of a canal can still be seen which lead up to an open mine where ore had been extracted.

Cedric finished his talk by explaining that Hadrian's Wall was probably designed by the Chinese who he thought were in Britain at the same time as the Romans and so helping them to construct major developments. This proposition typified the intriguing conclusions made by a most controversial and imaginative speaker.

*Tricia Jagger*

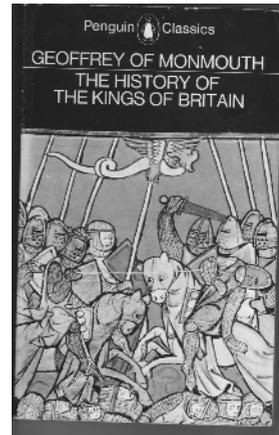
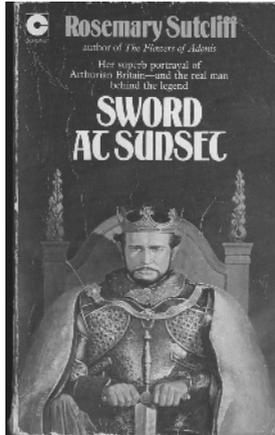


## Winter Programme

25<sup>th</sup> March 2019

# Who was King Arthur?

Speaker Sir Martin Holdgate



“Arthur is gone, Gawain and Gareth and Galahad—all are dust” Sir Martin Holdgate opened his historical investigation centred upon King Arthur with the first of several literary references, reading from Frances Brett Young’s poem with elegiac sensitivity. He posed a question for fellow members of the Upper Eden History Society: he asked “What does remain?”

A short answer to this could be masses of books. Arthur is central to the British epic. Writers like T.H.White from the last century and the Victorian poet Tennyson have been inspired by this figure; indeed, since before the days of Mallory, English authors have been mulling over this “Matter of Britain” for a thousand years. The literature, telling a great story over and over again, is really all that does remain and

through this, Sir Martin prepared us to “travel”. We encountered four Arthurs: a tough war-lord; a romantic, almost divine king; a shadowy British leader and a Roman general.

The most recent literature fall into two categories. The first is of serious, scholarly works drawing on archaeology, history and linguistic analysis in an attempt to discover and describe the “real Arthur”—assuming that such a personage exists. Historical novels by writers like Michael Morpurgo, Rosemary Sutcliffe and Margaret Stewart are examples here. The Arthur of most recent reconstructions was a king albeit a Dark Age king, surrounded by tough, sometimes brutish, warriors. British lords of petty kingdoms jostled for supremacy and their Saxon enemies sought land to settle. Many of the

stories then turn to a war-leader named Arthur, active between around 480 and 540. One much quoted older history says that as the Saxons spread and increased in Britain, Arthur fought against them with the kings of Britain but he himself was the leader of the war. The first of Sir Martin's four Arthurs, as this Dark-age hero, is thereby given substance by modern writers.

Between the historical reality and these modern studies and novels lies a mass of romantic imaginings. Tennyson's epic "Idylls of the King" which took Victorian England by storm comes straight out of Malory's equally romantic "Morte d'Arthur", completed in 1469. This fine work was not, however, made up by Malory: he got most of it from an "explosion of Arthuriana" during the 13th and 14th centuries, the "touch-paper" having been lit by a Norman Welshman Geoffrey of Monmouth, Oxford academic in the 1130s and 40s. His book, simply told, is not romantic. The three hundred years between Geoffrey's "History" and Malory's romance saw a great outburst of Arthurian stories, many of them by French writers like Chretien de Troyes, Jersey islander Wace, Worcester priest Layamon and two Germans, Eschenbach and Strassburg.

Such popularity may explain how Arthurian stories appeared with settings in Brittany, Cornwall, Wales, Ireland, Scotland - and of course, Cumbria. The first naming of "Pendragon" Castle dates from 1314, although a "Castle of Malverstang is mentioned in 1228. At

national level, Arthur also assumed political importance in this period. The Welsh princes were still resisting conquest by Norman kings of England and the expectation that Arthur would someday burst from enchanted sleep and renew the Kingdom of the Britons was an irritant.

Here, Sir Martin paused to begin his quest for his third Arthur, the real figure behind the romances and behind Geoffrey of Monmouth's book. This work sprang from four compendia written in Welsh; all are unstructured collections of historic tales, romances, poems and miscellanea. Some of the other Arthurian references are in obscure poems. In contrast to all the shadowy poetic allusions there is one document that seems to give substance to a 5th century Arthur.

Looking closely at this source, the Harleian manuscript commonly known as the "Historia Britonum" or history of the Britons, probably the most quoted passage in Arthurian history is to be found. It celebrates Arthur as "the leader of battles" and then proclaims, "And in all the battles he stood forth as victor." It is ascribed to Nennius, monk at Bangor on Dee and dated to around 829-830. Sir Martin summated that taking this at face value as many scholars have done, the conclusion can be that the third Arthur was indeed a British war-leader who led a series of battles culminating in victory at Badon in 518 then lived in peace, maybe as ruler of much of Britain for over twenty years, and perished in 539. There are, however, no carved inscriptions recording Arthur anywhere in Britain.

A fifth or sixth century Arthur does not appear in any contemporary continental records. Most of the early writings that mention him are fragmentary and some are obviously corrupted.

Did Arthur really exist? Sir Martin continued his detailed investigations by introducing the view of an American scholar, Kemp Malone who, in 1925, went back to first principles. "Arthur "is a name derived from the Roman family name "Artorius". Asking whether there were any records of it in Britain, he found only one, Sir Martin's "fourth Arthur", a soldier named Lucius Artorius Castus. He was the only person recorded with any variant of the name of Arthur in Britain between 100 and 300 AD. Further research revealed two inscriptions, both on the coast of what is now Croatia; one is a lengthy record of a distinguished officer who served in five legions and was promoted in every one.

Crisis time in northern Britannia came when ravaging Caledonian tribes had breached Hadrian's Wall around 180, reaching as far south as York. It may well be that Artorius was given the task of leading a force to drive them back. His cavalry were probably Sarmatians who traditionally fought under a bronze standard shaped like a dragon's head:

such standards like this were adopted in the Roman army in the second century. Was this the origin of the title "pendragon" or "chief" dragon? Sir Martin posed an interesting question here. Soon after order had been restored in northern Britannia Artorius was given the rank of "dux". His reputation could well have lingered in Britain for several centuries as a yardstick against which lesser men were measured.

Modestly, Sir Martin reminded his audience that he had only touched upon "a complex mountain of literature and tradition". Certainly, he raised awareness and prompted many enquiries from them. Greatly appreciated for his erudition, this fine speaker delivered the depth and range of his research encompassing historical and literary works surrounding a fascinating character: King Arthur.

Editor's note:- When we were putting together the slides for Sir Martin's presentation, we missed one for T H White's book. I have compensated for this at the top left of this report.

*Tricia Jagger*

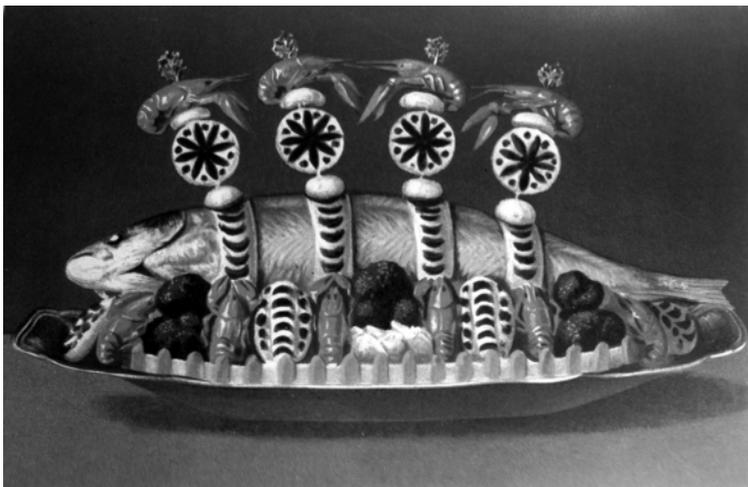


## Winter Programme

15<sup>th</sup> April 2018

# Dining in the Great Houses of Cumbria

*Speaker Ivan Day*



Lowther, which he dubbed the “Chatsworth of the Lake District”, was the first venue chosen by Ivan Day for his most enlightening talk. He clarified this by saying that this was not the castle familiar to us but the building which preceded it, built in the 1690s. John, the first Viscount Lowther, raised an army in Cumberland and Westmorland in support of the king and was rewarded by being made Lord Privy Seal. John Lowther then built a grandiose palace with extensive gardens; sadly, this burnt down in 1718 when it was only about 25 years old.

The palace had been extensively decorated inside. Paintings in the hall and on the staircase depicted the feast of the gods. Although he provided meat for his guests, the first viscount was a vegetarian, this being somewhat unusual for the time. He became a vegetarian having suffered from gout since his early twenties. Ivan had discovered John Lowther’s cook’s recipe book containing only three meat dishes and two fish dishes, the rest being vegetarian. There are many salad recipes using currants and even candied peel and a plentiful choice of pickles. There was also a wide array of highly decorated sweetmeats which were usually made from ground almonds and sometimes enhanced with gold leaf.

At court, food was quite ostentatious: at the coronation feast of James II a total of 175 different dishes were served. After the nobility had eaten, the doors were thrown open and the multitude were allowed to eat. Later in the 18th century, James Lowther made up for John's lack of meat eating. He was one of the richest men in the country though reputed for being one of the meanest. However, the fashion of the day was to get your kitchen to bake a huge meat pie which was then duly sent to London. James's largest pie weighed over 22 stones. It is not known what condition such pies were in when they arrived!

By 1809 the next grand house at Lowther had been completed. This survived until 1947 when the roof was removed for tax purposes. It had a very grand kitchen with the main fireplace taking half a ton of coal at a time and was complete with several dangle spits powered by a turbine in the chimney. The kitchen provided ornate food for guests. Ivan showed pictures of dishes that he had created himself by following the recipes of the time; one fine dish was of a whole salmon decorated with whiting fillet containing slices of truffles and freshwater crayfish.

Ivan then spoke about the Clifford family. Margaret Clifford was an alchemist who spent many hours trying to find cures for illnesses then writing extensive notes of her findings. Lady Ann possessed a

recipe book which was later copied thus preserving its contents. The book contains quite ordinary dishes including haggis and white pudding, with oatmeal as its main ingredient. Mentioning Wharton Hall, Ivan showed an aerial photograph of the structure, pointing out a tower at one corner which was once the kitchen. It is thought that this was built in the 16th century. Although this kitchen was once described as being one of the best in Northern England it has now fallen into disrepair and no longer has a roof.

The next venue was Rydal Hall in the centre of The Lake District. It was the home of Sir Daniel Fleming who had the rights to the char fisheries in Windermere. He would get his cook to make char pies some of which weighed ten stones and which, between Christmas and Easter, were sent to London. Originally, both pie bottoms and lids were made from rye flour, the resulting pastry setting very hard, it used to preserve the contents. Later special "pot" dishes were produced. The cooked char was placed in these then covered in clarified butter which sealed the contents: this allowed it to keep for several weeks.

Daniel Fleming's wife Barbara wrote a recipe book in 1673. About forty years ago this manuscript turned up at Kendal record office and the owner gave permission for it to be copied. The book contains a considerable variety of interesting recipes, many of

them for sweet things. Cracknel is a biscuit which is first boiled before baking. Several recipes for ginger bread can also be found, some containing very unusual spices: liquorice, aniseed and “grains of paradise” which is a type of pepper. The gingerbreads were usually made in moulds which were often shaped like people. She also had a recipe for white gingerbread which incorporated the use of almond paste.

Dalemain Hall near Penrith, famous for holding its annual marmalade festival, also houses an important marmalade recipe book which was written by Elizabeth Rainbow between 1670 and 1700. Elizabeth was the wife of the Bishop of Carlisle. She collected the recipes from all over the country whilst they travelled around. Marmalades of that

time were very solid and often made in moulds.

An accomplished and engaging speaker, Ivan drew his fascinating talk to an end by showing his audience a picture of a large flat sweet cake similar to a Cumberland rum nicky which was in fact a “bride cake”. After the wedding the party would retire to a local inn where the radiant bride would be seated. A clean linen napkin was duly placed over her head. The bride groom, standing behind his new wife, would then break the cake over her head. Attendants quickly scrambled for pieces of this broken cake. This, Ivan explained, is the origin of the bride wearing a veil.

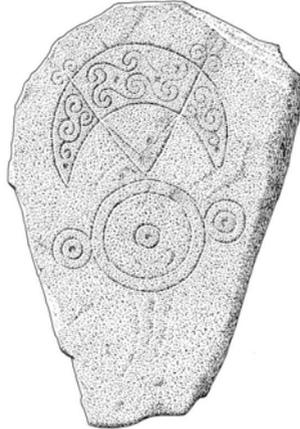
*Tricia Jagger*



History Day, Saturday 9th March

## The Picts

*Speaker Sheena Gemmell*



We were grateful to Sheena Gemmell for her beautifully structured speech about the Picts which opened our History Day in Brough’s Memorial Hall. She answered all questions fully, putting the Picts into historical perspective.

As the Romans moved north, they encountered two distinct tribes, the Maeatae and the Caledonii. Later they grouped them together and called them simply Picti, the word meaning “painted”. Sheena noted that these people were not The Scots. The Picts mainly lived in the East and North of Scotland north of Forth-Clyde. Though mainly farming people, they lived on estuaries or near the coast; they also built boats. The Picts defended their coasts by building forts and were thought to

speak “Gallo Brittonic” which was related to Welsh but they have left no written history.

It was others like the Romans, the Irish and the Northumbrians who wrote about these Picts. Having had a very small pool of names, many Pictish kings possessed the same name: this makes research particularly difficult. They appeared to have practised matrilineal succession. Few kings were succeeded by their own sons although it would have to be another family member. Sometimes they were succeeded by sons from other kingdoms. It is known that there were seven distinct Pictish Kingdoms; sometimes these would join together against other kingdoms.

Illustrations of Pictish symbols shown by Sheena can be found mainly on carved stone and sometimes on wood. Some symbols were easily recognisable like those of a horse deer or a boar whilst others could not be deciphered. She also showed intricate abstract symbols which were sometimes found carved on large stones and it is thought that they could have been used as boundary markers. Stones which are still in existence seem to date from between the sixth and ninth centuries.

Sheena then presented some photographs of individual carvings. Some of the early stones seem to have had a previous use in Neolithic times. The Picts took them and decorated them with their own intricate designs of half-moons and circles. Others showed animals, some horses together with riders. One stone showed figures with thin legs and long beaks. Above them were four other figures wearing long hooded garments, and carrying what look like books. These could be monks. It is known that Irish missionaries settled in the Northern Isles around this time. Gradually, the Pictish tribes were converted to Christianity.

The next stone depicted a battle scene in strip cartoon style. Horsemen were at the top of the picture and foot soldiers at the base, but looking on

the reverse side of this stone you will find a beautifully carved cross with intricate design. Other battle scenes show rows of decapitated soldiers. Yet another has a woman riding her horse with trumpeters to the rear. Sheena's final slide was of the side of a stone coffin which was found in St. Andrews cathedral precinct. Carved in the stone are three figures of David, one as a shepherd looking after his flock, another riding a horse and the third just standing. It is noticeable that the stone bears no Pictish symbols suggesting that it was created towards the end of their era.

The year 843 saw the Union of Picts and Scots in the aftermath of Viking invasion and settlements.

Scottish Gaelic culture spread north and east and Gaelic became the dominant language. The last mention of Picts is found in an early 10th century Irish source. This cultural fusion over several generations meant that the meaning of Pictish symbols became lost. However, the Pictish genius for adaptation and unity contributed to strong early mediaeval Scottish Kingdom. The Picts have therefore left their mark politically as well as artistically.

*Tricia Jagger*



History Day, Saturday 9th March

## Celtic Saints Cumbrian Connections

*Speaker Michael Watmough*



Michael began by referring to the numerous sources of written evidence concerning Saints.

These are wide-ranging: St. Patrick's "Confessio" from the late 5th Century, Bede's Ecclesiastical History, and Anglo-Saxon Chronicles are examples he mentioned. Another area worth examining is the Celtic culture which is believed to run from 800 BC to the Roman Conquest with Celtic Christianity running from the 4th to the 13th centuries. Bede talks about his admiration for Celtic Saints who managed to live lives of restraint as opposed to Roman Saints whose lives were more luxurious.

This led Michael to expound upon how, in the past, someone could become a saint. Firstly you could be killed for your faith, or secondly live

a life of heroic virtue. A third way would be to found a Christian community or if you are a virgin princess you could flee from marriage. Finally you would be advised to get a good hagiographer. Nowadays you would need to be accepted by the Congress for the causes of saints, a process that requires something of a miracle!

The saints that Michael invited us to examine cover the period between the mid fourth to the late seventh centuries, a period where written records are scarce. Starting with Ninian 360-432, he said there is a possibility that he was British although he was linked to St. Martin of Tours. The first written record of him is in Bede, some 300 years following Ninian's death. He is credited with converting the Southern

Picts to Christianity. The Cumbrian connection is at Ninekirks Church, along with St. Ninian's cave and well nearby.

Moving on to St Patrick, Michael asked "Can Cumbria really claim the patron saint of Ireland?" "Although the name of his place of birth is known, no one knows where it is. There is a suggestion that it could have been near Ravenglass and that he was taken as a slave across to Ireland where he spent six years; upon returning, he is thought to have spent time in Cumbria. Patterdale is said to translate to "the dale of St. Patrick" and there are also other places in Cumbria which carry his name.

The patron saint of Glasgow, St. Kentigern, whose father Owain is thought to be one of the kings of Rheged, started his missionary work in that area. He was forced to leave when a non-Christian king came to power. St. Kentigern fled to Cumbria before moving to Wales. A collection of churches -particularly in North Cumbria- are named after him.

Oswald was king of Northumberland. There are two churches dedicated to him: Kirkoswald and Grasmere. The latter church bears a plaque stating "The church is dedicated to Oswald of Northumbria, king and champion of Christianity who is believed to have preached on this site sometime

before 642 AD when he died in battle".

Cuthbert is a saint mostly connected to Durham. He is said to have spent some time in Carlisle, visiting Cumbria both whilst alive and after his death. He died in Lindisfarne where he was buried. In 875 Monks fled Lindisfarne avoiding the Danes and taking St. Cuthbert's body with them. They carried the body around the north of England for seven years before reburying it in Chester-le-Street.

There is only one reference to St. Herbert which is in Bede's work. He was a hermit on an island in Derwent water. Before that it is thought that he spent time at Lindisfarne with Cuthbert before seeking isolation. St. Bega is mentioned in a medieval document called "The life and miracles of St. Bega". St Bega's church in Bassenthwaite was named after her.

Michael, drawing these threads together, referred to the part played by "faith rather than history" when presenting the results of his studies here. His obviously thoughtful researches were delivered in an entertaining way; his wry sense of humour certainly charmed appreciative listeners.

*Tricia Jagger*



History Day, Saturday 9th March

## The History of Tuscan Biscuits

*Presenters Ivy Cottage Bakers*



Tuscany was a Roman colony. Romans would have enjoyed a diet containing a lot of olive oil, salads and fruit and honey. A large number of eggs, along with chicken meat, were also plentiful though butter and other dairy products were fairly uncommon and regarded as a treat. There are many almond and chestnut trees in the Tuscan area and the nuts are ground to make flour, this being best kept for a few months which improves its flavour. Biscuits contain eggs but no dairy and are always baked twice which gives them a very long shelf life.

Professionally producing their products for about 18 months here, Ivy Cottage bakers use village markets to sell their wares. Examples of these include *cantucci* which are made with dried fruit, honey and

almonds; very crisp, they are traditionally served as a dessert with a glass of wine. *Cavellucci di Siena*, meaning “little horses”, have a soft texture; it is thought that they were served to the stable boys. *Brutti ma Buonu* are left to rise before baking and are soft inside but crisp on the outside; the name means “ugly but nice”. *Befanini* were made in a variety of shapes and were decorated with coloured sugar crystals. These were made for Epiphany Eve when an old woman would go around villages, delivering gifts to children.

The bakers brought samples of all these biscuits along with their bread which an enthusiastic audience took pleasure in eating.

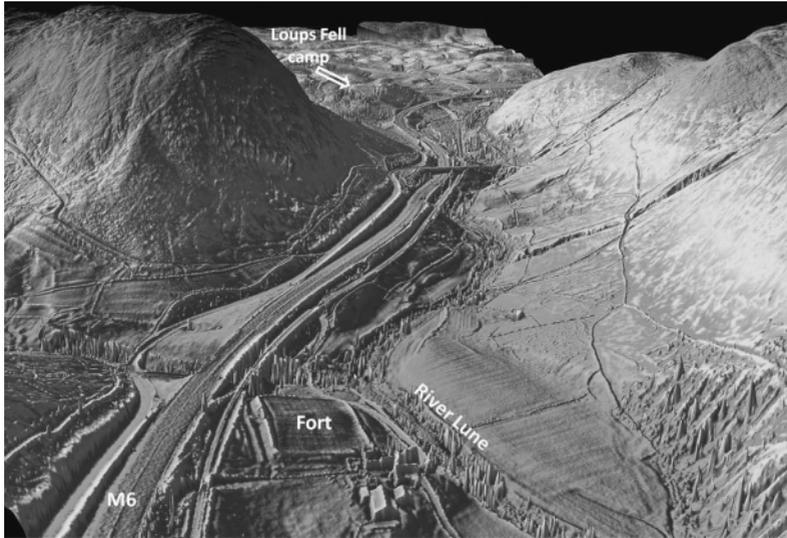
*Tricia Jagger.*



History Day, Saturday 9th March

## Roman Roads of East Cumbria

*Speaker David Ratledge*



We have made some remarkable discoveries in recent years in East Cumbria due to a technology called Lidar. This is a system using laser beams which, when shone down on to the ground from an aircraft, small variances in the lay of the land can be detected. The resulting information is then analysed by a computer and converted into graphics. This system was first used in Cumbria by the Environmental Agency who were trying to predict the course a flood might take. The images which are produced are virtual reality but land marks can be readily identified.

Roman roads, the first engineered roads in Cumbria, were built by the Roman army. They consisted of a ditch running along each side with stone foundation in between, then a raised road surface called the “agger”. It is this raised surface which the Lidar can detect.

David showed graphic footage starting at the Roman fort at Borrowbridge in the Lune Gorge. Initially, it was thought that this road continued north through the gorge and headed towards Brougham near Penrith. However, Lidar shows that the road approaches Crosby Ravensworth, passing the village on the western side where the road can

be seen zig-zagging up the side of a fell. Once over the hill it continues to Kirkby Thore.

One of the most important Roman roads in Cumbria linked Carlisle and York. David next examined the Stainmore section of this route. This road is adapted to the contours of the landscape. Heading towards Brough it passes over Slapestone Bridge but then there are several alternative routes. Some of these could be turnpike roads but the Romans may have constructed more than one in this section. Descending into Brough once again, the road zig-zags down the hill and heads towards the fort which used to stand next to what is now Brough Castle. On leaving Brough, the Roman road runs for part of the way along what is now the A66.

Occasionally, the Roman road can be detected further to the north of the

modern highway. After passing Appleby, the Roman road takes a path away from the A66 and can be seen some distance to the north. It is in this area near Crackenthorpe that lies what David describes as the best surviving temporary camp in the country. There are ten entrances with ramparts to protect them. The Roman road then continues to Kirby Thore. As the road heads north it passes through two deep cuttings before continuing towards Brampton where it joins the Carlisle to Newcastle road.

Finally, David ended his fascinating talk by explaining the course of the road from Kirkby Thore to Whitley castle north of Alston, again using most impressive virtual reality graphics.

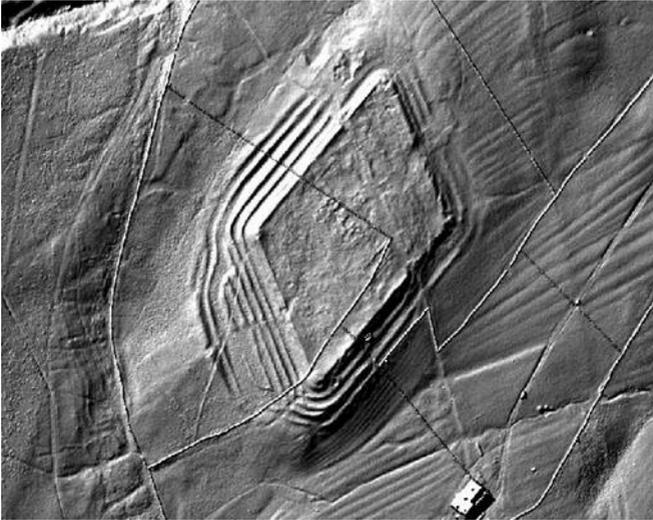
*Tricia Jagger*



History Day, Saturday 9th March

## Epiacum Heritage

*Speaker Elaine Edgar*



*Epiacum* is a large Roman Fort situated to the north west of Alston just off the A689. It is sited on Whitley Common and is more commonly known as Whitley Castle. Epiacum Heritage exists “to be an inspirational organisation, working in partnership to conserve, research, interpret and celebrate the extraordinary landscape of *Epiacum*, for the benefit of all.” This, the Heritage’s vision statement, was cited by Elaine Edgar as she began her talk.

Elaine then explained that she became involved with this fascinating site when she married the farmer who owns the land on which the fort stands. In 1960 the Edgar family

moved here because of the availability of excellent grazing for sheep. Elaine began to wonder if she could open up the site to school parties and other groups who may be interested: before 2005 the fort had been visited by very few.

In 2009 Elaine was surprised when she was contacted by Stewart Ainsworth, the archaeologist from “Time Team”, who was working in the area and wanted to come along to look at the fort. When he arrived, he said that he would spend about half an hour looking around then he would report back in a couple of weeks. Nearly four hours later he was still out there exclaiming that he had never seen anything like this place before. Stewart then spent a year and

a half examining the structure in great detail before declaring that *Epiacum* was the best preserved fort in the whole Roman Empire.

Whilst carrying out the research, other evidence of buildings near the fort were discovered; these included long houses and round houses. Excavations revealed a paved area which was thought to be a parade ground. Another area was thought to have been an iron-age settlement. At the end of Stewart's project he announced that this area had evidence of 3,000 years of continued habitation on the site.

The fort was transferred into a "not for profit charity" and in 2017 it received a grant of £60,000 from the Heritage Lottery. Now the charity leases the fort from the farm; in this way it can more easily be managed and protected. Close by the fort stands some remains of buildings, their still intact gable ends indicating it was obviously a small settlement. As yet nobody knows who lived there or why. This mystery, along with other hidden stories, awaits discovery. Elaine explained that she

was taking on a long term challenge and is keen to improve access, understanding and enjoyment of all who come to see this amazing area.

One of the main problems with the fort was that it had a dry stone wall built through the centre of it. Last year 67 volunteers spent two weeks removing the wall whilst checking each stone for signs that it had been previously used by Romans. Epiacum Heritage now organises events where people from all over the world pay to experience a "Masterclass in Landscape Archaeology" run by Stewart Ainsworth. The structure of the tasks are really helping to bring life to the continuity of occupation around this wonderful area.

Elaine's enthusiasm for this precious asset owned by her family was evident throughout her presentation and certainly added to members' expectations as we prepare to visit *Epiacum* later in the year.

*Tricia Jagger*



## Summer Visits Programme

Thursday 23<sup>rd</sup> May 2019

### Alston and *Epiacum* Roman fort

*Organiser Anne Taylor*



Fifteen members spent a bright, sunny day in Alston, starting with a guided tour of *Epiacum* with Alastair Robertson. Alastair did a wonderful job, setting the fort in context with the surrounding landscape – a nearby spring for water, a commanding position over several valleys, and lead mines on Alston Moor. The Maiden Way, running from the Roman fort at Kirkby Thore to *Carvoran* near Greenhead, is just to the east of the site. Lead seals from Alston Moor have been found at Brough and

evidence of lead working has been found at *Epiacum*. The Brough seals, from the Second Cohort of Nervians at *Epiacum*, had been broken and discarded when the packages containing high-value metals were delivered and opened up.

Why *Epiacum*? The non-Roman name is Whitley Castle, but Ptolomey's map of Roman Britain (125-150 AD) gives distances of places between London and York. *Epiacum* is listed as 275 miles from

London and 90 miles from York, and fits the position of Whitley Castle.

It was a fairly steep climb up to the fort, and quite rough under foot once there. Alastair pointed out the traces of several buildings with their foundations now covered by grass, and the impressive ramparts, particularly on the south west side. The fort is unusual because it has the same lay-out as other Roman forts, but is a rhomboid rather than the usual 'playing card' shape – to fit into the shape of the land. Professor Stewart Ainsworth was on site with some of his students, flying a drone with thermal-imaging equipment over an area thought to be the Roman bath house (their long-term project is to build a 3-D model) but by midday the wind had got too strong to fly safely.

Our minibus then took us to the South Tynesdale Railway station in Alston where the group split up for lunch, a look at the gift shop and the Hub Museum of vintage bikes, motor bikes, road signs and photographs. The original line from Haltwhistle to Alston opened in 1852 and closed in

1976. Because much of the standard gauge track was quickly lifted, the newly-formed South Tynesdale Railway Preservation Society rebuilt in narrow gauge. Our members gathered together at 3pm for a trip on the railway, drawn by *Old Rusty* – a re-engined 180 hp Hudswell-Clarke, 0-6-0 diesel mechanical locomotive. A superb day for this trip as the views were excellent – we could make out *Epiacum* on the hillside. At Slaggyford we stretched our legs and bought cakes and ice cream from the Line Side Buffet Car while the locomotive was put in place to start the return journey.

Further information is available from two booklets in the Society's Archives: *Whitley Castle, Epiacum* by Alastair Robertson, and *South Tyndale Railway Visitors Guide*. Our archives are available on the first Saturday of every month, 10.00 to 12.00, at Kirkby Stephen Friends Meeting House.

*Anne Taylor*



## Summer Visits Programme

Monday 17<sup>th</sup> June 2019

### Rokeby Hall

*Organiser Ann Sandell*



Of all the impressive and not so grand country houses visited, the charming Rokeby Hall (pronounced rook-by) will stand out as exceptional in memory. This beautiful neo-Palladian villa is set in a parkland of mature trees on a plateau above the river Greta, near Greta Bridge, and so close, for a lovely afternoon out.

The weather was kind to us and coats discarded for our introduction to the house and history in the gardens close to a collection of Roman altar stones. The wings have been covered in a glorious earthy orange clay pigment

imported and reminiscent of Tuscan villages. Our charming guide Sally Davies was very knowledgeable and enthusiastic.

Sir Thomas Robinson (c1702-1777) spent some time – before he inherited in 1720 – on The Grand Tour learning in detail from the Ancient Greek and Roman architecture. Becoming an amateur architect, he built Rokeby Hall copying designs by the Venetian architect Andrea Palladio (1508-1580) for his buildings, constructing the hall between 1725 and 1730 with the design evolving through his ownership.

The house was sold to J. S. Morritt in 1769 and the new owner put his mark on the building with a redecoration of the dining room in the neo-classical style, and the church completed in 1778, plus Abbey Bridge in 1783 and Greta Bridge in 1789. Morritt's elder sister Anne (1726-1797) was an accomplished artist and needlewoman with her remarkable works displayed in the house.

Son J.B.S Morritt inherited in 1791 aged 20 and went on a Grand Tour for two years helping to equip him with a love of the arts, literature and arts as custodian of the hall. The magnificent Velasquez's Rokeby Venus was bought by him in 1813 with a remarkable copy done by W.A. Menzies in 1906 now taking pride of place in the first floor Saloon. The original is now in the

National Gallery. Sir Water Scott was a close friend of John B.S. Morritt dedicating his epic poem 'Rokeby' to 'This scene of which is laid in his beautiful demesne of Rokeby', 'in token of sincere friendship'.

Ownership of the hall has descended through the Morritt line and in 1982 Andrew (born 1938) inherited. The house has naturally enjoyed many an alteration since 1725 but still exudes the charm of classical architecture with exceptional decoration and warmth. A delightful visit to this magnificent home. We completed the afternoon with tea at Cross Lane Organic Farm.

*Ann Sandell*



## Summer Visits Programme

Wednesday 10<sup>th</sup> July 2019

### Ivy Cottage Bakers: bread-making demonstration

**Organiser Anne Taylor**



The smell of freshly baked bread drifted around Kirkby Stephen Hostel and intensified as soon as I opened the door. Mike and Marcella had been busy making trays of focaccia – one with caramelized onions and another split in half and filled with ham and mozzarella, then warmed through in the oven. We sat in comfortable chairs and watched while Mike demonstrated the whole process, from raw ingredients to finished bread. He made focaccia with thinly sliced potato and sprigs of rosemary, and another dotted with halved red grapes. It was wonderful to watch a master baker at work, to see the texture of the dough at various stages, and of course to eat the results.

Mike is a self-taught baker, inspired by the work of bread-makers Dan

Stevens and Andrew Whitley, and influenced by Marcella's Tuscan heritage. They delight in making small quantities of unusual breads – chocolate and currant sour dough for example – and Tuscan delights such as *cavallucci*. Mike is also keen to use ancient grains, such as spelt and einkorn.

An extra benefit of the afternoon was seeing the inside of Kirkby Stephen Hostel. Our thanks to Denise Robinson for allowing us to use her premises with its well-equipped kitchen, large sofas and coffee-making facilities.

A very enjoyable 'trip' with much bread-making knowledge shared.

*Anne Taylor*

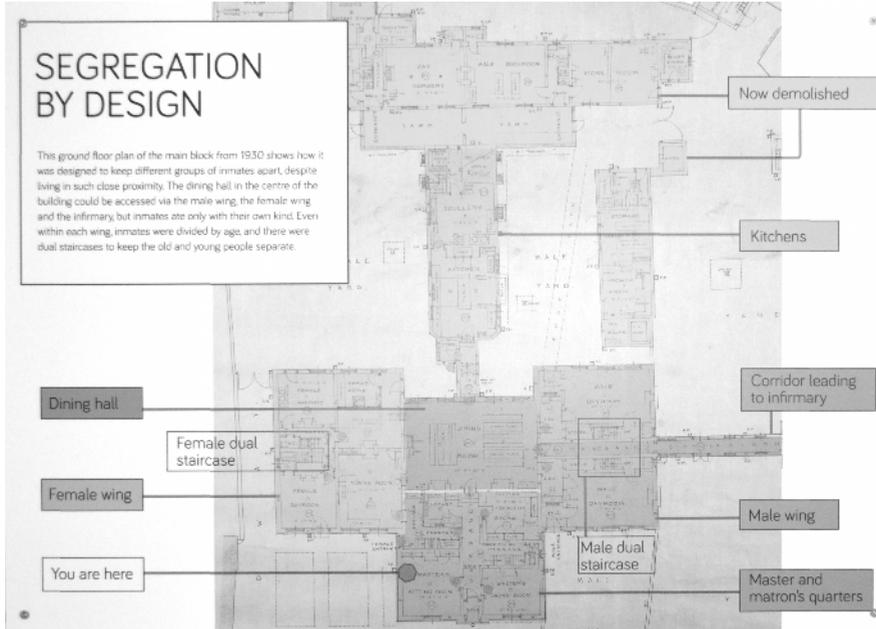


# Summer Visits Programme

Thursday 15<sup>th</sup> August 2019

## Ripon Workhouse

*Organiser Keith Jagger*



In 1777, Allhallows Hall on Allhallowgate was given by John Aislabie for use as a workhouse adding to local poorhouses that were operated by a number of parishes in the area. A new union workhouse was erected in 1854 on the site of this existing town poorhouse. The rather attractive two-storey entrance block at the front has an archway at its centre. Accommodation was for females at the west and for males at the east of the building.

To start with, this catered for all kinds of paupers from the orphans and geriatrics, to the mentally ill, the unemployed and the vagrants which necessitated the addition of extra specialist housing to separate the different classes. A Vagrant or Casual Ward was added in 1877 which provided 15 night cells, a day room and a drying room above the boiler room. At the same time, to the west of the porter's lodge, a female vagrant ward was constructed. In 1898, a separate infirmary was built with a nurses' home to the rear.

No one carrying money would be accepted and admission was conditional upon an interview held in an impressive room with a large central table around which sat members of the Board of Guardians. Illnesses had to be declared and certificated evidence proving their having been inoculated against smallpox plus details of next of kin were required. Once admitted, all paupers had to abide by the workhouse regulations. Men, women and children were “parted” and accommodated separately. Tramps would have to relinquish any possessions and clothing which was fumigated in the sulphur disinfectant room. Once washed in the bath, they were set to work.

The work yard required of the vagrants three hours of wood chopping to earn their pint of porridge (though a report showed that few agreed to work: 48 out of 50 was the proportion which refused, the master declaring their being “an incorrigible sort of person”). The external wall of the vagrants’ yard was topped with spikes to prevent their leaving before their work was completed: this possibly was the origin of the workhouse vagrants’ ward being popularly known as a “spike”. The workhouse had an extensive garden where vegetables were grown. In recent years, this has

been brought back to life as a feature of the museum that now occupies the site.

Meals were to be taken by all paupers in the dining room “and no other place whatsoever.” The only exceptions to this ruling were the sick, the children, “persons of unsound mind and vagrants”. Like all union workhouses, the food served to inmates at Ripon was plain and repetitive, with bread and porridge every day for breakfast and bread with either porridge or cheese for supper. Meat was served for dinner twice a week, as was meat-and-potato pie. Every portion was scrupulously weighed according to the recipient’s gender: males 14 ounces of pudding to females’ 12 ounces. Daily routine was also prescriptive and repetitive. Prayers were to be said five times daily.

Those who later died were placed in the workhouse mortuary located at the north-east of the main block and were then interred in the parish burial grounds. After 1894, Ripon Municipal Cemetery was opened and paupers were buried there.

In 1930, the workhouse was taken over by the West Riding council as the Ripon Public Assistance Institution so workhouse uniforms were abolished and “inmates”

became “residents”. Following the 1948 National Health Service, the main buildings became an old people’s home and vagrants continued to use the casual wards until around 1960.

In 1996, the former casual wards became home to the Ripon Workhouse Museum and Garden; in 2017, the main building was purchased by the Museum Trust, allowing expansion of the museum’s activities. At this stage, a variety of exhibits include the kitchen and school-room: this latter recreation shows how the children were educated for a better future life.

Ripon Workhouse Museum is amongst the best preserved workhouse sites in the country. Certainly, there is much to be seen and learnt here. Our guide was helpful though some of us made a second tour so that more of the many fine displays could be assimilated at leisure. Other members visited the magnificent Ripon cathedral and/or the police museum nearby.

*Tricia Jagger*

