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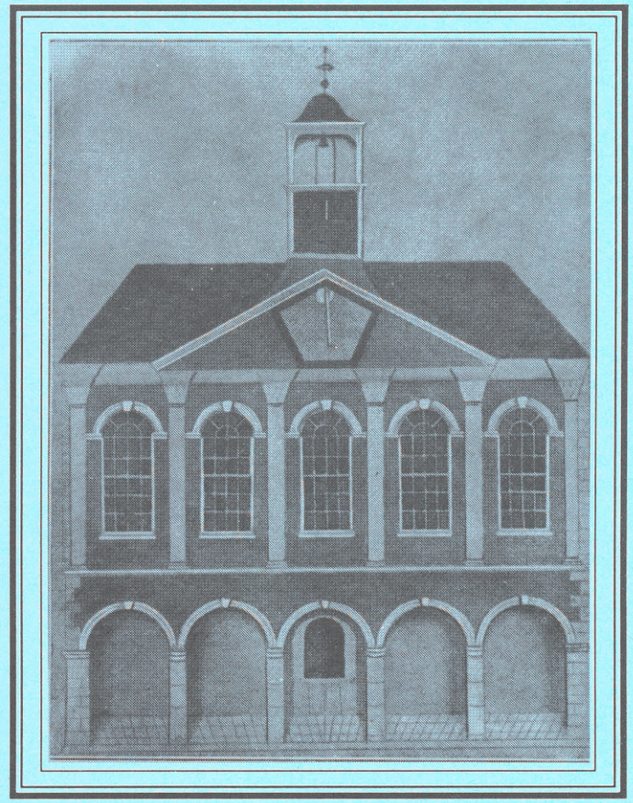
LOOKBACK AT ANDOVER



ANDOVER HISTORY AND ARCHAEOLOGY SOCIETY
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LOOKBACK AT ANDOVER

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CONTENTS

THE IRON AGE AND ROMAN SETTLEMENTS AT SUDDERN FARM, OVER WALLOP.

by Cynthia Poole.

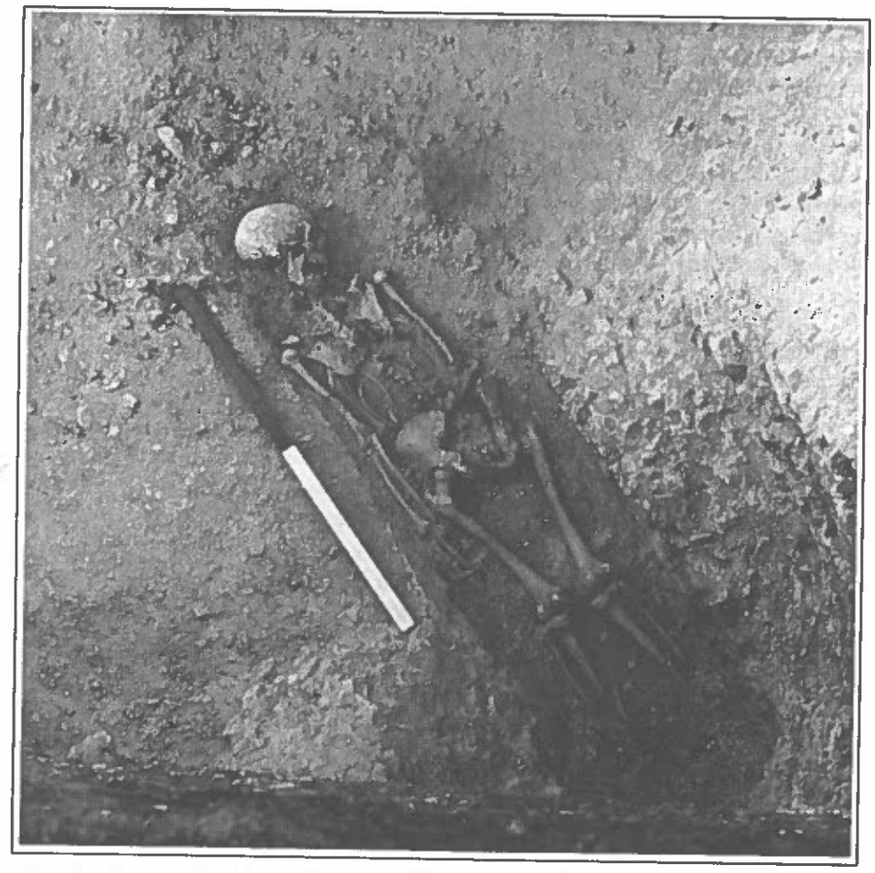
The ditched enclosure at Suddern Farm was first discovered from the air in 1976 and appeared to represent a type of medium sized, strongly defended enclosure, thought to be of Late Iron Age date. It also appeared to lie at the focal point of a complex system of linear boundary ditches, thought to have been laid out in the Late Bronze Age.

It was these aspects that were of particular interest in relation to the Danebury environs project and the intention was to examine the relationship of the enclosure to the linear ditches and to examine the nature of the settlement, to assess its position in the hierarchy of sites around and in relation to Danebury.

Prior to the excavation a magnetometer survey was undertaken, which confirmed the aerial photos and added additional detail, including a greater complexity of ditches on the west side, details of the entrance at the north-west corner from which a road ran into the centre of the enclosure and a mass of pits and other features inside.

When we came to excavate in 1991 we were looking forward to a site where digging would be much easier than the difficult clay with flints geology we had encountered the previous year at Bury Hill (*Lookback at Andover*, vol. 1, no. 2). We knew the site was on chalk and indeed the digging was largely as anticipated. However, what we had not bargained for were problems that can be termed social rather than archaeological. Although we had been warned about vandalism in the area, it was not something we had previously experienced so we were rather unprepared for the disruption and extra work entailed. The first signs were labels being removed, but fortunately our recording system allowed us to replace them easily (each time with larger nails more difficult to remove). When the culprits got bored with this, they decided to break into our site huts doing some damage and stealing some equipment, including the chocolate and glue! After that we decided nothing of value could be left on site, so virtually everything had to be taken off site every day. The worst loss was the theft of the site cameras and nearly all our exposed film, though happily much of the film has recently been returned to us eight months later apparently undamaged.

The most publicised find, which even found its way into The Sun, was a late Roman burial. The body had been laid in a grave cut largely into the fill of the Outer Ditch and had been covered by a board of planks nailed together and resting on a ledge towards the bottom of the grave. The body had a small New Forest folded beaker placed near the neck and evidence of its hobnailed boots or shoes was provided by the mass of small nails around its feet. This burial in fact represents the latest activity at Suddern Farm.



The Roman burial in a grave cut partly into the natural chalk and partly into the fill of the outer ditch. The mass of small nails from the shoes can be seen in the area of the feet.

The three boundary ditches, which had showed so clearly on the air photos and magnetometer survey, were all sectioned. The Middle Ditch was probably the earliest and only a few potsherds, possibly of Early Iron Age date, were found in the top of its fill. It was the smallest of the ditches, measuring 2.5-3.4 m wide and 1.4-1.7 m deep, with variations in the profile which suggested cleaning and recutting, eventually being left to erode and silt up naturally, but with the top infilled with freshly quarried chalk rubble.

Subsequently the two large Inner and Outer Ditches were dug; possibly at the same time spoil from both was dumped over the Middle Ditch. The Inner Ditch was V-

shaped, measuring 6.3 m wide at the top by 2.75 m deep, and there is some evidence that it had been recut. The lower fill was eroded chalk shatter and silts, whilst in the top were a series of deliberate tips of occupation debris, especially pottery and animal bone, interspersed with tips of ash, charcoal and daub. All had been thrown in from the west side which, with the scatter of small postholes extending right up to the ditch lip, suggests there was no bank on this side. The large amount of pottery suggests that infilling took place from the middle of the first century BC to the middle of the first century AD and, apart from many local wares, included a sherd of an Italic amphora and sherds of Gallo-Belgic beakers.

The Outer Ditch measured 5.7 m wide at the top and 3.1 m deep and in profile was more steep sided with a flat bottom a metre wide. The lowest levels consisted of natural infill of chalk shatter and eroded silt layers. In the upper half the fill was formed of a series of tips of occupation rubbish, principally pottery and animal bone. Pottery in the lowest layers was of Late Iron Age type, whilst in the upper erosion levels it was of mid-first century AD. By the time the rubbish was being thrown in the pottery included third century AD Roman material and it was from this level the grave was cut, with more dumps of soil and rubbish above it. It is possible the Outer Ditch was recut and continued in use after the Inner Ditch had been infilled.

Within the enclosure an area of 1200 sq m was excavated exposing a large number of features cut into the natural chalk, including pits, quarries, shallow scoops, ovens, gullies, post-holes and stake-holes, spanning the period from the seventh century BC to the fourth century AD.

The only features that could be assigned to the Iron Age occupation were 50-60 pits, three pit/quarry complexes and some shallow hollows. Some of the post and stakeholes may well have been of this phase, but lack of finds made it impossible to be sure. The pits were of typical Iron Age form, both circular and rectangular in plan, 1-2 m deep, and with some of the former retaining their original beehive shaped profile. Detailed analysis of the pit fill has not yet been completed, but the striking feature during excavation was the large number of special deposits found in many of the pits.

These often occurred on or close to the pit base, but deposits higher in the pit fill were not uncommon and a few pits appeared to have special deposits at intervals throughout the fill. The type of deposits were generally similar to those encountered at Danebury, however there were variations in detail and their general density appeared greater. The majority of special deposits took the form of animal burials, including dog, sheep, pig and cattle, sometimes of whole animals, sometimes partial such as a limb or the skull. In one example five ox skulls had been placed around the edge of the pit, possibly with a long bone associated with each. In another pit the animal bone was so dense it was impossible to tell if all was articulated or only some; large deposits of unarticulated bone were found at Bury Hill and an analysis of the bone may show whether

there was a combination of articulated skeletons and disarticulated bone. In another pit there was a ring of nine whole pots or pot bases around the pit side near the base. A dump of daub, probably almost a complete oven, through the fill of another pit should also be regarded as a special deposit.

An initial assessment of the pottery indicates three broad phases of activity in the Iron Age. The early phase seems to date from the seventh to fourth centuries BC, the middle from the fourth to the second and the late from the first century BC to the mid first century AD. It is interesting that the special deposits, so common in the Early and Middle Iron Age, clearly continue into the late phase at Suddern Farm.

Little can be said of the general layout of the settlement from the small area exposed, but a strip without features running diagonally across the western corner was probably a road. This continued in use in the Roman period, when a series of fences were laid out at right angles and parallel to it.

Evidence of Roman occupation was prolific; principally fences, lengths of gully, shallow hollows and small ovens. Occupation appeared most dense in the eastern part of the site, where a series of fenced enclosures separated yards containing groups of ovens or shallow hollows. The ovens were hour-glass shaped with the bases cut into the natural chalk, which often showed signs of burning, and a main oven chamber with a sloping stokehole. Baked daub was often found in them, sometimes clearly lining the sides, but in others probably the remnants of collapsed superstructure. The ovens were in groups of three to six, not all in use at the same time, and probably had a domestic function.

The four largest of the shallow hollows were roughly subrectangular and appeared to be aligned with the fences. There was no evidence of a superstructure, nor of any function, being filled with grey soil containing some occupation debris and they are best regarded as some sort of working hollow.

Occupation over the western part of the site appears to have been less dense, but this could result from the effect of modern ploughing destroying many of the shallow Roman features where there was no protective Medieval ploughsoil, as occurred over the eastern part of the excavation. The Roman occupation mainly dates to the third and fourth centuries AD.

The excavation has answered the main questions raised about the site. It is now evident that the enclosure in its first form was not an integral part of the linear ditch system coming from the west, but was part of the system extending to the south. The earliest occupation belongs to the seventh century and the Middle Ditch may belong to this phase. After this there was a break in occupation until the third or second century in the Middle Iron Age, when the enclosure was redefended with one or both of the massive ditches. Occupation continued until the first century AD, by which time the

Inner Ditch had largely been infilled and the Outer Ditch seems to have been redug. The massive defences, together with the high quality pottery assemblage including Gallo-Belgic imports, suggest the community was of high status. The site was probably little used during the early Roman period, but in the late third and fourth centuries occupation began again. By contrast, the Roman occupation suggests a peasant farm or that the main focus of a more substantial settlement lay nearby, with the excavated features representing part of the associated farm.

THE EARLY HISTORY OF UPPER CLATFORD PARISH.

by R. Arnold Jones.

After the Norman Conquest, Clatford was one of the many manors granted to William FitzOsbern, Count of Breteuil and Earl of Hereford, who was one of William I's principal lieutenants. Like his father before him, he was the steward of the ducal court, one of the most important offices in the Norman household[1].

About 1042 he and his wife, Adelise de Tosney, founded the Benedictine monastery of Our Lady of Lyre, in the diocese of Evreux, at the request of a hermit called Robert de Chalet[2]. FitzOsbern endowed the abbey with numerous possessions in England, including 'the church of Clatford and its appurtenances'[3], and at the time of the Domesday Book (1086) it held therein three virgates (about 90 acres) and the tithe of the vill. It also received six churches in the Isle of Wight, and the Priory of Carsisbrooke was set up to collect the bulk of its English revenues[4].

In three consecutive years - 1155, 1156 and 1157 - the returns of the Sheriff of Hampshire recorded that the monks of Lyre and Cormeilles (where William FitzOsbern was buried) paid £18 on each occasion in respect of their lands in the county[5]. In 1196 the abbey of Lyre received twenty shillings in alms from Thomas de Tornebu[6], who is mentioned as Lord of Clatford in 1155, when he owed the Treasury nine shillings[7].

In 1291, when the possessions of the Church throughout the country were assessed in the Taxation of Pope Nicholas IV - the basis of all subsequent tenths granted to the Crown until the reign of Henry VIII - the annual income of Upper Clatford church was stated to be £10, with a further ten shillings going to a pensioner and £2 to the abbey of Lyre[8]. In 1340, at the beginning of the Hundred Years War, Edward III was granted the ninth sheaf, fleece and lamb, and property acquired by the Church since 1291 was to be included in what otherwise was a lay subsidy. The jurors for Upper Clatford in this national survey of parish income were John atte Hale, Thomas Bigod, Stephen Burges and John Godesworth, who deposed on oath that the value of the ninth for the parish was

£4 and 20 pence. They further stated that the Church was endowed with one messuage, 43 acres of land with appurtenances, which were worth 33sh.8d, the tithe of hay and the other lesser tithes, with offerings and mortuaries worth an additional 79 shillings a year[9]. For the subsidies of 1293 and 1294, Clatford had paid 20 shillings and 5 shillings respectively[10].

Lyre possessed the advowson of Clatford in 1292 when the name of the first recorded incumbent appears in the register of John of Pontissara, Bishop of Winchester from 1282 to 1304. The abbey, through its procurator John de Apres, presented John of Schepey, who was granted the custody of Clatford rectory on condition of his immediate ordination[11].

During the Hundred Years War, Edward III seized the property of the alien priories, and consequently in 1340 the advowson of Clatford was in his gift when he presented John de Cobyngton, King's clerk and parson of the church of Gaitburton in the diocese of Lincoln[12]. This arrangement does not appear to have lasted long, for in 1342 W. de Stoke is recorded as being parson of Clatford[13]. In May 1349 William de Lever was presented to the living by the king[14], and admitted by the bishop, William Edington, in the following month[15].

On March 16 next year 'John Parsons of Upper Clatford, priest' was admitted to the vicarage of the prebendal church of Goodworth[16]. He had received the order of acolyte on 7 March 1349, and that of deacon on the 28th of the same month[17]. This rapid change of personnel was probably a consequence of the Black Death. The King's clerk, Richard Parker, became Rector of Upper Clatford in 1393, but next year he exchanged benefices with Richard Davy, parson of Corston in the diocese of Salisbury[18].

At the end of Richard II's reign, the advowson was given to the Priory of Mountgrace in Yorkshire[19], but as late as 1405 an acquittance was made by Odo, prior of Carisbrook, to Sir Thomas Skelton, for the receipt of 20 shillings 'due to the Abbot of our blessed Ladye of Lyre for the rent of our farme in the paryshe of Upclatford'[20]. In 1444, Henry V transferred the advowson to the newly founded Carthusian house at Sheen in Surrey[21] - an action which provoked a protest from the Abbot of Lyre at the Council of Constance[22] - and its right to the parsonage, though not exercised, was recognised as late as 1554 in Mary's reign[23]. By 1603 the advowson was in the possession of the King[24].

The valuation carried out by Thomas Cromwell for Henry VIII in 1535 gives the income of the rector of Upper Clatford as £23.0s.8d. from which £1.0s.8d was subtracted for a pensioner[25]. This figure was confirmed by the survey of the diocese of Winchester carried out in the following year[26]. Upper Clatford was evidently above the national average in this respect, since it has been calculated that 'three quarters of parish livings were worth less than £15, half of all livings less than £10, and many less than £7 a year'[27]. In 1541, the rector was able to pay a curate named William Whitlock[28].

The parish church of All Saints, Upper Clatford. 1991.

A case in the Winchester consistory court in 1579 throws some light on the tithing of the common fields in Upper Clatford. Thomas Ashridge, who had been a miller there for five or six years before going elsewhere for twenty years, deposed that at that time, about 1553 -

> ..there were in that parish but three common fields, which yearly were accustomed to be sown as is articulated, viz. one field with wheat, another with barley, and the third lay for a [summer] field.

His wife Emma stated that her mother Margaret Williams was the farmer of the parsonage there.

> And in those years one Hopkyns and one Guy being farmers of the farms articulated Normans Court Farm did subtract from her certain tithe wheat and barley growing in the common fields belonging to that farm by the space of two years. Whereupon this deponent's said mother sued them in the law for the said tithe and received it against them. And after that recovery whilst this deponent dwelt in that parish the said farmers and their successors in that farm did quietly and justly pay their tithe of all their corn grown in the common fields[29].

Woodward, the historian of Hampshire, has a curious note to the effect that 'Up Clatford figures in the old tithe cases through its custom of setting forth the tithe lambs on St. Mark's Day being adjudged bad and void'[30].

The religious changes of the sixteenth century seem to have been accepted without much opposition, though Henry Williams, the rector of Upper Clatford since 1536, was deprived by Bishop Gardiner under Mary[31]. In 1564, early in Elizabeth's reign, Bishop Horne noted that William Pawlett of Upclatford (presumably a relative of the Marquess of Winchester) was among those who were 'mislikers or not favorers' of the established church[32]. But in 1603 no recusants were recorded in the returns for either of the Clatfords. Upper Clatford then had 173 communicants and no non-communicants[33].

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A HISTORY OF THE ANDOVER WEAVING INDUSTRY.

by Anthony C. Raper.

This area has been a natural centre for the wool trade since before the Norman Conquest, when Andover was but a manorial village. As Andover grew, many bodies of craftsmen were able to make a livelihood, virtually making the village a self-supporting community. Under these conditions, Andover became the centre for town handicraft products and the exchange of agricultural produce.

Trade in Andover grew fast, especially with the proximity of the great Weyhill Fair. In 1175, Henry II granted the town's merchants a Charter enabling them to form a Merchant Guild. Almost immediately the trade in cloth and wool from the district flourished. In 1272 nine Andover merchants were given the right to export wool. Among the nine, Alexander le Riche was licensed to export 44 sacks and the other merchants 20 sacks each.

Alexander le Riche was perhaps the most prominent local merchant and clothier, for in 1270 he was appointed, with other merchants, to enquire about the goods owing to them and to natives of Flanders and of debts outstanding. The appointment was confirmed later that year and the Sheriff of London ordered to deliver £50 out of the said debts to Alexander and his colleagues toward their expenses. Later in 1279 Alexander le Riche was one of the English merchants appointed to receive the monies due from the Flanders merchants to the English merchants. Alexander was a Bailiff of the town in 1263, a position which in this day would be associated with that of town Mayor.

The merchant or guild system was operated in Andover, whereby the employer supplied the raw material, engaging journeymen and apprentices, and putting the work out to family units to process. Finally, with the aid of the journeymen the wool was passed on to the finishers, fullers and dyers, and the cloth then passed back to the merchants for sale in the markets.

In the Guild Roll for 1262 there is a record of certain weavers using Spanish wool, greatly displeasing the members. An order was then made to the effect that '..they will make no such cloths without informing the Bailiffs'. Various laws were made ensuring that before any cloth was sold it was finished (fulled) to measurements laid down by the famous Assize of Cloth made during the reign of Richard I.

Looking through the Hampshire Aulnagers' Accounts over the last ten years of the 14th century, the names of eighteen cloth-makers of Andover are mentioned. The two most important were John Doulyn and Reginald Touker who paid duty on 8 and 10 cloths respectively. (The Aulnager was an officer responsible for ensuring that any cloth sold was woven to the correct length and width. The approved cloth was then stamped with the town seal.) In the year 1443, the Andover and Whitchurch names include those of John Basying who paid on 10 cloths, 30 kerseys; Stephen Scathlok on 6 cloths, 60 kerseys; John Placy on 2 cloths, 70 kerseys; and William Taylour on 4 cloths, 60 kerseys. (A kersey was a coarse, narrow cloth woven from long wool and usually ribbed.)

Cloth making was by this time an important industry to the town, so much so that it had begun to spread into the surrounding district. In 1328 the Abbess of Wherwell granted a lease of a moiety of a fulling mill at Middleton (Longparish) at a rent of 1 mark a year. A fulling mill was also in existence at Upper Clatford by the year 1442.

During the early part of the fifteenth century the greatest owner of sheep and the largest trader in wool was no less a person than the Bishop of Winchester. Both he and Winchester College owned large amounts of land in and around Andover and would no doubt have 'acted as a Merchant for his tenant farmers', using their many contacts. It is known for certain that the Bishop was exporting finished cloth and wool from Southampton.

Weaving at this time was essentially a cottage industry; woollen fabrics were made by people in their own homes, hence the term 'homespun'. The merchant provided the wool, passing it on to the family unit where the wife and daughters spun the wool yarn, while the men combed the wool (for worsted yarns) and also wove the yarn into fabric.

During the 16th century, the Corporation of Andover acquired St. John's House at the lower end of New Street and leased it out to various mercers and weavers in the town. Earlier St. John's had been a small hospital at the lower end of New Street, lying approximately in the area of The Blacksmiths Arms public house. In 1247 it had been endowed with a yearly 50 shillings for the maintenance of a chaplain by the Andover Guild Merchants.

Even after the general decline in the production of the 'old drapery', which included the coarse 'Hampshire Kerseys', cloth making was still extensively carried on in the town. The influx of Dutch and Walloon weavers, fleeing from the Duke of Alva's religious persecutions in the 16th century, eventually led to the manufacture of much finer fabrics.

Andover was not slow to take advantage of these and from the early part of the seventeenth century we find the Andover weavers manufacturing serges. These were cloths made from a mixture of carded and combed wool. The names of many such serge-weavers are recorded amongst the town's archives - Francis Percie of Church Street, Martin Honiwell and Thomas Iremonger of Chantry Street and John Green of New Street, to name but a few.

The State Papers inform us that at the time of the Civil War, the Royalist stronghold at Winchester took some £10,000 worth of cloth from Andover. The price of wool remained fairly stationary throughout the seventeenth century. During the years 1692-1702 the price in Andover Market varied from 18s. to 32s. a tod (28lbs); the usual price being 9d. a lb.

In 1667 and 1678 the famous laws forbidding a burial sheet or shroud to be made from anything other than sheep's wool were introduced, upon penalty of £5 fine. They were intended to give a boost to a slightly fading industry and were only repealed in 1814, by which time they had generally fallen into disuse. Among the Andover burial registers the name of one of the Blake family of linen-drapers, one of the most wealthy Andover families at this time, is recorded: Jan 1691-2 'peter Blake esquier was buryed the 5th and shrouded in woollen'.

In the burial records for Abbotts Ann Church there are recorded twelve burials in woollen between the years 1716 and 1717. An affidavit was sworn before the clergyman in each case that they had been so buried in woollen. The last entry for 1717 is as follows:

> Mr. John Lambert, Rector of this parish, was buried ye 4 of February (1717), and ye Afferdavit was made of his being buried in woollen, February 4 before Leonard Twells, vicar of nether wallop.

As the wool industry became mechanised the business of the weavers in the small towns gradually declined, so much so that in Andover the only active cloth making was for shalloons (a light worsted cloth used primarily for coat linings etc.) and druggets (a coarse cloth used as a floor or table covering).

The names of many shalloon weavers appear in the town records, among them Benjamin Phillpott who rented a parcel of land lying 'between the Independant Chapel and the road leading to the Common Acre'. In 1729 Thomas Noyes of Andover, Shalloon-maker, leased from the Corporation of Andover all the profits, benefits and advantage of searching and sealing leather placed in any of the markets and fairs kept at Andover and Weyhill, and also the profits for placing leather on the ground in the Andover markets and fairs. It would seem Thomas Noyes was branching out a little from the weaving industry, perhaps a more tangible sign of a declining cloth industry. Other

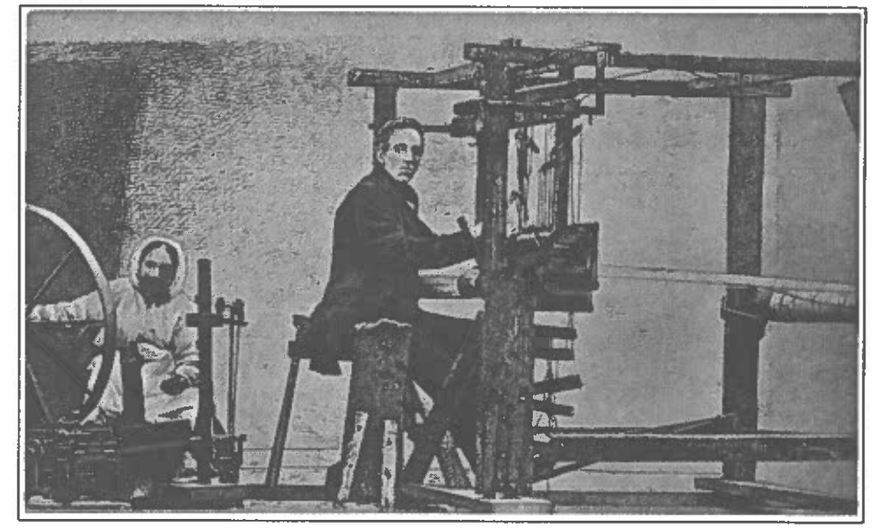
references to Andover shalloon weavers occur in 1740 and 1745 when we find Peter Hollis and William Noyes leasing the St. John's House property from the Corporation.

Essentially the Andover Town Mill was a corn mill but it was also equipped with a fulling mill as we find out from the Council Minutes for 29th September 1731:

> It is now agreed that Henry Futcher set up stocks for ffulling at ye Town Mills now repairing at his own expense and take the same away at the end of his term, doing no damage. Ffutcher to preserve the fishing, not to fish himself, nor permit any other person to ffish, to keep no net and to draw down the water on notice from the Bayliff for the time being that he will fish.

By 1813 the Andover industry had so far declined that the women of the countryside were relegated to supplying yarn and worsted for the Salisbury manufacturers. This did not stop the Andover weavers in 1818 from holding a procession of the 'Bishop Blaize and his clerks', dressed all in wool. Bishop Blaize is generally regarded as the patron saint of woolcombers.

The weavers now in great distress turned their efforts to silkweaving in order to find an outlet for their talents. Pigot's Directory of 1823 mentions two silk manufacturies in the town run by George Ransom and Thomas Tarrant. By 1851 the silkweaving and velvet manufacture in Andover was in the hands of one man, James Pain, whose mill was in London Road where he employed around 90 people. The mill did not have a long life



An old box hand loom. Similar looms would have been used in Andover.

for it went into bankruptcy some time around 1858. Eastfield House Home for the Blind now occupies the site where the mill once stood.

White's Directory of Hampshire & the Isle of Wight for 1859 mentions that in Andover an annual wool market was held in June every year and usually more than thirty thousand fleeces were pitched for sale.

As has been mentioned, Bishop Blaize was the patron saint of woolcombers and so it is not surprising to find that this public house in New Street was the gathering place for the wool merchants of the town. The connection with this inn and the wool trade is carried still further by a long line of Innholders by the name of Figgess, who were prominent wool merchants and later branched into silkweaving.

Little is left to indicate that Andover ever had a weaving industry save a couple of street names and a cottage or two associated with the latter years and silkweaving. Rack Close is perhaps the most well known of all the surviving street names, suggesting that its name was taken from an area where the finished or 'fulled' cloths were stretched to dry on the racks or tenterhooks. Up to 1880 Rack Close was also known as Lardy-Cake Lane and it was not till after that date that it was confirmed as Rack Close. The Lardicake public house in nearby Adelaide Road celebrates the affectionate name for Rack Close. The 1851 census also shows the existence of similar street names in the vicinity, Acre Racks and Acre Rack Close.

More recently the street names of Silkweavers Road and Weavers Close have been added to those of the town. This small estate stands approximately on the area where once a row of chalk and flint cottages known as London Terrace stood. According to the 1851 Census, these cottages were lived in by men and women whose main trade was hand-loom silkweaving. They once had their own public house at the end of the row called 'The Silkweavers Arms'.

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The Victoria County History of Hampshire.

LIFE IN ANDOVER 200 YEARS AGO.

by Derek J. Tempero.

Andover today, with its population of around 34,000, continues to look forward to a rosy future. But what of the Andover of 200 years ago? Let us look back to the year 1792 when the population of our town was barely 3,000. Times were hard and it was a struggle to keep one's head above water. But the townspeople of the day were determined to succeed and make a better life for themselves and for the generations to come.

The heart of the town at this period was centred around the old parish church. New Street, Marlborough Street or Church Lane, Chantry Street, London Lane, Back Lane and, of course, the upper and lower High Street were some of the main streets in existence.

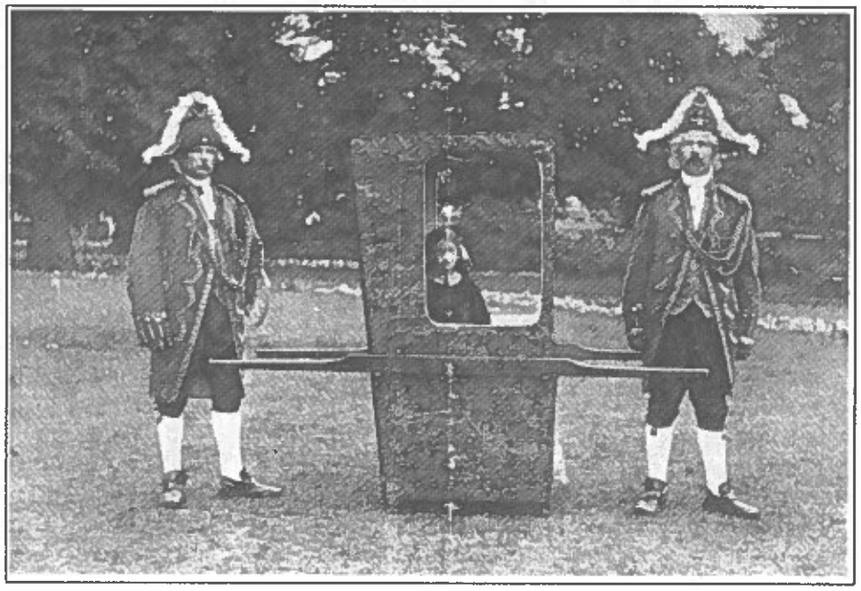
To the west of the River Anton there was hardly any development at all. Notes on a local directory of the day - on which a good deal of this article is based* - record: 'Between the Eight Bells and the Bell Inn at Weyhill there was hardly a building of any kind or a tree of any size to be seen in 1792'. (The Eight Bells was where the Station Hotel now stands in Bridge Street and the Bell, now the Harvester, was at that time a small, thatched roadside ale house). The largest building to the west of the river, apart from the warehouses surrounding the start of the Andover Canal (on the present site of Safeway's store), would have been Bishops Court House set nearly opposite the Eight Bells.

Andover's High Street, the upper half narrow and the lower portion broader as today, contained many more houses than shops. Nearly all the buildings were of red brick and were thatched or tiled. The bricks were probably made at the brick-yards at Cowdown, just off the present Andover by-pass, or at Andover Down where just inside Harewood Forest upwards of 60 men and boys were employed at this period. (A story in the Hampshire Chronicle in 1792 recalls that two workmen and a boy were bitten by adders whilst working in the brick-yard in July of that year.)

The Guildhall of the day was also of red brick. It had been built in 1725 on the site of the previous town hall. The ground floor was open and housed small shops and stalls. It was nicknamed 'The Shambles'. As this was a name applied to purveyors of meat, one assumes that a number of the stalls were run by local butchers. (A contemporary picture of this Guildhall is on the cover.)

Trees lined both sides of the lower High Street for there were no made-up road or pavements at this time. In fact there was a small stream running across the street from Wakeford's Bank (near the present Lloyd's Bank) to the covered way by the old Bell Inn (now the site of Woolworth's) which then ran on into the river. There were not so many trees in the upper High Street but some splendid lime trees lined Chantry Street, whilst more trees were to be found in Newbury Street and Back Lane.

The heavy mail coaches and wagons laden with goods, sometimes pulled by six horses, passed through the town to and from the West Country leaving the rough earth surface of the main street with deep ruts which filled with water when it rained. It was not easy for the pedestrian to get around at this period. People from around the villages came into town on horseback or by pony and trap, whilst others had to walk. The occasional sedan chair, carried by two servants bringing a member of the town's gentry into the shops, might be seen, or a three-wheeled chair, again being pulled by a servant. It was not until 1815 that the Paving, Lighting and Cleansing Act for Andover was passed. Within five years the shape of the High Street was to change. The trees were removed, the road surface improved and pavements were laid on either side of the street.



A sedan chair that featured in local celebrations at the time of the coronation of George V. (Andover Advertiser supplement, 30th June 1911)

In 1792 in the High Street itself there were nine inns and beer houses - in fact Andover had 33 inns and beer houses within its boundary at this period for its 3,000 population - but all were kept busy catering for the needs of the passing coaches and wagons. Those in the High Street included the Silent Man, the Angel, Black Swan, White Bear, Chequers, White Swan, Globe, George and the Star and Garter (now the Danebury). In the short stretch of Bridge Street to the River Anton there were seven more inns or beer houses including the White Hart.

Placed in front of the Guildhall were the town stocks, frequently used at the time to house the drunks and debtors. There was also a pillory in which thieves or robbers were placed but this disappeared by the end of the 1830's, although the stocks remained in use until the 1880's. The town pump, from which many people living in the vicinity would draw their water supply, was also situated in front of the Guildhall. Most residents living in the upper High Street would have had a well in their back garden - no piped water supply or main drainage in those days. In fact after dark a cart would tour the streets collecting the night soil.

Leading off the upper High Street was Newbury Street, one of the shortest streets of the town, which at that time had several elegant homes, including the Vicarage and Priory Lodge. Then into New Street where on the right was the old Andover Grammar School for Boys (now housing the town's excellent museum) which had been built there in 1773. Its headmaster at this period was the Rev. Dr. Thomas Griffiths. Originally the school had stood on the opposite side of the road, near the church. On into New Street itself, lined on either side with dozens of chalk-built thatched houses. These were the homes of the town's artisans - the men and women who helped build and create the town over the centuries.

Also leading off Newbury Street was London Lane (now Vigo Road) which was part of the main route in and out of the town for the coaches and wagons. To the right was Back Lane (later East Street) with the Independent Chapel built in 1700. Now the Congregational Church, it is the oldest of the town's present church buildings. Further down the street the Quakers had their Friends Meeting House on the site of Lanark House.

Through the Common Acre was a pathway which eventually led to the town's newest playground - the Ladies Walk. It had been laid down under the Andover Enclosure Award of 1785 just some seven years earlier. It was not until 1863 that trees were planted along its route. Just before one reached the Ladies Walk there was the Queen Charlotte Inn where one could watch the occasional bare-knuckle prize fight or go to see the cock fighting.

Back into the town again and along Bridge Street one would cross the River Anton by a wooden bridge which had a gate on either side of it. The coaches and wagons were not allowed to use the bridge. They had to cross the river by the ford just higher up stream to take the routes via Salisbury or Amesbury for the West Country.

Once over the bridge one would find oneself at the start of the new Andover Canal. It was opened in 1789 and ran some 22 miles to the tideway at Redbridge, near Southampton, passing through the Clatfords, Fullerton and Stockbridge. The canal, built by hundreds of navvies with picks and shovels, had 24 locks en route. It cost £48,000 and never made a profit from the time it was opened until it was closed in 1859. The barges using the canal carried coal, pig iron, building materials, fish and other food from

Southampton to the town. On the return journey mainly agricultural products were taken. After closure the canal was filled in and a railway line built over it, known as the 'Sprat and Winkle'.

Who were the people around in Andover in 1792? Besides the townsfolk there were 40 or 50 members of the French gentry who had escaped the revolution and were living with local families. A further 200 or so Frenchmen, about 30 of them officers, were prisoners of war for at this time England was engaged in fighting the French. The officers were allowed parole on condition that they made no attempt to escape, so they could live in houses, either rented or with families. The soldiers were kept under guard in barns or sheds at the back of the local inns.

The town bailiff was Joseph Smith and the 24 approved men included Ralph Etwall, sen., an attorney; Samuel Fennell, silversmith; Sir John Pollen, bart., one of the benchers of Lincoln's Inn; John Godden, sen., clothier; Rawlins Hillman; Walter Pyle, grocer; Edwin Pugh, parchment maker; William Mundy, hatter; William Fennell, jun.; Benjamin Worgan, churchwarden; Thomas Cockerell, tax collector; John Godden, jun., breeches maker; Ralph Etwall, jun., attorney; Philip Henry Poore, surgeon, and Richard Healey, tanner, amongst others.

Besides Mr. Poore, another surgeon in the town at the time was Mr. Richard Child who was described as 'a surgeon, apothecary and man-midwife'. Mr. Thomas Langstaff was the druggist whose premises were in Bridge Street on the site of the present chemist shop, Withnall Wain.

Besides Etwall, senior and junior, other lawyers or attorneys included Robert Bird and Todd and Todd, another father and son team. As to tradesmen, there were many - breeches makers, hosiers, hatters, collar makers, tailors, haberdashers, milliners and wig makers, to name but a few. Just two of the more unusual trades of the day - Benjamin Bezer, Joseph Mundy and Joseph Green were listed as stay makers. (Did they actually fit the ladies with their stays?) And then there was Alice Cummins, a slop seller. (A slop was a rough woollen outer garment!)

What would they think of the Andover of today?

* 'Notes on a local directory of the year 1792' made by 'Crowdero' were published over several weeks in 1909 by the Andover Advertiser.

THE NEW STREET FIRE - 8th April 1901.

by H. W. Paris.

The Easter Monday of 1901 was enjoyed by the inhabitants of Andover who participated in various events in the district, and a six-a-side football tournament on the Walled Meadow. The police, as usual after a bank holiday, were on patrol. Owing to its reputation, New Street received its full share of these patrols which, as it turned out, proved to be a bright spot in a very sorry story.

Andover and district at this time was notorious for the number of fires occurring and the obsolete fire appliances supplied by the Town Council. Six months previously the Council had ordered a modern steam fire engine to deal with the problem. Some apprehension was felt at the contractors' delay in delivering the appliance, but the Council could do nothing but hope that no fire would break out in the meantime.

At the bottom of New Street some seventeen thatched cottages and farm buildings were situated adjoining each other on both sides of the street. The main building was a public house - the Blacksmiths Arms. Next was a lodging house adjoining nine cottages all of which were thatched. A farm track separated the public house from a barn and other farm buildings belonging to Lower New Street Farm which was occupied by Mr. Cook. Opposite the Blacksmiths Arms was another group of seven thatched cottages called Balls Cottages. Between these and another thatched cottage was a brick and slated shop known as Steven's Bakery.

The cause of the fire that night is not known, but it originated in the thatched barn. Often in the past Mr. Cook had evicted homeless individuals who chose to sleep there rather than submit to the harsh conditions applied to casuals at the Andover Workhouse. New Street was quite quiet for a Bank Holiday, although a large number of navvies and other labourers were lodging there.

A policeman on patrol passed the Blacksmiths Arms at 11.15 and reported all quiet. At 11.25 another constable saw nothing extraordinary, but twenty minutes short of midnight a constable's whistle sounded as he saw smoke coming from the barn. Hardly before its significance could be realised, the smoke turned to flame. The alarm was raised and word was sent to the Town Hall to call out the fire brigade by ringing the fire bell there. The wind was blowing strongly from the west, reducing its sound.

The first soon burst from the barn and, fanned by the wind, it jumped the intervening cart track and engulfed the roof of the Blacksmiths Arms. Hearing the alarm, the landlady rushed up the stairs to secure her deed box. The smoke and fire burst through

the ceiling and forced her to flee choking into the street with her daughter and other people in the house, just managing to grab the day's takings en route.

The alarm now having been raised, the street began to fill with spectators. They and the police began to awaken the occupants of the threatened cottages and the lodging house. They had no time to dress and had to grab what clothes they could and get out into the street and safety.

As the flames lit the sky confusion reigned. Women and children wearing only the bare necessities were screaming. The men tried to get back into the burning dwellings to try and save vital possessions, but were beaten back as the flames swept down the stairs. Women shouted as they lost their children in the smoke and in the crowds, making things more difficult as people thought they had been left in the burning cottages. Some desperate mothers tried to get as many as eight children to a place of safety. Saving furniture was hopeless although some men, including the Vicar of Andover, did try, but the roaring flames defeated their efforts. The Vicar, Rev. P. R. P. Braithwaite, with Miss E. Bracher, opened the New Street Mission Room, thus offering comfort and shelter and a place to dress with what clothing was available. Relatives and friends came and took the women and children home with them, while others rallied round with food and drink.

Some of the occupants had ponies on which they depended for their living. They were stabled in sheds behind the houses which were reached through an access between the inn and the lodging house, but the flames roared about this access. The ponies were too frightened to go through the flames, and so were led through the houses into the street. it was now twenty minutes since the alarm, and as yet there was no sign of the fire brigade. The men had dug a sump in the river bed at the bottom of the street and the pumpers were ready to operate the manual engine on its arrival, but until then they could only stand and despair for the other eight cottages in the path of the flames.

Suddenly the roof of the barn where the fire originated collapsed, the heat driving the spectators back. To everyone's horror the sudden surge of flame and heat swept a mass of burning thatch into the sky, which went in all directions. Like a shot from a cannon, a burning bundle of thatch crossed the street and alighted on the roof of Balls Cottages. Angry and anxious voices were heard calling for the fire brigade as the flames engulfed the buildings, racing along the cottage roofs as far as Steven's Baker.

Adjoining the side of the bakery away from the flames was a thatched cottage occupied by Miss Toms. Men had ladders on the roof and doused the thatch with water from the river by means of a bucket chain. Between Balls Cottages and the next row of cottages stood some stables. Some of the men saw that if these were removed, a fire break could be formed. They set to work with saw and axe to remove the iron roof together with

the timber and beams which formed the connecting link to the end cottage, occupied by Job Bull, a chimney sweep.

At 12.23am, forty minutes after the alarm was raised, fireman L. Bull arrived with the hose cart, and raised the hopes of those families farther up the street whose homes were threatened. A hose was quickly attached to the hydrant farther up the street and run down to the fire. Shouts of exasperation came from the crowd when it was seen that the water, owing to low pressure, did not reach up to the bedroom window sill, a height of nine feet. It was only by climbing a ladder and holding the hose against the wall that the heat was lowered enough to enable the men to complete the fire break and isolate the burning houses.

From the top of the street the fire was a terrifying spectacle. The flames from Lower New Street Farmhouse, the burning barn and the Blacksmiths Arms were met in mid-air by the flames from Balls Cottages, forming an avenue of fire. This was the scene which met Fireman Fox and two council scavengers drawing the manual fire engine. With the help of numerous volunteers they passed through a tunnel of terrific heat, choking smoke and burning particles of straw to reach the pumpers and the desperate families awaiting their arrival. As it was obvious that the cottages already burning were doomed, all that could be hoped for was to confine the fire to its present boundaries. Nine further cottages were at risk at the bottom of the street. The tenants, having removed their belongings, waited in the rain which had begun to fall. Fireman Fox decided his only course of action was one of containment. A good supply of water being available, it was sent along two lines of hose to the pumpers' rhythm of 'Bump, bump, bump' as they got to work dousing the end of the cottages to make a temporary check to the flames at the lower end of the conflagration.

At this stage Fireman A. Beale arrived, having been wakened by the noise of the manual engine as it went up East Street. He found only three firemen present, and at once sent for the Captain of the Fire Brigade who lived at the other end of the town. This was an hour after the fire had broken out. The Captain, Mr. Tarrant, arrived and very quickly sent for Firemen Noyce, White, Bell, W. Stevens, Keel and others. Dawn was breaking by the time the last one appeared. Meanwhile efforts were made to check the sudden surge of flame as the roofs of the burning cottages opposite Miss Toms' cottage collapsed, spreading sparks and debris into the road. After a lot of hard work, and in spite of leaking hoses and blinding smoke, some control of the fire was established.

On the other side of the street a stubborn fight to save Steven's Bakery and the thatched cottage beyond was going on. The bakery, being brick built and slated, put up a strong resistance. The Firemen, with the pressure in their hose gradually increasing, managed to confine the fire to the seven thatched cottages, in spite of having at times to work under a ceiling of fire as the strong winds blew the flames across the street. By 2.30 all the roofs had collapsed and the flames had died down.

Dawn revealed a scene of terrible destruction. Seventeen cottages, a public house and a farm with all its buildings had been reduced to piles of glowing embers, contained between thick chalk walls, which still stood in spite of the terrific heat to which they had been subjected. Groups of men stood around, some of the eighty victims of the fire, watching the embers which a short time ago had been the homes of their families. Their sorrowing women and children were being cared for in the Mission Room, the Pelican Inn and the already overcrowded homes of relatives and friends. The thoughts uppermost in their minds were 'Who was to blame? Where was the Fire Brigade? And where do me and mine go tomorrow?' They trudged away owning nothing, even the clothes they wore were borrowed, to seek a spot for a few hours sleep before they sought the answer to these questions.

New Street after the fire.

The next day news of the fire spread as quickly as the flames during the night. Representatives of the victims called on the Mayor, but as he was away on holiday they approached the deputy Mayor, Alderman Edwards, to enquire what action, if any, the Town Council could take to relieve their distress. They pointed out that the extent of the fire was largely due to the late arrival of the Fire Brigade, owing to the failure of their Fire Department's obsolete system of raising the fire alarm and calling out the Fire Brigade, plus the fact that it took the waterworks an hour to raise the pressure in the water mains high enough to produce an efficient jet of water from the hose.

Ald. Edwards realised that he was faced with a situation for which a few sympathetic words would not be sufficient. He called a meeting of the Town Council and invited Rev. Braithwaite and other religious leaders to attend. The Vicar, as an eye-witness, gave a graphic account of the fire and the great distress suffered by the mothers and children during that terrible night. He said the people of New Street were doing all they could to help, but the large majority of the houses in the street were dreadfully overcrowded; some children were sleeping three or four to a bed and whole families were living in one room. It was fortunate that no lives were lost in the fire. Mr. Bloxham then offered the use of his Malthouse near the Town Mill as a shelter, as it had two floors and was very clean. The question of the Workhouse was raised. It was stated that there were several rooms not in use, but the workhouse master refused to accommodate anyone unless he was instructed to do so by the Board of Guardians.

Later a crowded Public Meeting was held in the Town Hall. The deputy Mayor gave the bare facts about the fire and announced that the meeting was called to see what could be done to help the victims of the fire, but not to answer questions about the deficiencies of the Fire Brigade. It was decided to set up a committee and a relief fund. People in immediate need could apply for help to this committee. Donations to the fund and offers of temporary accommodation were made, and empty houses in local villages were offered. The Andover Football Club, who had been collecting clothes for a rummage sale, cancelled the sale and handed over all the clothes. Donations to the relief fund by April 26th totalled £442.15s.4d. One lady, hearing that a number of the victims were barefooted, asked the committee to take them to a boot shop and get them boots, charging the cost to her account. Mr. Beale volunteered a number of beds.

In the days following the fire various rumours spread round the town, some wildly exaggerated. The Andover Advertiser followed up its first report of the fire with another more detailed account, which included a full description of the inefficient system employed for calling up the Fire Brigade. As they wrote: 'The firemen performed their duties in a very praiseworthy manner and great honour is due to them. They did their best, and did it nobly, but it is the system which is bad and utterly behind the times'.

Their words were heard. The tragedy of the New Street fire led to a much needed overhaul of the fire fighting arrangements for the Andover area. A fire station was built in East Street for the new steam fire engine, and by December 1902 the Council had arranged with the G.P.O. for a completely new electric call-out system for the firemen to be introduced.

In New Street itself new terraced houses and the present Blacksmiths Arms were all rebuilt in the same bright red brick.

LONG MEMORIES: AN ORAL HISTORY PROJECT.

by Rev. David Jardine.

It started with a pastoral call - to a man ill in hospital, whose memories of people and events in his village years before, spoken in a deep Hampshire accent, stirred my curiosity. Then, sadly, after a few weeks he died.

I had moved to a new parish, from city and town, and now for the first time to the country. My fleeting acquaintance with this man brought home my ignorance of the new environment. How could I learn more about it, without benefit of a written local history? How grow to understand country ways and attitudes? How get to know these people as real friends? And a possible answer dawned on me. Why not call with a tape-recorder on others who had long memories, invite them to speak freely about the past, but steer their recollections to satisfy my own curiosity? And then in due course edit the transcript, add illustrations and captions, and print it as a booklet by the people and for the people. In other words, undertake an Oral History Project which would intrigue the local community as well as fulfil my own aspirations.

Every village has its old folk. My natural starting point was with the local village baker who still keeps the books at the age of 86, and does most of the cakemaking and decorating of buns. He started there in 1939, but was in the trade as a boy in Andover from the age of 14.

> You kneed your dough over the bin by hand, which is hard work. Bavin ovens - you put them in, then you had to scour them out, a pole with a chain on, in a sack, and wash them out, to get the bottom clean. You had to start about four in the morning. The shop would open at about 8 - four hours of preparation. You had a busy time. We used to finish about 8 o'clock at night - never had time to do what they do today, get into mischief! You'd be walking most of the day when I was a boy, delivering. My father lent me a pedometer one day, and do you know, in the day you were walking an average of 25 miles, round the van and up the drive and garden paths. [Spoken in a distinctive Hampshire accent which I cannot hope to capture in print.]

One contact led to another, and to date I have interviewed 30 people. They include farmers, a cowman, a farm-hand and thresher, a hurdle-maker, working wives, a former land-girl, a pony-cart grocer's daughter, an engineer, a school teacher, a Sunday school teacher, woodworkers, other local factory workers both men and women, maintenance men, an electrician and shop-keeper. They are spread over the different hamlets and areas of the parish - important if one is to avoid the charge of bias. Most have memories going back to before the Second World War, and some to the First. This suggested the title: *Long Memories.*

There are many problems to resolve in this sort of enterprise. Equipment for a start. A portable tape recorder is vital, but it must have exceptionally good reproductive quality, and not be clumsy or conspicuous. One is warned always to check the batteries; there was an occasion when my interview with a nonagenarian was so fascinating that I forgot to glance at the little red light, and discovered too late that two-thirds of the interview was not recorded. However, when I went back a month later he covered the ground again with no hint that he remembered doing it before!

To transcribe the recordings on to computer disc would be a laborious process if one relied on a tape recorder for playback. I found it necessary to hire a dictaphone, with headphones and foot-pedal control, from an office equipment firm. This was costly, with VAT, even for one month, and meant that I had to work late hours to get it done - or most of it. But it made the task manageable. I have still to face the question whether to hand the finished text over to a printing firm or to attempt desk top publishing myself.

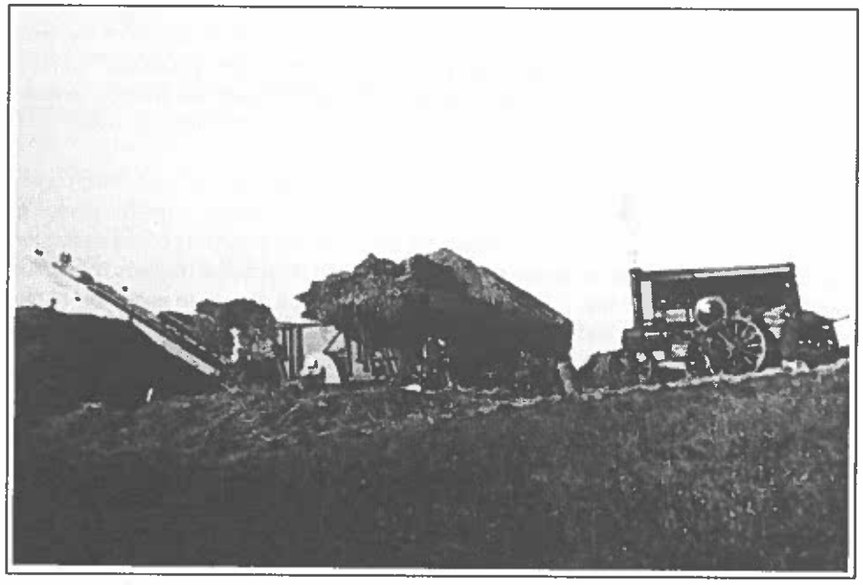
The actual recording was straightforward. The pattern of each interview I conducted was in general the same - first, unrecorded conversation to put the person at ease and to identify areas of vivid recollection; then discreet recording of questions and replies until time or information ran out; and finally brief playback to reassure the person interviewed and oneself that it had taken. It was important always to note their name, address, age if possible, and the date of recording, so that the tapes might be of use to others later, and especially the Wessex Film and Sound Archive in Winchester.

But to turn the interviews into a booklet raises a host of editorial problems. Some people are more fluent than others, or have more memories. Do you cut out passages? What if more than one person talks about the same thing - like those distant schooldays, or the night the incendiary bombs fell on the barn, or a farming or woodland process? Should memories be set out under the name of the person, or rearranged according to topic? What if they are in dialect, or at least pay little regard to grammar or Queen's English. How far does one print the questions or promptings that drew out the much more interesting replies? And what about chapters or sections, photographs of the people interviewed or of long past scenes, and the use of drawings for variety?

This article is written in the midst of that decision-making process. The end product may be very different from what is envisaged at present. The time the many tasks require, the layout of text and pictures, the cost of printing, and the method of distribution are all unknown factors at this moment. It has to be accepted that such a locally-based project will not find support from any regular publisher. Costs will inevitably be high, and can only be met through sales or from the editor's pocket. Fortunately several interviewees have already suggested buying extra copies to send to relatives in Australia or elsewhere.

In general, in line with advice given by various experts, my approach is a flexible

one. Since the parish of Smannell with Enham Alamein is small, everyone knows everyone, and it seems best to print each person's memories in order, when possible linked in some way to the previous one. Cut out what is vague or irrelevant. When people's recollections overlap, choose the best-informed. Use correct spelling, but try to allow the speaker's abbreviations or dialect to come through. Give the interviewer's questions when it helps, but on the whole let the memories flow freely. Old photographs are the most popular kind. Good drawings add a quality of their own, but they should not be on the same page as a photo.



Mr. Fred People's threshing unit at work near Little London, c.1937. The steam engine has been identified as a Ruston and Hornsby.

I end with two samples of Long Memories that will surely strike a chord with most readers. One is by a local resident of some 71 years' standing, who worked as a farm hand, woodsman, roadmaker, and thresher. Here he talks about farm wages around 1937.

> Sometimes the threshing would take a day, sometimes a week, depending on how much you wanted done. We was down at Fyfield - that's a distance - and we threshed out 750 sacks of oats from Monday morning till Friday, out in the fields. If it rained, we just stopped. We still got paid and we never lost no time. And we used to get one shilling for hundred sacks, one penny for straw, which was baled up, and three ha'pence, of the old money not this money, for hay or

> straw if it was a rick, but for hay if it was from the field. The wage round here for the agriculture then, right up to the start of the war, was 30/- a week, that's £1.50 of today's money. A carter on the farm, or the bloke that looked after the cattle or the sheep, they had 35/-, they had 5/- more. Us on the thresher we had 30/- plus the bonus which was a shilling per hundred sacks, or three ha'pence or a penny for the straw or hay. That used to work out a smart bit by the end of the week. We didn't feel we were underpaid...

The second is more recent. An old soldier who was wounded in the war became a union organiser at Enham Industries in the 1950s. He died not long after this interview. He too speaks of wages, this time industrial but for disabled people.

> This piece of paper I have gives the payscales in 1950, but some of the information goes back long before. It wasn't exactly an immense sum that they had. Some started on a shilling an hour - I can see there's one here that had eightpence ha'penny when he came here in 1923, working at Enham Industries in the carpentry department. His name was Geoghegan. Another one here was 10p an hour - he's still in the village. I wonder if he'd be satisfied with that today? That was in 1936. There were several rates of pay, all different, although in an assembly line you may get eight or nine people on one line, and hardly two of them were getting the same pay. They were doing the same job exactly, but no equity. It wasn't equal at all even in 1955. Then it changed after that, when the Union recognised us as an organised body.

This small-scale Oral History Project has already captured some Long Memories and authentic voices which would otherwise have been lost for ever. It has taught me much about local background and country attitudes, and hopefully made a number of friends as these folk opened their past to me. But the real joy of it will be when it appears in print and people read their own and their neighbours' stories. Perhaps it will lead to arguments! But if it stirs others to add their quota of memories to the public domain, it will have been worthwhile.

RECENT PUBLICATIONS OF LOCAL INTEREST.

TEMPERO, Derek J. *Andover. A Pictorial History.* (Phillimore. 1991) £10.95

In Andover this has been the book of the year. Mr. Tempero has gathered together an outstanding collection of 19th and 20th century photographs and advertisements which occupy the greater part of the volume. His nine page introduction is a good summary of the town's history over the past thousand years, particularly of its places and people (including local photographers) during the last two centuries. The publishers should have paginated this introduction but otherwise both they and the author are to be congratulated.

ALLEN, David. Four bellarmine stoneware 'witch bottles' from Abbotts Ann, Hampshire. In *Custom and Ceramics* ed. Elizabeth Lewis. (APE, Wickham. 1991) pp.147-156.

CHAMBERS, Jill. *Hampshire Machine Breakers. The story of the 1830 Riots.* (Privately printed. 1990) £15.
Includes accounts of the mob in Andover and at the Waterloo Iron Foundry. The last half of the book is devoted to case histories of the individual rioters.

CROMAN, David J. *A History of Tidworth and Tedworth House.* (Phillimore. 1991) £15.

HARDING, Peter A. *The Longparish Branch Line.* (Privately printed. 1992) £2.25.

HUGHES, Elizabeth and WHITE, Philippa (Eds.) *The Hampshire Hearth Tax Assessment, 1665.* (Hampshire Record Series. 1991). £15.

HUMPHREY, Barbara. *A Pictorial History of Ludgershall.* (Privately printed. n.d.) £4.95.

LEWIS, Elizabeth. Three Hampshire Wealden Houses. In *Proceedings of the Hampshire Field Club*, vol. 46 (1991). One of the three is 11-13 Chantry Street, Andover. pp.113-118.

ROBERTS, Edward. A Fifteenth Century Inn at Andover. In *Proceedings of the Hampshire Field Club*. vol. 47 (1992). A study of The Angel Inn, pp.153-170.

D.K.C.

NOTES.

Information wanted by family historians on:

1. SELLICKS/SELLEX family in Andover, especially WILLIAM who married:
(1) JANE BEALE in 1814. Children: REBECCA (1820) and THOMAS (1824). Any other children?
(2) BLANDINA MASTERS/WATTS. 8 children, including HANNAH.
HANNAH married HENRY SMALL at St. Mary's, Andover in 1871, and lived in New Street. Is anything known about her?
Replies to: Doreen Freeth, 29 Garraways, Coffee Hall, Milton Keynes, MK6 5DD.

2. COTSELL/COTSOYLE/COTSWELL family in Wherwell and Andover area, especially: JOHN COTSELL, yeoman and weaver; died at Wherwell 1671/2. STEVEN COTSELL of Wherwell. Family had a tailors shop in Andover.
Replies to: Mrs. Cotsell, 6 Hailsham Road, Polegate BN26 6NL.

3. POLHAMPTON FARM, OVERTON. Does anyone know of this farm and of the BROWN family who once farmed there?
Replies to: Mr. F. W. Browne, c/o 15 Brent Court, Silam Road, Stevenage, Herts. SG1 1JN.

4. THOMAS WILLIAM HOPGOOD, son of Charles Hopgood, born c.1842 in Andover (1881 census) but no record found of civil registration or baptism.
Replies to: Mrs. A. R. Binstead, P.O. Box 79, Matakana 1491, Lower Northland, New Zealand.

5. ISAAC LOOK who married SARAH EVANS; WILLIAM LOOK who married JANE BRAY, in the Andover or Quarley area, early 19th century. Has anyone come across them?
Replies to: Marcia Dancer, 228 Ermin Street, Lower Stratton, Swindon SN3 4LW.