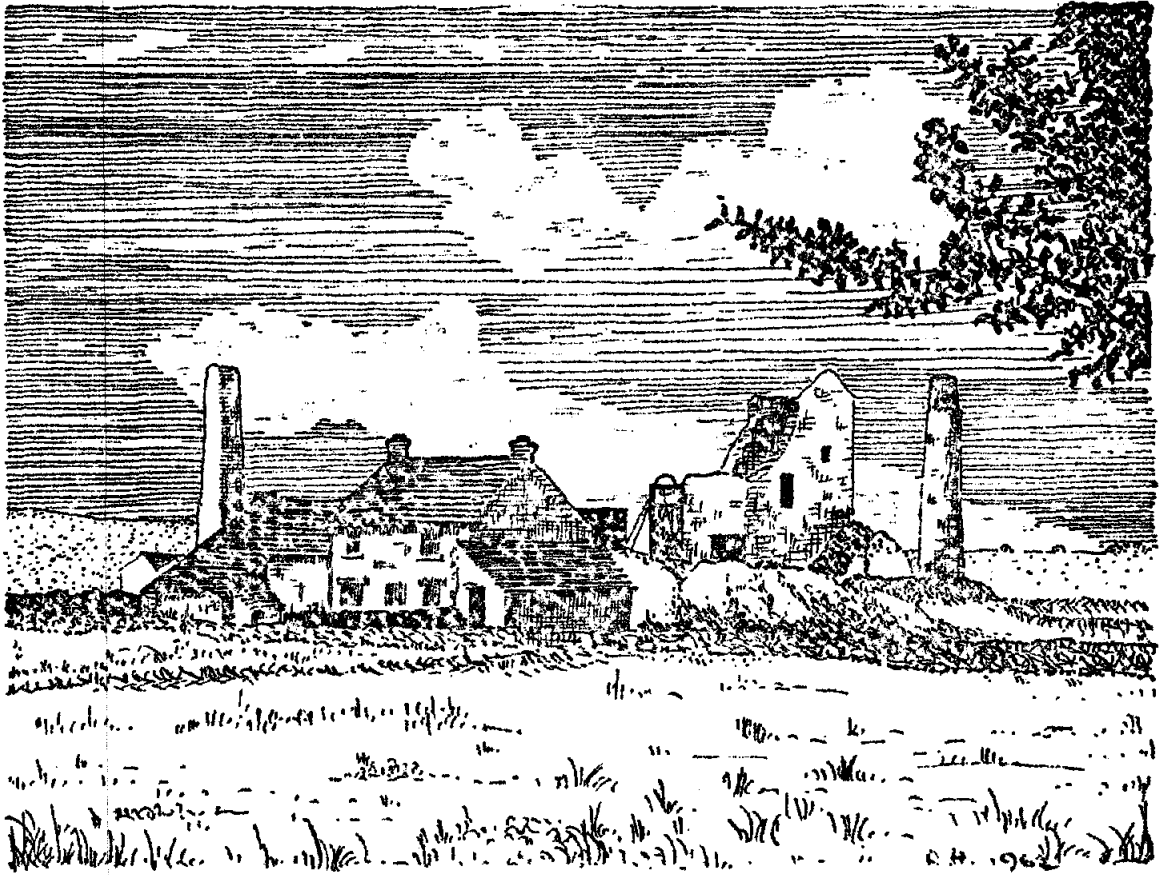


VOLUME 2

DERBYSHIRE MISCELLANY.



BULLETIN
OF THE
LOCAL HISTORY SECTION
DERBYSHIRE ARCHAEOLOGICAL SOCIETY.

ERRWOOD HALL, GOYT VALLEY

by R A H O'Neal

High on a hillside overlooking the Goyt Valley stand the remains of Errwood Hall, once the home of the extremely rich Grimshawe family. It is about three hundred yards on the Cheshire side of the old county boundary, but it belongs essentially to the Derbyshire Peak District, and, in fact, it now is in Derbyshire owing to the boundary changes in the early years of the 1930s. It is a sad looking ruin now since the contractors who built Fernilee reservoir for Stockport Corporation dismantled it and removed the best stone for their buildings beside the dam. The house is situated just above the 1,000 foot contour on a plateau where Errwood Valley, leading from Goyt's Bridge 250 feet below, branches into Shooter's Clough (to the south) and another, un-named clough going north under Foxlow Edge. It stands on the eastern shoulder of the hill with an uninterrupted view over the Goyt valley to Long Hill about two miles away. There was once a thriving community at Goyt's Bridge, consisting of several farms, cottages and a school. This, like the Hall, no longer exists apart from a few heaps of rubble and a pair of forlorn-looking gateposts. The same is true of Castedge, above and to the west of the Hall, where the estate workers used to live. The whole area might well be sordid and depressing but for the magnificent country which overshadows the relics of human habitations in its midst.

The house was described as "modern" in 1880 and was probably built in the 1830s by Samuel Grimshawe who died in 1851, aged 83. His wife, Ann, died in 1850, aged 67, and so probably was able to share the first fruits of her husband's efforts to transform Errwood. Some time between 1840 and 1850, 40,000 to 50,000 rhododendrons were planted in the grounds up and down the hillsides. They were originally in all colours and were a famous sight during the latter half of the nineteenth century. With the passage of time, however, the flowers have tended to become mostly one shade of mauve although this may be offset by the effect of natural regeneration which must have increased the number of shrubs to many times that originally planted. Even now, with no proper care taken of them, the sight of many thousands of rhododendrons in flower at one time is a memorable sight. Towards the end of the nineteenth century, the grounds of Errwood Hall were open to the public on Tuesdays and Saturdays, whilst the Grimshawe's private chapel was always open to visitors.

The house itself was a turretted, double-winged structure of white stone in the Italian style and had a central tower and a chapel which formed the upper storey of an extension to the northern end. A french window opened on to a terraced garden at the southern end and wide steps led up to the main entrance. The house faced east, towards Long Hill on the Buxton to Stockport road. Over the entrance was a stone dragon,

the crest of the Grimshawes, and a small stone coat of arms which is still in its place over what remains of the front door. A metal dragon acted as a weather vane. In the garden stood an ornamented stone arch surmounted by a bird and a large G; its remains now lie on what was once a lawn and flower beds, whose outlines can be plainly seen, more or less where they fell. In a window high in the central tower there was always a Crucifix with a lamp shining before it, and, from here, must have been the best view of the massed rhododendrons all round the house and down the valley towards Goyt's Bridge. The tower has gone and the highest point of the remaining ruin is not high enough to enable one to see over the trees on the far side of the drive.

At the top of the hill above the house is a small private burial ground with a family vault and the graves of several other Grimshawes and their servants, including one Frenchwoman who may have been a governess or tutor. The Grimshawes were devout Roman Catholics and their little cemetery had a burial house with a tiny altar and a series of old tiles depicting the Stations of the Cross, but this has all been desecrated. The cemetery itself, though, is in fairly good order and daffodils grow on the graves giving the place an air of quiet serenity in spite of the long rank grass which covers most of the area. Most visitors obviously treat this small piece of ground with the respect it deserves but one of the headstones has been broken off in an unnatural manner and some sets of initials can be seen on one of the others. The Grimshawes did not insist on their employees belonging to the Roman Catholic Church, but they were all encouraged to attend services at the chapel on Sundays. It is said that those who did so seldom failed to go regularly afterwards and a number of them evidently chose to be buried in the cemetery on top of the hill. Below the cemetery and further from the house are the remains of the extensive kitchen gardens overlooking the stream, and, beyond this again, further upstream, all that is left of a private swimming pool; in the same area, too, were the tennis courts.

The Errwood estate was virtually self-supporting, even to the extent of having its own coal mine. This was worked, within living memory, by one man, but the coal it produced was mostly of poor quality. The entrance to the mine can still be seen a short distance from the house, beside the stream, and was only four feet high and three wide. The entrance was a gentle slope going for a mile and a half into the hillside. There was a second shaft about three-quarters of a mile from the house, in Shooter's Clough. The miner used a tub on a narrow gauge railway and dumped the coal on a large flat stone beside the entrance. The small amount of lump coal was used at the house and the rest was sold for about fivepence per hundredweight to the local farmers and others who collected it themselves after the miner had dumped it and marked it with their names. Although it was of such poor quality, this coal is said to have smouldered for an extraordinarily long time and was thus very useful.

Errwood Hall was a centre of gracious living and visitors were always welcome; tramps were always treated kindly until one of them stopped a lady and demanded money in a menacing way. Thereafter, they were not encouraged. The public's access to the gardens was also curtailed owing to the act of one careless or selfish visitor who damaged one of the religious statues which abounded in the grounds. Among the inevitable stories about the family is one to the effect that they gave as much meat to their dogs as would have fed half of Whaley Bridge.

The house was well maintained between the wars but when it was bought by Stockport Corporation, its decline began until it was finally demolished as part of their reservoir scheme. More than one hundred people are said to have been forced to move when the valley was flooded and among the buildings which were submerged was the Lodge to Errwood Hall as well as a large part of the main carriage way from the Long Hill road along which the last two Grimshaws used to drive in a carriage and pair into Buxton. When the reservoir is very low, as it is in this summer of 1959, the remains of several houses can be seen and it is interesting to note that the dry stone walls are still in almost perfect condition in spite of having been submerged for twenty years or more. The hall's "jaunting car" was a familiar and apparently frightening sight to Victorian visitors as it was driven at high speed along the rides and paths most of which are now almost impassable owing to erosion and over-growth of rhododendron.

The last Grimshawe married a Miss Gosselin and the name became Gosselin-Grimshawe. There were, apparently, no children and Mrs. Gosselin-Grimshawe was living at Errwood with a female relative in 1928. After her death, the house was used for a short time from about 1930 to about 1934 as a youth hostel which had to close down when the reservoir was being built. Both the old ladies were well loved by the people in the neighbourhood and by their servants and estate staff. They were in the habit of driving into Buxton or Whaley Bridge in their carriage and pair and were noted for their thoughtfulness and kindness to any of their employees whom they found there as they would always contrive to give them a lift back to Errwood. After the house was abandoned, the rhododendron thickets became the haunt of hill foxes and the keepers from White Hall across the valley organised annual shoots against them in which all the local farmers took part.

The Grimshawes were only at Errwood Hall for less than one hundred years, yet they seem to have made as much impression on the neighbourhood as many families have done in several centuries. Now, however, the last physical relics of their family are fast disappearing and, appropriately enough, their little private cemetery looks as though it will outlast the great house and its gardens, cottages, swimming pool and tennis courts.

As late as 1934 the village at Goyt's Bridge was described as "a pretty cluster of houses"; now there is nothing except the bare outlines of the foundations, a few gates, the road and the bridge. Soon, even this may be gone unless the citizens of Stockport can get the water they require from somewhere else. Plans for flooding more of the Goyt Valley were prepared many years ago and were only shelved because of the second world war; they have never been abandoned and may at any time become a threat to one of Derbyshire's most beautiful and popular dales.

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R.A.H.O'Neil

VIGNETTES OF VILLAGE LIFE

by Francis Fisher

Two actions for trespass were brought by Madame Ann Pole of Radbourn in the early years of the 18th century against inhabitants of Kirk Langley who infringed what she considered her rights over land on Radbourn Common. The first, heard at Derby Assizes in August 1702, was against Thomas Meynell, clerk, Godfrey his son and a number of men who had been engaged on a perambulation of the boundaries of Langley. The plaint was "that ye Defendants.....did breake and her grass there growing to ye value of 40/- pedibus ambulando did tread and spoyle and her Soyle (vizt) One Rood there with Spades did digg et alia Enormia ac Ad dampnum 30s," a fairly typical example of the amusing way in which fragments of dog Latin were commonly employed in such phrases. The defendants in the second suit, heard at Derby in March 1703/4 were German Hickling and Thomas Grace.

A sizeable bundle of briefs and memoranda for the two cases prepared by Madame Pole's lawyers has survived in the miscellaneous papers of Radbourne Hall examined and calendared for the National Register of Archives a few years ago. A little patience yields a goodly return in

details of human interest and sidelights on village life of those times, and one is left with the conviction that no parochial history could be completed without reference to the records of litigation.

In both actions much use was made of ancient deeds having a bearing on one of the parish boundaries which ran by the side of a road known as "the Abbot's Way". This is first evidenced in a Final Concord of A.D.1226 whereby Richard Abbot of Burton granted rights of pasture on what was later Radbourn Common, reserving for the Abbey the right of entry four perches wide to the pasture of Scortegrave. (see Burton Cartulary, ptd. p.61). Among the papers is a sketch map showing the road in relation to certain field and place names which have survived to the present day, and it is satisfying to be able positively to identify it as a road still in use today. Cases where the date of construction of an ancient road can so closely be ascribed must be very rare. Its present name has not yet been ascertained, but by the 18th century it had come to be known, not surprisingly, as Broadway.

The depositions of the numerous witnesses afford the greatest interest. One Katherine Dekeyne was described as "superannuated", and was not called to give evidence in 1704. In the case two years earlier she had given her age as 100 years although "she knew not what age she was, but Mr. Meynell told her." She recollected being taken on a perambulation over ninety years before "when Mr. Holme was parson". There was much searching of parish registers to throw doubt on her memory, and, rather unkindly one feels, a nonegenarian of Radbourn called her legitimacy into question.

Another deponent, Henry Stone, who had lived in Radbourn since 1642, said he was told that Mr. Sleigh rebuilt or repaired the rectory house : a note says it was rebuilt by Gervais Sleigh in 1636 as shewn by the figures in stone on the front of the house. This seems irrelevant to the case, but was used to corroborate the recollections of another aged villager.

The defendants made much of the frequent cutting of gorse on the common land in question. Madame Pole countered this by instancing numerous occasions when the gorse was taken from the Langley people by servants of German Pole : frequently the culprits "begged his pardon", at other times he had prosecuted them. One gets the impression of a constant series of raids on the Pole land.

The course of the perambulation, always undertaken in the Rogation days, is traced with much care, including the points where there was a traditional "digging of soyle". It is surprising to find that the parishioners were often uncertain of the exact bounds, varying as much as 25 to 30 yards in places. Several witnesses swore that when the

Langley men committed the trespass in 1702 they were so little acquainted with their limits that they were at a question several times among themselves, and some were for going - and went - one way, and some of them another as they came and went from Callymarsh Corner.

One note in the list of witnesses says that Thomas Dolphin would not only contradict another witness on the keeping of sheep and ploughing of furrows "but that about 40 years since, there being a football match to be plaid between the men of Radbourn and the men of Langley on their meeting together they debated the point whether the Match should be plaid on Radbourn or Langley Common. "Dolphin was able to shew them the ditch which was the boundary between the parishes "and that the Match should be plaid on Langley Common on Langley side the said Ditch ...or it should not be plaid at all."

That there was a school at Langley in the mid-seventeenth century is shewn by the deposition of John Slack who "went to school several yeares to Bartholomew Fretwell's at Langley. " Rarely does one find evidence of such schools in villages at that time.

Of interest is a later document whereby Samuel Pole in 1712 licenses the churchwardens and overseers of the poor to erect at the general charge of the parish a house on the common for William Smith of Radbourn, labourer, Anne his wife, and their eight children between 14 years and six months old, "he being subject to frequent sickness and weakness and not of sufficient ability to build his own cottage. " Four loads of stone were to be laid on the ground for the foundations. The location given is indefinite - 56 yards on the south side of the boundary ditch and bank between Kirk Langley and Radbourn Common.

Comparing the place names of 1702-04 with those still to be found on the Ordnance Survey map today, one sees the corruption of spelling and pronunciation over the years. "The Brund" is now Brun Wood. "Borobridge" in Mackworth is now Bowbridge. In many cases what was a considerable area of land is now only a field name. At the time of the suits, the common in question was 700 acres in extent, and was all in the wood mentioned in the Fine of 1226 as 'Merwynwode. It was then "vulgarly" called Marvell's Wood.

One leaves these papers feeling that some rewarding field work could be done following the detailed perambulation - would the great ditch dug by the men of Burton Abbey still be traceable - does the hollow way still divide Gorsey Hill from Pildock - could one identify Greenwood's house by the side of the hollow leading to Cowsley Nook ?

SECTION NEWS

THE MELBOURNE MEETING

A meeting was held at Melbourne on Saturday, September 26th 1959, when Furnace Farm was visited. The excavation of the iron furnace there has been conducted by Mr.W.H.Bailey and Mr.Brooks, who have worked there for several years. Their efforts have revealed an interesting and complex series of remains, all the more worth while, because the site is to be flooded when the new reservoir is opened. Mr. Bailey, who conducted the party round the site, is hoping to be able to carry on excavating for a further summer and would be glad of any help, either digging or measuring, that members can offer.

R.H.W.

THE NOTTINGHAM MEETING

Mr.Hodson, Keeper of the Manuscripts at Nottingham University, received a party of members on Saturday, October 24th 1959, and talked about the collection of Manuscripts held by the University. During the afternoon, Members had an opportunity to inspect some of the documents, including papers which Mr.Smith had studied for the talk on Coal Mining which he gave to the Section last February.

R.H.W.

THE ANNUAL GENERAL MEETING

The A.G.M. was held in the Technical College, Normanton Road, on 28th November 1959. On this occasion the customary procedure was reversed and business was dealt with first. In welcoming members, the Chairman said that a full and varied programme had been arranged for the year and considerable progress had been made.

After the Treasurer's report, Mr.Bestall recalled that last year he had agreed to serve as Chairman for a further twelve months, and the time had now come for him to resign. Mr.R.Hayhurst was elected as the new Chairman, and Mr.H.Trasler as Treasurer, in place of Mr.Hayhurst.

A Committee was then elected :-

Mr.H.J.Wain (Burton on Trent)
Mr.J.M.Bestall (Sheffield)
Mr.C.J.Smith (Chesterfield)

Mr.C.C.Handford (Chesterfield)
Mr.C.Daniel (Eyam)
Miss B.M.Grieve (Derby)

Mr. Fisher paid tribute to the valuable service the Record Keepers were rendering to the Section, not only by keeping the old records, but by adding to them. In seconding Mr. W. D. White appealed to everybody using the Local History files to keep the Papers in the order in which they are arranged.

The business being concluded Mr. Fisher gave a light hearted dissertation on his Family History. Tea followed, and afterwards Mr. Wain gave a talk on Castle Gresley to introduce the Supplement on Church Gresley by Mr. O. Hull which is now available. The meeting ended with a series of slides being shown by Mr. C. J. Smith who also spoke on the way he is recording those buildings in Chesterfield which are being demolished and also photographing the new buildings which are being erected to take their place. Mr. Smith is to be congratulated on having made a most fascinating and worth while record of the changing face of one of our towns in the mid 20th Century.

Thanks were expressed to Mr. Middleton who had so kindly loaned us the room for the afternoon.

R. H. W.

OUR PAST CHAIRMAN

Members will have noted from the Section report that Mr. Bestall has resigned the Chairmanship after four years of office.

For the benefit of those who have joined the Section since 1957 it should be put on record that Mr. Bestall was not only its first Chairman but also the leading spirit in its inception.

The Local History Section came into being after a talk which Mr. Bestall gave in the Chapel Library in November 1956, to interested members of the Society.

After the talk the views of those present were solicited and this led to the decision to form a Local History Group within the Society.

There followed a meeting of volunteers under the guidance of Mr. Bestall and the Secretary of the Society, Mr. Francis Fisher, at which the Section was formed.

Throughout the four years of his leadership Mr. Bestall has been unstinting in his efforts to further the interests of the Section. He has given up much of his time to organise projects and to lead and support excursions and there is no doubt that the Section owes a great deal to his inspiration and enthusiasm. It is good to know that his advice and support will continue to be available to us. A. A. N.

THE DERBY RAM

Members will recall Mr.O'Neal's interesting article on "The Derby Ram" which appeared in the last issue of the Miscellany and his conclusion that neither the origin nor the significance of the ballad are known, and that they will not be discovered without considerable research.

On reading the contribution, Mr.R.W.P.Cockerton wrote to the Editor drawing attention to an article of his which appeared in the Derbyshire Times some time ago. In this article Mr.Cockerton gave an interesting account of the stone circle at Arbor Low quoting the opinions of many authorities and their surmises regarding the age and the original purpose of the Circle.

One generally accepted theory is that stone circles such as Stonehenge and Arbor Low had a religious significance. But the popular notion that they were Druidical temples is difficult to maintain when it is realised that they were built originally about 1500 years before the Druids exercised their rites. This is not to say that they did not make adequate use of the sites which they found already in existence.

Whatever theory one prefers the facts would point to some pre-occupation with human burial and with the solar calendar. Stonehenge is so oriented that its axis points to the rising of the mid-summer sun and crowds still gather to see the sunrise on Midsummer Day.

It is highly probable that Arbor Low had a similar significance which, as Mr.Cockerton points out, would be of the greatest importance to the husband men of those days.

"In that remote age when there were no clocks, watches, or calendars, it was essential that people should know when to sow their grain, when to reap their crops, and a host of other things which depended upon the seasons. The fixing of the vernal equinox was of the utmost importance, far more important than the fixing of midsummer's day. Once the Circle had been set out and the time of the vernal equinox established other dates and times could be fixed by direct observations from the Circle itself or from outlying points such as Gib Hill."

It is here that Mr.Cockerton finds the clue to his most interesting suggestion regarding the significance of the ballad. But first we must quote the version adopted by him in order to make use of his references. It differs only in detail from that of Jewitt which was quoted by Mr.O'Neal :-

"As I went down to Derby,
T'was on a market day,
I saw the finest Ram, sir,
That ever was fed on hay.

Chorus:

Singing hey ringle dangle,
Hey ringle day,
It was the finest Ram sir,
That ever was fed on hay.

That Ram it had two horns, Sir,
They stretched right up to the Moon,
A man went up in December,
And didn't come down 'till June.

(Chorus)

That Ram it had a tail, sir,
It was too long to tell,
It stretched right over to Ireland,
And rang St. Patrick's bell.

(Chorus).

The man that killed the Ram, sir,
Was up to his eyes in blood,
The boy that held the basin,
Was carried away in the flood".

(Chorus)

Now to quote from Mr. Cockerton's article :-

"A ram with horns stretching up to the moon and a tail stretching over to Ireland sounds a little fantastic to modern ears. But there is such a ram. He has been in existence for tens of thousands of years and is still with us. The man in the street knows little about him, but he is a familiar figure to the astronomers. He is Aries, the Ram, one of the signs of the Zodiac, and he has been making his appearance in the heavens regularly throughout the whole of human history. There are many fine representations of him in the ancient astronomical catalogues, and one can well understand how primitive people, who had been taught to recognise him by certain stars, might visualise his horns as stretching to the moon or his tail stretching westward to Ireland to interfere with the devotions of that early Christian Saint, Patrick, who was one of the first to attempt to stamp out idolatry in this land.

The astronomical ram will account for verses two and three, but what about verses one and four. These evidently refer to an earthly prototype, and if we ask ourselves why such a fine animal should have been killed (as is obvious from verse four) instead of being used for the reproduction of the species, a reference to ancient sacrificial practice will provide an explanation.

At a very remote period Taurus, the Bull, another sign of the Zodiac, used to open the astronomical year. The spring equinox took place, and the year opened when the sun was in Taurus. Owing to the precession of the equinoxes, whereby the equinoctial points are carried back amongst the signs one degree in every 71 to 72 years, Taurus had to give place to Aries, and the ram became the leader of the signs. Herodotus in Book II chapter 42 says: "Such Egyptians as possess a temple of the Theban Jove, or live in the Thebaic canton, offer no sheep in sacrifice... The Thebans, and such as imitate them in their practice, give the following account of the origin of the custom: "Hercules"...they say, "wished of all things to see Jove, but Jove did not choose to be seen of him. At length, when Hercules persisted, Jove hit on a device - to flay a ram, and cutting off his head, hold the head before him, and cover himself with the fleece. In this guise he showed himself to Hercules." Therefore the Egyptians give their statues of Jupiter the face of a ram; and from them the practice has passed to the Ammonians, who are a joint colony of Egyptians and Ethiopians, speaking a language between the two: hence, also, in my opinion, the latter people took their name of Ammonians, since the Egyptian name for Jupiter is Amun. Such then is the reason why the Thebans do not sacrifice rams, but consider them sacred animals. Upon one day in the year, however, at the festival of Jupiter, they slay a single ram, and stripping off the fleece, cover with it the statue of that god, as he once covered himself, and then bring up to the statue of Jove an image of Hercules. When this has been done, the whole assembly beat their breasts in mourning for the ram, and afterwards bury him in a holy sepulchre." This records the festival of Jupiter Ammon, or the sun in Aries. The sun came into the sign of Aries, the Ram, on the 10th of the Jewish month Nisan, when the Jews sacrificed a male lamb, instead of a fully grown ram, to commemorate the deliverance from Egypt, for when the flight from Egypt took place the vernal or spring equinox occurred with the sun in Aries. We can thus see in the worship of the Golden Calf a reversion to the tradition of an earlier epoch when the bull led the heavenly signs and its offspring was regarded as a fit subject for the sacrificial knife and for the adoration of the people. In this connection it is interesting to record that in a Persian manuscript, translated by Francklin, relating to Persepolis, it is stated that "King Gemsheed held a great festival when the sun quitting the sign Pisces entered that of Aries and the year commenced; at which period he commanded all his people to assist at the building of the temple." This statement must not be taken to mean that the temple at Persepolis was built when Aries first became the leader of the heavenly signs, but that at that period the equinoctial point had not receded as far as the sign Pisces (the present leader). The ram became the leader of the heavenly signs somewhere about the year 2500 B.C., a position which Taurus had occupied for the previous 2,150 years, and which Pisces has occupied throughout the whole of the Christian Era. Persepolis is said to have been destroyed by Alexander the Great in the year 330 B.C.

Returning now to the Stone Circle at Arbor Low and presuming that dates could be fixed by direct observations, it is clear from Bateman's excavation of Gib Hill in 1848 that it is no ordinary tumulus. Bateman,

in his book "Ten Years Digging" after describing the remains found at Gib Hill says, "A review of these facts leads to the conclusion that Gib Hill was not in the first instance a sepulchral mound".

Mr.Cockerton assumes that Gib Hill was an observation point of special importance "There are good grounds therefore for believing that some of our Derbyshire folk lore is bound up with the worship of the sun and its attendant duties".

When Bateman excavated Gib Hill he found traces of fire and the bones of oxen and when H.St.G.Gray made his excavation in 1901-2 (See D.A.S.J. Vol 26) he found remains of red deer antlers (probably used as picks by Neolithic man) sheep's teeth and ox bones, the last being of the lowest level.

Mr.Cockerton concludes that:-

"It is quite possible that the circle originally had no religious significance and that it was merely a glorified sun dial, but the sun itself has been an object of reverence from a remote period, and it requires no stretch of the imagination to visualise a state of affairs in which the ideas of worship and astronomical truth became inter-mixed. Only the wise men would understand the true meaning and object of the circle. We can hardly believe that the Derbyshire people of that primitive period would escape the religious taint, and the Derby Ram legend can be regarded as a survival of an ancient religious cult. Just as the people of Thebes sacrificed a ram, so we may infer that the people of this neighbourhood adopted the same practice in honour of the New Year, as represented by the vernal equinox. The actual ram sacrificed would become identified with the ram in the heavens and thus would grow up the legend of a fabulous animal whose chief claim to fame was its enormous size. The celestial ram would be forgotten, but the remembrance of the killing and the blood would remain.

JAMES BRINDLEY

Some very interesting notes on James Brindley by Mr.John H.D.M. Campbell appeared in Miscellany Vol.1 - No.11. Mr.Campbell has now most kindly sent photograph copies of the three miniatures mentioned in his Notes.

The picture of James Brindley shows him towards the end of his life, stouter than in the well known earlier pictures, heavy jowled, but alert and vigorous and with a look of self confidence and dignity. There is a picture of Anne Brindley in silhouette and one of John Bettington who married Susannah the younger daughter of James Brindley, in 1795.

We are extremely grateful to Mr. Campbell for these very valuable additions to our records of James Brindley. His description of the painting is that Brindley wears a brown tye wig, a plain snuff-coloured coat and a white waist coat and cravat. The background is a blue sky with white clouds.

The photographs may be seen at the Society's Library. Mr. Campbell has generously offered to lend the negatives to us and copies of the photographs could therefore be supplied (cost about 1/- each post free) to any member wishing to add them to the Brindley Souvenir Supplement.

NOTES AND QUERIES

Information regarding any query should be sent to the Editor who will also be glad to receive for publication notes or queries on any branch of local history in Derbyshire.

NQ 89 - Re NQ.82 - Francis Redfern

The Blue Bell, Ferry Bentley, is a part of Tissington Estate. It is actually a small farm, and the public house activities are subsidiary to the farming.

The following are extracts from Tissington Estate Rentals :-

Michmas 1791

Tenant	$\frac{1}{2}$ year's rent
James Redfearne	£3 17 2d
George Redfearne	- paid to Mmas 1791

Lady Day, 1794

James Redfearne	£3 17 2d
George Redfearne	£1 5 0d

Lady Day, 1814

Redferne, John forcroft	£1 0 0		
-do- for incroachment in Tissington	- -	6	£1 3 0
-do- fo Wibbern Hill lane	2	6	
Redferne, John (Labourer) for Dirty Patch in Bentley	17	6	
do for Pingle, late Rd. Holland	12	0	

Michmas 1824

Redfern, John	14	0			
Redfern, John, Junr	21	11	6		
Redfern Elizth	1	1	0		
Redfern, John (labourer)		1	11	6	
do for house		2	12	6	4 4 0

Michmas, 1825 - Lady Day 1826 and Michmas 1826 all the same

Redfern John	17	0			
Redfern, Elizth	1	1	0		
Redfern, John (labourer)		1	18	0	
do for house		2	12	6	4 10 6

The following Note occurs in Sir Henry FitzHerbert's diary for 1839.

Tuesday April 30th. "Walked with Thomas Dakin to mark out a fence for a holly hedge in John Redfern's field at the top of Bentley Hill."

There is no plan or description available to show to which land the Rental relates, but the Blue Bell is at the top of Bentley Hill.

I have not examined registers of marriages or burials at Tissington Church, but the following are from two registers of Baptisms for the relevant period :-

<u>Child</u>	<u>Parents, Redfern in each case</u>	<u>Date of birth</u>
William	John and Judith	Nov.4 1797
Thomas	John and Judy	Feb 2 1803
Mary	John and Mary	May 24 1804
Thomas	John and Mary	Feb 9 1807
Judy	John and Judy	Nov 11 1807
Hannah	John and Mary	Nov 16 1808
George	John and Judith	May 3 1810
Thomas	John and Mary	Aug.26 1811

The following in a new book :-

<u>Baptised</u>	<u>Child</u>	<u>Parents; Redfern in each case</u>	<u>Occupation</u>
24 Jan 1813	Eliz	John and Judith	Labourer
Nov 5 1819	Ann	John and Mary	do
Nov 5 1819	John	do	do
Nov 30 1823	Mary	John and Hannah	do

Jul 18 1824	Joseph	John and Ann	Tailor
Sep 4 1825	Naomi	John and Ann	do
Oct 23 1825	Judith	John and Hannah	Labourer
Apr 22 1827	Edward	John and Ann	Tailor
Mar 25 1828	Hannah	John and Hannah	Labourer
Jun 20 1830	James	John and Hannah	do
Sep 5 1830	John	John and Ann	Tailor
Sep 16 1832	Jane	John and Hannah	Labourer
Dec 15 1833	Jane	John and Hannah	do

Rennie Hayhurst.

NQ.90 - A Description of the Grand Inquest at Chesterfield - 1562

This valuable survey has been transcribed and annotated by Mr.R.H. Oakley, edited by Mr.R.Cooper, the deputy Librarian at Chesterfield and typed by Mrs.N.K.Webb, a member of the Local History Section. The Chesterfield Borough Library has produced the transcript in duplicated form, quarto size, and there is a most helpful introduction written by Mr.Cooper. He explains that the transcript has been made from a photostat copy of a MS, which is in the possession of the Duke of Portland. The original document is written in ink on foolscap.

Our sincere thanks are due to Mr.G.R.Micklewright, the Borough Librarian, who has very kindly presented 140 copies for free distribution to members of the Local History Section. Anyone requiring a copy should apply to the Section Secretary, Mr.R.H.Window, enclosing 4d in stamps to cover postage.

NQ.91 - Ridgeway Village

Any member interested in the Eckington district is referred to a small book entitled "Ridgeway and its Industries" by a Native. This was published in 1950 and gives a full and most interesting account of the village which lies half way between Sheffield and Chesterfield and has for four centuries been a centre for the manufacture of sickles, hooks and scythes.
