

THE ADVENTURE TO FIND OUR BEGINNINGS!

FOUR DAYS IN 'HODDER' COUNTRY

THE ENGLISH COUNTIES OF DORSET AND DEVON.

Day 6 to Day 9 of 55 days.

Stretching from Weymouth, Dorset in the East to Branscombe, Devon in the West, including Dartmoor and to North Molton in the north of Devon.

The main families explored are the Hodder, Gribble, Screech, Parkin and Whitmore.

23 May, 2017 to 26 May, 2017

DAY 6



Thanks go to my sister, Julie who accompanied me through graveyards, churches and wild country lanes. Also, to my cousin, Janita Hercus, who kindly shared the information from her book, "Hodder Family: Facts & Folk Tales" – now found on our Website and to Graham Davis from Lyme Regis Historical Society, who supplied Jan & subsequently me with so much information also to Branscombe Project who generously researched the Whitmore family. To Lynne Keedwell & Val Turner who shared information & photos of the NZ descendants. To Lois Brown, co-author with Esme Meehan of "The Kidd Family in Australia, 1829-2000" who shared information on Edward Hodder. Also to Colin Alsbury, Vicar of Frome, Somerset & Bev Harris for their contributions with the Gribble family & Dr Kae Lewis who generously allowed access to her research. Also, to those Historical societies who painstakingly reproduce their parish registers & provide helpful information, resources & support to enable people like me who can only work through the internet.

Written by Katherine Hammer and photography by Julianne Geldard and Katherine Hammer.

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MOVE ON TO DAY 7.
LYME REGIS & THE HODDER FAMILY
And their descendants.]

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PREFACE

I enjoy watching Archaeological shows and I notice that the Archaeologists always begin their ‘digs’ with theories, hypotheses and assumptions based on small pieces of concrete evidence, such as their finds of coins, jewellery and the more intangible evidence of geophysics. Then as they dig away the earth, more and more evidence arises, which forces them to change their theories.

Following our ancestors back through time and history, reminds me of the same principles. We make assumptions, have theories and hypotheses of where they came from and who they were and what their story was, but the more we dig through time and our ‘finds’ surface, such as birth records, wills and newspaper accounts, the story changes dimensions and grows. For example, if our ancestor is born in a certain place, we often assume that, that is the whole family’s place of origin and it is not until a bigger picture emerges that one discovers that that assumption was not correct.

As each new piece of information emerges, their history, the history of their times and the area that they were living in, I have had to re-write these stories. Then magically at each re-write, the whole story takes on a new shape and what I had previously written is no longer a perception of the whole picture. So, in view of this, this written story will by no means be the end of the story of the above families. As future generations have the capacity to research what I have been unable to locate, then their story will change again. **So please be aware that these family’s stories are always evolving and changing as each new piece of information emerges.**

All the while, we must be mindful, that once one goes back beyond the history of our memories and our grandparent’s memories; our ancestry is no longer 100% certain. A genealogist wrote the following and I think that all who read these stories need to bear this in mind, like archaeology, what is buried in time, we only see a small part of the picture and it is by no means ‘certain’. While I have tried my best to be as accurate as possible, like our own life stories, the stories of our ancestors are a fluid history, depending on which information becomes available and from which perspective one looks at them. So, these stories of our ancestors are not a definitive history, they are very small and cloudy windows that we have been given the opportunity through which, to glimpse a smattering of their lives! And the glimpses are not certainty, only a beginning!

“Certainty relates to the probability that the family tree you construct is true. Many things affect certainty – whether there are reliable, documented records attesting to ancestry (e.g. birth certificate naming the parents, mixing up people with similar or the same name, etc.) Some links are very hard, such as people who moved and changed their names. Once you go past the ancestors you personally knew, you start making assumptions, and the probabilities dip below 100%. Even with DNA sequence matches, the probabilities of proving someone a cousin are never 100%” So the certainty of Family trees drop with every generation back, and the farthest branches are quite uncertain – and all Family Trees need to be taken with a discrete element of suspicion.

This work will be continually **evolving and changing and being corrected**. So please **DO NOT COPY THIS INFORMATION WITHOUT PERMISSION AS IT MAY NOT BE THE LATEST UPDATE**. The code on the bottom right of each page will show the latest revision. This is the second revision as more family members from over the globe, add information to make this a correct and complete Ancestral story.

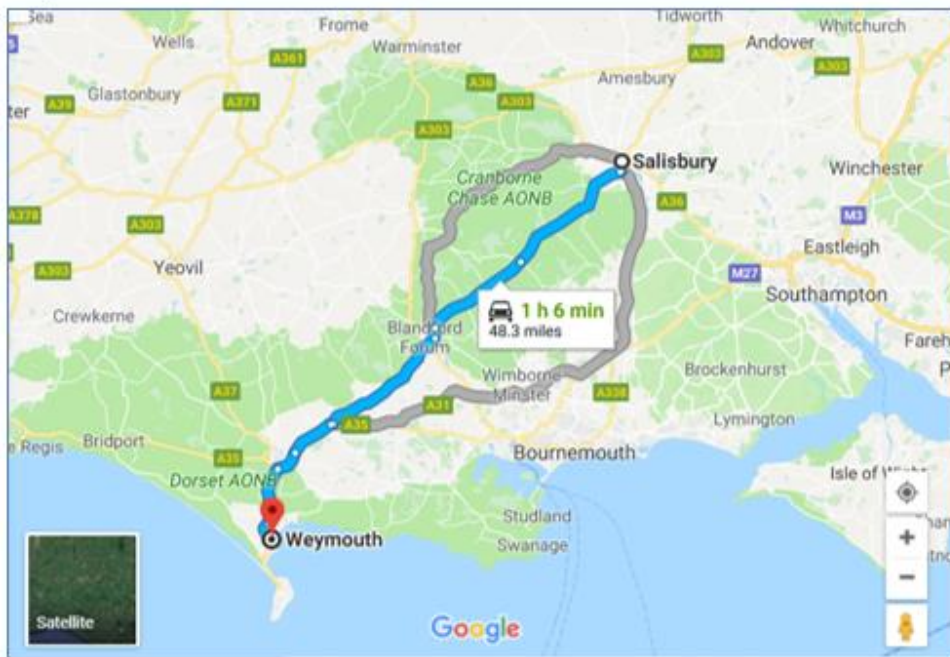


Photo above of Weymouth taken by Julianne Geldard.

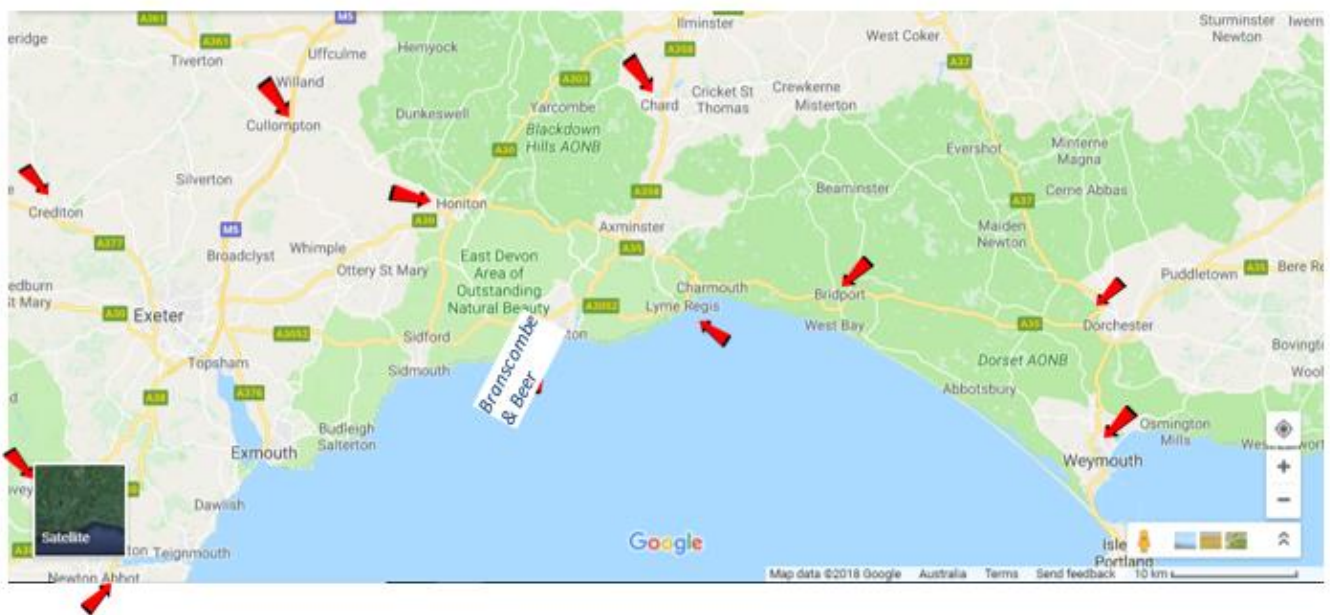
Photo of Dartmoor, prev. page taken by Katherine Hammer.

Maps showing the areas we travelled through in Wiltshire, Dorset & Devon, including Dartmoor.

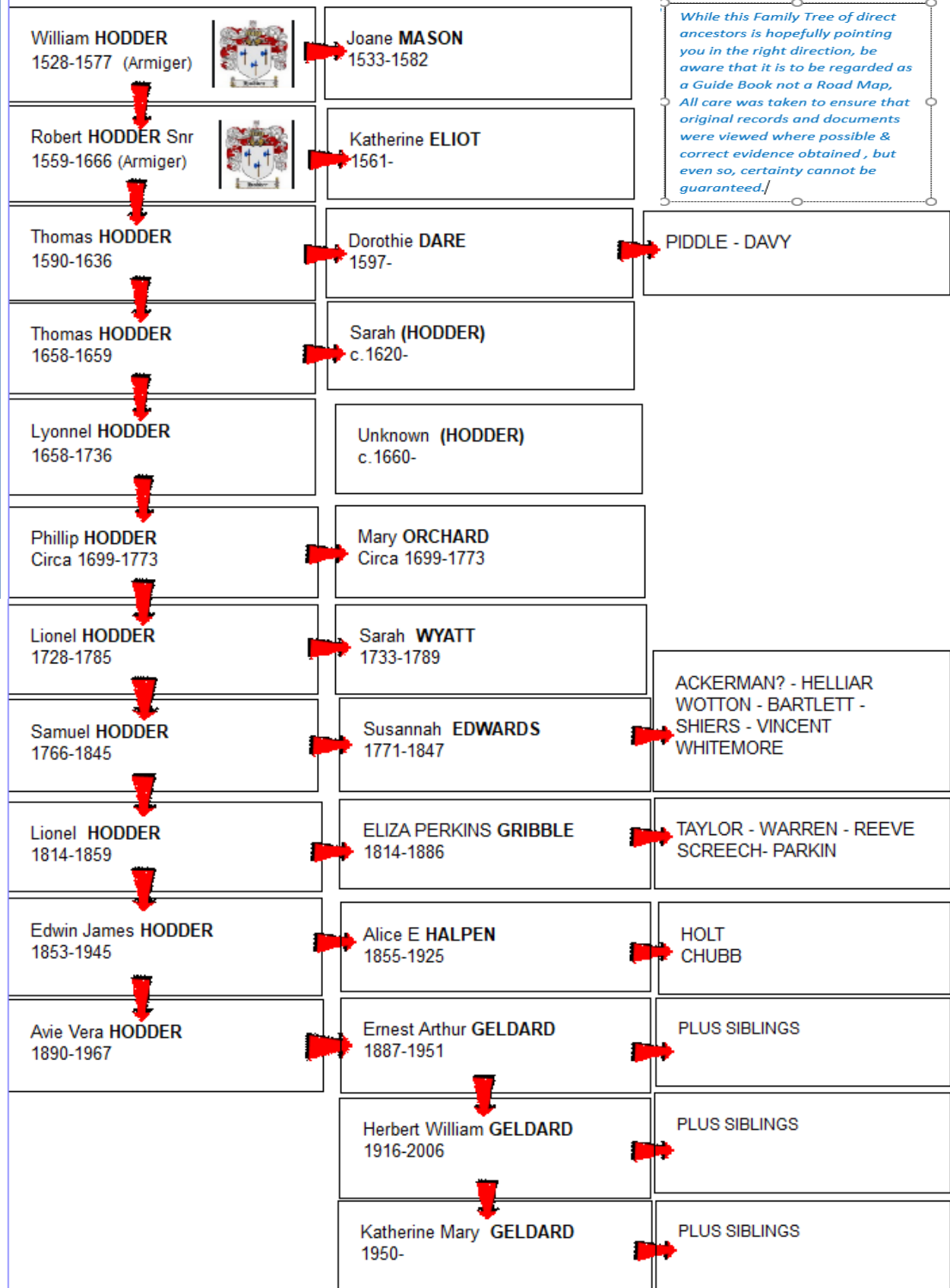
As per map immediately below, arriving in Salisbury from Reading west of London, we followed the A354 from Salisbury to Dorchester, passing through Puddletown which is one of the towns involved in the Tollpiddle Martyrs, Tollpiddle is about two miles to the east of Puddletown. We then travelled from Dorchester to Weymouth.



The map below shows most of the villages mentioned in the story. Uplyme (*not shown*) is 1 ½ miles north of Lyme Regis. Chard is north of Lyme Regis and Hawkchurch about where the ‘c’ of Charmouth is – Chideock is halfway between Charmouth & Bridport. Moving west, to Honiton, Collumpton and Crediton. West of Lyme Regis is Seaton, Colyton is just above the writing of Seaton, 3 kms north (*not shown*). Between Seaton and Sidmouth, is Branscombe & Beer and Honiton is just north of it. Bovey Tracey is under the satellite image lower left and entrance to Dartmoor and Newton Abbot is right at the bottom. The red arrows all show these places and they are all significant to our families.



OVERVIEW OF FAMILY NAMES IN HODDER FAMILY TREE



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THE SECOND FOUR DAYS – THE COUNTIES OF DORSET & DEVON.

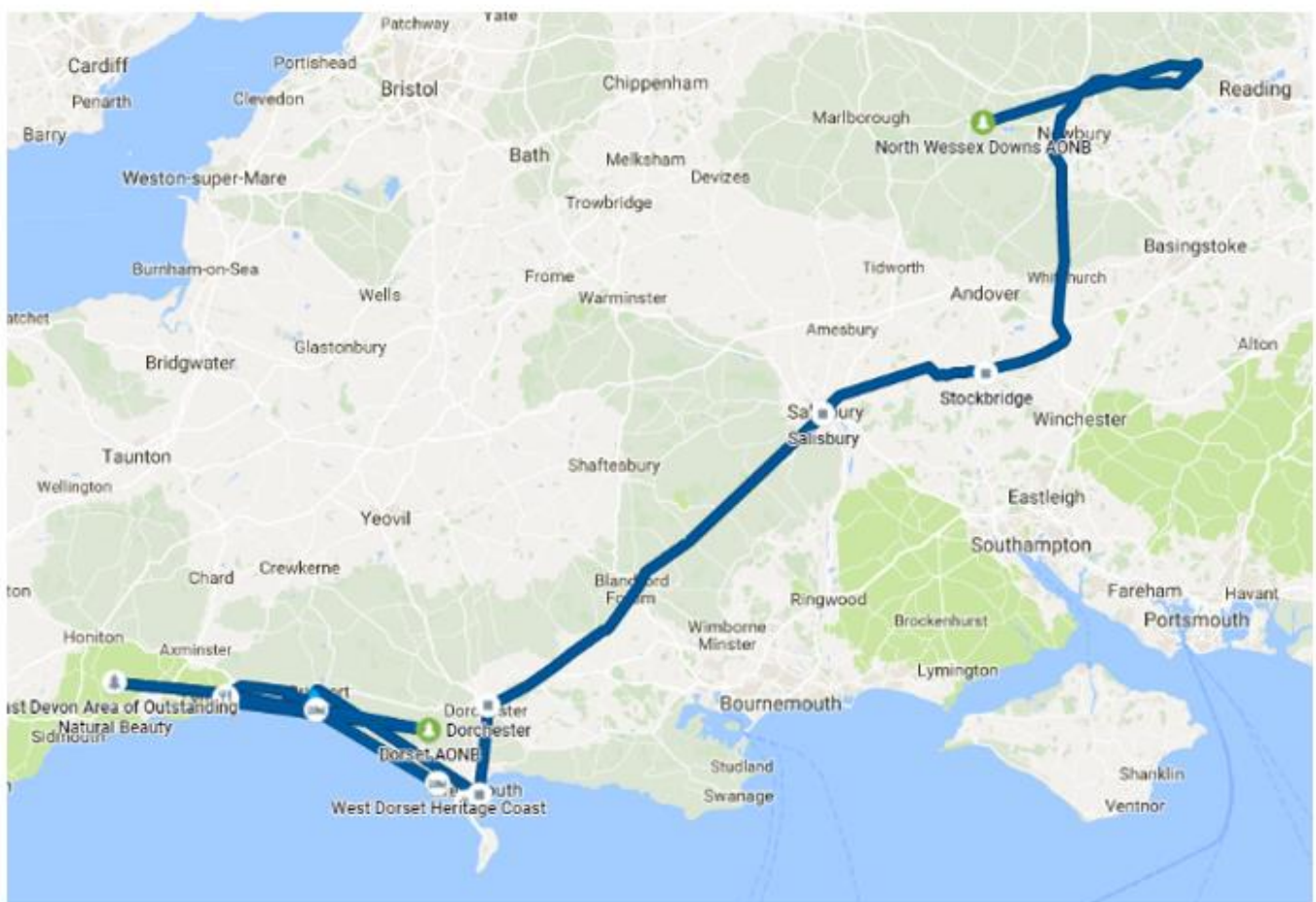
For those who have Jan Hercus' book, you will see familiar research, photos and writings, which she has generously shared. As a result, I think it only fitting that we regard Jan as co-author of this section of our journey through this particular ancestral, historical & geographical landscape, as without her research, knowledge & writings in the Bridport, Eypes Beach, Lyme Regis & Uplyme areas, we would not have been able to cover as much as we did in such a short time and it would have been a very shallow adventure, indeed!

For extra map of our Dorset and Devon route, see below.

Please note: In the following account, I have **underlined and bolded** our **direct ancestors** and **bolded** our **DNA relatives** ie their siblings, aunts, uncles, cousins, etc. .



Jan Hercus at the Cobb, Lyme Regis



DAY SIX of 55 days - Tuesday 23 May 2017

CH. 1 - SALISBURY - AND A HODDER BRIDE!

Well, we are off! The adventure has begun! We left Reading about 9.10am and after some to-ing and fro-ing around various motorways headed towards Salisbury, in the County of Wiltshire but not after a stop in a beautiful village called Stockbridge, but I think that all villages are beautiful, everywhere you look there are beautiful and quaint little houses and exquisite picture book villages. Stockbridge was the first quaint village out of just so many that we discovered. But it was only a preview of the most exquisite places we were to see on our journey.

SALISBURY. Salisbury! Salisbury Cathedral is truly magnificent. The story of Salisbury Cathedral actually originates in Old Sarum several miles away, where shortly after the Conquest, the Norman conquerors built a castle within the protective earthen banks of an Iron Age enclosure. For those who watch Time Team, you'll know exactly what I mean! In 1075, a Cathedral was built close to the Castle but sadly the monks and the castle garrison did not get on! So, in 1220 the Bishop of Salisbury decided to build another Cathedral away from the sphere of the Castle's



influence. So, the story goes that the Bishop of Salisbury stood on the castle mound and shot an arrow into the air and determined that where it landed would be where he would build his new cathedral. The general opinion is that he must have been a wonderful archer as the new site was several miles from the castle mound (*Salisbury Cathedral top right*ⁱ). The existing building was completed in 1258 and has remained virtually intact.

Upon entering the Cathedral, one's eyes are immediately drawn to these awe-inspiring arches and vaulted ceilings. The ceilings are spectacular, with superb arches, they made me feel breathless with their soaring magnificence,



one can understand the symbolism behind them that they are meant to represent the arches of heaven (*picture above right*ⁱⁱ).



However, one has barely time to recover their breath before their eyes are drawn to this amazing Baptismal Font. The water looks just like a mirror and at each side of the vault of water was a favourite quotation of mine from Isaiah, “*I have called you by name, you are mine, when you pass through the waters I will be with you, and through the rivers they shall not overwhelm you, do not fear for I have redeemed you.*” (photos prev page). Designed by William Pye and consecrated in 2008, water continually moves



through the font, overflowing at each corner. For the ancient Jews, the divine was found in moving water, not in stillⁱⁱⁱ. William Pye’s website describes it thus, “*Water is the predominant feature of this work, its surface reflecting and extending the surrounding architecture, while four smooth filaments of water pass through spouts at each of the four corners of a bronze vessel and disappear through a bronze grating set into the floor.*” YouTube has videos of it in action, plus there is a video on William Pye’s website^{iv}. It is exquisite!

In 1613, we find evidence of **Hodders** here at Salisbury Cathedral. In 1613, King James I had been on the throne, since 1603. He was the first Stuart (Scottish) King of England. He believed in the ‘divine right of kings’, whereby kings only answer to God & he refused to share his power with Parliament. This undermined the strong government put in place by Queen Elizabeth I. James also angered the people by raising taxes & attempting to marry his son, Charles to the daughter of the Catholic King of Spain & Spain was the super power of that era. Less than a hundred years before, in 1517 the Protestant Reformation challenged the Catholic faith. In 1605, a group of Catholics in the Gunpowder Plot attempted to blow up the king, as they wanted a Catholic monarch, yet on the other side of the spectrum in 1620, 100 Puritans set sail on the ship the ‘Mayflower’ to America, because they were discontented with the religious laws in England^v. And it was on the 30 January, 1613 with these events as a background that we meet **Susan Hodder**.

While not a direct ancestor, **Susan** could possibly be a distant relative. Later evidence appears to show that she was the daughter of a high-status Yeoman, for what she could expect as a woman – read right!



WHAT IT MEANS TO BE A MARRIED WOMAN in the 1600’s.

Most men from that age would shake their heads in disbelief at the idea of equality of the sexes. Men are born to different states, some rich, some poor, some the elder brother, some the younger brother and they are **not** treated equal, so why should women be treated as equal to a man. God created women unequal to men in strength and size and a London physician makes a list of 70 diseases that women get, which indicates the punishment of Eve upon them. Up until she is married a woman is the **property of her father**, and once she is married, she becomes the **property of her husband**. The husband is the head of the household and is the ultimate authority and any females, whether wife or daughters automatically fall under his authority. All property is owned by him, so a wife’s possessions are legally her husband’s property, not her own. If a woman owns or inherits freehold property in her own right, then the right to enjoy the income from it automatically transfers to her husband; he can keep taking the income even after her death (as long as she has given him children). If a married woman wishes to dispose of anything she owns, she has to ask her husband’s permission. A married woman is not allowed to enter a legal contract without her husband’s consent. She cannot do or say anything contrary to her husband’s interests. She cannot even draw up a last will and testament without her husband’s permission. She is not allowed to let anyone from outside the family into the home without his permission. She can be chastised or beaten with impunity by her husband as long as he does not actually kill her. It is said that a man may legally beat an outlaw, a traitor, a pagan, his villein (serf) and his wife – and that list suggests the low status that a married woman occupies in the eyes of the law. And many men do beat their wives, whether because of a violent nature, a disagreement or an act of disobedience. However, unless someone, ie a father is prepared to look after a woman indefinitely, the alternative to marriage might be poverty and starvation.

Susan Hodder married Thomas Goodale of Wiltshire here in Salisbury Cathedral, under these soaring arches.



What an amazing experience for her, how did she feel as she gazed up into those magnificent, incredible arched vaults? Overwhelmed? That she was doing the will of God? Or did she only have eyes for her husband? And her future? Would he beat her? Was it a loving marriage or one made by the families for convenience? The latter, I suspect! We have just read, what it meant in 1613 for **Susan Hodder** to be a married woman? *Insert prev. page.*^{vi} Sadly, in legal terms it is only in the last fifty years, that life has changed for women.

What was **Susan Hodder's** relationship to us? I don't know! Though subsequent research indicates that Hodders were living in the Counties of Devon, Dorset, Somerset and Wiltshire in those times, so a familial relationship to Susan is probable, but certainly swallowed up in the mists of time. A brief look at the Goodale family has some later marriages within the Yeoman class (*See below*^{vii}), so it is probably

representative of their status to be married in Salisbury Cathedral. Yeomen married within their class and as we will see though their circumstances fluctuate sometimes quite drastically, across the social spectrum, the Hodders, Whitemores, Parkin and Gribbles mainly come from this Yeoman Class, though records show in the 16th century, some Hodders were seen as Gentleman, which is a level of the Gentry.



WHAT IS A YEOMAN! From the 15th to 18th centuries, a **yeoman** is described as "a commoner who cultivates his own land". Yeomen farmers owned land (freehold, leasehold or copyhold) and their wealth and the size of their landholding varied. ...He is sometimes described as a small landowner, a farmer of the middle classes" ... "A Yeoman would not normally have less than 100 acres" (40 hectares) "and in social status is one step down from the Landed gentry, but above - a husbandman". Often it was hard to distinguish minor landed gentry from the wealthier yeomen, and wealthier husbandmen from the poorer yeomen. Yeomen were often constables of their parish, and sometimes chief constables of the district, shire or hundred. Many yeomen held the positions of bailiffs for the High Sheriff or for the shire or hundred. Other civic duties would include churchwarden, bridge warden, and other warden duties. It was also common for a yeoman to be an overseer for his parish. Yeomen, whether working for a lord, king, shire, knight, district or parish, served in localised or municipal police forces raised by or led by the landed gentry. Some of these roles, in particular those of constable and bailiff, were carried down through families. Yeomen often filled ranging, roaming, surveying, and policing roles. In districts remote from landed gentry and burgesses, yeomen held more official power: this is attested in statutes of the reign of Henry VIII indicating yeomen along with knights and squires as leaders for certain purposes. In the oldest stories of Robin Hood, such as *A Gest of Robyn Hode*, Robin Hood is a yeoman, although later retellings make him a knight. According to Sir Walter Scott's *Ivanhoe*, Robin Hood's Band of Merry Men is composed largely of yeomen.

It was here at Salisbury, 75 years after **Susan Hodder's** wedding, in 1688 that King James II gathered his forces to meet the invading forces of his Dutch son-in-law William of Orange, in what became the Glorious Revolution. Below is a quick summary of what it was about as in the next day or two, we see how our families could have been involved. Worth a read as our ancestors would have been in the vicinity! Either active or keeping a low profile! I suspect that the Hodders would have supported William of Orange and his wife, Mary! Imagine the scene and the chaotic uproar in Salisbury as the army of James II milled around waiting for William's army to arrive!

THE GLORIOUS REVOLUTION 1688-1689

From 1688 to 1689 King James II was deposed as King of England by William of Orange and his wife Mary, who was also the daughter of James II. As a result of this 'Glorious Revolution' the powers of the monarchs were restricted, and Parliament was given a much greater say in the way that people were governed. James II succeeded to the throne, after his brother, Charles II and everybody hoped that James would turn out to be a good ruler, although there were a few hints that all might not go smoothly. What worried people most was that he showed signs of wanting to impose his own Catholic beliefs onto the whole country, so stirring up the kind of religious strife and possible bloodshed that everyone dreaded. However, he used the 1685 rebellion by his nephew the Duke of Monmouth as an excuse to set up a standing army – something which was especially obnoxious to a people who still had painful memories of the Civil War (1642-1651). He claimed special powers ('dispensation') which enabled him to ride roughshod over the law of the land when it suited him. Judges who opposed him in court were summarily dismissed, and in a famous case seven bishops who stood up to his bullying tactics were put on trial (they were acquitted). Meanwhile, many believed that James was insinuating Catholics and their sympathisers into positions of influence and authority, intending that they should eventually become the dominant presence in both Church and State. As a result, powerful politicians contacted James's Dutch nephew and son-in-law, William of Orange (whose wife Mary was James's eldest surviving daughter) and invited him to cross the sea with an army and 'liberate' England. This suited William very well, as he hoped to make use of British resources and manpower in his ongoing resistance in Europe to the attacks of the power-hungry Louis XIV. Backed by a formidable force, he landed at Torbay, Devon in November 1688 and at once began to march towards London. Although James tried to make a stand with his army at Salisbury Plain, large-scale desertions took place and his support rapidly melted away. Eventually William, who had finally arrived in London, allowed him to escape to France. A problem now arose. Had James gone for good, or was he merely an absentee monarch? What was the position of William and his wife Mary, James's daughter and heir? (In fact, James had a son, born just before William's arrival, but his claim to the throne was ignored.) Could Mary reign as Queen with William as her Consort? William soon made it clear that he was having none of this; either he would rule or he would go, leaving the door open for James to stage a come-back. Presented with this ultimatum, Parliament had little choice. The crown of England was offered to William and Mary as joint rulers, and they accepted. They also accepted the Scottish crown which was offered soon afterwards. James made one more attempt to regain his power, by returning not to England but to Ireland where he could rely on the support of the Catholic community. But William pursued him and finally defeated him at the Battle of the Boyne, after which James returned to permanent exile in France. Before inviting William and Mary to rule, Parliament made sure that in future it controlled the monarch, not the other way around and also that it had the final word on taxation and defence spending. Adapted from article By Michael I. Wilson

<https://www.thehistorypress.co.uk/articles/happy-and-glorious-the-revolution-of-1688/>



I was very taken with an evocative sculpture of a group of people, and it was called "Shadows of the Wanderer" – I feel that it applies to some of our ancestors, who it seems were certainly 'wanderers' and refugees from their Villages, Counties and Countries and while many in their lives were wealthy and powerful, others suffered through intense hardship, grief and despair and it was then that they carried each other.

We then walked down the exquisitely beautiful Cloisters, which lead into the Chapter House, where is found a





copy of the Magna Carta. Magna Carta is Latin for ‘Great Charter’ & is one of the most celebrated documents in English History. The Magna Carta was signed by King John at Runnymede, an island in the Thames River at London in 1215. “King John ruled as a tyrant in the eyes of his rebellious barons & the Church.

... they finally forced John to the negotiating table at Runnymede near Windsor. On 15 June, 1215, the King reluctantly agreed to the barons’ demands, & the resulting document became known as Magna Carta. ... intended mainly to protect the rights & wealth of a privileged elite. But it also asserted the freedom of the Church, improved the justice system & established the fundamental principle that even a monarch had to rule within & not above the law.”

For more about Magna Carta, just research it on the internet. And if you want to view more about Salisbury Cathedral where **Susan Hodder** was married in 1613, there is a great Youtube video (see Endnote^{viii}).

But, that’s not all! It seems that according to Bev Harris, one of our Gribble cousins, there is a plaque in Salisbury Cathedral to a Gribble ancestor as well, we hope to hear more!

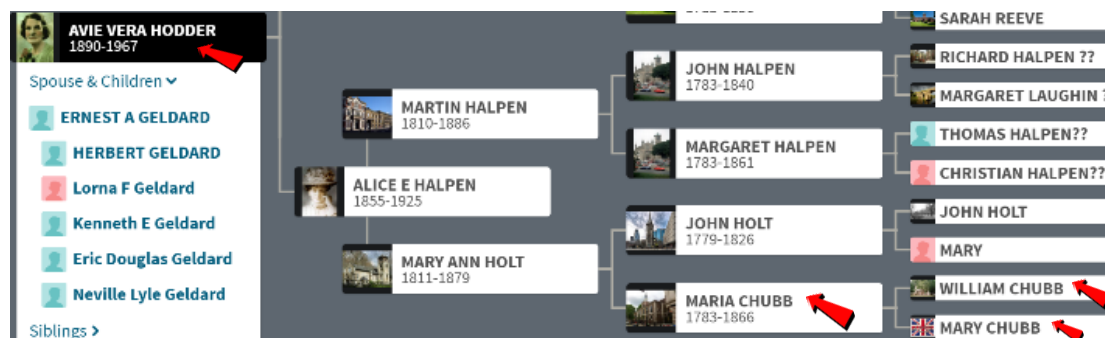
Our ancestors lived through periods of turmoil and right is a short list of historical events that represent the periods that our ancestors lived and which impacted upon the areas in which they lived.

While we have connections to several family lines in Dorchester, before we move onto the Hodder/Gribble family, we will revisit our London ‘Chubb’ family. The Chubb relationship can be seen in the chart below. On the left is my generation’s grandmother, **Avie Vera Hodder** and the Chubb family are her maternal great grandparents and 2 x great grandparents.

So – **NEXT STOP IS DORCHESTER!** Where we begin with the Chubb family and are greeted with some surprises with the Gribble and Hodder families!

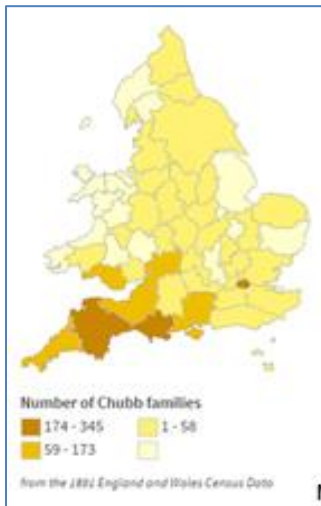
SIGNIFICANT HISTORICAL EVENTS

- 1538- Churches are ordered to record all Baptisms, Marriages & Burials.
- 1603-1605 James I ruled.
- 1625-1649 Charles 1 ruled.
- 1694-1706 Fee for registration of BD&M.
- 1642– Civil War began.
- 1649 – Charles 1 beheaded.
- 1649-1659 – Oliver Cromwell, Lord Protector
- 1649-1669 – The Commonwealth
- 1656 – 1665 Plague throughout UK
- 1660–1685 Charles II Restoration Monarchy
- 1685-1688 James II ruled.
- 1685- Duke of Monmouth rebellion.
- 1689-Glorious Rebellion
- 1689-1702- William & Mary ruled Gr. Britain.
- 1702-1760 – Anne, George I & II ruled.
- 1752 Britain changed to the Gregorian Calendar when 1 Jan became the New Year rather than 25 Mar.
- 1760-1820 – George III ruled.
- 1783-1793 – Stamp Duty incurred all BD&M.
- 1783 – Famine in UK
- 1805- Battle of Trafalgar against Napoleon.
- 1812-1816 Typhus & cholera epidemic
- 1815- Battle of Waterloo – Famine in UK
- 1820-1830 – George IV
- 1830-1837 – William IV
- 1833 – Tollpuddle Martyrs
- 1837-1901 – Victoria
- 1837 – Civil registration of BD&M introduced.
- 1845-1851 – Potato Famine
- 1874 – Civil registration BD&M compulsory



CH 2 - DORCHESTER – CHUBB ALMS HOUSE.

I fell in love with Dorchester, as soon as we arrived. It exudes charm and tantalising mystery of times past! An extremely historic town^{ix}, situated on the River Frome with a population of approx. 19,000 people. It has been settled from prehistoric times and after defeating the early Celtic Durotriges tribe, the Romans established a garrison in Dorchester, which they named Durnovaria.



But just before we visit with the Gribble family, we are briefly revisiting a Chubb family namesake from Avie Hodder's London family, **William and Mary Chubb**, the parents of our 3rd great grandmother, **Maria Chubb** (For [Ancestry chart see prev. page](#)). Sadly, there were many records of the marriages between various William and Mary Chubb in that area of London and so at that time, it was impossible to deduce the correct couple and follow their ancestors.

So, from the "general" Chubb family, which statistically appears to originate from Devon and Dorset areas, (See [map of statistics left](#)), it is no surprise that there is a DNA connection, for Eric Geldard, Jan Hercus and myself with two Chubb DNA family connections

in Devon, one to Dorset, one to Cornwall and six to Tower Hamlets, London (For details see [Endnote xi](#)).

However, between 1548 and 1617, there lived in Dorchester, Dorset a Goldsmith and Member of Parliament named **Matthew Chubb**. **Matthew** was certainly the most influential

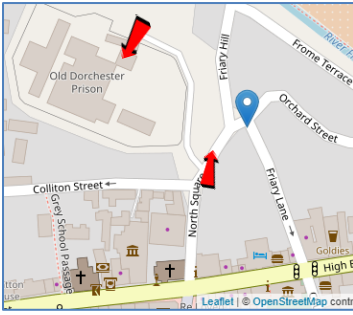


There are three Almshouses in Dorchester, each was established in the early 17th Century and bears the name of its founder. A greater need for Almshouses arose after the great fire of 1613 which destroyed 170 houses in Dorchester (about half the town) along with many of the public buildings with their stores of food and equipment. It was largely due to the drive and zeal of the Rev John White to establish a 'godly community' in Dorchester that the poor were not entirely forgotten at such a distressing time. Other important and influential people also made charitable bequests over the years which materially contributed to the survival of these institutions for many generations. The buildings themselves still exist in the centre of Dorchester today.

<http://freepages.genealogy.rootsweb.ancestry.com/~fordingtondorset/Files/DorchesterAlmsHouses.html>

member of Dorchester Society in the early years of James 1's reign. In 1613, about the same time that **Susan Hodder** was walking down the aisle in Salisbury Cathedral to marry Thomas Goodale, there was a great fire in Dorchester known as the Fire from Heaven. The fire started in High West Street, opposite St Peters church and the Dorchester Museum. It also destroyed the George Inn and as Dorchester's richest man, **Matthew** rebuilt the George Inn.

Also, in response to the huge numbers left homeless after the fire, with his wife Margaret, he endowed an almshouse for women ([above right](#)), situated right across the road from the Dorset County Prison. Alms means 'mercy', and it is most comforting to think that people with the same name as our immediate ancestors & who **could** have our DNA, had the compassion to give to those less fortunate. An almshouse was



another name for a poorhouse, they were built to look after those who were so poor that they were starving to death and it is ironic to think that many of Chubb descendants later died in the Poor Houses of London.

According to the 1891 statistics, (*prev page*), the majority of those with the surname of Chubb originate in Devon and Dorset, as well as London. There are 12th century records of the Chubb name in Devon and Somerset so our existing DNA connections demonstrate that our Chubb ancestors could in fact, came from this area, with many following the crowds of unemployed to

London during the 19th century. So, it is highly possible that there are DNA connections to **Matthew Chubb** somewhere back in the sands of time. So, it was ironic that we discovered that we had parked right near the ancient Almshouse^{xiii} endowed by Matthew and Margaret **Chubb**. Map above shows location of

Chubb's Almshouse, (*right arrow, blue balloon where we parked car*) opposite Old Dorchester Prison, Julie and I parked further down a steep hill called Friary Hill^{xiii}. (*For further information on the Halpen/Holt/Chubb ancestors, see "Our London Ancestors" of which I will gladly supply a copy*)



St Peters Church. Dorset Guide, Google Images

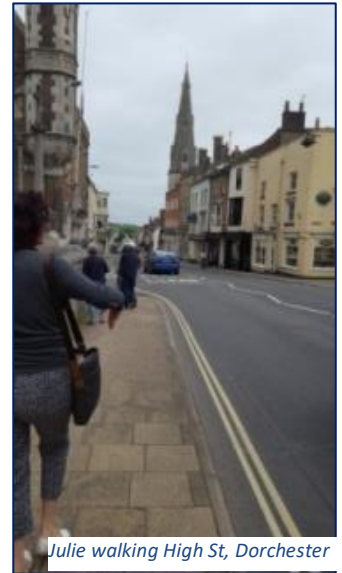
So, here in Dorchester, we would continue the journey to find our immediate ancestors and it is the family of our generations great, great grandmother, **Eliza Perkins Gribble** that we will find waiting for us – with some surprises – that we never expected.

However, I think it is important that we understand what life was like in those times, especially what a cruel time it was for women. So please bear with me over the next few pages and read below, as I set the stage and describe what life was like for many families, including our families and especially the women who lived and worked in this area during the 18th and 19th centuries.

SETTING THE STAGE – Treatment of Women - “...socially redundant women in particular — were more susceptible to institutionalization in prisons and psychiatric institutions than others.” In the 1700’s to the early 1900’s, women were sometimes institutionalised due to their opinions, their unruliness and their inability to be controlled properly by a primarily male-dominated culture. The men who were in charge of these women, either a husband, father or brother (or adult sons), could send these women to mental institutions stating that they believed that these women were mentally ill because of their strong opinions. **“Between the years of 1850-1900, women were placed in mental institutions for behaving in ways that male society did not agree with.”** These men had the last say when it came to the mental health of these women, so if they believed that these women were mentally ill, or if they simply wanted to silence the voices and opinions of these women, they could easily send them to mental institutions. This was an easy way to render them vulnerable and submissive. https://en.wikipedia.org/wiki/Lunatic_asylum

Ch. 3 DORCHESTER and the MONMOUTH REVOLUTION – ‘BLOODY ASSIZES’

During the late medieval period, Dorchester, a bustling commercial and political centre was the site of the “Bloody Assizes”, where the infamous Judge Jeffreys adjudicated over those rebels, who in **1685** supported the Duke of Monmouth’s attempt to overthrow James II. The Civil War ended in 1660 with the Restoration of the Monarchy with Charles II. Even though Charles II tried to encourage religious tolerance by modifying harsher legislation, feelings of religious intolerance were still running high. In 1678, an anti-catholic panic attack called the ‘Popish Plot’ breaks out. *“A ne’er-d-well Catholic convert called Titus Oates reveals to the authorities that the English Catholics are conspiring to kill Charles II so that his Catholic brother, James, can take the throne. King Charles II himself interrogates Oates and finds he is a duplicitous, self-interested schemer & has him arrested, but Parliament is scared enough to overrule the king. Oates is given his own band of armed constables and is ordered to discover all the supposed Catholic conspirators^{xiv}.”*



The **1685** Monmouth Rebellion begins in Lyme Regis, Uplyme and blossoms through the surrounding towns and villages up into Somerset, so we will cross its trail several times in our adventure, but

Drawing of Bloody Assizes from Google Images.



Dorchester is its culmination, where the rebels are brought to account. The presidings were held in the Oak Room of the Antelope Hotel in Dorchester, and Judge Jeffreys handed down death sentences for 251 rebels, which shocked and outraged most of the population.

The excessive cruelty of these brutal punishments encouraged householders in the **Weymouth/Bridport/Lyme Regis/Uplyme/Colyton** areas, which were the main areas that the rebels came from, to hide any friends or family who were involved. Thankfully only 74 of these sentences were carried out, but they were memorable for their brutality, hence the name ‘Bloody Assizes’. The condemned men were hung, drawn and quartered. Their heads taken and placed on spikes in Dorchester and other towns (including Uplyme & Lyme Regis).

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The remaining rebels were transported to the West Indies. This was virtually a death sentence, given the vulnerability of Europeans to malaria and other tropical diseases at the time. English superstition also believed that the Bermuda Islands were the abode of evil spirits. While no Hodder names appear, names of rebels associated with the Hodder family are Henry & Peter Rowe, John Perkins, Richard & Nicholas Hoar, John & Benjamin Whicker, John & Joseph Gay, Thomas Perry, Thomas & Robert Hellier, Samuel & John Lawrence & James Fowler^{xv}. These are from families which the Hodders at some time, have married into.

However, an 1836 Devon newspaper quotes a newspaper from Barbadoes, West Indies dated 25 Nov, telling of the death of **Robert Hodder, Esq.**, who was the Deputy Assistance Commissary General^{xvi}, as he has the title of Esquire, he was most likely involved in the colonial administration of the British West Indies, which had began in the 1640’s, as we discover some extremely prestigious Hodders. As a result of the evil perpetrated at the time, the belief is that the ghost of Judge Jeffreys haunts the Dorset County Museum^{xvii}. We walked past the outside of it ^{xviii}, but on such a short time frame did not go in.



CH 4 - THE PLIGHT OF THE AGRICULTURAL LABOURERS OF DORSET.

While some of our ancestors were gentlemen, yeoman, master mariners, mariners, fishermen, smugglers, boat builders, lace makers & sawyers, huge numbers of them were working as Agricultural Labourers (Ag Labs), especially in Dorset and Uplyme. As the story of life as an Agricultural Labourer, (a term not used until the 1841 census) unfolds, is quite significant to some of our Gribble and Hodder family.

Between 1773 and 1880, life was horrific for these agricultural workers (*#read right*). The historian, Robert Tombs relates *“The suffering & the dislocation experienced between 1790 and 1850 count among the worst in Britain’s history.”*^{xix} It began with the landowners enclosing the common land in the centre of the villages. This common land had always been available for the workers and villagers to

graze livestock or to grow vegetables. This, then deprived them from basic sustenance to supplement their low wages & resulted in evictions where they were forced into the poverty of the large cities.

While the land further north around Cheddar in Somerset and Gloucestershire was far more fertile and became famous for their cheeses, the land around Dorset was mainly chalk and the land could barely sustain the population. The stark difference between the two regions was the origin of the phrase ‘chalk and cheese’. Life was hard, poor harvests and depression hit the area of Dorset in the **1830’s**. Now that the common land was enclosed by land owners, and the workers could no longer supplement their minimal wage with their own livestock or grow vegetables. The Agricultural Labourer’s basic wage was 9s a week, whereas the cost of living was 13s 9d, so in the decades around the 1830’s, starvation amongst the Farm Labourers was rampant, especially when the land owners wished to reduce their basic wage even further from 9s a week to 7s. Dorset became the only County whose landowners **would not** increase the wages for their Agricultural Labourers.

The famous author, Thomas Hardy hails from Dorset and in commentaries about his novels, the county’s rural conditions at that time are described as follows - *“Hardy’s Dorset was, in fact, the poorest and least industrialized county in Britain, and the farm laborers led difficult, often unrewarding lives.*


Laborers toiled from six o’clock in the morning until six o’clock at night in the summer and from the first light until dusk in the winter. It was not uncommon to find women and children in the fields; their labor was frequently used as cheap substitute for men’s. Their diet was monotonous and meager--bread, bacon and cheese, and only occasionally milk. They drank beer and tea, and those who could not afford tea would soak burnt toast in water. In addition, the living conditions of many of these laborers were horrendous. Many lived in squalor and did not have the money to improve

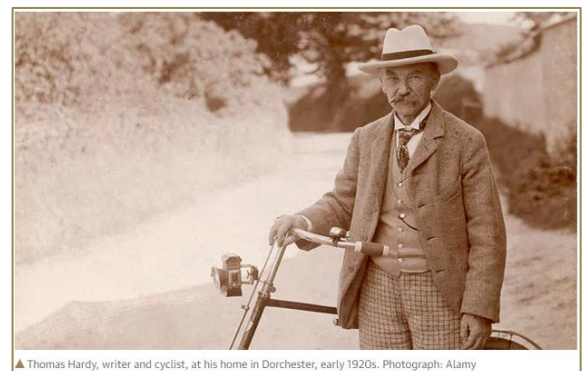
14 The Adventure to Find our Beginnings - Day 6 in Dorset – by The Rev’d. Katherine Hammer, B Th, B Ssc.

The Land Enclosure Acts

The "Land Enclosure Acts" were a sequence of laws passed in Europe which enclosed and relinquished common lands used by poor farmers and peasants in between 1773 and 1882. These laws entailed the stripping of numerous farmers rights of cultivating or raising livestock on common land, or land that other people have jurisdiction over, and giving the ownership to wealthy aristocrats and capitalists ("Industrial Revolution").

This resulted in the eviction of thousands of poor farmers who could not retain their land, and were forced to pool into large, industrialized cities marred with poverty, pollution, pestilence, and over crowdedness. The living conditions for these workers were degraded so much, that families were forced to share a single bed ("Industrial Revolution"). Eventually the surge in population of poor civilians provided a large workforce for industries, and sparked the first phase of the Industrial Revolution.





▲ Thomas Hardy, writer and cyclist, at his home in Dorchester, early 1920s. Photograph: Alamy

their condition. In 1851, there were half a million such laborers in England.... He (the Agricultural Labourer) was given starvation wages, overlong hours of work, disgraceful housing, little or no education, and was generally treated as a lowly estate". The article goes on to tell of children working as shepherds and starving to death as late as the 1870's^{xx}.



In 1831, the author George Elliot writes a description of life in Cricklade, North Somerset about 90 miles north of Dorchester. *"I passed through that villainous hole, Cricklade, about two hours ago; and, certainly, a more rascally looking place I never set my eyes on. I wished to avoid it, but could get along no other way ... The labourers seem miserably poor. Their dwellings are little better than pig-beds, and their looks indicate that their food is not nearly equal to that of a pig. Their wretched hovels are stuck upon little bits of ground on the road-side, where the space has been wider than the road demanded. In many places, they have not two rods to a hovel. It seems as if they had been swept off the fields by a hurricane and had dropped and found shelter under the banks on the road-side! Yesterday morning was a sharp frost; and this had set the poor creatures to digging up their little plants of potatoes. In my whole life I never saw human wretchedness equal to this; no, not even amongst the free negroes in America, who, on an average, do not work one day out of four. And this is 'prosperity' is it? These, O Pitt! Are the fruits of your hellish system!"*^{xxi}



The Fry Family writing about their family history^{xxii}, heads one of their chapters on "How Poverty brought Dorset's Agricultural Labourers to the brink of starvation in the 19th century." They begin their

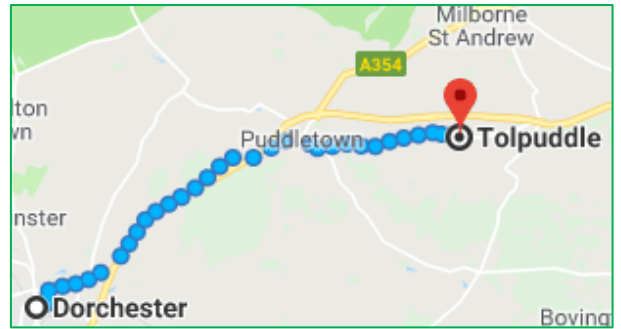
chapter by saying that most historians while aware of the atrocities and tragedies of the Irish Potato Famine do not realise that the plight of the Dorsetshire agricultural labourer was just as horrendous. In 1846, the Dorset Agricultural Labourer lived hand-to-mouth, and often had to take tailings of wheat instead of wages and only survived through stealing and poaching, and even forced into smuggling to allow him to feed his family. Dorset paupers had to live on 2/6 a week and have been described as

"almost the most pitiable object on which the eye can look." ^{xxiii}.



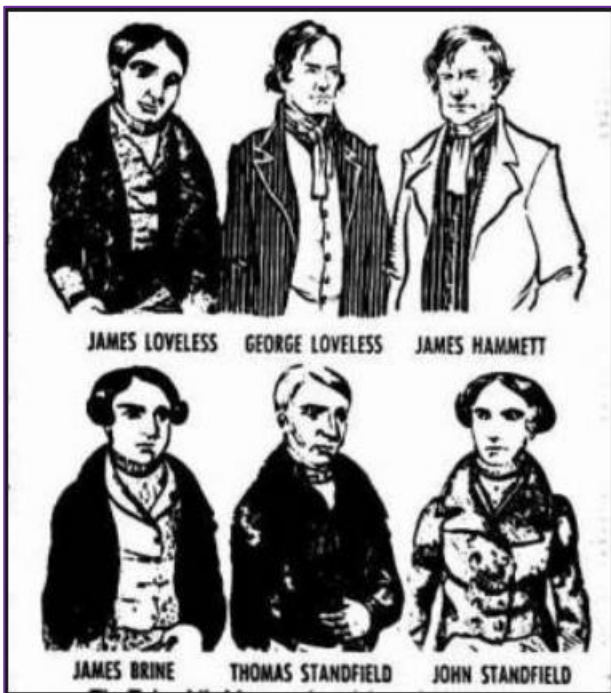
CH 5 - THE TOLPUDDLE MARTYRS

Eight miles away and a two hour walk from Dorchester was a little village named Tollpuddle. Tollpuddle was the village where some of the poorer farmers and agricultural labourers decided to take action, little realising how famous they were to become. Six men met under a Sycamore Tree and began to plan their strategies – a strike! And it was in Dorchester, in 1840 where the **Tolpuddle Martyrs**^{xxiv} were tried. The events leading up to this historical event, I believe impacts in some way on our 19th century **Gribble & Hodder** families, especially those who themselves became Agricultural Labourers & explains much of the events, we have discovered in our research.



I purchased the book “The Tollpuddle Martyrs” by M. Firth & A. Hopkinson and read it. It says *“The men (Tolpuddle Martyrs) were all connected by marriage in one way or another; James Hammett was brother-in-law to the Lovelesses, and James Brine later became son-in-law to Old Thomas Standfield. All were farm labourers and were well-known as being honest, hard working and reliable servants. Moreover, they must have been above the general level in intelligence and education for those days. George Loveless, his brother James, and Thomas Standfield, were all Methodist preachers of repute in Tolpuddle and the surrounding villages. Less is known of the other three – James Hammett (early form of Hammer), John, son of Thomas Standfield and James Brine, but none were wholly illiterate.*

George Loveless was the prime mover in the local agitation for an increase in the general rate of wage to be paid throughout the county. ... he grasped the significance of some of the recent changes that had taken place in the lives of the agricultural labourers, and the retrograde conditions of employment to

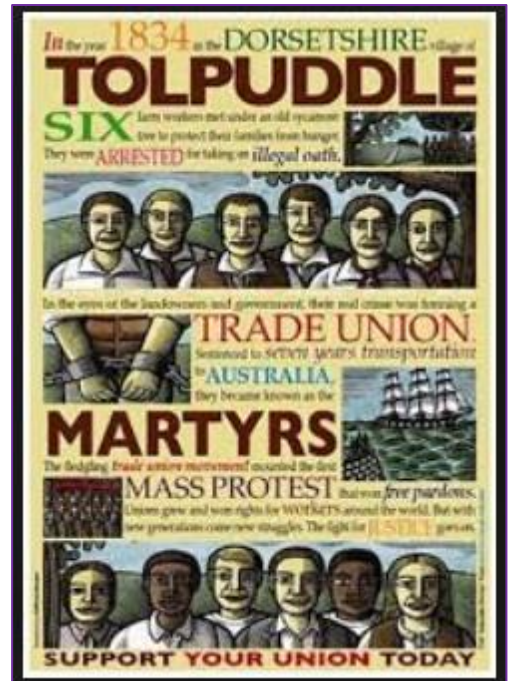


which he and they had had to adjust themselves. He came of a stock that had owned a cottage and had possessed certain rights of pasturage and a share in the common land, which had served to supplement wages and had enabled families to live in a certain degree of comfort. By the passing of the Enclosure Acts these small-holdings were taken out of the hands of the peasant owners and were given over to swell the acres already held by land-owners and tenant-farmers. The labourers were thus entirely dependent on their wages as their means of subsistence. This changed the old order of things: it meant that the distance between their employers and agricultural labourers had increased both socially and financially. Whereas in the old days the farmers had been, but little removed from them in social status, the men were now ‘reduced to a servile dependence on the farmer’s mercy’.

The days were passing when the farm men took their place at the farmer’s table to share the mid-day meal; when, after work was done in the dairy and kitchen, farmer’s wife and serving maid would take up their spinning or knitting and enjoy a gossip over the doings of the village – a subject in which both would be interested. The position of man working for man was an altogether different one now that man worked for a master. It meant that sympathies were alienated, and that community of interests was destroyed. Previously the labourers had been farming jacks-of-all-trades- general farmworkers. Now, with the increase in the size of the farms and in the amount of stock kept, labour was much more specialized. The ‘man who looked after the cows’, but who took a turn with the plough, or hedged and ditched between

milking hours, now became the cowman and that solely. This change may have affected an increase of efficiency, but it certainly caused a loss of interest by the workmen in the general welfare of the farm itself. To add to the prevailing discontent and suspicion, experiments in the use of agricultural machinery were being tried and had involved a reduction of labour where successful. This had thrown many hands out of work and revolts had resulted.

The farmers' concern for their employees seems to have decreased in degree as the farmer's importance in position increased in extent; the wages they paid were still preposterously low. The poor could seldom afford to buy meat or butter, and even potatoes were a luxury. The normal food of a cottager's family was dry bread, horse-beans, a poor quality of cheese, and 'roots' – turnips, swedes and so forth. In most of the southern (English) counties by 1834, agitations by the labourers had induced the farmers to pay a minimum wage of 10/- a week to their work-people, but in Dorset all such efforts had been unsuccessful. and the rate of pay was still 7/-. The poverty and misery that these conditions entailed can only dimly be imagined, but it is not difficult to comprehend the universal gloom that had spread itself like a cloud over agricultural life.^{xxv}

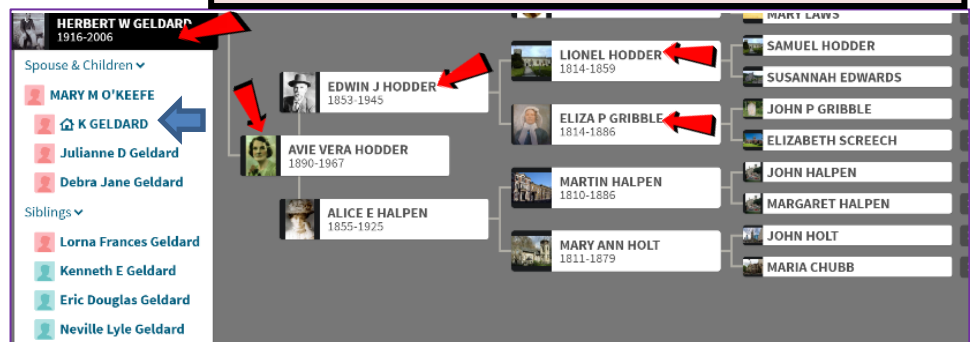


With the Tolpuddle Martyrs, the first model of an Agricultural union in the UK was born. Even though one was a Methodist Lay Preacher & the union formed legally, they were arrested and tried in Dorchester court and sentenced to 7 years transportation to Australia. The harsh sentence provoked outrage and protest meetings were held up and down the country. In London an estimated 25,000 workmen, organised by the 'Dorchester Committee', marched through the streets to present a petition to Lord Melbourne in one of the largest peaceful demonstrations seen in the capital during the nineteenth century^{xxvi}. As a result, the six Tolpuddle Martyrs were eventually brought back from Australia. (For more of the story see [Endnote xxvii](#)). This historical event highlights the desperate situation and circumstances in which some of our ancestors were struggling to survive, we look more at the Enclosures when we arrive in Uplyme.

This description of life for the Dorset Agricultural Labourers sets the stage for the callousness, mean spiritness and total disregard for human value and dignity, especially women, in a culture where the strong, powerful and devious consumed and exploited those in their way, in their upward thrust for power, prestige, wealth and status. But to prepare for the shock of what we are going to find here in Dorchester, we need to set the stage for our 19th century, ancestral Hodder & Gribble family.

Following our discoveries in Dorchester, we will then continue, down to Weymouth, as we continue to discover more of the story.

Throughout the story, I will refer to 'my/our generation' – which is my generation- Katherine Geldard (my siblings & cousins), then my father, Herbert (Bert) Geldard (his siblings & cousins), then my grandmother, Avie Hodder (her siblings & cousins), etc. Just a reminder that **direct ancestors** will be underlined and **bold** and **familial relatives** will be in **bold**. Also on many pages, I will colour code the borders of Family Trees with a 'bus' icon to clearly indicate the relevant person. I chose a bus icon because we are all on the journey together.



CH 6. BEHIND THE SCENES of the HODDER & GRIBBLE FAMILIES.

The couple that has come to the fore in this section of our ancestral expedition of Dorset and Devon are my generations great, great grandparents, **Captain Lionel Hodder**, Master Mariner, (1814-1859) born Uplyme, Devon and his wife, **Eliza Perkins Gribble** (1814-1886) born Granby, Weymouth. Painting believed to be **Eliza Perkins Gribble** on right. (*Family Tree- see [prev page & left](#)*).



LIONEL HODDER
1814-1859

Spouse & Children ▾

- ELIZA P GRIBBLE**
- Robert Hodder
- Edward Hodder
- Charles W P Hodder
- Henry J P Hodder
- EDWIN J HODDER**
- Charles L P Hodder

Siblings ▾

- Sarah Hodder
- Samuel Hodder
- Anne Hodder
- John Hodder**
- Elizabeth (M Hodder)

(top left arrow)

Captain Lionel, our great, great grandfather was born in Uplyme, Devon on St Valentine's Day, 14 February, 1814 to parents, **Samuel Hodder** a Labourer and **Susannah Edwards**. **Lionel** was baptised, at St Peter and St Paul's, Uplyme on the 20 March, 1814. On the 17 June, 1845, **Lionel Hodder** marries **Eliza Perkins Gribble** at St Michael the Archangel, Lyme Regis, both **Lionel** and **Eliza** can sign their names. **Lionel**'s father is recorded as **Samuel Hodder**, a Labourer and Eliza's father is **John Perkin Gribble**, a farmer. (*John highlighted, is Lionel's elder brother and the ancestor of Lynne Keedwell in NZ*).

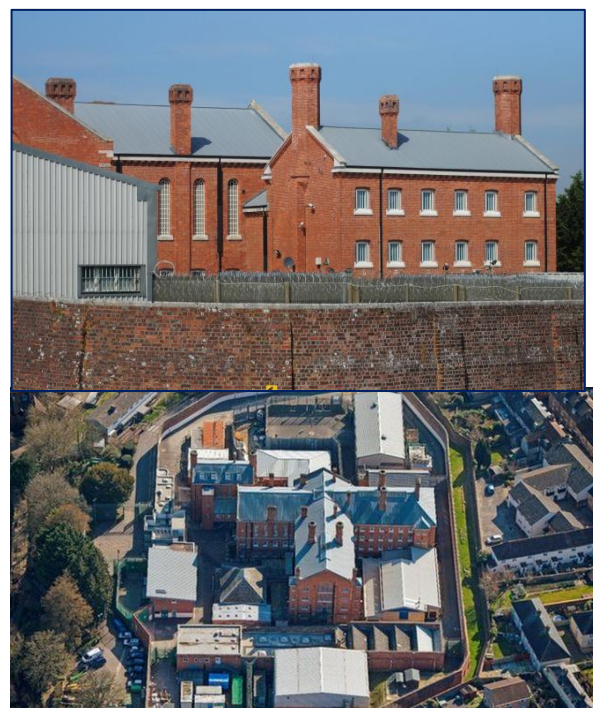
While being gentlemen (gentry), yeomen, merchants, Royalists, Parliamentarians, Puritans, Oxford graduates, solicitors, surgeons, farmers, clergymen, soldiers, inn keepers, sawyers, smugglers, teachers, bakers, carmen, gardeners, fishermen, lace makers, silk throwsters, ship builders, harbour masters, laundresses, charwomen, agricultural labourers, many of our ancestors like **Lionel**, were mariners and master mariners.

However, it seems that in the 18th and 19th centuries, life as a mariner was extremely dangerous and life threatening. In medieval England, over 2500 mariners a year lost their lives in storms and wrecks and the first tragedy that changed the lives of our family was in 1859, when my generation's great, great grandfather, Master



Mariner, **Captain Lionel Hodder** was drowned in a shipping accident in Bridport when a wave swept him and the rigging overboard^{xxviii}. This left his wife, **Eliza** a widow & his five boys, fatherless.

But four years later!!!! In 1863! A second tragedy! **Eliza**'s life changes for ever, here in Dorchester. Right across the road from the Chubb's Almshouse, where Julie and I were standing was the Dorset County Prison (*photos [right](#) & [xxix](#) and [bottom right](#)^{xxx}*), or should I say, the remains of it, as it closed in 2013. You Tube, Dorset County Museum has a short video on the Leg Shackles worn by the Tollpudde Martyrs and also their story. But Dorset County Prison is the site of the next chapter in our family's history.



CH 7 – 1863 - THE SECRETS FOUND IN DORCHESTER.

In the year – 1863, the first section of the London Underground from Paddington to Farrington Street was open to the public, linoleum was patented and 30,000 people died in the UK from a Scarlet Fever epidemic and - on the 23 Jan 1863 Eliza Perkins Hodder nee Gribble was sent to Dorset County prison for three months for Breach of the Peace.

There on the other side of that wall, our great, great grandmother, Eliza Perkins Hodder nee Gribble spent three months of her life for Breach of the Peace.

Wow! What a shock! It is thanks to Jan Hercus' research, that we discovered this bit of information. Jan found it in the 1863 edition of the Dorset County Chronicle, dated Thurs 29 January and it read “*COMMITTED TO THE DORSET COUNTY PRISON. 23 Jan - Eliza Hodder – breach of the peace at Lyme Regis – 3 months imprisonment.*”

So, what does “breach of the peace” mean? It is a minor offense,

constituting a form of ‘disorderly conduct’. Examples are using abusive or obscene language in a public place, resisting a lawful arrest and trespassing or damaging property when accompanied by violence. It is conduct constituting a type of misbehaviour resulting in public unrest or disturbance. The usual penalty imposed is either a fine, imprisonment or both.



23 Hodder Eliza Breach of Peace

COMMITTED TO THE DORSET COUNTY PRISON.— Joseph Gifford, assaulting constable in execution of his duty at Dorchester—assizes. William Staple, breaking windows at Beaminster—14 days' hard labour, and five years' at a Reformatory. John Wallstead (summarily), stealing coal at Winterborne Kingston—3 cal. months' hard labour. Eliza Hodder, breach of the peace at Lyme Regis—3 cal. months' imprisonment. Charles Johnson (summarily), stealing a coat at Bridport; Harriett Cleall (summarily), stealing bacon, &c., at Bridport—2 cal. months' hard labour. George Barter, assault, &c., at Shaftesbury—1 cal. month hard labour. James Collins (summarily), stealing oak post at Morden—21 days' hard labour. Frederick Cross, poaching at Charminster; George Stainer, damaging brushwood at Sixpenny Handley; William Weldon, assault, &c., at Shaftesbury—14 days' hard labour.

Ian Mortimer says that life was so stacked against women in these times that “*if there is a disagreement between husband and wife, the woman is legally in the wrong, even if she is in the right*”^{xxxix}

We have already read from several historians on what life was like for women in those times. In the documentaries on the Suffragettes, in those areas of Devon and Dorset, where Eliza lived in the 19th century, a woman was regarded as the property of the man, with the same status as their domestic animals, to the extent

that there were 300 recorded cases around that time and in that area, of wives being dressed in their best clothes, tied either by the neck or around the waist and herded to market amongst the pigs, sheep and cattle, to be sold. One woman fetched the princely price of 7/- . If one reads a novel inspired by life in Dorchester, titled “The Mayor of Casterbridge” written by one of Dorchester’s famous sons, Thomas Hardy, it talks about this disgraceful demeaning of women. Right^{xxxii} is a scene for the movie, where a husband sells his wife and child to a man he meets in a lane. So when people were given such severe sentences such as transportation, whipping or death sentences for such menial crimes, I would guess - for a woman, something like creating a public disturbance would be a crime that would attract such a punishment. Breach of the Peace was a summary offence (ie a less serious one) and would have been tried in Lyme Regis by the local magistrate. But three months for Breach of the Peace, when



normally a man received only a month. Why did **Eliza** a widow, with 5 sons, receive such a harsh sentence?

Evidence indicates that **Eliza** comes out of prison destitute and a broken woman, and she remains so for the rest of her life, so one would wonder if her ‘Breach of the Peace’ is a result of losing her husband’s income, which then results in the loss of her home and her livelihood – that she spoke out or made accusations in a way that it was unacceptable for a woman and was summarily ‘put in her place’! My belief is that she was evicted from her home, probably unable to meet her debts and she made a scene! The people who had her evicted, then had her put out of the way, giving her time to ‘settle down’ and to realise that she could do nothing about it. In fact, one wonders if she is under the misapprehension that she owned her home, then discovered that she didn’t.



Family observations passed down, says the following about **Eliza**, she couldn’t handle the boys, she was a bit scatty and she was a bit of a disappointment to the Hodders – hmmm! I’ll let you draw your own conclusions, as you read on! But looking at the portrait, purported to be our generation’s 2 x great grandmother, **Eliza** gives the impression of a respectable lady! Perhaps a guarded expression, hiding vulnerability and fear? Or anger and defiance? Or depression and acceptance? But **Eliza** had a life fraught with struggle and tragedy. What happened in 1863, changed her life forever. This tragedy had more than grief for her, but also signalled the financial hardship, mental and emotional devastation and loss of not just her husband, but her whole family. It appears that she maintained a relationship with her youngest son, **Charles** and her second son, **Edward**; she was alienated from her eldest son, **Robert**; and we know nothing about our ancestor, **Edwin** or his elder brother, **Henry**. How we ‘possibly’ know what **Eliza** looks like is through the portrait, which came to us through the Kidd family, a branch of the family through **Edward Hodder**, **Eliza**’s second eldest son. (See Endnote^{xxxiii}).

In the next chapter, you might like to read what life was like for Eliza in Dorset County Prison, to get an insight into where the inmates had their clothes taken from them every night, so they wouldn’t escape.

Dorset, England, Dorchester Prison Admission and Discharge Registers, 1782-1901 for Eliza Hodder
Description of Prisoners Book - 1838-1863

1862-1863

When Received.	NAME	Offence	Period	Trade	Age	Stature		Complexion	Complexion	No. of Children	Marks	Remarks
						Ht.	Wt.					
22	Warriner Ann	Assault										
23	Warriner Jane	Stealing Wood										
23	Warriner Rebecca	Assault	Month or more	Labour	20	5	7		Single			20 Years
31	Warriner Mary Ann	Assault										
Jan 6	Walter Henry	Assault	Month or more	Labour	21	5	9	Fair	Single			1 Year
14	Warriner James	Assault	Month or more	Labour	30				Single	4		20 Years
15	Warriner Robert	Assault	Month or more	Labour	27	5	5	Fair	Single			1 Year
17	Warriner Julia	Assault										
23	Warriner Eliza	Assault										

CH 8 - PRISON: A PUNISHMENT FOR THE MIND... AND THE BODY! LIFE IN DORSET COUNTY PRISON

Dorset County Gaol Aug 9th, 2010 by Dorset Ancestors.

(Photos below of random women prisoners, courtesy Google Images)



Prison: In the 19th century, it was a punishment for the mind ... and the body! Imagine what life was like for Eliza, 50 years old and having to endure the humiliation, the intimidation, the embarrassment and the physical punishment dealt out to women prisoners of that era.

A prison sentence today has been cynically likened by some people to being at a Seaside Resort when compared with the austere conditions of penal servitude in the 19th century. Assuredly, **conditions were a lot harsher then ...** But what would conditions have been like in the county goal at Dorchester during the period from about 1800 to 1950? What follows is an account of those conditions based on documentary research.

Dorchester's present prison stands behind a high and thick red brick wall just off the town's North Square. *(my photo right)* In total the prison was constructed in six blocks, the entrance block comprising the keeper's office, brewhouse and bath-house, all within the retaining perimeter wall. ...

According to the penal system at the time, convicts were separated by gender and also felons (those awaiting trial for either jailing or transportation), plus those in prison for debt, bigamy,

vagrancy, idleness in domestic service or apprenticeship, for breach of contract or under the terms of a bastardy order. As far as was possible all these categories were kept apart from one another and the building had separate sleeping cells each 8'5 x 6.5 x 9 feet in size.

A prisoner's daily food ration consisted of one-and-a-half pounds of bread, though this was a day old, even though baked in the prison itself, using flour from which bran had not been extracted. Those prisoners who worked however, were entitled to an extra ration of food **Children were fed on a special diet**, & prisoners treated to a special meal at Christmas and Whitsuntide. Prisoners brought to the sessions were permitted to buy meat, fish, fruit and pastry, but following conviction only bread was allowed. Sick convicts were given food and drink of better quality, including jelly, wine and gin. In addition to a special diet when ill, prisoners were given rush-lights or candles; those "affected by itch" were given special nightshirts.

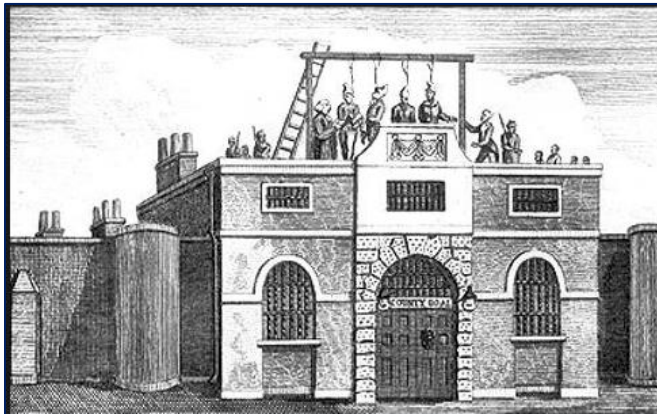
Because of sickness special measures were taken to ensure the prison was kept clean, with the cells swept and washed once a week. Several women cleaners were also paid to carry out this work. Sometimes gunpowder was used for fumigating and, once a year, parts of the building were lime-washed. **Prisoners themselves were washed upon admittance and provided with clothes. Prisoners working outside the gaol were issued with "small frocks" bearing the lettering "DORSET GAOL" on the back. Women prisoners were issued with dresses, aprons, petticoats and bed gowns, while men had**



shoes, shirts, trousers, shifts, hose and clogs bought for them. The beds were iron bedsteads fixed four inches from a wall with straw-filled mattresses.

Discipline was by means of solitary confinement in a dark cell, with a visit from the governor at least once a day. The Chaplain would have read prayers three times a day and distributed religious books as thought necessary. He had to visit and counsel the prisoners in private to assess their mental states and keep a log of his findings. **To prevent escapes, all prisoners had their clothes confiscated each night.**

Until as late as 1965 when the death penalty was abolished in Britain, prison would often be just a temporary custody facility for those waiting for execution. As in other county gaols Dorchester would have had its own facilities for carrying out executions: in this case, gallows set up outside the main building. Consequently, the current “cell-block” or overcrowding crisis now facing the penal system could never have arisen over a century ago. At Dorchester those sentenced to death were kept in cells



near the chapel.

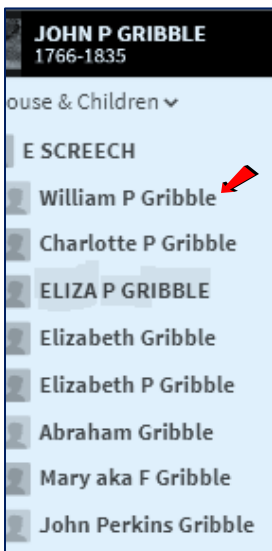
Early in the 18th century, long before the present prison was built executions were very public affairs in public places. Until 1766, when the gallows there were removed, hangings were routinely carried out at Maumbury Rings on the outskirts of Dorchester. But notable executions were carried out behind the present prison wall as well. Especially tragic was the highly public hanging of Elizabeth Martha Brown on August 9th, 1856^{xxxiv}. This occurred only seven years before Eliza was incarcerated & it was attended by several

thousand people including Thomas Hardy. Martha had been found guilty of bludgeoning her husband to death with the kitchen wood-axe in anger upon discovering his adultery. James Seale was hanged on August 10th, 1858, for the murder of a girl called Sarah Guppy, but the last execution of all in Dorchester took place in 1941. . . .

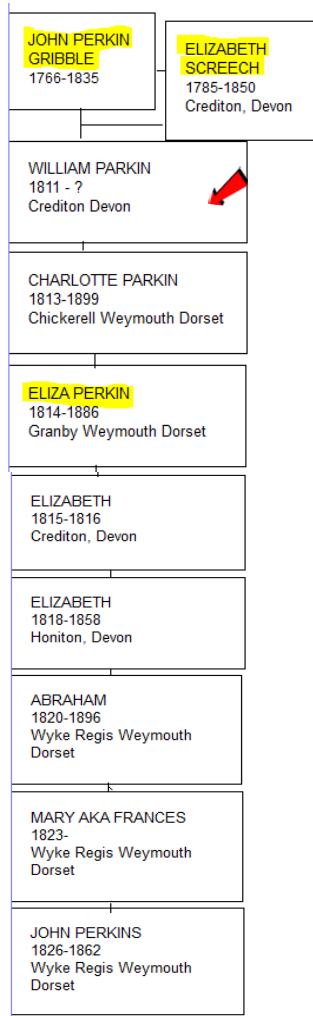
Dorset County Prison was built on top of the remains of a Roman townhouse, but it appears that this was either disregarded or overlooked when the foundations were laid. It was not until the grave of Martha Brown was being dug within the prison precincts 64 years later that a floor mosaic was uncovered, though this was not lifted and removed to the County Museum until the burial of James Searle two years later re-exposed it.^{xxxv}

Julie and I are still outside of the walls of Dorset County Prison in Dorchester, and upon later research after our return, I discovered that Eliza was not the first Gribble to be incarcerated there, possibly a reflection on the terrible conditions for Agricultural Labourers in Dorset.

So, let’s look at Eliza’s eldest brother, **William Parkins Gribble**, the eldest son of **John Parkins (Perkins) Gribble** and **Elizabeth Screech**. (*Gribble Family Tree showing Eliza (highlighted) and her parents and siblings left & on next page*).



CH 9 THE STRUGGLES OF THE FAMILY OF WILLIAM PARKINS GRIBBLE



Twenty-four years before Eliza found herself behind those red brick walls of Dorset Prison, on the 21 Oct 1839, Eliza's elder brother, **William Parkins Gribble**, (*see Tree left showing Eliza's parents (highlighted) and siblings; top right – Eliza's brother, William Parkin Gribble and his family*) aged 28 which gave him a birth year of 1811, a Labourer, married with four children was committed to Dorset County Prison, here in Dorchester - opposite where Julie and I are standing.

He was committed by the Rev T. Dade for further examination – the local clergy were given the jobs as magistrates around those times. The Prison Admission and Discharge Register describes him as 5'8-1/4" brown hair, dark gray eyes and a fair complexion, he has considerable cuts and so do the two men committed at the same time. We are not told his conviction. His behaviour in prison was orderly & he was Discharged on Commitment, the next day 22 Oct 1839. Perhaps, a brawl? Or debt? At his daughter, Elizabeth Eliza's baptism in 1833, his occupation is given as a Labourer.

However, in 1841, **William**'s wife Catherine Gribble nee Carrol (*top right, children listed vertically below Catherine Gribble nee Carroll*) and his children are living on parish poor relief in Boots Lane (now Rodwell Road), Weymouth. It is just two blocks over from the orange ship in picture of Weymouth (*right*), where we stopped for lunch after we left

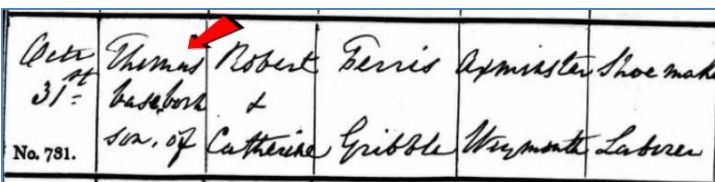
Dorchester. They are living in the same house as Catherine's 70-year-old widowed mother, Elizabeth Carrol, and Catherine's sisters, Susan 27, Rebecca 24 and grandson, Thomas Carrol 8 yrs old.

Also in 1841, the Weymouth Parochial Council attempted to have Catherine, the wife of **William Gribble** and their family removed from Weymouth to Uplyme (*See below, the originals are found in Ancestry.com*). However, the Order was squashed, and Weymouth ordered to pay the costs, ergo the family were allowed to remain in Weymouth. This could give us a clue to where William was born as "if a destitute stranger enters a parish and seeks help, he is to be interviewed and sent home to his place of birth, where the overseers have a duty to look after him."^{xxxvi} So was **William** born in Uplyme, Devon? It appears this could be a possibility! Or maybe it is because as per the 1841 Census, **William**'s parents, (and our generations 3 x great grandparents) **John Perkins Gribble** and **Elizabeth Screech** have moved to Yawl, Uplyme.

But obviously, **William**'s family was able to prove that they had been in Weymouth for the prescribed period of time, usually over a year as the courts found in favour of Uplyme and **William Parkin Gribble**'s family was allowed to stay in Weymouth. In this



1841 court case, **Eliza's** brother, **William Parkin Gribble** is obviously not living with his family and in the 1841 census is still not living at home with wife Catherine and his family. But an explanation for this absence, could be found in the baptism of his son, **Daniel** in 1843, as his father, **William** is recorded as a Mariner or Sailor. In 1878, his daughter, **Susan's** marriage record, states that he is a Mariner. A mariner was continually absent, which could explain why his children



were in so much trouble!

Catherine's youngest son, **Thomas** (listed as last child on Family Tree right) is born in 1847,

but - recorded as the base born child of **Catherine Gribble** and the father is Robert Ferris, a Shoemaker so it is highly likely that **William Parkin Gribble** possibly died at sea or Catherine was feeling lonely and got tired of waiting! For a sailor, often it was up to 5 years between visits to their home ports, as the ship picked up a new cargo at each destination and went to where it was to be delivered. The wife of Tristram Perry from Branscombe, a mariner b. 1756, his wife, **Sarah White** got tired of waiting for him to come home, obviously assumed he was dead and found herself another husband!! It seems that she stayed with the new husband even after the return of Tristram.

But, back to **William Parkin Gribble**, there is a record from the Merchant Marine (1845-54) showing a **William Gribble** born 1815 in Devon, though the 1811 Dorset County Prison birth record is more reliable as many men put their age back to appear more employable.

William Gribble United Kingdom, Merchant Navy Seamen Records, 1835-1941	
Name:	William Gribble
Event Type:	Military Service
Event Year Range:	1845-1854
Event Place:	United Kingdom
Birthplace:	Devonshire
Birth Year:	1815

This Merchant Navy record states that William was in Military Service. During those years, the United Kingdom was involved in conflicts in New Zealand between Maoris and white settlers; India between the Sikhs and the British East India Company; South Africa between the Xhosa people and the white settlers; the Matala rebellion in Ceylon; the Taiping Rebellion in China; British forces fought in Burma and in the Crimean War.

No. of Register Ticket	N A M E
580,840	Gribble Wm Geo Falmouth
83 915	Gribble Thos Bridgford
1101189	Gribble Alex St. Leger
418 969	Gribble Sus Leigh
443099	Gribble William Weymouth

Right from the National Archives is his Register of Ticket No. 443099, Gribble, William – Weymouth. The National Archives also states *“The service of merchant seamen in war should not be overlooked: they suffered hardship under enemy fire as much as the men of the Royal Navy”*.

While there is no death record for **William Parkin Gribble**, I believe he died about 1846-7 around the birth of Thomas Ferris and Catherine was advised. The 1851 census shows Catherine as a Widow. So, **William** is probably buried at sea or in some far flung spot that will be ‘forever England’. However, bravery or not – it seems that his continued absence also meant sporadic financial support. His widow, Catherine continued living in the area, and it appears that she did not remarry but the 1851 census indicates her desire to remain young as she records herself as ten years younger. Her son, **Daniel** lived with her until his death. In 1891, Catherine is living in Garden Row with a sick nurse, and she dies that year.

Before we leave, Dorset County Prison, out of curiosity, let's see who else we can find from our various families, who spent ‘time’ here. Firstly, we will look to see if anymore of **William Parkin Gribble's** family made Dorset County Prison their home.

CH 10 - THOSE WHO WENT TO PRISON!

The financial hardships of the times is especially demonstrated by this particular Gribble family, and is told through the story of **John Parkin (Perkin) Gribble** and **Elizabeth Screech's** eldest son, **William Parkin Gribble** and his wife, Catherine's children. These are **Eliza's** nieces and nephews and we notice that their eldest daughter, **Elizabeth Eliza Gribble** is named after **William's** mother, **Elizabeth** and perhaps his sister - **Eliza!** We are now going to delve into the life stories of four of **William** and Catherine's children who are my generations first cousins, 3 x removed and we need to remember that except for an accident of birth and a slip in time, this could have been our life stories.

Mindful of the recent history of the Gin Craze, I wondered if **William's** wife, Catherine Gribble nee Carroll, indulged in a little tippie of Gin or an equivalent, to soften her already difficult life and give her a 'good time'. Because still in living memory would have been London's 'gin craze' of 1728-1794, where not only the poor, but right across the social spectrum and across England, people sought to drown their sorrows to the extent that 'women addicted to gin neglected their infants or quieted them with gin' and as a result of the gin addiction, babies were born deformed by foetal alcohol syndrome. Introduced by the Dutch, at the time of William and Mary of Orange's accession to the throne, women more than men fell foul of gin so the spirit gained a feminine identity and earned itself nicknames like 'Ladies Delight', 'Mother Gin' or 'Madam Geneva'. The term 'Mother's Ruin' still survives.

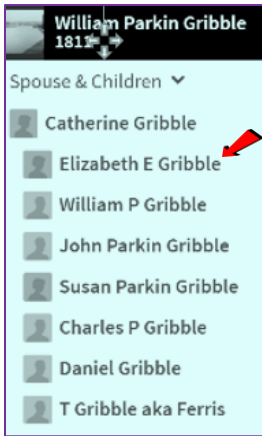
The 1820's saw the establishment of London's first licensed public houses selling beer. These quickly spread until there was a pub on every corner and several in-between. These early pubs were simply converted homes (hence the term 'public house'), most in a very poor state of repair and this led magistrates to start demanding improvements before issuing licenses. In 1825, the government cut the duty on spirit so that within a year, sales of spirits hit levels of consumption not seen since the bad old days of 1743. By 1828 gone were the old gin shops to be replaced by opulently decorated establishments known as 'Gin Palaces' ^{xxxvii}

Right is the 1750 painting by William Hogarth titled "Gin Lane", for those who know London, the painting is set in in the St Giles area where Centre Point is today. This painting gives us an indication of how the Gin Craze nearly destroyed 18th century London. One story which was pivotal in bringing about the laws to try to curb the craze was of a young (pauper) mother, who collected her two-year-old daughter from Bethnal Green Workhouse. The little girl was decked out in new petticoats, but she never returned, even after the mother promised to bring her back that evening. The child was eventually found dead, with the mother admitting that she had strangled her with her handkerchief and sold the new clothes for more gin ^{xxxviii}. Notice the child in the painting who has been dropped over the stair rail!

By 1743, people throughout all of England were drinking 2.2 gallons (10 litres) of gin per person (including babies and children) per year. In the book, 'Oliver Twist' set in the early 1800's, Charles Dickens tells how in the Bermondsey Poor House, it was recommended to give babies and young children, a tot of gin as a reward for being good. One entrepreneur, Captain Dudley Bradstreet organised the rental of a house in the City of London on Blue Anchor Alley and nailed a picture of a cat in the window, under its paw he concealed a lead pipe. Patrons pushed coins through a slot in the cat's mouth and Bradstreet would then pour gin down the pipe to trickle out from under the cat's paw, straight into the customer's cup or even

William Parkin Gribble 1811-	
Spouse & Children ▾	
	Catherine Carroll
	Elizabeth E Gribble
	William P Gribble
	John Parkin Gribble
	Susan Parkin Gribble
	Charles P Gribble
	Daniel Gribble
	T Gribble aka Ferris





their mouth. It seems that in 1782, one of our ancestors, **Robert Whitmore** (1735-1817) was the proprietor (tenant) of the Rising Sun in Branscombe and running it as an unlicensed ‘cider house’. But we will explore that more when we reach Branscombe, and now back to Dorchester and those ancestors who spent time! At Dorset County Prison.

William Parkins Gribble and Catherine Carroll’s eldest daughter is **Elizabeth Eliza Gribble**^{xxxix}. She was born at Weymouth in 1833, baptised at All Saints, Wyke Regis on May 12 in that very font that we will stand at, when we visit All Saints, later today. But her life demonstrates how desperate those times were. The British Government abolished slavery in that year but did nothing to ameliorate living conditions in their own country. It was the same year in 1833 that the Tollpuddle

Martyrs met under the yew tree to discuss their very means of survival. In the decade of the 1830’s, was the worst Cholera pandemic killing 23,000 people across Britain.

At the age of eight years old, in the 1841 census, **Elizabeth** is living with her mother, Catherine 26, her siblings, **William** 6, **John** 4, **Susan** 2 and **Charles** 4 months, all born in Weymouth. Also living with them, is her mother’s mother, Elizabeth & her aunts and her cousin – ten people sharing a tiny dwelling. Ten years later, in the 1851 census, **Elizabeth**, 18 is still living with her mother, Catherine, Widow, who is on Parish Relief. It appears her father has died several years earlier, and as we know, her mother has given birth to another child, to another father. **Elizabeth** is not working, but according to the Census, her mother was only ten years old, when she gave birth to **Elizabeth**. It must be difficult having an 18 year old daughter around the house, when the mother is trying to be only 28 years old, it appears that the Census taker was also having difficulty as **Elizabeth**’s relationship to Catherine has been scratched out and ‘daughter’ written over the top.

The poor in Manchester-Google images, The Cassowary Project



1834 - UK – NEW POOR LAW - POOR HOUSES.

In an attempt to stem the rising numbers on its poor relief rolls, the British government passed the New Poor Law of 1834. Under the law, anyone was denied relief if they would not go to workhouses. Conditions at the workhouses were harsh. The buildings themselves were constructed as “pauper bastilles” with high walls and few comforts. Inmates were segregated by sex, age, and health, and were required to follow a strict schedule for meals, work, and recreation. Discipline was strictly enforced to maintain order. Even the most minor of offenses could mean withholding meals for up to 48 hours. Beatings, particularly of young boys, were common. More serious offenses meant jail time. Despicable as the conditions might have been, in some areas, workhouses provided decent medical care and schooling for children. However, by the 20th century, the workhouse model was on the wane and had completely disappeared by 1948

However, a year later in 1852, in London, there is a new chamber built onto the House of Commons, the first public toilet for women opens in London, and the first patient is admitted to the Great Ormond St Hospital in London, & at the age of 19 years old, on the 19 Jan 1852, **Elizabeth Eliza Gribble** is incarcerated for a period of one month, in Dorset County Prison for vagrancy (ie homeless, sleeping rough), & for being idle & disorderly. It looks as if there are three of them involved , Emma Mears aged 19, who received the same sentence as **Elizabeth**, & Joseph Read aged 21, who was charged for vagrancy & leaving the family charge, he was given one calendar month. **Elizabeth** and Emma were released on the 15 Feb and Joseph on the 18 Feb.



Two months later, **Elizabeth** is incarcerated for a calendar month for the same charge, vagrancy and for being idle and disorderly. This time her fellow vagrants are Mary Ann Chard, 18 and Elizabeth Jacobs, 22, who both receive the same sentence. Five years

later, on the 29 June 1858, she is incarcerated again for six weeks for larceny (ie theft of personal property), but this time it is in the large and forbidding Exeter Castle (*bottom left – previous page*).

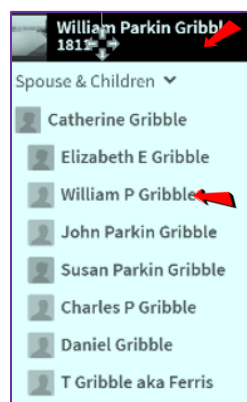
The series “Who Do You Think You Are” on John Peacock, para Olympian showed a Bridport, Dorset newspaper cutting from about the 1850’s, it is titled “White Slave Labour” talking about the atrocities of the treatment of young women and children prisoners working as Agricultural Labourers in the fields and how the overseers used to whip them frequently and would take the young females into the bushes for sex. It is quite possibly that **Elizabeth Gribble** would have been in a gang like this.

No.	Age	Name	Sex	Age	Occupation	Where taken
1	1	Theresa Brown	W	25	Prisoner	Wales
2	2	Anna Pidge	W	22	Prisoner	Wales
3	3	Theresa Smith	W	20	Prisoner	Wales
4	4	Thomas & Thomas	M	14	Prisoner	Wales
5	5	Mary & Margaret	W	14	Prisoner	Wales
6	6	Mary & John	W	12	Prisoner	Wales
7	7	Elizabeth Chapman	W	23	Prisoner	Wales
8	8	Mary & Russell	W	24	Prisoner	Wales
9	9	Elizabeth Gribble	W	29	Prisoner	Wales

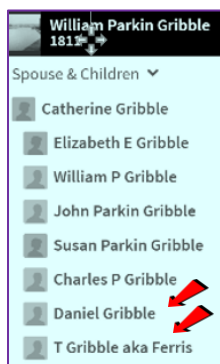
We find **Elizabeth Eliza Gribble** again in 1861 where at the age of 29 years old, she is unmarried and living in Portsmouth. Portsmouth is home to two-thirds of Britain’s naval contingent and the navy has been an integral part of Portsmouth since 1124^{x1}. In 1861, **Elizabeth Eliza Gribble** born Weymouth lives in a house at Gurney Court with another woman, Mary Russell 26, unmarried from Southhampton. Neither have an occupation recorded. These are the first four houses in the Court with about 7 women in their early to late 20’s living with 2 older people, the women are all unmarried, and with no occupations listed!!!! (*see census above*). Desperate times call for desperate means of survival & one wonders if her mother, Catherine eked out the family’s survival through similar strategies.



And at this stage I have been unable to find any further trace of **Elizabeth Eliza Gribble**, apart from a death record in 1911 for an E Gribble in Newton Abbott, Devon (*right^{xii} & on map on P3*). If it is her, she is 78 years old when she died. Though in 1842 Tithe records, an Elizabeth Gribble owned considerable property in Newton Abbott, could they be related? In 1839 the great Engineer, Brunel ran a train line to Newton Abbott and over 350 trains a weekend would arrive. Newton Abbott was regarded as the Paris of England! However, my heart goes out to this young **Elizabeth Eliza**, everything was against her right from birth and while I have a suspicion that she was a bit of a rebel, hopefully, she found herself someone to look after her amongst the Portsmouth’s sailors or if it was Newton Abbott, maybe a ‘sugar daddy’ or she made enough money to support herself in her old age!



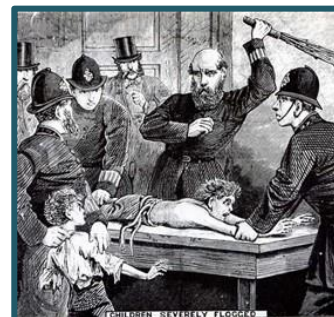
But we are not yet finished with Dorset County Prison! **Eliza Perkin Hodder’s** brother, **William Parkin Gribble** named his first-born son after himself, **William Parkin Gribble**. According to the original court orders from Weymouth to move the family to Uplyme and the 1851 census, he was born in Weymouth in 1835. However, there are no baptismal records for him for that year, but Holy Trinity, Weymouth, we find a baptismal record for him and his brother, **John Parkin Gribble** on the 13 May 1847, when he was aged 12 years old. In John’s baptism, his mother Catherine has taken on the Parkin name as hers as well. Built in 1830, Holy Trinity church was very close to where the family were living in Boots Lane. In the 1851 Census both he and his younger brother, **John Parkin Gribble** are working as Agricultural Labourers and at such a terrible time for the industry.



Two years later, in 1853 at the age of 18, **William** is incarcerated in Dorset County Prison for a period of one month, for ‘vagrancy, lodging in a carthouse’ – the mind boggles – having to live in a carthouse!!!!. But at the same time, aware that his mother, Catherine trying to appear 28 not 38 years old, would not welcome an older son around the house.

Then, two years after his sister, **Elizabeth Eliza** is sent to Exeter Castle Prison, in 1860 at the age of 25 at the Exeter Court in Devon, he is charged with the same charge as his sister, ‘Larceny (stealing) by a servant’ and whipped!!!

I wonder if he and **Elizabeth** moved up to find work around Uplyme or Crediton, but it seems that both **Elizabeth** and **William** were a little light fingered or desperate! But evidence shows, that just taking a piece of food, was regarded as stealing. Sadly, I have been unable to find any further trace of **William**. With luck, he emigrated, or joined the Merchant Marine but those days, life was cheap and death more common. Also, while deaths could be recorded in 1837, it was not compulsory to record deaths till 1874.^{xlii}



However, it was not to finish there, this is the most heart breaking for the Gribble family. The second youngest child of **William Parkin Gribble** and Catherine Gribble nee Carrol, was **Daniel** aged 10 years old, and on the 15 Dec 1854, he was sentenced to 10 days in Dorset County Prison and as well as a prison sentence, he was to be “**once privately whipped**” for stealing linen and a diaper. He was released on Christmas Day. Then in 1855, both **Daniel** at age 11 and his younger brother, **Thomas** only 8 years old were sentenced to Dorset County Prison for two months each, for stealing canvas. Both were **ordered to be**



whipped as well. What did those poor little mites want with linen, a diaper and some canvas? **Daniel Gribble** then lived at home with his mother in Weymouth for the rest of his life & worked as an Agricultural Labourer. But it was only a very short life, he died in 1875 at 30 years old and was buried in All Saints, Wyke Regis.

Between 1875 and 1896 was the Great Depression of British Agriculture. This depression was caused by the dramatic fall in grain prices following the opening up of the American prairies to cultivation in the 1870’s and the advent of cheap transportation with the rise of steamships. British agriculture did not recover from this depression until after WWII.^{xliii}

Thomas Gribble (aka Ferris) b. 1847 baptised as the base born child of Catherine Gribble and Robert Ferris. Robert Ferris was a shoemaker from Axminster and there is no evidence that he had further contact with **Thomas**. In June 1858, **Thomas** is in Dorset County Prison again, convicted of robbing a garden, interred for 2 months and sentenced to 5 years in reform school. **Thomas Gribble** ended up in Milborne Reformatory (left), according to the 1861 census, at the same time as his cousin, (**Lionel & Eliza’s** son) **Edward Hodder**. So perhaps, there is some truth, that five young boys could really be a handful, with or without the presence of a father, especially after their father, **Captain Lionel** died. However, in her defence, as a mariner, **Lionel** was away a great deal, so one wonders, how was **Eliza** coping before he died!

However, back to **Thomas**, I have been unable to locate any further records for **Thomas**, but one wonders as **Edward Hodder** emigrated to Australia, perhaps **Thomas** did as well. There is an Fmp 1939 death record from Honiton, Devon for a **Thomas Gribble** at the age of 89 giving him a year of birth as 1850, which might or might not be him.

Before the 19th century, children and teenagers were treated the same way as adult criminals, ie sent to prison, and over 7 years old, even hung. The experience of sending these children to prison first, then onto a Reform School often transformed them into hardened criminals rather than deterring them from life

on the wrong side of the law. In 1788, a group of men met in a London Coffee House to discuss how they could protect the lives of the increasing number of vagrant, destitute and homeless children begging and stealing on the streets or those who just could not be controlled by their parents and sent to these same schools by local magistrates. Because these children, when sent to these schools could find themselves under the influence of prison graduates, who had become reputed and hard-line thieves. This became the difference between Industrial Schools and Reformatories; the Reformatories were for children, who had already been found guilty of a crime, while industrial schools were for children who were only likely to commit one. Many of the boys left to join the Merchant Navy or the fishing fleets after their 'term' expired, and usually their term was five years ^{xliiv}. So, in the 1861 census, we find both boys, **Edward Hodder** and **Thomas Gribble** at the Dorset Boys Reformatory at Milborne.

Founded in 1856 by the philanthropist John Clavell Mansel-Pleydell, it was known as the Milborne Reformatory or the Blandford Reformatory & by 1857, it could accommodate up to 20 boys under 16 who were sentenced by the courts to a period of detention of up to five years. With additional buildings being built, it wasn't long before Milborne Reformatory could accommodate 40 boys. The School had its own farm and trained the boys in agricultural and horticultural work. As it was only a small school, many of the boys were employed on neighbouring farms and nautical training was also provided by means of two fully rigged masts set up in the grounds. We will look at what happened to **Edward Hodder** and **Thomas Gribble** in another chapter.

But still there is more! **Eliza**'s brother, **William Parkin Gribble** in Dorset County Prison in 1841 for only a day, would not have been alone! In 1841, a **Robert Hodder**, b. 1817, a Seaman from Chideock aged 24 years old, was jailed for 2 years or 100 pounds for smuggling! 100 pounds was a huge amount, so I wonder which he chose? I suspect the 2 years! We look more at **Robert Hodder** from Chideock (pronounced Chid'dick) in a later chapter.

Also, at Dorset County Prison, we have our first convict! **Jacob Hodder** born in 1794, baptised 26 Oct at Whitchurch Canoniconium in 1814, son of Robert and Jane Hodder. **Jacob Hodder** was a Shoemaker, 5'7", ruddy complexion, red hair & brown eyes. Convicted for housebreaking, he was given 14 years & arrived in the Colony of New South Wales as a Government Labourer in 1814 and he was assigned to be a labourer in Windsor, Sydney. While there is a connection of course, it would be extremely distant, and I do not have the specifics, but I have since touched base with one of his family group in Whitchurch Canoniconium and we hope to discover more connections. Between 1823 and 1849, we have four male Hodder convicts and two females.



The first Gribble convict was **John Gribble** b. 1804 (18) from Elington, Devon, described as a Farmer's boy, only 5'1 1/2" tall, grey eyes and brown hair, transported for 'life' and arrived on the vessel "Ann Jamieson". Between 1830 and 1840, eight more male Gribble convicts arrive. It would be interesting to pursue these connections further, perhaps sometime in the future.

But we have one more story of Letitia Hodder, also imprisoned in Dorset County Prison. Letitia was the wife of John Hodder, who according to his marriage record is a widower, the son of William Hodder & Amey Snell. This story about Letitia also gives an indication of the lowly status of women at

John Hodder 1811 1811 15 Sep 1811 Lyme Regis Son of William & Amy b.14 Aug 1811 Dorset England Dorset Baptisms	<p>1852. Marriage solemnized at the Church ^{at the Parish} in the Parish of <i>Lyme Regis</i> in the County of <i>Dorset</i></p> <table border="1"> <thead> <tr> <th>No.</th> <th>When Married.</th> <th>Name and Surname.</th> <th>Age.</th> <th>Condition.</th> <th>Rank or Profession.</th> <th>Residence at the Time of Marriage.</th> <th>Father's Name and Surname.</th> <th>Rank or Profession of Father.</th> </tr> </thead> <tbody> <tr> <td>217</td> <td>15 Sep 1811</td> <td>John Hodder</td> <td>above</td> <td>Widower</td> <td>Labourer</td> <td>Lyme Regis</td> <td>William Hodder</td> <td>Seaman</td> </tr> <tr> <td></td> <td></td> <td>Letitia Boon</td> <td>above</td> <td>Spinster</td> <td></td> <td>Lyme Regis</td> <td>John Boon</td> <td>Sailor</td> </tr> </tbody> </table> <p>Married in the <i>Parish Church</i> according to the Rites and Ceremonies of the <i>Church of England</i> after being by me <i>Henry M. Bland</i></p> <p>This Marriage was solemnized between us, <i>John Hodder</i> in the Presence of us, <i>John Poore</i> <i>Letitia Boon</i> <i>Anna Hoar</i></p>	No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.	217	15 Sep 1811	John Hodder	above	Widower	Labourer	Lyme Regis	William Hodder	Seaman			Letitia Boon	above	Spinster		Lyme Regis	John Boon	Sailor
No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.																				
217	15 Sep 1811	John Hodder	above	Widower	Labourer	Lyme Regis	William Hodder	Seaman																				
		Letitia Boon	above	Spinster		Lyme Regis	John Boon	Sailor																				

that time – the story is on the next page and is titled – Hard Working, Hard Hearted and Mean Spirited!

CH 11 - HARD-LIVING, HARD-HEARTED & MEAN-SPIRITED!

This 'Hodder' story, gives us an insight into what hard days they were! Dorset people seem to be in two clear camps, the 'haves' and the 'have nots' and the 'haves' seem to be demonstrating what a hard living, hard hearted and mean-spirited people they were. Dorset was the only county which refused to increase the Agricultural Labourers wages to above starvation and as a result, Dorset lost so many of its workers who moved elsewhere either to the manufacturing towns up north, to London or emigrated.

This newspaper story found in full, on the right gives us an example of the harshness of the way of life. In 1866, The Bridport Times had a story about a Letitia Hodder nee Boon whom we found on the previous page. Letitia goes to Dorset County Prison for 2 months hard labour for conspiring with the 16 year old, daughter of the house, Ellen Coombs, to steal a feather pillow and a counterpane from Ellen's parents - for **Eliza!** This is most likely, Letitia's six year old daughter, Elizabeth. **John & Letitia** had four children, **Hannah**, aged 70 years old, b.1853-1923; **Hester**, 1856-1857; **Edward**, 1858-1858 and **Elizabeth**, aged 88 years old b.1860-1948. Tragically, **Hester & Edward** only lived a few months. In the 1861 Census, they are living in Sherborne Lane, **John** has previously been a stonemason merchant's labourer, who had been injured and reduced to pauper status. Obviously, his injuries were so severe, that he died aged 53 on 18 June, 1864, two years before Letitia was sent to prison.

Letitia, **John's** wife obviously had many years trying to nurse him and provide for their family. Yet this article, shows us just how tough life is when Ellen's father, John Coombs, a successful wheelwright has no compassion for Letitia and can send his own daughter, Ellen to Dorset County Prison, for a month's hard labour for 'stealing' a pillow and counterpane to help

BOROUGH POLICE. Friday.—Before Major Hinton (ex mayor), John Mitchel, Esq., and Henry Tucker Esq.—Ellen Coombs, aged 16, and Letitia Hodder, aged 35, were brought up in custody of Sergeant Batty—Coombs for stealing and Hodder for receiving divers articles the property of John Coombs. Mr Hillman, jun., prosecuted. John Coombs, father of the prisoner, said that on different occasions he had missed a great many articles from his house—in fact had been robbed to a great extent, and communicated with the police. On Thursday morning last, about one o'clock, Sergeant Batty and P.O. Legg came to his house and told him that Legg had detected the prisoners stealing potatoes and coals from the house and that Hodder was locked up. He thereupon gave his daughter into custody. Later in the day he missed some bedclothes and other things, and gave information to Sergeant Batty. In the evening the Sergeant showed him a counterpane and a feather pillow [produced] which he identified as his property. The potatoes he could swear to from there being two peculiar sorts in the heap, and some chips of a particular kind mixed with them, the same as these produced. P.O. Legg said that on Wednesday night, just before 12, when on duty in Silver-street, he saw the two prisoners go to Mr Coombs's house, and from information received he suspected something wrong, and therefore watched the house. In a short time Hodder came out alone, with something in her apron, which on stopping her proved to be potatoes and coals which she said Coombs had given her. Witness took her into custody and afterwards went to Mr Coombs's house and apprehended his daughter. Sergeant Batty corroborated much of this evidence, and added that during Thursday he told prisoners about the missing bed clothes; all knowledge of which they both denied. On searching Hodder's house, however, he found upon her bed the counterpane and feather pillow [produced] which Mr Coombs identified. Hodder afterwards said, "I did not steal these things, for Ellen brought them to my house for Eliza's use." There were other things found in the prisoner's house which Mrs Coombs identified as her husband's property but she has been bedridden for fourteen years, and it is impossible to get her at the Guildhall to give evidence. The bench told the prisoner Coombs that it was a most heartless robbery on her part, and that they should sentence her to one calendar month's hard labour. As to Hodder they considered her inveigling the girl into her house and tempting her to steal was worse than that of the other prisoner. Her sentence would be two calendar months' hard labour.

Letitia and **Eliza**. Letitia receives two months hard labour. It further demonstrates how the lives of women were valued very cheaply.

Just who was Letitia Hodder and how does she fit into our lives? Letitia Hodder the perpetrator - or is she, in actual fact, a victim in the newspaper article? Letitia Hodder was born Letitia Boon at Lyme Regis, in 1829. She gives various older ages, but probably because her husband a widower, **John Hodder** was 18 years older than her, but the 1841 census when she was a child, shows date of birth as abt 1829. In the 1851 census, she is living with her parents, John & Hester Hodder in Coombe Street, and boarding next door is John Hodder, widower, Labourer. The following year, on the 20 February, 1852, Letitia married **John Hodder** (son of **William Hodder** and Amey Snell) at Lyme Regis, **John** was a Widower b. 14 August 1811. She was a spinster and according to the wedding register, he was a Labourer and his father was **William Hodder**, a servant. **William Hodder's** parents were **George Hodder**, b. 1746 Bridport & married Mary Gerrard b.1738 Chideock, in Chideock. Letitia's father according to the wedding register was John Boon, a Sailor from Lyme Regis & her mother was Hester Lewis from Wales.

So, in 1866, when Letitia is sent to Dorset County Prison for 2 months hard labour, for stealing potatoes, coals, & warm bedding, Letitia would have seen two of her babies & her husband die already. She leaves behind a six year old daughter, **Elizabeth**. Her eldest daughter, **Hannah** would have been 13 years



old & probably working, so I imagine she looked after her sister, **Elizabeth** while Letitia was in prison. After she leaves prison, in the 1871 Census, Letitia is living with **Elizabeth** in Pickle Square, Lyme Regis, Letitia is working as a Laundress & **Elizabeth** is working in the Lyme Regis Silk Factory. **Pickle Square** no longer exists today, but if one walks up Mill Green, to where the Angel Inn was, turn left & it is a small square right in front.

Living close by also in Pickle Square is **Eliza Perkins Hodder's** brother in law, elder brother of **Lionel & John Hodder** and our generations, 3 x great uncle, **Samuel Hodder** and his wife Anne (who comes from Chard). Later, when we explore the life of **Samuel Hodder**, we receive an insight into the Cloth and Silk Factories of Lyme Regis, the plight of Children Silk Workers, who worked under such terrible condition alongside Letitia & **Elizabeth Hodder**, Ellen Coombs and **Samuel's** family. The humble Pickle Square certainly features in their lives as we have discovered that it is where our 2 x great grandmother, **Eliza Perkins Gribble** (widow of **Captain Lionel Hodder**) died in 1886.

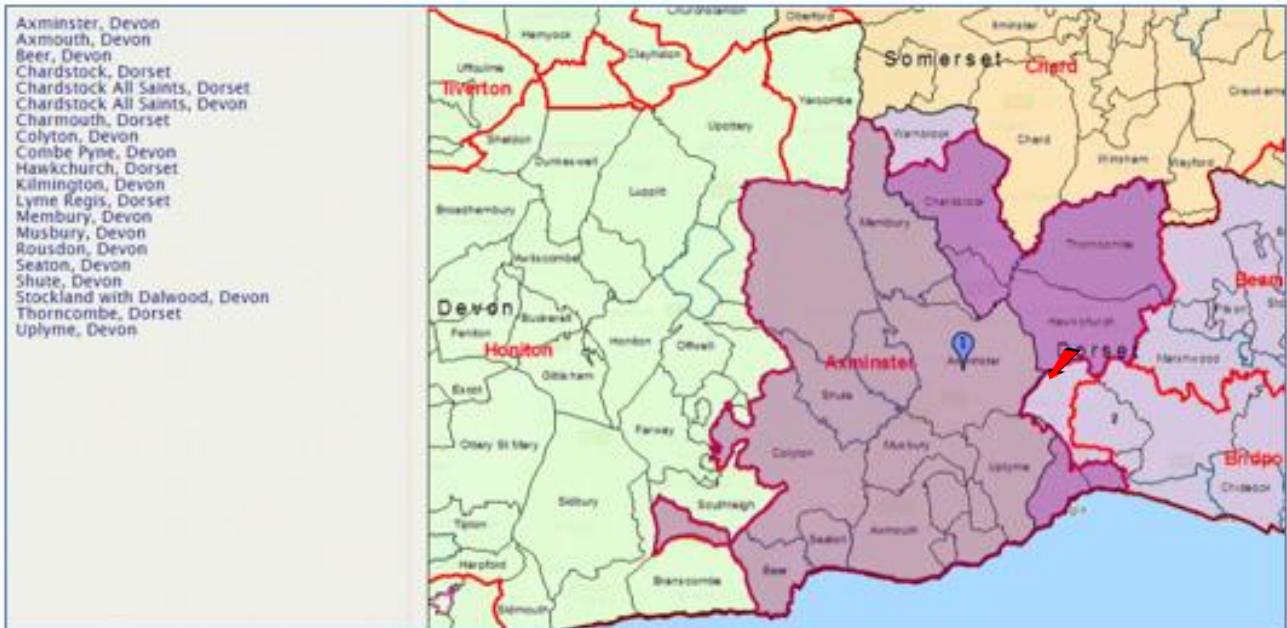
But what really astounds me, is the dispassion and hard-heartedness of that father, John Coomb. That a father and a mother (probably a victim of abuse herself) could press charges against their daughter, Ellen Coomb and inflict upon her a sentence of a month's hard labour in Dorset County Prison! From reading the article, it seems that Letitia could have been John Coomb's servant! Interesting, that **Samuel Hodder's** daughter, **Emma** marries into the Legg family, probably the same family as PC Legg!

However, Letitia's family, the Boon family was an extremely prominent Uplyme family, for many years owning a major cloth manufacturing factory in Uplyme, till a fire on 29 March, 1866 destroyed the factory, ironic that this happened the month after! There is an excellent paper from the Lyme Regis Museum^{xliv} - where it says "*The factories in Lyme were bankrupt in 1847, leaving the Uplyme factory to soldier on against Yorkshire competition until it was destroyed by fire in 1866, whilst being modernised. In Lyme the factories were started up again in the 1850s to make silk thread and hemp twine, but only for a short period;*"^{xlvi}

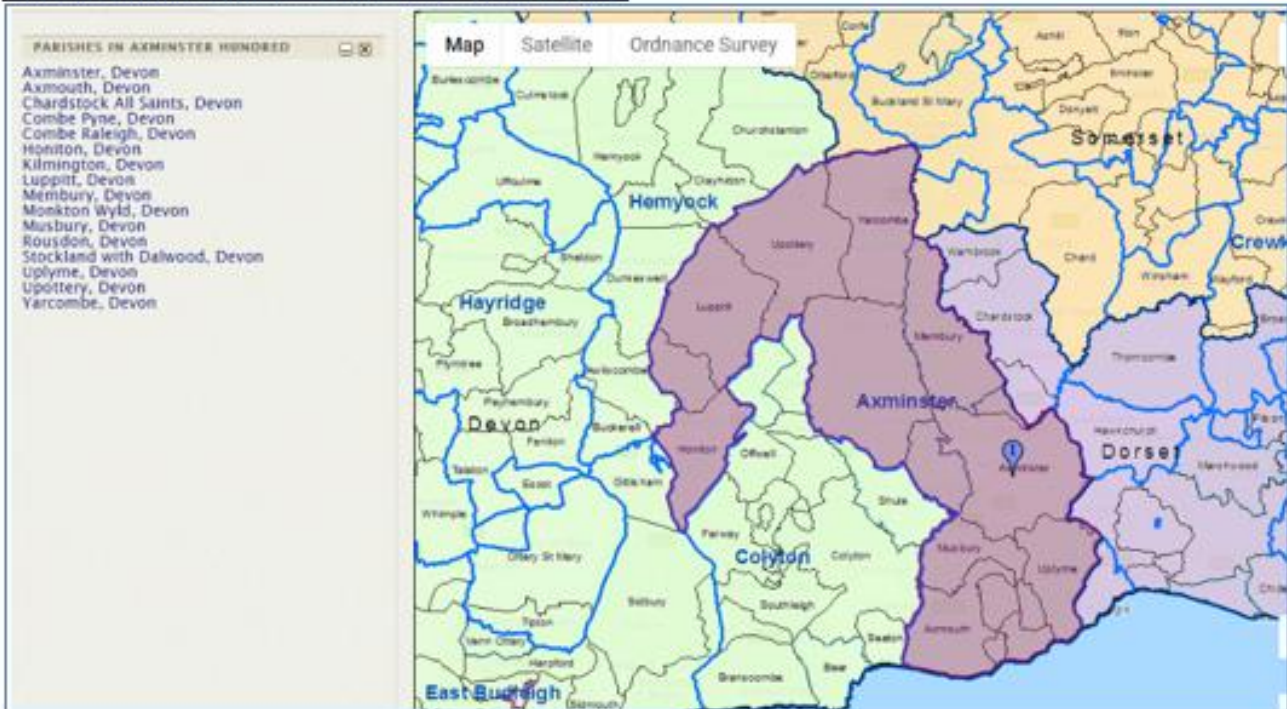
CH 12 - MAPS SHOWING REGISTRATION DISTRICTS (For Reference only)

Following are maps which show the different parishes and the centre through which all the records were recorded after 1836, (the year before civil registration of births, deaths and marriages began in the UK. For eg. If you look below, you will see a red arrow pointing to the Uplyme, and then we know that a civil record for anyone born in Uplyme will be recorded as being in the Axminster Registration District. Below that is the Axminster Hundred, the map of one of the ancient administrative units of Devon. On the following page, I have included maps for the East Bridport Civil Registration District and below is the ancient Hundred of Whitchurch Canonicorum District.

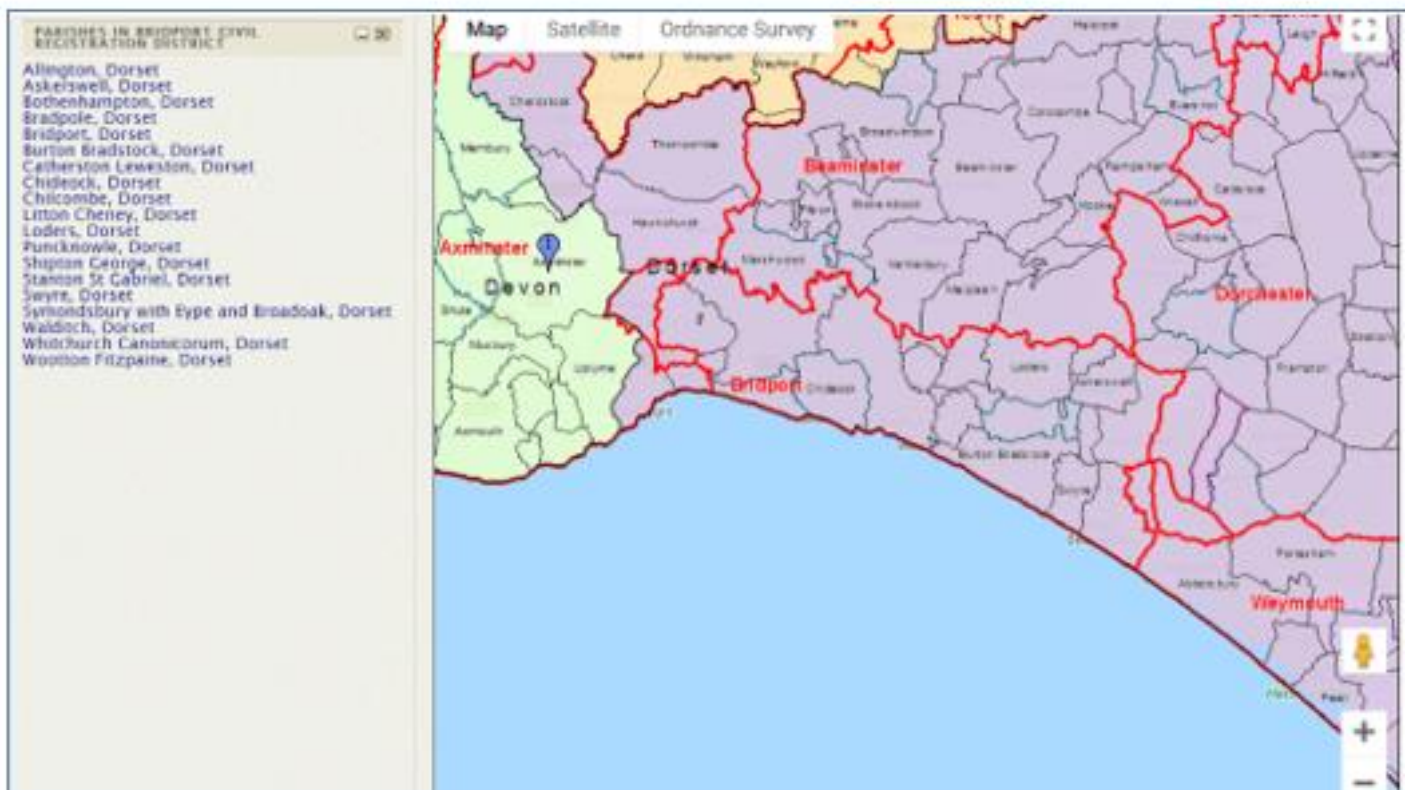
Map of Parishes in the Axminster Registration District.



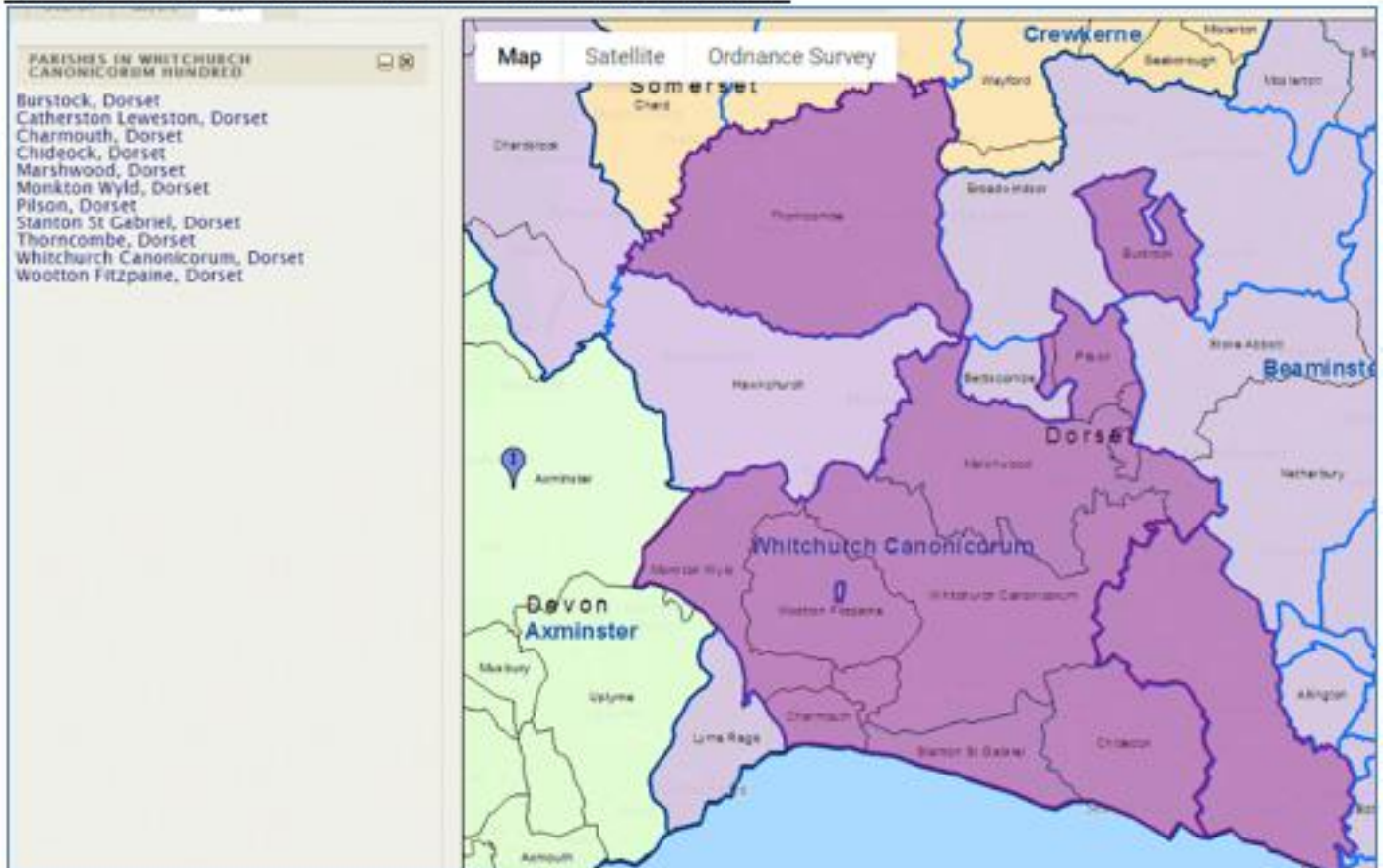
MAP OF PARISHES IN THE AXMINSTER HUNDRED



MAP OF PARISHES IN THE EAST BRIDPORT REGISTRATION DISTRICT



MAP OF PARISHES IN THE WHITCHURCH CANONICORUM



CH 13 - IT IS TIME FOR US TO MOVE ON FROM DORCHESTER, BUT BEFORE WE GO!



Dorchester, from Almshouse showing St Peter's tower



view from Corner of St Peters, showing market.

I would have really liked to have spent more time in Dorchester! Such a historic town and with such character! So, after we viewed the bleak walls of Dorset County Prison, which held so many memories of a crueller age, Julie and I walked up North Square, into High East Street, past St Peter's Church, which was on the corner of North Square and High East Street, a most imposing church with a high stone wall. Opposite St Peter's is where the 1613 fire began, which Matthew Chubb contributed so much to rebuild. Further down on the right is where later Judge Jeffreys later held his 'Bloody Assizes' to judge the Monmouth rebels. In the mall, they had a market and we looked longingly at it, but we had too much to do and too far to go ☹.

So, quickly we walked up past the Dorset County Museum where

Judge Jeffrey is supposed to haunt. As well as being such a magnificent city, Dorchester was the home of author, Thomas Hardy, whose novel "The Mayor of Casterbridge" is set in a fictionalised version of Dorchester. He also wrote "Far from the Madding Crowd", which depicted rural Dorset. It was a pity we were on such a tight schedule!

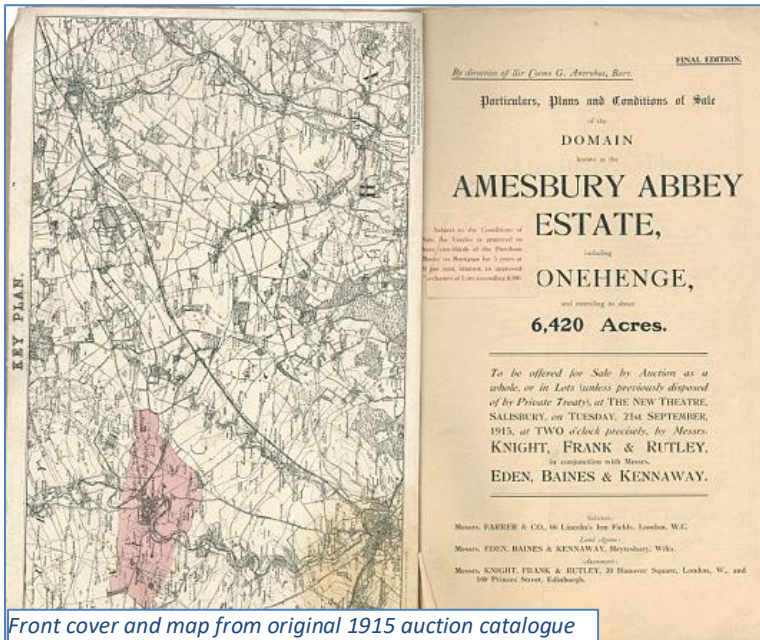
So we made our way back to the car, with a final knock on the door at the Chubb Almshouse (Poorhouse) as a sign of gratitude to what a possible namesake, Matthew Chubb and his wife had done for humanity. But before we go, there is another Chubb who gave a great gift to England! So, just briefly via the computer keyboard, we travel back to **SALISBURY!**



Another Chubb! On the 21 September, 1915 an English barrister, by the name of Cecil Chubb living in Salisbury, just north of Dorchester, the two cities where Julie and I had been, went to Palace Theatre auction in Salisbury to buy his wife some dining room chairs. He was present when Lot 15 came up for auction. It carried a lacklustre description reading 'Stonehenge with about 30 acres, 2 roods, 37 perches of adjoining downland'. The newspaper reports that he said at the time "I thought a Salisbury man ought to buy it, and that is how it was done." (just how



Salisbury resident and barrister Cecil Chubb (pictured with his wife Mary) snapped up Stonehenge at auction 100 years ago today, for the sum of £6,600, only to gift it to the nation three years later. Legend has it, he bought it as a gift for Mary, who was after some new dining chairs, but patriotism may played a role too



Front cover and map from original 1915 auction catalogue

my father would have downplayed the same situation). So, after spending 6,600 pounds, he left the auction owning a 4,500 year old piece of English history, which is now a Unesco World Heritage Site and attracts one million visitors a year. The price he paid for it would be equivalent in today's money of 600,000 pounds or equiv to over a million Australian dollars.

While his motivation for the purchase was reported as a sentimental gesture to his wife, circulating freely were rumours that some foreign buyer, perhaps a rich American was going to buy the ancient British monument and ship it back to the USA, just as old London Bridge had been taken out of the

country. So, his benevolence could have been situated in national pride.

Stonehenge has been privately owned since it was confiscated from a nearby abbey in Henry VIII's reign. And more recently, it had been owned by the Antrobus family since 1820, and after the death of Sir Edmund Antrobus, the only heir, it was up for sale. So, who was Cecil Chubb? He was born in 1876 from humble origins. His father was a saddler and harness-maker in the village of Shrewton near Stonehenge. Chubb went to grammar school and earned a place at Cambridge University after a stint as a student teacher. He became a successful and wealthy barrister, which allowed him to buy Stonehenge.

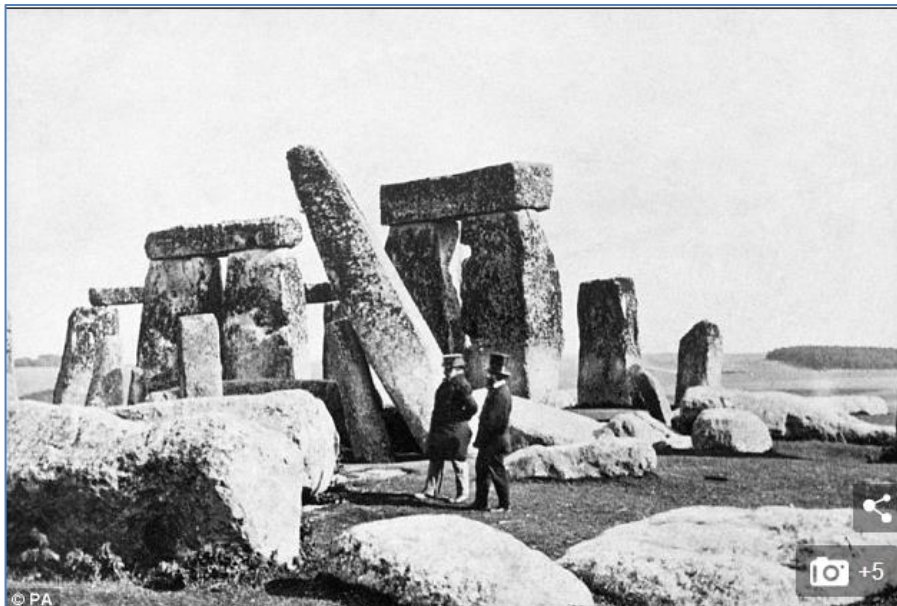
Three years later, 16 days before the Armistice marked the end of WW1, Mr Cecil & Mrs Mary Chubb donated the monument to the nation in a special handing-over ceremony and later received



© 2/Steve Allen/Ocean/Corbis



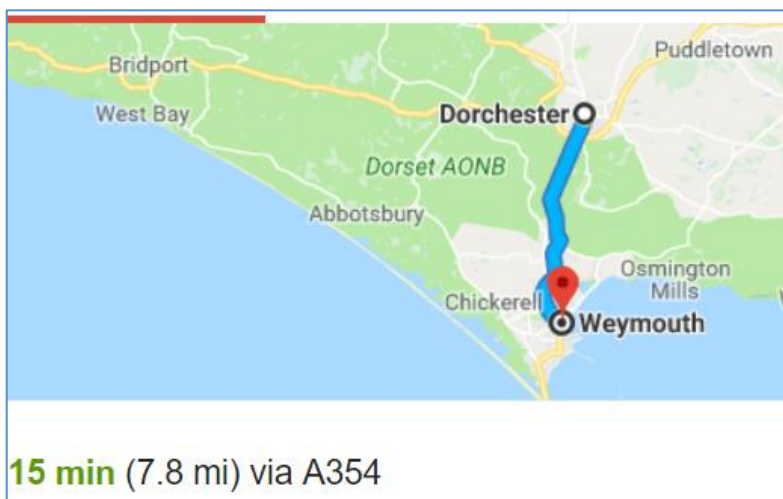
a knighthood for his generosity. Sir Cecil Chubb became known locally as ‘Viscount Stonehenge’. He wrote that he had become the owner of the stones with ‘a deep sense of pleasure ... it has been pressed upon me that the nation would like to have it its own.’ When he gifted the monument to the nation three years after buying it, stipulating the public should not have to pay ‘a sum exceeding one shilling’ to visit, while local people should have free access.



Three years later, Mr Chubb donated the monument to the nation in a special handing-over ceremony and received a knighthood - gaining the local nickname Viscount Stonehenge. This image shows the iconic monument in 1870 when it was neglected and visitors often chipped away at the stones for souvenirs

The monument is now run by English Heritage and entrance to it, costs 14 pound 50 pence, of which, in 2014, I have been one who has contributed to its maintenance costs. However, faithful to his request, over 30,000 people living near Stonehenge are allowed free access. Since the gifting, much restoration work has been done by English Heritage as one can see from one of the original photos above. *(Daily Mail, Australia, Article by Sarah Griffiths for Mailonline^{xlvii}, Publ 22 Sep 2015)* and if people would like to know more about the origins and early history of Stonehenge, there are plenty of history books and websites available.

It was now time to head off to our next destination 11 kms away, which was Weymouth. This is the birth place of our great, great grandmother, **Eliza Perkins Gribble** and others in the Gribble family, and as we discover two centuries earlier, several Hodder families made quite a stir.

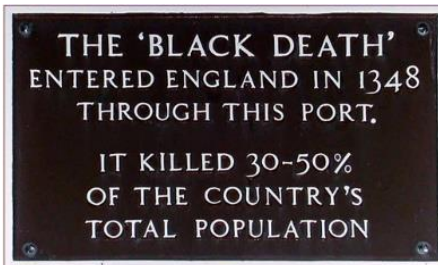


CH 14 - WEYMOUTH

Weymouth is gorgeous with boats everywhere and it has the reputation of being another mini-Brighton. It is situated on a sheltered bay at the mouth of the River Wey (*pictured right^{xviii}*). In their early history, Weymouth and Melcombe Regis were rivals for trade and industry.



Melcombe Regis situated on the east side of the River Wey and Weymouth on the western bank, but the towns were united in an Act of Parliament in 1571 to form a double borough. Both towns have become known as Weymouth, despite Melcombe Regis being the main centre. Upwey, Wyke Regis, Chickerell, Granby are some of the villages, which have also become absorbed into Weymouth and our particular Gribble family lived at Melcombe Regis, Upwey, Wyke Regis, Granby and Chickerell. Melcombe Regis, according to a plaque found in the port of Weymouth has the dubious honour in 1348 to have the first recorded case of the Black Plague. Walsingham says, that ‘scarce a tenth part of the people remained alive. In many towns all the inhabitants died; the houses fell down and were never rebuilt.’^{xlix}



King George III made Weymouth his summer holiday residence between 1789 and 1805 and Weymouth's Esplanade is composed of Georgian & Regency buildings, forming a long continuous arc of buildings facing Weymouth Bay. HV Morton in his 1927 book tells us about Georgian Weymouth and his foray into Upwey. It is quite amusing to read and gives an insight into how difficult it is to be a public figure. George III was King of Great Britain and King of Ireland from 1760, after the Act of Union of 1801 was passed between the two countries, he was King of the United Kingdom of Great Britain and Ireland until his death in 1820. *Photo below by Julie Geldard.*



HV Morton from 1927 tells us “*There is something about Weymouth that suggests a big travelling carriage swinging along between the sand-hills near the sea, the postilions with dust on their eyebrows, their wigs awry, the horses in a lather; and inside, against the cushions, His Majesty King George III, very ill and tired, trying to forget the word Whig (Scottish Presbyterians), hoping there will be Dorset dumpling for dinner. Weymouth has not yet recovered from the surprise that George III discovered it as a health resort. ... You cannot be here for more than ten minutes without hearing something about George III, and I rather like this about Weymouth in a world of short memories. The hotel lounge which has a loud speaker and many naval officers dotted about it, was once the reception room of Gloucester House, the royal residence, and I am told that many important Cabinet meetings have been held there. In the garden is something that looks like a stone coffin. They tell me that it is the bath of George III. Weymouth has no*

museum, so they have to put the King's bath in the garden where the sparrows can enjoy it. ...On a sunny day its bay really has a look of Naples; I could never tire of the harbour where the ironclads lie at anchor; and just out at sea, vague and mysterious, in mist, queerly impressive in sunlight, is a great mountain of stone, sacred to all who love London, the strange Isle of Portland, the most interesting spot I have yet discovered, and the least written of."

A diary of King George's time in Weymouth says "Precious little rest the poor man found! All George III wanted to do was to potter round quietly, throw a few stones in the sea, take walks with his humdrum family, and find out the recipe for Dorset puddings. ...It must be terrible to be a king. Every time he broke cover they gave tongue, and he could seldom escape from the National Anthem. It followed him even into the sea. Fanny Burney's description of His Majesty's first bathe makes me smile: "They have dressed out every street with labels, 'God save the King'. The bathing machines make it their motto over all their windows, and those bathers that belong to the royal dippers wear it in bandeaus on their bonnets, to go into the sea; and have it again in large letters round their waists, to encounter the waves. Think of the surprise of His Majesty when, the first time of his bathing, he had no sooner popped his royal head under water than a band of musicians concealed in a neighbouring machine struck up "God Save Great George our King!"



King George III
courtesy Wikipedia

... One of the most impressive, unique seascapes in England is that of the Chesil Bank from the high, western end of Portland. For seventeen miles the sea has flung up a great barrier of pebbles, which varies in height from fifty to sixty feet. As the beach goes west, owing to the action of the currents, the pebbles become smaller and rounder. Apparently, during foggy conditions, fishermen landing on the Chesil Bank can tell exactly where they are by the shape and size of the stones. In storms ships have been lifted right over the bank. It was a sunny day as I stood on the heights of Portland and looked west toward Bridport. The bank was like a thin gold crescent at the edge of an intensely blue sea. There was a fine, white line of foam edging the gold, and then the broad, blue water streaked across with pale green streamers, marking currents. Against the sky, perfecting this lovely bird's eye view, lay the green downs, with gold clouds slowly sailing up over the edge of the horizon. Quite near Weymouth is a wishing-well at a place called Upwey. It lies behind a farm gate tucked away at the edge of a wood. The



Chesil Bank), 29 km long shingle beach .
pinterest.com

well bubbles up, ice-cold, within ancient moss-covered masonry, and I believe that the Georgians, those great spa finders, believed that it had healing properties."¹.

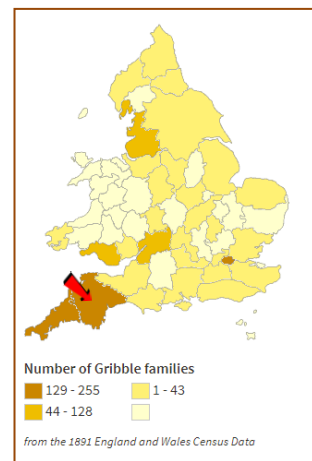
A 2.32 min YouTube video of Chesil Beach Dorset England UK titled 'Nonsensical Child' shows Chesil Beach and towards the end, one can see the tower of All Saints, Wyke Regis which figured prominently in many of the lives of the Gribbles, but also in the 19th century guided the ship's captains into Weymouth Harbour, this would included our ancestor, **Captain Lionel Hodder** and also **Captain William Gribble**.



Chesil Beach - photo by Ian West - Google Images

CH 15 - ORIGINS & HISTORY OF THE GRIBBLES & GRIBBLE NAME

While I originally made the assumption that because Eliza and many of her siblings were born in the Weymouth area, that her ancestral family originated there. This is a good time to remind you that in ancestral research, ‘certainty’ of correctness, diminishes once we go past those ancestors in living memory. I am giving you the results of my research, but I must emphasise while I have tried to be as correct as possible, I am presenting interpretations on the records I have located, and things could change as more records become available. However, existing records show a marriage 18 Oct 1806 at Crediton, Devon between a ‘John Gribble’ and ‘Elizabeth Screech’ & we are assuming that this is the ‘John and Elizabeth’ shown on baptismal records. There does not appear to be any other marriage records which match time and location. Also, there is a DNA match for one of John’s ancestral family & random DNA connections to the Screech family, both, which we explore in Part 2.



The Tithe Apportionment Records from around 1840, show considerable land ownership in Devon, by Gribbles, mainly around Bovey Tracey, Crediton & Barnstaple, with a few around Tavistock. There are none in Dorset or Somerset, but considerable land ownership in Cornwall. Throughout the 16th & 17th centuries, evidence indicates that 90% of the Gribbles lived in Devon & Cornwall, especially around the area of Barnstaple, on the northern coast of Devon and many were prominent citizens. During this time, there are nearly 500 records for baptisms, marriages and deaths of Gribbles in Devon. There are none in Dorset or Wiltshire and 44 in Somerset with random Gribbles spread over the rest of southern England. Supporting these statistics, in the 1891 Census, Gribbles in the UK, lived mainly in Cornwall, Devon or London. (See distribution map right ^{li}). I have observed that it is a very common practice for many of the Gribble families, to use another Surname as their second Christian name, often a previous wife’s family name ie William Parkin Gribble or Eliza Perkin Gribble.

Described as a most interesting surname, it has two possible origins. Firstly, it may be of early medieval English origin from the Middle English ‘gribbele’ which would be a topographical name meaning a dweller by a crabtree or blackthorn. However, another source believes it to be of Old German origin from the personal name Grimwald, meaning helmet-bold & brave, composed of the elements ‘grim’ meaning mask, helmet and ‘bald’ meaning brave, bold, this name is believed to have been introduced to England by the Normans after the Invasion of 1066 and “was recorded in the Domesday Book of 1086, where they held a family seat as Lords of the Manor in Staffordshire. It appears as ‘Grimbaldus, Grumbaldus’ in 1272 in Forssner’s Continental-Germanic Personal Names in England” and it is mentioned in the Curia Rolls of Northamptonshire in 1207. The Hundred Rolls of Suffolk record one Warin Grimboll in 1275 and **Walter ate Gribbele was listed in 1330 in the Subsidy Rolls of Devon.** The first recorded spelling of the family name is shown to be that of Robert Grimbald, which was dated 1153, in the ‘Records of the Templars in England in the 12th century” during the reign of King Stephen, known as “Count of Blois” 1135-1154. Surnames became necessary when governments introduced personal taxation. In England, this was known as Poll Tax. Throughout the centuries, surnames in every country have continued to ‘develop’ often leading to astonishing variants of the original spelling.^{lii}”

Another source tells us that prior to the Norman history, early Saxon records show Saint Grimbald (Grimwald) (820-903), a Benedictine monk at the Abbey of Saint Bertin near Saint-Omer, France, who was invited by Alfred to England but declined the Diocese of Canterbury. Alfred’s son, King Edward the Elder appointed him abbot of the New Minster at Winchester and he died in the year of its dedication. Variations of the family name include: Grimbald, Grimbale, Gribble, Grimboll, Grimbell, Grimbaud and many more^{liii}.



Our particular Gribble family story is one of struggle so as a gesture of light-heartedness, I have included the Gribble Coat of Arms, mindful that a Coat of Arms must be inherited, it is not enough to have the same surname. The Coat of Arms is passed down from eldest son to eldest son only and the misuse of a Coat of Arms can be a civil or criminal offence. I think that we can assume without any doubt that our 3 x Great grandfather, **John Parkin (Perkin) Gribble** is not entitled to use the Gribble Coat of Arms^{liv}, especially after the ancestral twist that is revealed in Uplyme. More about Coats of Arms & Crests later.

However, historians tell us that 85% of English people living today are descended from nobility. Up until the Industrial Revolution, poor living conditions led to much higher mortality in all aspects of the population, the wealthier 50 percent of the population had about 40 percent more surviving children than the less wealthier (poorer) 50 percent. Thus, English society prior to the Industrial Revolution was a society of social descent. This meant that those at the bottom of the ladder would simply die off every generation, (through disease, famine and poor nutrition) so those socially above had to move downwards and many men were of a lower social rank than their fathers, especially younger sons, as it was only the eldest son who inherited the title and the estate. So the younger sons of 'gentlemen' became 'yeomen' while the younger sons of 'yeomen' became 'husbandmen', taking to the plough themselves. With this process occurring every generation, over hundreds of years, it is believed that almost all English people are descended from Edward III, so often researchers may find that their 19th century grandfathers who were 'shepherds' came from 18th century 'husbandmen' and 'yeomen', who came from 17th or 16th century 'gentlemen'^{lv}. This appears to be the case with the Hodders and the Gribbles.

There are clues, for researchers which could point to a forebear's rise or fall in status. If someone of low social status signs their name on a certificate, rather than marking a cross, it may imply social descent – especially if it was a man, because female domestics were sometimes taught to read and write. Secondly, if there is evidence of an ancestor being highly religious – for example choosing obscure biblical names for their children? Puritans and nonconformists both tended to be socially upwardly mobile. Clues can also be gained from wills or in the desire or social ability to acquire apprenticeships for children^{lvi}.

The Gribbles have certainly had some very prominent and interesting extended family members. On the 26 June, 1667, in the London Apprentice Records, **John Gribble** became an apprentice Ironmonger in Exeter, Devon, **Elizabeth Perkins** (his mother perhaps?) daughter of John (Perkins), Yeoman. 19th century newspaper accounts place Gribbles, Parkins and Perkins family male heads as Yeoman; as members of the East India Company, lawyers, doctors, magistrates and Members of Parliament. In 1877 at Shaldon, near Bovey Tracey, a **Captain William Gribble** died leaving 3,000 pounds to his widow, Amy Ball Gribble, interesting that he was a Master Mariner and sailing at the same time as **Captain Lionel Hodder** – I imagine that in that small professional world, they would have known each other.

I was intrigued and alarmed by this story from 1882 (*see right prev page*). So, what happened to Lieut. Gribble, was he found alive? Or not? And do we know if

GRIBBLE William.
Effects under £3,000.

14 May. The Will of William Gribble late of Shaldon in the Parish of St. Nicholas in the County of Devon Master Mariner who died 1 April 1877 at Shaldon was proved at Exeter by Amy Ball Gribble of Shaldon Widow the Relict the sole Executrix.

The mystery attending the fate of Lieut. Gribble has naturally caused profound anxiety in his family, but it is not believed the gallant officer has been killed. He has probably been taken prisoner, carried into the desert, and will be ransomed when the war is at an end. The Arabs are fully alive to the commercial value of English officers in captivity, and have before now negotiated ransoms with undeniable skill. There is nothing to show that the Bedouins raiding the British lines are not equally enlightened and skilled in this nefarious branch of commerce. Pending his liberation—if he is still alive—Lieut. Gribble will certainly not have a pleasant time, for the wild Bedouin's, unlike their neighbours at the other side of the Canal, are filthy miscreants, cruel and ferocious. But should he return to civilisation, which it is hoped will be the case, he will probably be able to tell a story of adventure and escape worthy of our great military novelist. Meanwhile Lieutenant Gribble's fate should prove a warning to officers not to exploit alone beyond the British lines. Bedouins bent on capture for the sake of ransom would be sure to conduct their operations with energy and skill. For instance, what a windfall it would be for them if they secured the person of the Duke of Connaught, or rode off with Sir Garnet Wolseley himself.

he was tortured? A Welsh newspaper reports as follows “*Ismailia, Sept 9 – 3 ½ miles west of Kassassin Lock, noon – the enemy reconnoitred our advanced posts in considerable force of all arms at daybreak this morning. General Willis advanced and attacked them, driving them back with loss. We have taken four guns; our loss very trifling. Found and buried Lieut. Gribble’s body.*”

A letter was published in the Norwich Mercury, dated 30 Sep 1882, it was from an NCO to his parents and it read – “*We went to meet the enemy in the dark ... to describe the affair is impossible, for all we could see or hear were cannon shots flying over our heads, and rifles being discharged looking like so many little stars, peeping every now and again in the distance ... We had the misfortune to lose our officer Lieut. Gribble, an officer who volunteered his services from the 3rd Dragoon Guards Another letter 30 Sep 1882, says “We found one poor fellow of the Guards who had been killed with his legs, arms, ears cut off and his tongue cut out; so if we are taken prisoner we cannot expect any mercy from the Black Devils.”*”

^{lvii} If you wish to see a drawing of a fresh faced, eager young Lieut. Henry Gribble of the 3rd Dragoons, google “Lieutenant Henry Gribble, 3rd Dragoon Guards, c1882” and it is in the Mizraim Black and White Stock Photos & Images – Alamy. Cost \$15 to buy, but to look is free!



The fighting culminated in the Battle of Tel-el-Kebir 13 Sep, 1882. (See painting right^{viii}) Britain and France had a substantial interest in the country due to the Suez Canal. In the 1870s,

through mismanagement and corruption, Egypt neared financial collapse and experienced political instability. The British Prime Minister, Gladstone, sent an expeditionary force to restore order and install a new administration. Between 13 July and 6 September 1882, two armies, one (24,000-strong) from Britain and the other (7,000-strong) from India, converged on Egypt under the command of Lieutenant-General Sir Garnet Wolseley. Over 40 Royal Navy warships were involved in securing the Suez Canal from both the Red Sea in the south and the Mediterranean in the north. While I have no idea if we are DNA connected to Lieutenant Gribble, it would be nice to know we are connected to a man of such courage. Youtube has a map and an explanation at https://www.youtube.com/watch?v=yD0dt_f8DIc.

On our journey to find the Gribbles, digging no deeper than the birth place of **Eliza Perkin Gribble** as shown in the 1851 census from Ancestry, (below) which said Weymouth and then the 1861 census where she gave her birth place as Granby near Weymouth. So to discover that their roots were further north and west in Devon, was a surprise and as a result, Julie and I never went to visit those northern places. But as we are in Weymouth, lets discover what life was like around the birth of **Eliza Perkins Gribble** in 1814.

1851

Joseph Meddew	Head	Mar			Mariner	Dorset Lyme Regis
Eliza Meddew	Wife	Mar		30		do Weymouth
Robert Meddew	Son		5		Scholar	do Lyme Regis
Edward Meddew	Son		4		do	do do
Charles Meddew	Son		2			do do
Henry Meddew	Son		10 months			do do

1861

Eliza Meddew	Head	W			Weymouth	Dorset Granby Weymouth
Henry do	Son		10		Scholar	do Weymouth
Edward do	Son		7		do	do do
Charles do	Son		6		do	do do

CH 16 - WHAT LIFE IS LIKE DURING & POST THE NAPOLEONIC WARS!



Firstly, Britain had been at war continuously throughout most of the 1700; between 1702 and 1819 Britain fought over 70 battles in all parts of the globe,^{ix} mostly with France. This often involved fighting on more than one front: India, Canada, West Indies, and the American war of Independence (in which France came to assist the American colonists), as well as dealing with revolts in Ireland and Scotland. From 1793 to 1815, Britain fought the French Revolutionaries and Napoleon with only a short break around 1802-3, while engaging with a further war with the US in 1812.

For the ordinary citizens of Britain, these were times of great upheaval. People living in the coastal areas, such as the Gribble family were living in a state of continual apprehension, expecting Napoleon to invade any day, especially when in 1803 he assembled his huge ‘Army of England’ at Calais, in full view of English eyes. (*above, map showing potential invasion, red arrows pointing to Weymouth, west to Lyme Regis & Branscombe*). The government began strengthening defences all along the southern and eastern coast; these were called the Martello towers which are still in existence today.

In fact, there is a tradition that during the period of invasion scares; Napoleon on a reconnaissance trip landed at Lulworth Cove, Dorset. (King George III believed that any attack by Napoleon would be more likely in Dorset or Cornwall). Observed by a French speaking farmer’s wife, Napoleon rolled up the map he had been studying and said to his companions, in French “impossible”. The most likely year is 1804, when he was overseeing the assembling of his invasion fleet. If you wish to read more about this tradition see “Did Napoleon Visit Lulworth Cove?”^{ix} at <https://dorset-ancestors.com/?p=369>

Further north, the only survivor of a French ship sunk off the coast was a monkey, dressed in a French uniform. The locals at Harlepool, Northumbria, never having seen a French person, but believing them to be short, dark and unable to speak English, assumed the monkey was one of the French enemy and hung the poor animal. (*Julie and I were shown the monument in the monkey’s honour when we were in Harlepool*).

But fighting wars and strengthening defences was a very expensive proposition and ultimately, it was the ordinary person who paid. Food prices sky

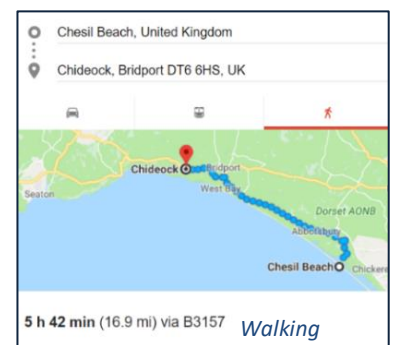


rocketed, unemployment rose and taxes were increased again and again to fund the war effort, thus leaving these ordinary people desperate, with nowhere to turn but to enlist in the army.

A popular ballad of the time has the husband telling his wife that he will fight either Spanish or French before he spends another day cold and hungry. However, that was all very well for the man, but official army policy permitted only six married men per company, with all others paid as single men. The Duke of Wellington himself was concerned about the recruitment of married men, protesting that it would 'leave their families to starve', but this did not deter the desperate husbands and fathers, who clearly felt they had nowhere else to go, leaving their wives and children to find what work they could or go into the parish poor houses^{lxi}.

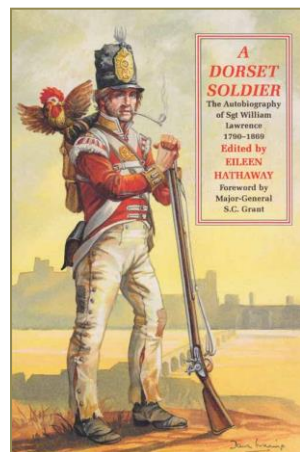


In their attempts to cripple each other financially, both Britain and Napoleon placed embargos on trade between the two countries. This created a smuggling paradise in the southern coast of England. In the early 1800's, the coast from Portland/Weymouth and up to Branscombe found many ordinary sailors & Agricultural labourers struggling to feed their families, forced into the smuggling trade between France and England via the Channel Islands (*bottom red arrow, map prev page*). As mentioned earlier, Chesil Beach was a favourite landing spot for smugglers as they could tell exactly where they were, no matter how dark it was, just by feeling the size of the pebbles.



Seventeen miles further west is Chideock, where the seaman, **Robert Hodder** would have crept wearing his smuggler's smock with his face blackened. As a seaman, he probably would have been more involved in the sailing side of the smuggling enterprise. Was he a part of the Chideock gang, lead by the infamous Colonel? We will find more on him when we pass through Chideock and also discover smugglers when we are in Beer, the home place of Jack Rattenbury, the most notorious smuggler along with our ancestor, **Robert Whitmore** and his brothers. Maybe, this was the reason for the transience of our 3 x great grandparents, **John Parkin (Perkin) Gribble** and **Elizabeth Screech!**

At that time, men were also being Press ganged into the British forces, with devious tricks practiced by recruiters (one of the causes of the 1812 war with America). They would buy a man a beer, then slip a shilling into it without him seeing. Not finding the shilling till he had drained his drink, he is then regarded as taking the King's Shilling and recruited into the Army or Navy and often his family had no idea of what had happened, unless witnessed by friends or neighbours. That is why pewter tankards of the time, often have a glass bottom, so men could see if a shilling had been placed in it and not drink it. Records show that there was a Press Gang permanently situated in Lyme Regis^{lxii}.



The 1815 victory by the Duke of Wellington over Napoleon at the Battle of Waterloo was at a huge human cost, nearly 50,000 men were killed or wounded on one single day. Four days later the first reports appeared in *The Times* and Britain celebrated – victory! And Dorset had its fair share of fighting men. And it was particularly awe inspiring to discover an ancestor of an aunt, Joseph Webb, who died at the Battle of Waterloo.

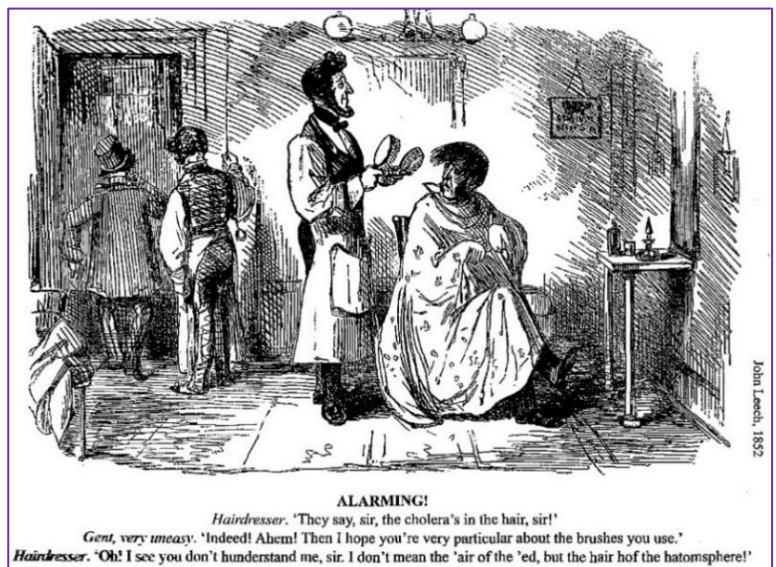
Though I am intrigued by the entrepreneurialism of William Russell from Bridport, (*left*) who married a French girl and both returned to the Dorset area to successfully run a pub. William had a pet rooster that went with him through the battles! As my husband pointed out, it was probably a fighting cock and he made a

fortune, cocking. However, when reading the published lists of those Officers wounded, missing or dead, from the Battle of Waterloo, it gives one a pang, to see personally written by the Duke of Wellington, among the hundreds of names, that of Ensign Edward Hodder, 1st battalion, 69th foot, severely wounded^{lxiii}.

With victory for Britain, people assumed that life would improve, that peace would bring prosperity, but that was not to be the case. Thousands of ex-soldiers and sailors needed to be absorbed into the work force, yet conversely a huge percentage of England's young men were dead, leaving starving families and single women without potential husbands, which gives us no surprise that **John Parkin (Perkin) Gribble** is 20 years older than his wife, **Elizabeth Screech**. An 1841 Exeter newspaper account tells us about a man named Hodder aged 72 who was taunted by a group of boys accusing him of dying his hair! He had married a 17-year-old girl. So, he discharged his loaded gun at the group, wounding three of them, one in a dangerous condition. It was at Yeovil, so hopefully it was not a close relative!!!!^{lxiv}

Though many had become rich during the war, at its end came a such a severe depression 'that rocked British society to its roots'. It was a huge shock to the people, rather than the economy lifting with work readily available, sadly it was the exact opposite. One repercussion of the advent of peace was that corn prices dropped, so the government passed the 1815 Corn Law to keep bread prices high, this resulted in serious rioting in London. 1816 was known as the 'Year Without a Summer' or the 'Poverty Year', this was a result of the eruption of Mount Tambora in Indonesia on 10 April, 1815 which added to the effects of four preceding big eruptions, causing climate abnormalities with the average global temperatures decreasing by 0.4-0.7 deg C, and resulting famine by disastrously reducing crop yields in the northern hemisphere^{lxv}. For awhile, it seemed that the 'Terror of the French Revolution' loomed over the streets of Britain, as conditions worsened for the ordinary, poverty-stricken household, Britain teetered on the edge of revolt.^{lxvi} This situation was not resolved till 1848.

Between 1816 and 1851, in the early life of **Captain Lionel Hodder** and **Eliza Perkin Gribble** was a second cholera pandemic. See 1852 cartoon right from Punch magazine regarding the cholera epidemic^{lxvii}, which initiated wide spread panic as many British people believed that the disease rose from divine intervention^{lxviii}. In 1812, 1816, 1830 and between 1846 and 1849 were Typhus epidemics. In Napoleon's retreat from Moscow in 1812, more French soldiers died of typhus than were killed by the Russians. In the 'Year Without a Summer' over 100,000 Irish perished, so Typhus became known as the 'Irish Disease'.



What with plagues of sickness, war and bad seasons, over the centuries, conditions for those on the land, both farmers and labourers, had been slowly deteriorating. This was confirmed by the slow eroding of stability and security for workers bound up in the centuries of traditions and statutes in the Hiring Fairs, otherwise known as the Mop Fairs or Statute Fairs. (*An advertisement for a hiring fair in 1861 right.*^{lxix}).

These fairs dated from the time of Edward III, when after the Black Death, there was a serious national labour shortage and in 1351, they were put in place by the King in an attempt to regulate the labour market. These fairs were a place where employers and prospective employees could come together, a suitable candidate hired and a year's contract would be undertaken. In 1563, more legislation was introduced



where each place had a particular day of the year, for their fair. The high constables of the shire would proclaim the stipulated rates of pay and conditions of employment for the following year.

These hiring fairs were held in different market towns once a year, in conjunction with livestock markets, culminating in enjoyment in the amusements of the fair. Records show that one was held in Sherborne, Dorset each year. *“Farm workers, labourers, servants and some craftsmen would work for their employer from October to October. At the end of the employment they would attend the mop fair dressed in their Sunday best clothes and carrying an item signifying their trade. A cowman wore cow’s hair, a carter wore a whipcord, a thatcher a tuft of woven straw and in the case of girls, who wanted to be hired as domestics, carried a mop or wore an apron. Employers would move amongst them discussing experience and terms and once agreement was reached the employer would give the employee a small token of money, known as the “fasten penny” usually a shilling, which “fastened” their contract for a year. As soon as the person was hired the emblem was replaced by a piece of bright ribbon or material indicating the hire had taken place. This ‘tassle’ worn on their lapel was the emblem of the employee’s trade and was known as a ‘mop’ — hence the term “mop fair”^{lxx}.*



A photograph, taken c. 1900, by Sir Benjamin Stone, of two villagers at the Bidford Mop, an annual fair held at Michaelmas in the village of Bidford-on-Avon

Those involved spoke freely about the good and the bad employers. Farmers could choose their employees, and the servants could choose their employers. People would travel up to 20 to 30 miles to attend a ‘hiring fair’ and once a labourer received work, they could easily spend one year in one village and be more than 30 miles away. Also, many a marriage match was made at the hiring fairs. (Photo right^{lxxi}) This could also be how **John Parkin (Perkin) Gribble** travelled so far for his employment.

After the work of hiring, and buying and selling produce, stalls were set up, selling food and drink and offering music, dancing, games to play, and these would tempt the employee to spend their token money. The whole event became a major festival and eventually was condemned for the drunkenness and immorality they encouraged. In some locations around the country, the hiring fair was still in existence until after WWI^{lxxii}. The author suggests that researchers of family history, should make efforts to locate the various hiring fairs in the vicinity of their ancestors, which could explain how their ancestor got to where they were, or how they met their future wife.



During these earlier centuries of stable contract work, the worker would receive payment in cash and in kind at the employer's table. As time passed, the social gulf between farmer and employee widened and the security and stability lessened. Workers were hired on stricter cash-only contracts, which ran for increasingly shorter periods. After enclosures began, monthly terms became the norm; later, contracts were offered for as little as a week.



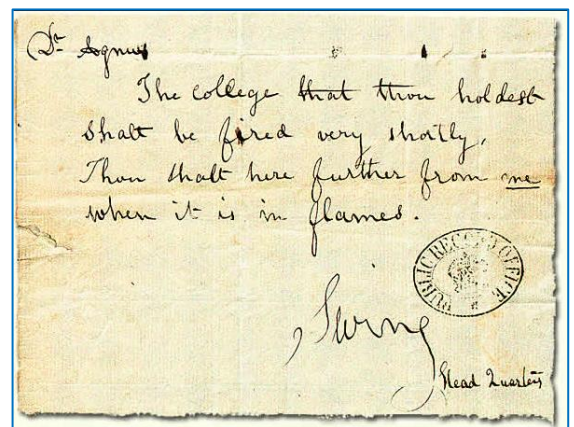
In the 1830's, **John Parkin (Perkin) Gribble's** family have moved from Weymouth up to Yawl, Uplyme and **Lionel Hodder's** family have moved from Uplyme to Lyme Regis. These moves perhaps inspired by the struggles of the small farmers & the agricultural labourers, the Enclosures & the Tollpudde Martyrs. During this time, the rich tenant farmers have been progressively lowering workers' wages while introducing agricultural machinery. The final straw was the introduction of horse-powered threshing machines, which could do the work of many men (photos right, starving family “The Home of the Rickburners” and rickburning, right^{lxxiii}).

The advent of this new machinery spread swiftly among the farming community, threatening the livelihoods of hundreds of thousands of farmworkers. After terrible harvests in 1828 and 1829, farm labourers faced the winter of 1830 with dread. All of which contributed towards the plight of the small farmers and agricultural workers. *Right - a horse-powered threshing machine^{lxxiv},*



The reaction by the poor to the Enclosures; the Tithes; and the ruthlessness of the rich landowners and Poor Law guardians resulted in the ‘Swing Riots’ headed by a mythical figurehead known by the fictitious name, ‘Captain Swing’. A ‘swing’ was the swinging stick of the flail used in hand threshing. These Riots began with threatening letters and demands for higher wages, signed by ‘Captain Swing’ and sent to farmers, magistrates, parsons and others. The letters were followed by attacks on Justices of the Peace, Guardians of the Poor, arson, robbery, destruction of machinery, maiming of animals and riotous assemblies, warning that if the warnings were not heeded, people would take matters into their own hands. It wasn’t long before the riots extended from Kent, up to Norfolk and west to Wiltshire, Dorset and Devon.

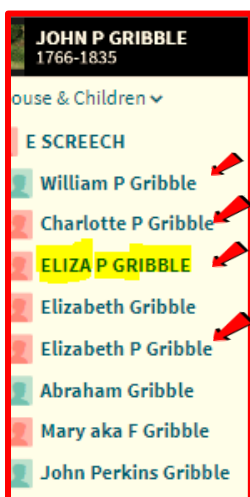
Local farm workers would gather in large groups, between 200-400 and threaten the local wealthy landowners. Threshing machines were broken, workhouses and tithe barns attacked and then the rioters would disperse or move on to the next village. Other actions included incendiary attacks on farms, barns and hayricks were made in the dead of night to avoid detection. Although these actions of the rioters were conducted in secret at night, the meetings with farmers and overseers about grievances were conducted in daylight. *(Swing letter from the times, right^{lxxv}).*



The slogan of the rioters was “Bread or Blood” yet only one person was killed – and that was one of the rioters, killed by a soldier or farmer. The rioters’ only intention was to damage property and their principal aim was simply to be able to earn a minimum wage to enable them and their family to survive. Eventually, wages were increased and tithes reduced, but extensive punitive measures were taken by the ruling, landowning class against the rioters. Nearly 2,000 protesters were brought to trial in 1830–1831; 252 were sentenced to death (though only 19 were actually hanged), 644 were imprisoned, and records report somewhere between 481 and 1,000 were transported to penal colonies in Australia, looking at the available list, there were no Hodder, Gribble or associated family names among them, the only names I recognised were two ‘Leggs’^{lxxvi}. (Ha! Ha!)

The continued movement between Weymouth, Dorset and Crediton, Devon by the Gribble family is a mystery. Possibly **John Parkin (Perkin) Gribble** had a secured itinerary of steady work at these different locations and at different times of the year and the family travelled between. Maybe, he had been a ‘farmer’ as **Eliza Perkin Gribble** describes him in her marriage certificate, forced out by the Enclosures. This seems quite a reasonable assumption as within 12 months after **Eliza’s** marriage, on two other wedding certificates, his daughter **Charlotte** describes him as a ‘butcher’ and his son, **John** describes him as a labourer, so it is obvious, that he was a man who could turn his hand to many skills – just like my father. His daughter, **Elizabeth** in her marriage in 1851 records him as a **Gentleman**. Ironic that the smugglers of the time, were called ‘The Gentlemen’!

For some reason, the four children of **John** and **Elizabeth**, born between 1811 and 1818 do not have their baptisms recorded, apart from Elizabeth b. 1815 who died,



1816. **William's** records seem to indicate he was born in Devon, **Charlotte** and **Eliza** are born around Weymouth. However, while we do not have their baptism records, we have other records to show their existence, prison records, marriage & death records and census returns give us evidence of their existence and approximate years of birth. **Eliza Perkin Gribble** appears to have been born about 1814. The census returns show that she and **Lionel** were close to the same age and we have positive evidence of his birth.

The severe poverty and upheaval that the Agricultural Labourers found themselves in during the post Napoleonic War period could explain the lack of baptism records for the eldest four children of **John Parkin (Perkin) Gribble** and **Elizabeth Screech**.

But there could be another reason, it was rare for a child not to be baptised, even those who were not regular church goers attended for the special occasions of baptism, marriage and burial. Many felt that the Church of England supported those who had the power and authority, so often agricultural labourers turned away from the Church of England and flocked to the dissenting religions. It has been known for labouring families to have a foot in both camps. They attended both the Church of England and non-conformist chapel. However, the Baptist church^{lxxvii} had been in evidence in England since 1612, so perhaps the Gribble family had a short flirtation with that denomination, who practises only baptism over age 12. Ironically, the first Baptist church was built in Weymouth about that time, 1813-14 and found at the southern end of Weymouth Esplanade. After 1754, it became law that everybody had to marry in the Church of England, which is why we find so many marriages for those areas and times, but fewer baptisms^{lxxviii}. In 1783 a 3d tax on birth, marriages and burials was introduced to pay for the American War of Independence but was repealed in 1794^{lxxix}. As we shall learn, many of the Hodders and associated families had a leaning towards the non-conformist denominations.

Baptist communities developed in Devon from the late 1700's with increased numbers by the mid 1800's. Preaching, Sunday Schools and provision of teas were popular. Barnstaple had 650 attending tea in 1861. Forced to move into larger premises, Bideford had 232 children at its Sunday School. Their ministers generally complained that although large numbers attended to hear the preacher, they were less willing to be baptised.

As we already know, her parents, **John Parkin (Perkin) Gribble** (*there is some question about John's second Christian name and so until I address it later, I will use both*) and **Elizabeth Screech** were married in Crediton and travelled regularly between Weymouth and Crediton and throughout western Dorset and eastern Devon. Crediton is 23 miles north-west of Uplyme, where they eventually lived, but Weymouth is another 29 miles further south - quite a walk, or by horseback, coach or carrier, but only a short distance by boat! Boat travel was extremely popular in those times. The most common way of transport from those coastal areas, continually referred to by the local smuggler, Jack Rattenbury in his autobiography, was to get passage on the next boat that was going in the direction one wanted to go. It would have been easy to catch a boat from Weymouth up to Lyme Regis and Uplyme was only 1 ½ miles from Lyme or onto Topsham (Exeter) then the short distance to Crediton. From 1803 onwards and earlier, there are newspaper records of

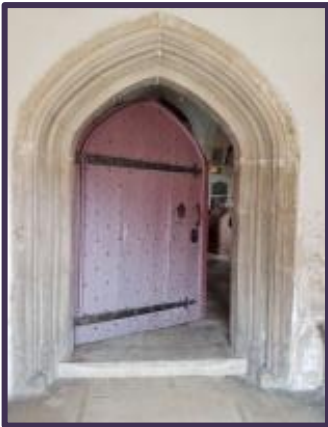
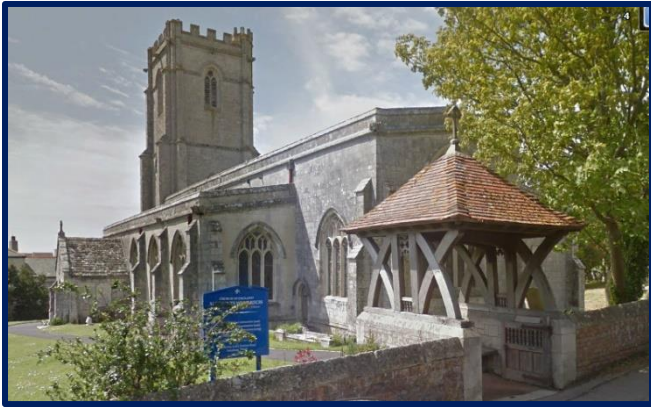
the Hodders and some Gribbles as Masters Mariners and Mariners calling into all ports from Ireland, Cornwall, Devon, Dorset, London, as America.

Left is a most beautiful photo of Weymouth^{lxxx}. I can see why King George III loved it.

Following will be colour coded Family Tree charts from Ancestry.com and Family Tree Maker, I will also have a matching 'bus' icon at the beginning of each person so one knows where to look at which family chart. I chose the 'bus' icon because we are all on this journey together.



CH 17 - WEYMOUTH AND THE STORY OF OUR GRIBBLE FAMILY



Occupier	Title No	Description	Cultivation
Podt	Benjamin	347 House & Garden	House & garden
Burridge	William	690 House & garden	House & garden
Gribble & Larcombe	Elizabeth & John	204 House & Garden	House & garden
Gribble & Larcombe	Elizabeth & John	206 Stall, House & Garden	Stall, House etc
Bennett	Charles	21 Plantation	Plantation




So, it is in Weymouth, where we will follow as best we can, the lives of our Gribble ancestors. Right is a Family Tree for **Eliza's** parents, **John Parkin (Perkin) Gribble**, **Elizabeth Screech**^{lxxxii} and **Eliza's** siblings and their spouses, so that you can follow easily who we are researching.

Their children would have been my grandmother **Avie's** aunts & uncles.

In Weymouth, we do not know where the Gribble family lived, so we centred our visit around one place where we do know that members of the family were - All Saints Church, Wyke Regis/Weymouth where many were baptised, married and buried. (Photos left All Saints, Wyke Regis^{lxxxii}). I must admit when I entered through the Lych gate, I felt some excitement & wonder about the Gribble family, who had entered through this gate and the door. I

was amazed that the door into the church was open, with nobody in attendance, leaving us to wander where we pleased. The first thing we saw was the font, where many of them would have been baptised.

 **John Parkin (Perkin) Gribble** and his wife, **Elizabeth Screech**, our 3 x great grandparents were not actually married in Weymouth, but in **Elizabeth's** home town, Crediton, Devon on the 18 Oct 1806. ^{lxxxiii}. Over the next 25 years our Gribble

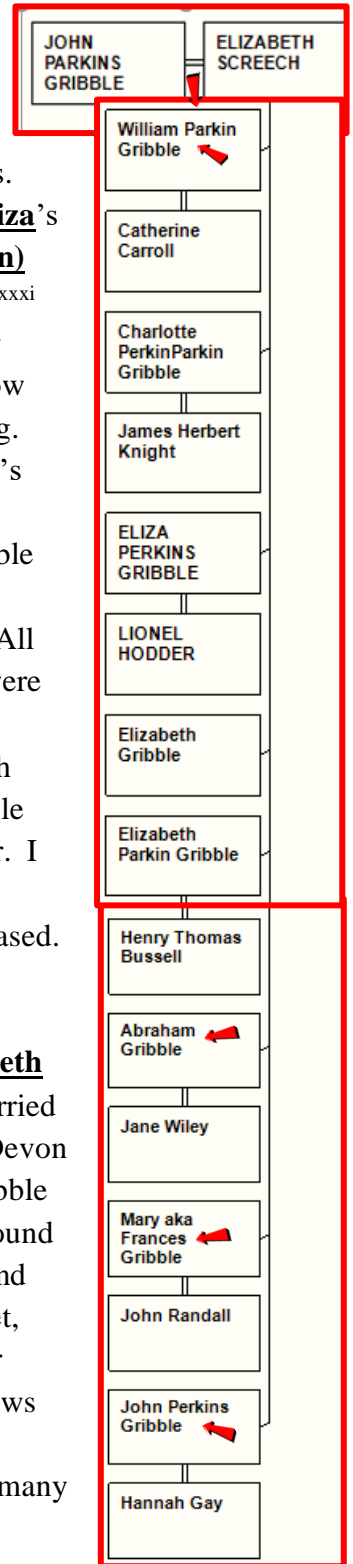
family lived in the area around Crediton, eastern Devon and Weymouth, western Dorset, possibly where their father found work. Map left, shows the locations of the small villages that are named in many of their records, such as Chickerell, and Granby.

Granby is where in the 1861 census, our 2 x great grandmother, **Eliza Perkins Gribble** records as her birthplace.


Somewhere around the 1830's, the Gribbles moved to Yawl


in Uplyme, Devon. **John** dies there in 1835 and eight years after **John's** death, the 1843 Tithe records show **Elizabeth Gribble** as co-occupier of Block 204 House & Garden and Block 206 Stable, House

& Garden.






 Back in Ch 23, we researched **Eliza**'s eldest brother, our 3rd great uncle, **William Parkin Gribble** and four of his & Catherine Carrol's children, **Elizabeth, William, Daniel** and **Thomas** who were incarcerated in Dorset County Prison. But they had three more children who grew up without prison records, **John, Susan** and **Charles**.

 Named after his grandfather, their third child was **John Parkin Gribble**, (*See family*



tree right) who was born abt 1837, probably in Wyke Regis, Weymouth, however, he wasn't baptised till he was ten years old, along with his elder brother, **William Parkin Gribble**, aged 12; they were baptised together on 13 May, 1847 at Holy Trinity Church^{lxxxiv}. In the 1851 Census, **John Parkin Gribble** 14, is living with his mother, Catherine, his sister, **Elizabeth** 18, brother **William** 16, both he and **William** are working as Agricultural Labourers. **Charles, Daniel** and **Thomas**, his younger brothers are classed as scholars. In both 1861 and 1863 **John Parkin Gribble** is an AB Seaman on board the vessel, "Belinda", registered in Guernsey, Channel Islands, but later is discharged further up the Dorset coast at Poole. In 1867, he is an AB Seaman on board the vessel, "Sisters" after the "Fruiterer Sunderland" in Rotterdam. In 1868, AB Seaman on board the "Jane Anne". He is obviously a good sailor, with experience on the "William Dyer", "Benjamin Scott", "Mary Annie", "Peacock" and in 1873 the "Thorwaldsen" after leaving the "Mary Anne" – records show that he was on many of the ships several times. There is a death record for a JP Gribble in Wyke Regis, Weymouth in 1875, which is possibly his burial, making him only 38 years old when he died. Historical records show that an early death for sailors was very common.

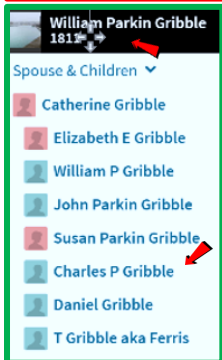
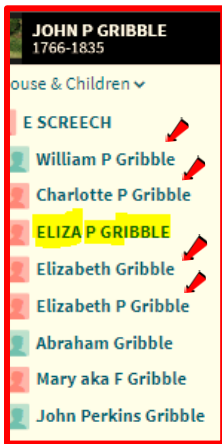


 **William Parkin Gribble** and Catherine Carroll's fourth child was **Susan Parkin Gribble** born in 1839 probably in Weymouth, and in the 1841 census, she is living in Boots Lane, Weymouth with her mother, Catherine and her siblings. Ten years later, in 1851, **Susan** is living with her Aunt, **Elizabeth Parkin Gribble**, who lives at 89 Sloane Street, Chelsea and has private means. Hmmm! Obviously, before **Susan** leaves for London, her mother Catherine, has her baptised on the 7 Oct 1849 at Holy Trinity Church, Weymouth, when she would have been about 10 years old. The 1851 Census has **Susan** listed as **Elizabeth**'s niece born in Weymouth, aged 14 years old, but other records show she was probably only 12 years old. **Elizabeth**, her aunt has private means and she lists **Susan** as also having private means as well.


Shortly after the 1851 census, **Susan** left her Aunt, as **Elizabeth** was married soon after. In 1861, **Susan** moved to Bedminster, Bristol, where she is working as a servant. Then ten years later in 1871, **Susan** is back in Melcombe Regis, Weymouth, again working as a servant. **Susan** married Joseph Mabey in Mapperton, Devon in 1878, he is five years younger than her. In 1881, **Susan** and Joseph are back living in Weymouth, where Joseph is working as a Gardener. At the age of 40, **Susan** had two sons, **William** and **Robert** and had a daughter, **Katherine** in 1881. She was 52 when she died and her death was registered in Weymouth in 1889. Did **Susan** die in




Inside All Saints, Wyke Regis



childbirth? Or perhaps from one of the diseases such as typhus or cholera that besieged the country at intervals.

 **William Parkin Gribble** and Catherine Carroll's fifth child was **Charles Parkin Gribble** born 1841 in Weymouth. He is classed as a baby in the court attempt of Weymouth to remove the family to Uplyme. In the 1851 census, he is a scholar, living in Boot Lane with his mother and his siblings. In 1868, **Charles** crews twice on the ship "Marnhull" and leaves it in Guernsey. He also crews on the "Charles Dyer" and the "Martha". Fmp have an 1863 record, where he was an Ordinary Seaman in the Merchant Marine on the sailing ship "Martha", & he has come from the ship "Humility" out of Weymouth. However, there is a record for a **Charles Gribble** who died at sea on the 20 Feb 1874 at the age of 32 years old of consumption (TB). The death happened on board, the "Jessie Boyle" out of Bristol. Daniel and Thomas Gribble are looked at on page 28.

 We now leave **William Parkin Gribble's** children and go back a generation to the children of **John Parkin (Perkin) Gribble** and **Elizabeth Screech** to **Eliza's** sister, our 3x great aunt, **Charlotte Parkin Gribble** (*family tree also left*). Through **Charlotte**, we have concrete evidence that by 1813, the **Gribble** family has moved from around Crediton, Devon or possibly Uplyme, down to the **Weymouth** area in Dorset as **Charlotte Parkin Gribble** was born in 1813 at Chickerell, now a suburb of Weymouth. Right is the altar of All Saints, Wyke Regis where **Charlotte** married James Knight, a Chairman (*see right*) from Weymouth. Throughout his life, **Charlotte Parkins Gribble's** husband, James remained a Chairman, eventually building the Sedan Chairs.

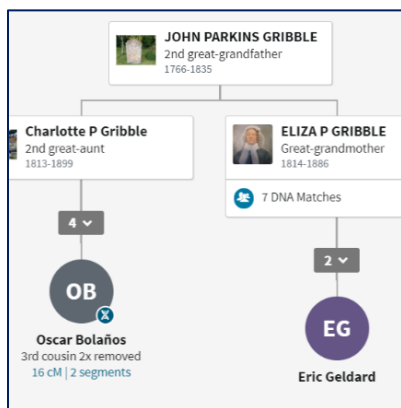


SEDAN CHAIRS were a major mode of transportation through London's narrow streets and along Bath's steep lanes throughout the 17th & 18th centuries and early part of the 19th century. Strong chair carriers could transport passengers down winding passageways much faster than a carriage, which had to make frequent stops in congested traffic. The chair was named after the town of Sedan in France where it was first used. By 1634, they had been introduced to London as vehicles for hire, & their popularity quickly spread to France & Scotland, as well as the rest of UK & Europe. These portable covered chairs, used in one form or another in other cultures since ancient times, sported side windows and a hinged door at the front. Sedan carriers inserted long wood poles into metal brackets on either side of the chair. The poles were long & springy & provided a slightly bouncy ride. They were arranged in such a manner that the chair should remain in a horizontal position as the carriers climbed up steps or steep slopes. Passenger entered and exited between the poles if they remained in place. *Sketch is of a Young Georgian miss transported across town with her headdress feathers intact.*

As Weymouth, was the new Brighton and frequented during the Georgian period by George III, who died 1820, I imagine there was quite a demand for sedan chairs. **Charlotte** and her husband, James Herbert Knight had seven children, **George Herbert**, 1836; **William James**, 1838; **Henry Charles**, 1840; **Charlotte**, 1842; **Arthur John**, 1844; **Edwin Emmanuel**, 1847; and **Walter Thomas**, 1852. **Charlotte** and her husband, James and all her children, remained respectably in the Melcombe Regis area of Weymouth all their lives. I have since connected with one of her descendants, **Hannah** through her father-in-law, Colin Alsbury, a vicar in Frome, Somerset and according to research, at the beginning of the 21st century, Knight descendants were still living in Weymouth.

We also, have a DNA match which shows a common ancestor in **John Parkin (Perkin) Gribble & Elizabeth Screech** via *Oscar Bolanos Family Tree* through

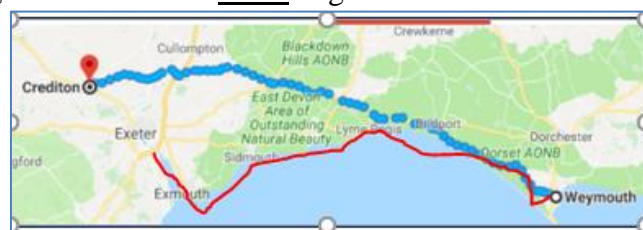




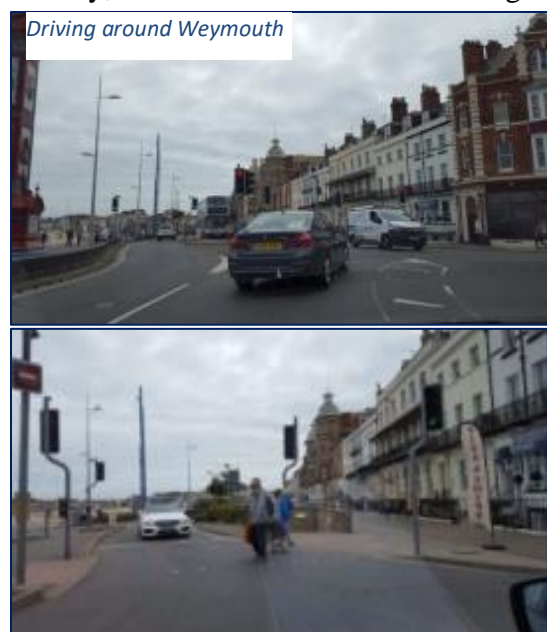
Charlotte's son, Edwin Emmanuel Knight. Edwin married Julia Salmana Brown in Melcombe Regis. Their son was **Edwin John Knight**, and he married Edith Agnes Dibden from Hampshire. Their daughter, **May Dorothy Knight**, born Bridport, married Julian Alfred Weston and their daughter, **Doreen Mavis Weston**, born 1919 in Hampshire married Oscar Bolanos from Granada, Nicaragua. It seems that the whole family including Julian and **May Weston** moved to San Jose, Costa Rica. I contacted Oscar and he tells an interesting and exciting family story tied up in the politics of Nicaragua and Costa Rica and also the USA. He has given me permission to include it, so you will find it on page 114 -

APPENDIX – 23052017 – 1.

John Parkin (Perkin) Gribble and his wife, **Elizabeth Screech** must have stayed in Weymouth area for several years as their next child was our great, great grandmother, **Eliza Perkins Gribble**^{lxxxv}, who was born there about 1814 around Granby just to the south of Chickerell as per map on page 48. But the family don't stay in Weymouth for very long, by the Battle of Waterloo in 1815 they are back north in the Crediton area. Maybe their family was frightened that living in Weymouth, they would be on the frontline of Napoleon's invasion, (*as per map below*) if the Duke of Wellington did not stop his advance at Waterloo. Or more likely their father, **John Parkin (Perkin) Gribble** had other work through the Hiring Fairs or family gave him work or one wonders if having to support a large family in very difficult economic times necessitated him using his travels to cover more nefarious enterprises. But we will go into the life of **Eliza** in greater detail when we arrive in Lyme Regis.



Reading the memoirs of Jack Rattenbury, the smuggler from Beer (1778-1844), as mentioned earlier, shows that travel up & down the coast was common & easily accessible. The map right, shows from Crediton, it is only a short distance to Exeter and the port at Topsham, to catch the next boat calling in at Weymouth (*follow red line*). The 1660 Tenures Abolition Act officially ended the English Medieval Feudal system; a system which had been in demise since the 14th century, as a result of the labour shortage due to high mortality of the Black Plague, thus allowing over 200




years of freedom of travel and movement of the population^{lxxxvi}. A 19th century newspaper advertisement advertises Exmouth via Axminster (Lyme people joined the coach at Axminster) via Bath to London in one day.

Evidence from the 'hiring fairs', the 'census' shows that people did travel extensively. They followed the work & travelled, either by dray, pack-horses, later by coach, carriers or just walked. They travelled to feed themselves, in times of want and warning each other in times of danger, to smuggle contraband goods throughout the country, to share the benefits of international trade, to spread scientific and technological ideas, for legal business, for work or acquiring a new business, to visit relatives and believe it or not, actually to sightsee - but no one was allowed to travel on Sundays in the 17th century.


JOHN P GRIBBLE 1766-1835
ouse & Children
ESCREECH
William P Gribble
Charlotte P Gribble
ELIZA P GRIBBLE
Elizabeth Gribble
Elizabeth P Gribble
Abraham Gribble
Mary aka F Gribble
John Perkins Gribble

Celia Fiennes (1662-1741), author and traveller from the turn of the 17th century, writes that “the roads to Bridport are stony and narrow, as she labours through Dorset. Travelling on into Devon, she finds that the large number of ancient enclosed fields ‘makes the ways very narrow, so as in some places a coach and wagons cannot pass’. She observes that Devon people ‘are forced to carry their corn on horseback with frames of wood like panniers on either side of the horse, load it high and tie it with cords. ... In 1698, our redoubtable Celia finds the flood-waters in Devon rising and rising until they are up around the windows of her coach; outside she can see cattle swimming in the fields.’^{lxxxvii}”

 **John Parkin (Perkin) Gribble** and **Elizabeth Screech’s** fourth daughter, the first **Elizabeth Gribble** was born in 1815, sadly she died in 1816 while they were still in Crediton^{lxxxviii}.

About 1818/19, their next child was born, another daughter, whom they named **Elizabeth Parkin Gribble**, (obviously both Elizabeth’s were named after their mother, **Elizabeth Screech**). Again, no baptism is located, but I suspect that **Elizabeth Parkin Gribble** was born in Kirton (Crediton)^{lxxxix}, Devon or perhaps Honiton, which is between Crediton & Lyme Regis, but definitely Devon. I have assumed this from the 1851 census, where her birth place is recorded as Hinton, Devon, but there is not a Hinton in Devon. However, it is recorded that the Devon accent was very broad. Queen Elizabeth I required an interpreter to be able to understand what Sir Francis Drake was saying. Another example of the broad Devon accent, is the locals call the town of Mildenhall in Devon, ‘Mine-all’, so in view of that - Hinton could be very easily Honiton. Also, her niece Susan Parkin Gribble is living with her & the census recorder has spelled her birth place, Weymouth as Whymouth, so obviously he is spelling the towns according to the Devon accent.

From such vastly different circumstances, one immediately suspects that this second **Elizabeth** is from a different Gribble family, but evidence from the 1851 census, shows that she isn’t! In the 1841 Census, **Elizabeth’s** older brother, **William Parkin Gribble** is languishing briefly in Dorset County Prison, her elder sister, **Charlotte** is married to a Weymouth chairman & our great, great grandmother, **Eliza** is a servant in a most salubrious house in Lyme Regis - Rose Hill. **Eliza** is a servant to Mr & Mrs Pennell, a most respectable position.

 However, their sister, **Elizabeth Parkin Gribble** is not living in penury, struggling to survive or working respectably as a servant or housewife. In the

Elizabeth Gribble	20	Ind	h
Mary Gribble	15	Ind	h

1841 Census (left), she is living in **Sloane Street, Chelsea**, with



Independent means, and a maid! And as well, her sister, **Mary**, born 1823 is living with her, also with Independent means – how can that be, one wonders! In such poor times and circumstances! In the 1851 Census, taken on the 30 March **Elizabeth Parkin Gribble** is still living in 89 Sloane Street, Chelsea, London, (right) but she has her 12 year old niece (recorded as 14), **Susan Parkin**

Elizabeth Parkin Gribble	Head	26	31	Private	Devon. Honiton
Susan Parkin Gribble	Niece	26	14		Wessex. Weymouth
Elizabeth Vanson	Servant	26	20	Housemaid	Devon. Exeter
Lane Alcock	Servant	26	32	Cook	Devon.

Gribble living with her (See copy of 1851 Census left), while her elder niece **Elizabeth Eliza**

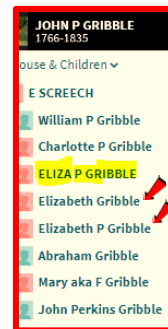
is living as a vagrant, back in Weymouth. As well as employing a servant, **Elizabeth Parkin Gribble** also has a cook!!! I don’t wish to sound suspicious of **Elizabeth’s** situation, so I will leave it up to you to draw your own conclusions! But I have my suspicions that **Elizabeth** is an extremely beautiful & charming woman and is probably a high-flying escort. What an innovative woman, with such courage and innovation, where **Elizabeth** has not succumbed to poverty but is living in relative luxury! And the rest of her family are living in lower class status or poverty! What a story lies there!

 According to the London Morning Post, a month after the 1851 census of 30 March, the same day


At St. Peter's Church, Pimlico, of the 1st inst., by the Rev. Thomas Fuller, **Henry Russell** Esq., of Axminster, in the county of Devon, to Elizabeth Parkin Gribble, of Yawl-house, Lyme, Dorset.

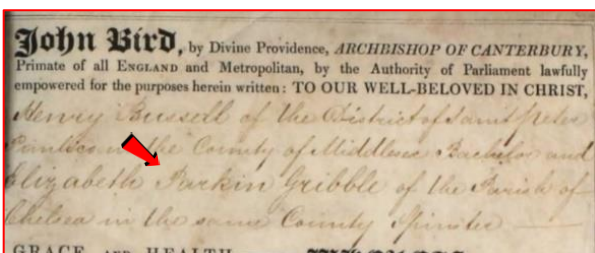
Queen Victoria opened The Great Exhibition at the Crystal Palace, London, on Sat 1 May, 1851,

Elizabeth Parkin Gribble of Yawl-house, Lyme, Dorset was married to Henry Bussell, Esq of Axminster, Devon at St Peter's Pimlico. The special licence dated 28 Apr 1851 below left, gives permission for Henry Bussell from St Peter's, Pimlico to marry **Elizabeth Parkin Gribble** of Chelsea. This licence was obviously obtained as soon as Henry reached his 'full



age' of 21 years old & implies that there was opposition from his family. **Elizabeth** was about 12 years older than Henry.

 According to the marriage register, Henry Bussell is a Farmer living in Chapel St., Pimlico, his father is Ambrose Bussell, Farmer. The marriage was




GRACE AND HEALTH								
1851. Marriage solemnized at <u>The Parish Church of St Peter Pimlico</u> in the County of <u>Middlesex</u>								
No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
270	May 17	Henry Bussell Elizabeth Parkin Gribble	full full	Bachelor Spinster	Farmer —	Chapel Street Chapel Street Chelsea	Ambrose Bussell John Parkin Gribble	Farmer Gentleman

Married in the Parish Church according to the Rites and Ceremonies of the Established Church, by License as other — by us,


This Marriage was solemnized between us, Henry Bussell in the Presence of us, Henry Maria Parry

barely a month after the 1851 census which records Henry as living in Axminster, with his family. One has visions of him reaching his maturity in April and immediately returning to London to marry **Elizabeth**. According to the marriage register (above)

Elizabeth Parkin Gribble lived at Sloane St., Chelsea, without occupation, her father is **JOHN PARKIN – GENTLEMAN**. So, in 1851, Elizabeth knew enough of the family history, to drop 'Gribble' from her father's name!! He has become John Parkin. And John Parkin (Gribble) has moved from Agricultural Labourer, butcher, farmer to Gentleman in his children's records!

 **Elizabeth's** husband, Henry Bussell was **baptised** 16 May, 1830 as per Fmp record right, and some records show his actual birth in April. Henry's father is Ambrose Bussell baptised 31 Aug 1806 at Axminster, Ambrose's parents were Henry & Eliza Bussell. In 1829 Ambrose married Elizabeth Hoare b. 1808 in Axminster, her parents were James Hoare & Elizabeth Power from Musbury & Axminster. (*Obviously she is a connection of Elizabeth Hoare b.1813 f. Robert m. Sarah White also from Musbury & Axminster, wife of John Hodder*). In the 1851 census, Ambrose farms 260 acres of land in Axminster, and employs 8 men so he is an extremely prosperous farmer. After a hunt through Tithe records, it shows that the Bussell family owned & occupied large amounts of land throughout England, Devon, Dorset, Somerset, Wiltshire, Hampshire & London. So, our imaginations can only re-construct what the relationship of their new daughter-in-law, **Elizabeth** with the Bussell family could have been.


Henry
Bussell
1830
16 May 1830
1830
Anglican
Axminster
Axminster
Devon
England
Elizabeth
Ambrose
Farmer

 So, what happened to **Elizabeth** and Henry. At first, I had a potential death record for her in 1858 at Newton Abbot, which as the Paris of the UK, would have been appropriate. But then I discovered solid evidence of widower, Henry Bussell in Victoria Australia, **without** his wife, **Elizabeth**. A Findmypast burial record 11 Dec 1855 for an **Elizabeth Bussell** in Axminster where the Bussell family lived is most likely our Elizabeth^{xc}. There is an immigration record on the 'Gypsy Bride' in 1857 for a Henry Bussell, Farmer and in 1859 Henry marries a widow Rebecca Wellington nee Harvey in Victoria. Gold had been discovered around Beechworth, Eldorado & Woolshed, where his children were born, so obviously Henry was a successful miner as later Henry became a successful farmer & between them, had 12 children, who are




still living around the Beechmont, Wangaratta, Tarrawingee areas. This area was also famous in the 1850's as Jack's ancestor Robert O'Hara Burke was the Police Superintendent at Beechmont and this was also the stamping ground for the Kelly gang between 1870-80, where Ned was convicted and imprisoned. Henry Bussell died in 1892 at Tarrawingee & his father's name is given as Ambrose Bussell.

Yawl Cottage	Edwin Smith	60	5/2
House at Yawl	Hannah S.	40	
	Elizabeth Gribble	52	
	John	30	Ag. Lab.
	Samuel Gardner	30	
	Clary	25	
	Susan	20	
	Sarah	15	
	William	10	
	John Larcombe	40	Taylor
	Clary	15	
	John	5	
	William	2	

 Back to **Elizabeth!** Bottom left prev. page is a current picture of Yawl House, a Grade II listed, Georgian house. (Georgian period = 1714-1837). The London Paper published this address for Elizabeth in the notice of her wedding. Googling Yawl House Lyme also shows this house. I find it difficult to reconcile the poverty of the earlier Gribble family with these more affluent circumstances.

I suspect that the house is Yawl Cottage. On the 1841 census, (left) **Elizabeth's** mother, **Elizabeth Gribble nee Screech** and brother, **John Gribble** are

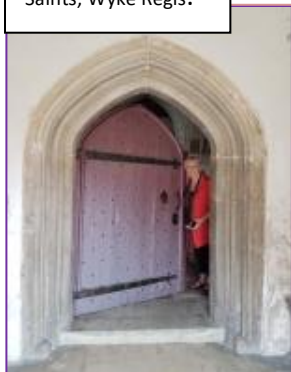
living in the House at Yawl, and their neighbours are living in Yawl Cottage, with Independent means. So, which one is this? The 1843 Tithing maps on page 46, show **Elizabeth Gribble** and John Larcombe, Tailor as co-occupiers of two properties. Are we seeing a rags to riches story here of our 3 x great grandfather, **John Parkin Gribble**? Was he left money by his father, whom we now know was a wealthy gentleman? Jeffrey Parkin possibly died in 1814, which was about the time the Gribble family's fortunes began to change. Or was **John Parkin Gribble** involved in dubious enterprises? There appears to be a mystery here! Other option is smuggling, as **John** fits the profile as described p84! A sudden rise in status & increase in affluence & his ability to move without suspicion throughout the Counties seeking employment as a front for taking orders and even deliveries. His wife, **Elizabeth Screech** moved back to Crediton & died there 20 Jan 1850.

 We have moved back to Weymouth. The sixth child of **John Parkin (Perkin) Gribble** and **Elizabeth Screech** is **Abraham Gribble**. baptised 1 Oct, 1820 at Weymouth. He is the first child to have a registered baptism and the baptism is performed in the font (below left) at All Saints, in Wyke Regis, where Julie is standing. Maybe it is my imagination, but as mentioned earlier, before or around the birth of Abraham in 1820, there appears to be an up-turn of fortune for the Gribbles.

Abraham married Jane Willey/Wiley in Jul 1842. And once more, travelling via the internet, we temporarily leave All Saints, Wyke Regis, and go with **Abraham**, back up to Yawl, Uplyme, Devon for his marriage. **Abraham's** marriage was registered in Axminster, Devon which was the recording district for Yawl, Uplyme so possibly in the 1830's, **Abraham** moved with his parents and his younger brother, **John Perkins Gribble** north from Weymouth to Yawl, Uplyme. (Our 3 x great grandfather, **John Parkin (Perkin) Gribble** died at Uplyme in 1835.) In the 1851 Census, **Abraham** is working as an Agricultural Labourer and he and Jane are living in Yawl, Uplyme, Devon. According to the 1851 census he is living next to or nearby Hunters Lodge Inn. Sometime in the 1850's **Abraham** and Jane move west of Yawl a few miles up to Trinity Hill, Axminster. His mother, our 3 x great



Door & font from All Saints, Wyke Regis.




grandmother, **Elizabeth Screech** died in 1850 and in 1861 census, Jane's mother, Ann Willey nee Gear has died, and they have moved in with Jane's widowed father, William Willey. **Abraham** seems to have become a successful farmer, which leads one to surmise that Jane's father was a wealthy farmer & maybe **Elizabeth** left some money!!! By 1871 census, **Abraham** is a farmer of 7 acres. In 1878, White's History, Gazetteer and Directory, he is advertised in Axminster's Directory as **Abraham Gribble**, Farmer from Wyke (Wyke Tything, Devon – about a km north east of Hunter's Lodge Inn). In 1881 & 1891, they are back at Trinity Hill, and




JOHN P GRIBBLE 1766-1835	
ouse & Children ▾	
E SCREECH	
William P Gribble	
Charlotte P Gribble	
ELIZA P GRIBBLE	
Elizabeth Gribble	
Elizabeth P Gribble	
Abraham Gribble	↗
Mary aka F Gribble	
John Perkins Gribble	


Abraham Gribble 1820-1896	
Spouse & Children ▾	
Jane Wiley	
Louisa E P Gribble	
William J P Gribble	
Henry C W Gribble	
Emily A W Gribble	
Francis Gribble	

Abraham, 61 & 71 is a farmer of 4 ½ acres. He owns enough land to be eligible to vote in 1894-5. He dies in Axminster (prob. at Trinity Hill) in 1896.

 **Abraham** and Jane Gribble's eldest child **Louisa Elizabeth Perkins Gribble** married a farmer Eli Collier. Both **Louisa** and Eli died in 1927 and **Louisa** left an estate of over four thousand pounds. **Louisa** and Eli appear in several Family Trees and there are photos, *see right*^{xc1}. **Louisa** would be our grandmother, **Avie Hodder's** aunt. In fact, all of **Abraham** and Jane's children would have been her Aunts and Uncles.




 Interesting their second child is named **William Parkin Gribble** in the civil birth registration, the **James** is added later. He marries Emma Grant and he is a successful farmer of 7 acres in Axminster, over the years they live close by his parents, **Abraham** and Jane and it is obvious that he takes over **Abraham's** farm.


 **Abraham** and Jane's third child was **Henry Charles Willey Gribble**, born 1856 in Uplyme. He married Eliza Jane Larksworthy in 1889. At a quick glance, it seemed that **Henry** worked as a Labourer.



They had five children, **Henry**, b.1888 & died 1915 at Flanders, France; **George**, b. 1890 & who also served in WW1; **Jane**, b. 1893, circumstantial evidence appears to indicate that she may have emigrated to Canada in her 30's. The fourth child was Frank b. 1895 but like his uncle Francis, died as a baby in 1897. Their youngest child '**Bertie**' aka **Herbert Victor Gribble**. b. 1897 married Caroline Lily Paull in 1922. *For the inspiring story of Bertie by his granddaughter, J.B. Harris see www.familyconnections.network* **Henry** died at 51 in 1907 in Axminster, Devon.

 **Abraham** & Jane's fourth child, **Emily Ann W (Willey?) Gribble** b. 1866 married William Fowler in Axminster in 1885. They have two sons. **Albert J. Fowler**, who in 1939 was the chef at The George Hotel, in Barnstaple, a city where the Gribbles are all professional people, however there is a later record, which I cannot access, of someone of that name as either a Passenger or Crew on a ship sailing to New York. Their other son, **Private John Albert Fowler** in the 1911 census was serving in Malta with the 2nd Battalion Devonshire Regiment, he also fought in WW1 with the Devonshire Regiment. The name Fowler will become very familiar to us throughout our journey. It seems that **Emily's** husband, William is the son of Richard Fowler of Uplyme.

Over the years, the Hodders and the Fowlers have intermarried many times. In fact, four children of **Lionel Hodder** (the Hayward, as we later call him) & his wife, **Sarah Wyatt** from Colway Manor Farm all living in Uplyme in the mid 1700's, marry into the Fowler family. This is quite significant as later evidence seems to indicate that both the Hodders and the Fowlers, appear to be within the fold of the dissenting religions, which mostly had a strong Puritan influence. So, it 'could' explain the absence of baptism records as the dissenting church records have been lost or have not come to light!! **Abraham** and Jane's third son & youngest child was **Francis Gribble** born 1870 in Axminster & died a year later in 1871.

 The next child of **John Parkin (Perkin) Gribble** and **Elizabeth Screech** is **Mary Gribble**^{xcii} aka **Frances Gribble**^{xciii} (*see endnotes for Fmp copies of baptisms*) and according to records, and like **Abraham**, both were baptised in Wyke Regis, in Dec, 1823 at that same font. This baptism caused me some angst working out why there would be two records of baptism in Wyke Regis, one for **Frances Gribble** generally dated December, 1823 and one for **Mary Gribble** dated 14 December, 1823. I have looked through the original parish register and found **Mary's** baptism but there is no record of **Frances** being baptised at the same time, so if they were twins or sisters why were they not baptised at the same time?

Mary Frances Gribble England Marriages, 1538-1973	
Name:	John Tarr
Spouse's Name:	Mary Frances Gribble
Event Date:	26 Jul 1813
Event Place:	Crediton, Devon, England

Thirty-five years earlier, in Crediton, Devon, a Mary Frances Gribble was baptised 12 May 1788 and her parents were the other “John and Elizabeth (nee Francis) Gribble”, who were married in Crediton in 1779. This Mary Frances Gribble appears to have



married a John Tarr in Crediton in 1813. So there is a naming precedent for Mary Frances Gribble. This Mary Frances Gribble was six years younger than our 3 x great grandmother Elizabeth Gribble and perhaps they grew up together, making it a personal connection.

So back to her possible namesake, Mary/Frances seventh child of our 2 x great grandparents, John Parkin (Perkin) Gribble and Elizabeth Gribble. But first mystery - we have two baptisms! The first one as **Frances** with a general date and the second one as **Mary** a few days later, but with an exact date. This fits the criteria as described in the book, “My Ancestor was an Agricultural Labourer”. It says “*In rural and urban parishes, where agricultural labourers had large families, some children did not survive beyond a few days or weeks. Parish baptism registers often included more than one baptism entry for the same child. This is known as a ‘double entry’ and occurred when a child was born and considered not likely to survive. A midwife, licensed ecclesiastically, or the incumbent was called to privately baptise so that, should the child die, they would have a Christian burial. That event was then recorded in the parish register, sometimes retrospectively. If the child survived than a further entry occurred ... If two baptism entries exist a few weeks apart, this is usually the reason.*”^{xciv} So this may have been the case, and at the first baptism, it was **Frances**, then changed to **Mary**.

We have come across **Mary** in the 1841 census, when **Mary**, at the age of 17 years old was living with her sister, **Elizabeth** in Chelsea, London. Now in 1845, she is in Lyme Regis at the same time as her other sister, our 2 great grandmother Eliza. On the 31 March 1845, **Mary** married John Randall, a Butcher at St Michaels and All Angels, Lyme Regis. Their fathers are listed, John Randall, Butcher and John Gribble, Butcher. Three months later, Eliza at her wedding, lists her father as a Farmer. Fourteen months later, at **John P Gribble’s** wedding, his father is described as a Labourer & in 1851, **Elizabeth** in her wedding

-1845. Marriage solemnized by Rev. B. B. B. in the Parish of Lyme Regis in the County of Dorset								
No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
112	March 31 st	John Randall	about 20	Bachelor	Butcher	Lyme Regis	John Randall	Butcher
		Mary Gribble	about 17	Spinster		Lyme Regis	John Gribble	Butcher
Married in the <u>Parish Church</u> according to the Rites and Ceremonies of the <u>Church of England</u> by me, <u>High Priest</u>								
This Marriage was solemnized between us,		<u>The mark of John Randall</u>		in the Presence of us,		<u>The mark of John Gribble</u>		<u>The mark of Hannah Gay</u>

record describes him as John Parkin, Gentleman. The witnesses to **Mary’s** wedding are **John Gribble**, **Mary’s** younger brother and his future wife, **Hannah Gay**.

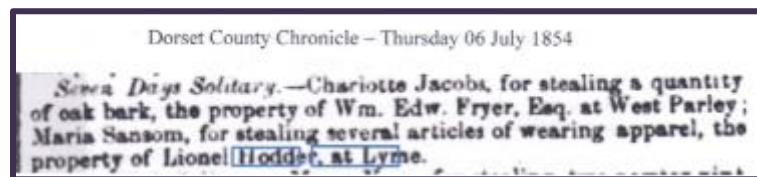
Mary’s husband, John Randall leaves butchering and becomes a sailor.

In the 1851 census **Mary**, a Sailor’s wife is living back in Weymouth at 8 Wellington Place, Wyke Regis. She has two sons, **Alfred** 3, and **George**, 7 mths and her 11 year old niece, Hannah Stewart is living with her. Sailors live extremely dangerous lives and 1 in 16 risk being lost overboard, over 2500 mariners die a year^{xcv}, & it appears that her husband, John dies 4q 1851 in Weymouth. In 1861, **Mary**, a widow is now living in a shared house, working as a Washerwoman with her son, **Alfred Randall** aged 13 who works as an errand boy and possibly her mother in law, another Mary Randall, a widow, aged 56 all living in 18 High Street, Wyke Regis, Weymouth. There is no evidence of **George**.

Being a washerwoman was a terrible job. Remembering that there were no detergents before the 1850’s most laundry loads had to be soaked in lye or if possible, soapy water, then vigorously pounded and scrubbed, boiled for an hour or more, rinsed repeatedly, wrung out by hand or in the late 19th century, by roller (mangle), and carried outside to be draped over a hedge or spread on a lawn to





dry. One of the commonest of crimes was the theft of drying clothes, so someone often had to stay with the laundry until it was dry. Below, Jan Hercus discovered this 1854 report of Maria Sansom stealing several articles of wearing apparel, the property of **Lionel Hodder** at




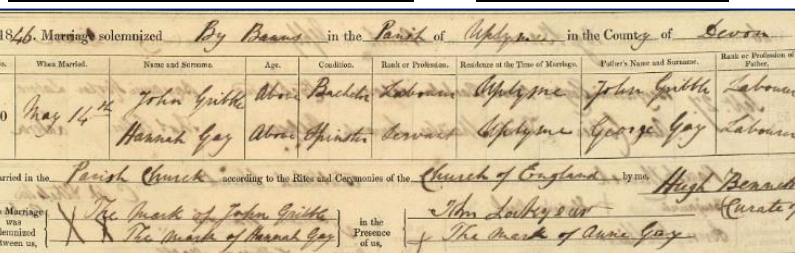
Lyme – 7 days solitary!
(Notice that it is reported as property of **Lionel Hodder**, this doesn't mean that they were men's clothing, it demonstrates

the culture of the times, that everything in the family belonged to the male head of the house.) A straightforward load of washing was likely to incorporate at least eight different processes and most loads were not straightforward, ranging from household linen to fine delicate types of clothing which often had to be carefully taken apart, washed separately then sewn back together again. Specific chemical compounds had to be mixed, for different colours and for removing different kinds of stains. Linen had to be steeped in stale urine of a diluted solution of poultry dung as this had a bleaching effect, but required additional vigorous rinsing in a herbal extract to sweeten their smell. And this does not include starching or ironing. Daily life for **Mary** at the age of 40, began as early as 3.30am to get the fires going and not finishing to as late as 10.30pm. I can find no record of what became of her son **George**, possibly he died at a young age.

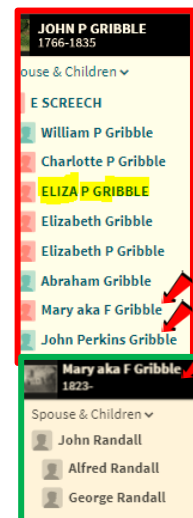
 But it appears that John and **Mary**'s son, **Alfred** became a mariner, like his father, John. In 1866, **Alfred** is Bosun's mate on board the "James" out of Poole, Dorset. In 1867-70 he joined the Merchant Navy, as an Ordinary Seaman on the Vessel "Hope". In 1870, he became the Cook on board the "Hope". In 1871, aged 22, **Alfred** joins the Royal Navy on board the "Rattlesnake" as a Stoker 2nd class. In 1873 he moves to the "Pert" as Stoker, followed by "Indus", "Royal Adelaide", "Indus", "Sheldrake"; then as Seaman in 1876, he moves onto "Tyne", "Indus", "Cambridge", "Indus", "Hercules", "Indus" & "Grappler". Then in 1883 as a Leading Seaman **Alfred** is back on the "Indus", then "Orlando", "Vivid". **He received three Good Conduct Badges which was for exemplary conduct.** **Alfred** was described as 5'5", with brown hair, grey eyes, and sallow complexion. He was pensioned out 8 Dec 1890.


 In 1874, **Alfred** married Mary Jane Gee in Stoke Damerel, Devon. In 1881, **Alfred** and Mary Jane are living in 12 Cambridge St., Plymouth St Andrew, Dorset, with their children, **Alfred**, 5; and **Maud M.**, 6mths. In 1891, **Alfred** is living at St Andrew, Plymouth, Devon aged 42 as a Pensioner RN (Stoker). He lives with his wife, Mary J (4); his son, **Alfred C**, 15, Draper's Office Boy; **Maud M.**, 10; **Charles**, 5; **William** 3; all scholars and all born in Plymouth. In 1911, where we leave the family, they are living at Stoke Damerel, Devonport, Devon at 30 Packington St. **Alfred**, 62, Naval Pensioner, Mary Jane, 60, b. Devonport; their daughter, **Maud Mary**, 30; **Charles**, 25, Boilermaker, Govt. Dockyards; **William**, 23, Credit Drapers Assistant; **Beatrice**, 19, Student; & **Edward**, 16, Shipwright apprentice, Govt. Dockyards. All children are born in Plymouth, Devon, apart from the youngest, **Edward** who is born in Devonport, Devon.


 Now to the youngest child of **John Parkin (Perkin) Gribble** and **Elizabeth Screech**, who is **John Perkin Gribble** born 1826 also in Wyke Regis, Weymouth. It appears that early in his life, his parents, **John Parkin (Perkin) Gribble** and **Elizabeth Screech** moved to Uplyme, Devon. The 1841 census



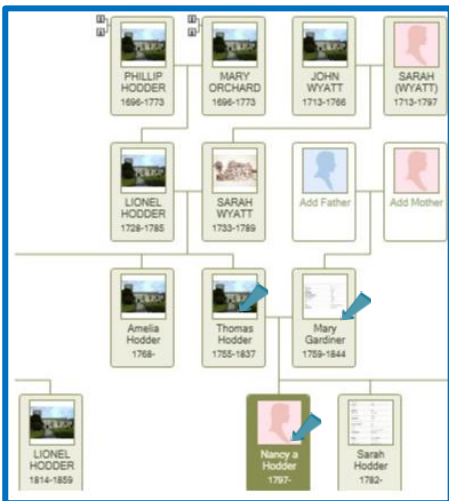
showed their son, **John Perkin Gribble** living in Uplyme and working as an Agricultural Labourer. He is living with his mother, **Elizabeth** widow, as his father, **John Parkin (Perkin) Gribble** died in 1835.



 On 14 May, 1846, the son, **John Perkin Gribble** married **Hannah Gay** at St Peter and St Paul's, Uplyme. **Hannah** was the daughter of **George Gay** b. 1792 and **Hannah Hodder** b. 1797 both born in Uplyme, Devon and married 1818 in Uplyme. In the 1851 census, the two families are living next door to each other in Yawl Bottom, Uplyme.

 **George Gay**, 58, is a Farmer of 8 acres at Yawl Bottom and **Hannah Gay nee Hodder**, 55, is a Farmer's wife, both born at Uplyme, Devon. George & Hannah's family are as shown below right. They have eight children, **Thornhill Gay**, 1819-1901 (married Mary Fowler) moved to the Isle of Portland, working as a Railway labourer; **Anne Gay** b. 1823 (married William Bridle); **Thomas**, 27, (widower of Bridget Perry, later married Elizabeth Culverwell), a sawyer, ended up dying in Portsea Workhouse Infirmary; **George Gay**, 1825-1901 (married **Elizabeth Hodder** see next page); **Hannah Gay**, 1827-1902 (married **John Perkins Gribble**); **Richard West Gay**, 1831-1896 (married Mary Ann Kenway); **Eliza (Elizabeth)**, 19 (married Isaac Honeybun); & **Bartholomew**, 17, Ag. Lab. (married Martha Ann Hammond), all Gay children born in Uplyme.

As per family tree, right, the parents of **George Gay** (b.1792) were **George Gay** b. 1759 at Uplyme and **Ann Hoare** b. 1766 at Musbury. The grandparents of George (b.1792) were **George Gay** b. 1719 and **Sarah Gaige** b. abt 1720 in Uplyme. The parents of Ann Hoare (b.1766) appear to be **Robert** and **Mary Hoare** from Musbury, who had also had a son, Robert Hoare born 2 Feb, 1769 in Musbury, Axminster. He could be an uncle or cousin to the father of




Elizabeth Hoare, the wife of **John Hodder**?

However, **Hannah Hodder's** parents (left) have been difficult to locate. **Hannah Gay nee Hodder** clearly marks her birthplace as

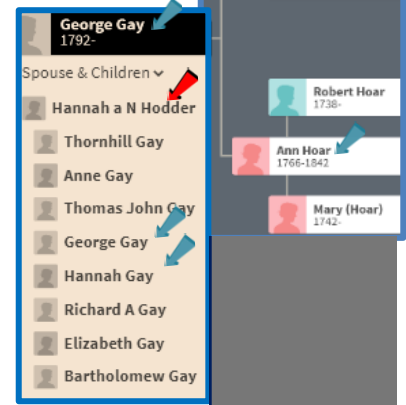
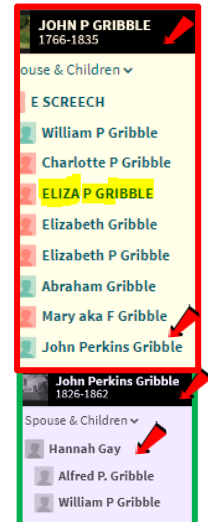
Uplyme, and age in both the 1841 and 1851 census as abt 1797, the only record that I am able to locate is a record for '**Nancy**' Hodder's baptism on the 14 May 1797 at St Peter & St Pauls, Uplyme. **Nancy** can be regarded as a diminutive of Hannah - Nan. Nan would also be a way of distinguishing between the various Hannah's. **Nancy's** parents are **Thomas Hodder** b. 1755 Uplyme and **Mary Gardiner** b. 1759 Uplyme. **Thomas** and **Mary** were married in 1777 in Uplyme and

Thomas is our 4 x great uncle, which means that **Nancy** is our 2 x great great grandfather, Capt. **Lionel's** cousin, later research proves that this hypothesis could be correct that **Nancy Hodder** is **Hannah Hodder**, wife of George Gay?

Her daughter was **Hannah Gay** wife of our 3rd great uncle, **John Perkins Gribble**, son of **John Parkin (Perkin) Gribble** who died 30 Nov 1862 aged 36 years old and buried at St Peter and St Paul, Uplyme. In Jan 1868, **Hannah** remarried George Sansom, born Hawkchurch, Dorset in 1823. It appears that **Hannah** died in 1902 in Uplyme.


 **John Perkin Gribble** and **Hannah Gay** had two children. The eldest was **Alfred Parkin Gribble**, baptised 2 Apr 1847 in Uplyme. In 1861, he is living with his mother, **Hannah** and his stepfather, George Sansom in Spears Cottage, Uplyme, his occupation is recorded as "late Ag Lab, now in the Royal Marines". **Alfred** joined the Royal Marines but, on the 2 Oct 1875, he was classed as a deserter, which attracted the death penalty. No obvious reason for his desertion stands out. But next we find a death record for an **Alfred Gribble** in 1896, Crystal Falls, Iron County, Michigan, USA. If this is the

Name:	Alfred P. Gribble
Age:	28
Birth Year:	Abt 1847
Birth Place:	Uplyme, Devon
Desertion Date:	2 Jun 1875
Desertion Place:	Winchester
Publication Date:	14 Jun 1875






correct **Alfred**, in the USA, he had a wife, named Margaret, & five children named, **Minnie Nicholls, Annie J. Harvey, Albert, William James and John**. Possibly the two eldest children were from Margaret's previous marriages.

 The second son of **John Perkins Gribble** and **Hannah Gay** was **William Parkin Gribble**, baptised 11 Jun 1848 as Fmp record. There is a death record for a **William Gribble** in 1848, possibly him, but without the death certificate itself, it is impossible to tell. But, both

1851 and 1861 census for the family, have only **Alfred Parkin Gribble** living with the family, which leads one to believe that **William Parkin Gribble** died in 1848.

 On p57, (in blue) one of **George Gay** and **Hannah Hodder's** other children, was **George Gay** (b. 1825, Uplyme), and he married **Elizabeth Hodder** (b 1827, Uplyme) on 13 Mar 1848 at St Peter and St Paul, Uplyme. Both their fathers were named George.

Elizabeth appears to be the daughter of **George Hodder** and **Mary Cox** – while all their children were born in Uplyme, Devon, neither **George** or **Mary** were born in Devon, as shown by their 1841 census. There is a baptism for a **George Hodder** in

Bridport, Dorset, 30 Dec 1793, his parents are recorded as **George Hodder** and Elenor Skinner. On superficial investigation, it appears that **George's** ancestors from his father George back, originated in



Whitchurch Canonorum, which could be where the common Hodder ancestry meets. There is a 1795 Fmp record of a baptism for a **Mary Cox** on 3 Apr. The baptism is in East Lulworth, Dorset, 29 miles east of Bridport, Mary's parents are Thomas & Edith Cox.

So, before we leave, abit about All Saint's

Church, Wyke Regis. It has stood overlooking Chesil Beach since 1172, but the present church was built around 1455. The main door (*above left*) and one wonders, how many of our ancestors passed through that door! The font (*pictured with Julie prev. pages*) also dates from 1455 and both are more ornate than those in other local churches. Perhaps that is



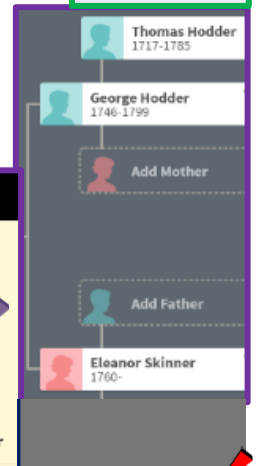
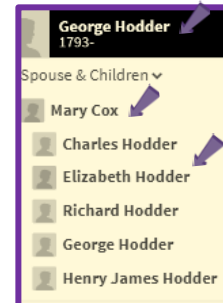
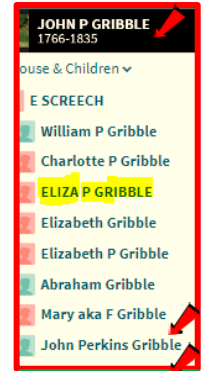
not so surprising considering the importance of All Saints, shown by its impressive size and style, as it was the mother church to Weymouth and served the people of Weymouth until Holy Trinity was built by the harbour in 1836. It is where many of the Gribble events were celebrated.

The tower of All Saints Church can be seen from some distance out to sea and has long been a landmark to mariners. At least four of the Gribbles were mariners, as well as **Eliza's** husband, **Captain Lionel Hodder** our great, great grandfather, so perhaps they too used All Saints' Tower to navigate their way into Weymouth harbour.

Weymouth has seen many shipwreck disasters and being so close to the treacherous Chesil Beach, All Saints has naturally been the serving church to those who have perished.

All Saints' Church is known to have been frequented by King George III during his summer visits to Weymouth between 1790-1805. It seems very strange to stand behind the altar, and gaze down into the pews, where so many generations of Gribbles, for baptisms, weddings and funerals would have sat in those pews – and of course, King George III.

I wonder how the Gribble family would have felt if they had known that descendants from the other side of the world, would have visited that church two centuries later, to respect their memories! I imagine



the enormity of their disbelief, that generations later, we would have access to their lives and that many secrets never died with them.

We then had a look around to look at the headstones, the grass was extremely long and most of the headstones were so weathered as to be unreadable. If we had had the time, perhaps, we could have peered at each one of the hundreds there to find one of our Gribble ancestors. Also, in the churchyard were the many victims of Weymouth's most famous shipwreck, The East Indiaman, *The Earl of Abergavenny*. The ship sank in Weymouth Bay in 1805 with the loss of hundreds of lives, including its Captain, John Wordsworth, brother of the poet, William Wordsworth. There are many treacherous currents forcing ships on to the long sweep of Chesil Beach, giving Wyke Regis a reputation for both smuggling and the looting of wrecks^{xcvi}.

A website called "The King of Smugglers – Isaac Gulliver (1745-1822)" says "*In common with the other counties situated on the south coast of England, Dorset has a long tradition of smuggling, shipwrecking & even piracy. It is said that it was arguments between the twin boroughs of Weymouth & Melcombe Regis over smuggling which is why Elizabeth I combined them to form the modern town of Weymouth.*" (Weymouth on west side of River Wey & Melcombe Regis is on the east side). It was the

nearby Dorset village of Fleet which inspired the novel "Moonfleet" a tale of old smuggling days made into a film in 1955, starring Stewart Granger. Most Dorset families can point to smugglers in their past ... (including which we discover – in ours!)"^{xcvii}



In the Georgian times (1714-1837), the entire Dorset coast was a smuggling hot-spot, so the Gribble family would have grown up around smugglers & knew not to look out windows when the 'gentlemen' were on the move as they heard the pack horses pass by in the middle of the night. They were probably not surprised to see a bottle or two of brandy in

their outhouse, as a gift for their silence or perhaps even to wonder why their father or brothers mysteriously disappeared in the middle of the night. This area, west to Cornwall was rife with the smuggling trade. Just down the road from All Saints is the pub called the "Wyke Smugglers" (*left*^{xcviii}).

An article on Smuggling from the "Discover your Ancestors" periodical^{xcix}, says that "*smugglers during the 17th and 18th century (& Georgian period) were opportunists, the success of their operations being dependent upon evasion of what most people saw as an unfair tax on everyday goods. To help pay for the war with France, the government had imposed a 25% tax on many everyday commodities, which made life very difficult, especially for those who were financially struggling. In a very real sense, the smugglers were business men taking advantage of government inefficiency, to line their own pockets and would probably have been highly insulted if anyone implied that their activities were the least bit criminal.*" The article gives the researcher clues on what to look for in an ancestor's records, as to whether it indicates nefarious practices! It explains that mostly the smugglers were *ordinary labourers or farmhands*, hired overnight for a few shillings and these people were almost never caught. The article gives pointers to look for – "*people who seem to move for no apparent reason, especially from their villages where they are known, those with an unexplained improvement in status or financial income*". I wonder if those farmers, victims of the ruthless inclosure acts which took away their livelihood, didn't have to worry about looking out the window when they heard the jingle of the pony's harness and they knew the 'gentlemen' were

passing by, because they were the 'gentlemen' in their smocks and blackened faces!

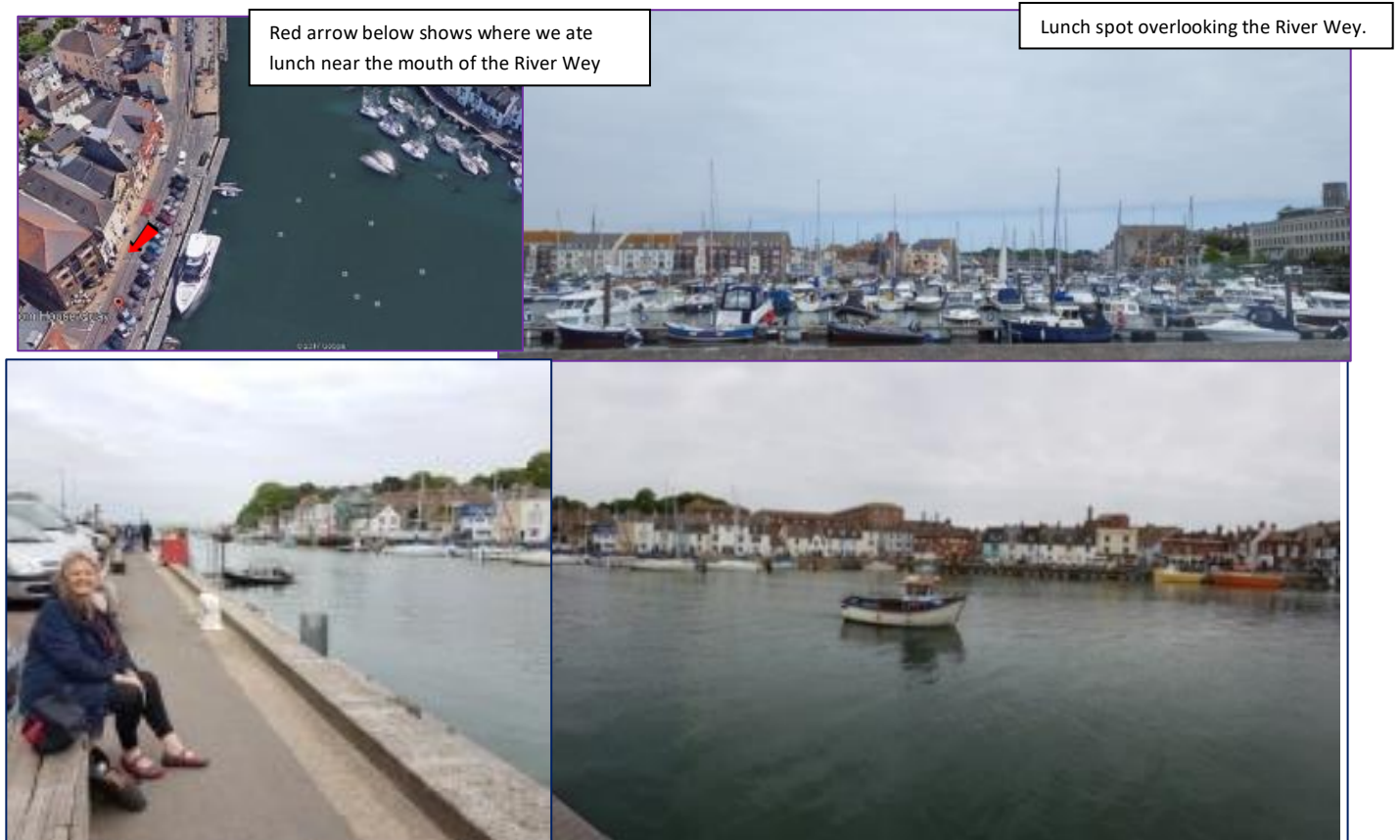
By this stage, we were becoming extremely hungry as it was getting on towards 3.00pm and had not had time for lunch yet,



so we headed down towards Weymouth and ended up parking right on the harbour on Customhouse Quay. The fabulous photos below of Weymouth were taken by Julie from where we had our lunch, amazing to think that just across the water, about two blocks back, would have stood the humble abode where **William Parkins Gribble** and his wife Catherine Carroll and their family would have lived or should I say, struggled to survive, two hundred years ago. And we were to discover later, that it was also close to where a Hodder was to be an event that is still re-enacted in Weymouth annually.

We had bought lunch with us from Sue and Richard at Reading, so we found a lovely place to sit and eat. Below are photos taken from where we were eating.

As soon as we had finished our lunch, we were off to our next stop which was Bridport – the scene of a Hodder tragedy. But before we head off, by means of the computer



keyboard, we are making a quick detour up to north west of Uplyme (*red arrow on map below*) to a place where it seemed that many of the immediate Gribble family came from – Crediton, Devon.

So, we have travelled via the internet, following the journeys of all those Gribble family members who have had a connection to All Saints Church or to Weymouth and surrounding villages/suburbs, such as Wyke Regis, Chickerell, Granby, etc. Some of the families which the Hodders and Gribbles intermarried and connected with are **SCREECH, CARROLL, MABEY, KNIGHT, BUSSELL, WILLEY, COLLIER, GRANT, LARKSWORTHY, FOWLER, RANDALL, GEE, GAY, PERRY, CULVERWELL, HONEYBUN, HAMMOND, FOWLER, HODDER, KENWAY, BRIDLE, HOARE, SANSOM, COX, SKINNER.**



CH 18 - ORIGINS OF OUR GRIBBLE FAMILY – CREDITON, DEVON.

The parents of our great, great grandmother, **Eliza Perkins Gribble** were our 3 x great grandparents **John Parkin (Perkin) Gribble** (bapt. 1766) and **Elizabeth Screech** (bapt. Crediton 24 July, 1785). (See right). **John Parkin (Perkin) Gribble** and **Elizabeth Screech** were married 18 Oct 1806 at the Anglican Church of the Holy Cross, Crediton.^c

There are several reasons why I continued with this Gribble/Screech line. First, Crediton is only 14 miles from Collumpton which we discover later, have a connection. The majority of those with the name ‘Gribble’ come from around Crediton & further north to Barnstable & there are no other relevant records in Dorset, Somerset & Wiltshire. In Crediton & surrounds, there are records of several John Gribbles in a 30 year time frame around the year that we believe **John Parkin (Perkin) Gribble** was born, see p121 **APPENDIX – 23052017 – 2**. But the most significant reason for theorising that **John Parkin (Perkin) Gribble** is the John Gribble who married Elizabeth Screech, is that we have three possible DNA connections to other members of the Screech family - see also **APPENDIX – 23052017-2** on p121.

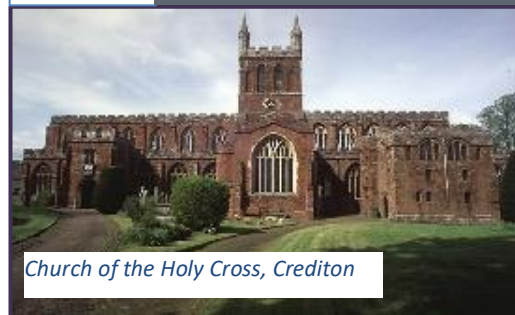
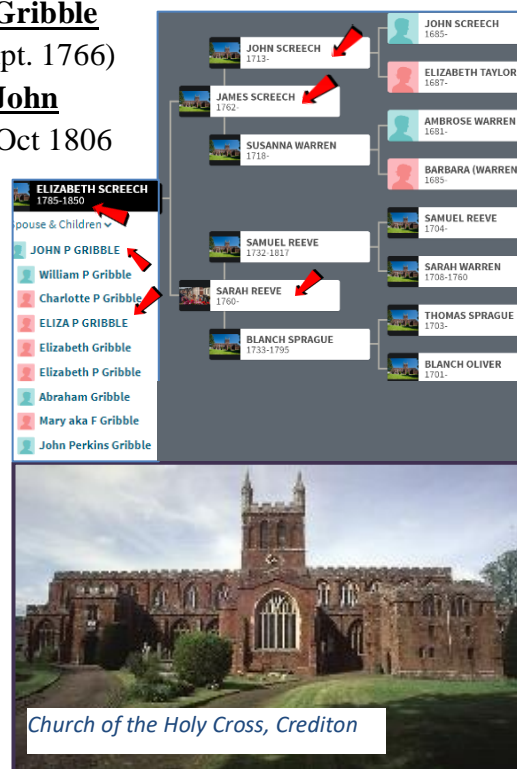
Elizabeth Screech was baptised Holy Cross, Crediton, her parents, our 4 x great grandparents are **James Screech** (bapt. 12 Apr 1762 Holy Cross, Crediton) and **Sarah Reeve**, who was baptised 25 May, 1760 Crediton at Bowder Hill, Presbyterian. **James Screech** & **Sarah Reeve** were married 26 Mar 1782 in Holy Cross Anglican Church, Crediton. **James** & **Sarah** had two other children, James & Sarah. James married Mary Ann Moxey and Sarah married John Sticks. I seem to remember that Sarah Sticks was one of the villains in a Famous Five children’s book “Five Run Away Together” by Enid Blyton. All the adventures of the Famous Five were set in Dorset, Devon & Cornwall.

Following the maternal line, **Sarah Reeve**’s Non-Conformist baptism records show her parents were **Samuel Reeve Jnr** (bapt. 24 May 1732) and **Blanch Sprague** (bapt 12 Jun 1733). Research shows that the Sprague descendants were later found in Exeter^{ci}. **Samuel** & **Blanch**, our 5th great grandparents were married 7 Nov 1757 in Crediton. **Samuel Reeve** and **Blanch Sprague** had three other children beside **Sarah**. **Abraham** & **William** (twins) both baptised 10 Feb 1758 & **Samuel** baptised 1764, but what is unusual is that the four children were baptised Presbyterian, which in those times were classed as Non-conformist church or dissidents. Interesting that in the 1839 Tithe Apportionment Records^{cii}, a John Gribble was the Occupier of seven blocks on the crossroads at Cobblestone, north of Crediton. Block 40 was identified as a Meeting House, which usually indicates the meeting place for Non-conformist churches.



Samuel Reeve Jnr’s parents are **Samuel Reeve** (bap. 9 Nov 1707 Holy Cross, Crediton) & **Sarah Warren**. There are no baptism records for **Sarah** in Crediton, but we have two options, Sarah from Silverton, 9 miles east of Crediton, baptised 4 Feb 1713/4, parents Bennett & Joane Warren or Sarah baptised 26 Jan 1706/7 at St Mary Major, Exeter, 9 miles sw of Crediton, parents John & Elizabeth. **Samuel Reeve** married **Sarah Warren** born abt 1708, in Crediton, on the 12 Nov 1731.

Blanche Spragues’ 1733 baptism in Crediton, shows her parents as **Thomas** & **Blanch Sprague**. There is a Crediton marriage record for **Thomas Sprague** (b. 1700?) & **Blanch Oliver**, (b. 24 Jan 1705 Crediton) on the 6 Feb 1725. There are no baptism records for Crediton, but two other prospective options. One with Thomas born 15 Nov & bapt 29 Dec 1703. He is a base child of Patience Sprague baptised 9 miles away at Silverton. Another Thomas was baptised 1 May 1700 at Topsham about 12 miles sw of Crediton. His parents are William and Faith Sprague.



Blanch Oliver's baptism record shows her parents as **Richard & Joan Oliver**. **Richard** married **Joan Gill** in Crediton on the 6 May 1704. Again there are no baptism records for either **Richard** or **Joan** in Crediton. But possibly Richard Oliver baptised on 22 Jun 1680, 5 miles away in Cheriton Fitzpaine with a father named Edward or 12 miles away in Tiverton, we have a baptismal record for Joan, the daughter of Jeffery Gill 5 Sep 1684.

Following the Screech paternal line, (*Ancestry Family Tree prev page*) according to **James Screech's** 1762 baptismal record his parents, our 5 x great grandparents were **John & Susanna Screech**. **John Screech** (bapt. 1713 Crediton) & **Susanna Warren** (bapt. 1718 Crediton) were married 24 Aug 1745, Church of Holy Cross, Crediton. I have records of five children, **Susanna**, 1746; **Sarah**, 1751; **William**, 1755; **Elizabeth**, 1758 & **James**, 1762. **Susanna Warren's** baptism record show her parents as **Ambrose** and **Barbara Warren** both born in Crediton in the early 1680's.

According to **John Screech's** 1713 baptism his parents, (also our 6 x great grandparents) are recorded as **John Screech** bapt. abt 1682, Crediton & **Elizabeth Taylor** bapt. 14 Jun 1687 in St Swithun's church, Sanford just outside of Crediton. **John Screech** & **Elizabeth Taylor** were married at St Swithun's Church, Shobrooke, about 1 ½ miles north east of Crediton & 3 miles east of Sandford, and both have identical churches, both St Swithuns. The name Shobrooke is derived from the old English words of 'succa' and 'broc' and translates as Hob-goblin brook^{ciii}. There is a will dated 1735 for a **John Screech**, Crediton, but doesn't give any details, but indicates that he was a probably a Yeoman.

Elizabeth Taylor's parents, (*not shown on Family Tree prev page*) would be our 7 x great grandparents, if correct, they are **Marten Taylor** born about 1649. 1649 was a pivotal year for England as it was in Jan 1649, King Charles 1 was beheaded in Whitehall, London and England became a Republic for 11 years. **Marten Taylor** married **Joane Heard** b. abt 1653 at Stockleigh English abt 3-4 miles north of Crediton on the 20 Jun 1681. Records show that 200 years later, the Gribbles living in Crediton in the 1800's were Blacksmiths, Bakers, Weavers, Sawyers, Agricultural Labourers and on parish relief. James Screech b. 1782 was recorded as being a "Husbandman".

A husbandman according to Elizabethan times was on the lower scale of 'freemen', which meant he wasn't a 'villein' or a 'serf' owned by the Lord of the Manor. A husbandman farms land but does not own it – normally he rents it. He may also employ helpers, especially at harvest time, but he tends to be poorer than a yeoman. ... However, the creeping nemesis of the 'enclosure' acts is closing in on the small farmers. Ian Mortimer writes "... whether done for sheep farming or for hunting, the destruction of arable fields and villages is a profound worry to the families who are evicted. It is equally worrying to the authorities in those towns where the homeless husbandmen go begging. The gradual loss of land to the working man and his family may fairly be described as the second-greatest single cause of unrest during the reign of Queen Elizabeth I, second only to religion." ^{civ}

Arthur Mee describes Crediton as lying between two rivers with little hills about it & with many memories of Long Ago. For those interested in what life was like in Crediton in the 1400's, there is the 'Kights Templar' detective series by Michael Jecks, set in that time & around Crediton & Dartmoor; great stories & really gives one a feel for Crediton & surrounds. Crediton lost hundreds of houses by fire in the 18th century (1700's); they were rebuilt and were burned down again only a generation later. Our 3 x great grandmother, **Elizabeth Screech** (*DNA connections p121* ^{cv}) was born 1785; her father, **James Screech** the husbandman was born 1762 and her grandfather, **John Screech** 1713 and his wife, **Susanna Warren** b. 1718, also his father, **James Screech** lived in Crediton, in the time of these fires.

The Crediton History site calls it "The Great Fire of Crediton" ^{cvi} and says that on a Sunday morning, 14 Aug 1743, a great fire started, completely destroying High Street and buildings in the "West Town". At

63 The Adventure to Find our Beginnings - Day 6 in Dorset – by The Rev'd. Katherine Hammer, B Th, B Ssc.

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St Swithun's Church, Shobrooke

the time, it was the second largest fire in the country, second only to the Great Fire of London, 77 years earlier. Sixteen people died, with 460 homes burnt down, making over 2,000 people homeless. Businesses lost over 50,000 pounds of stock and took years to recover, if at all – many in financial ruin. An account from the time, describes the devastation, “*There is not a house standing in all the town from “The Sign of the Lamb” to the uttermost end of the Green, which is half a mile, together with all the backlets, lands, byways, linhays, gardens and apple-trees, the apples roasting as the hung.*”^{cvii}

Apparently, John Wesley, the Methodist Evangelist visited Crediton a few months later, and wrote “... we reached Crediton (Kirton) or rather the ruins of it; for the houses on both sides were all in ashes for several hundred yards. Lighting on a serious woman, I asked “Are the people of this place now warned to seek God?” She answered, “Although some of them perished in the flames, the rest are just as they were before, cursing, swearing, drinking, playing and making merry, without God in their thoughts.” She added, “No longer ago than Thursday last the men who were rebuilding one of the houses were bitterly cursing and swearing one at another, and two of them above the rest, when an arch they were under fell, and crushed these two, with all their bones in pieces.” (Thankfully, we no longer refer to disasters, as Acts of God!) The Crediton History site tells us that a second fire consumed many of the houses rebuilt after the first fire of 1743, together with the market-house and shambles. Other large fires occurred in 1766, 1769 and 1772^{cviii}.

Two centuries before the Great Fire of Crediton, there was a Saxon cathedral in Crediton & nine Saxon bishops. However, the ‘See’ was transferred to Exeter to be out of the way of the raiding Vikings. The foundations of the current church, the Church of the Holy Cross (*see p62*) were laid by the Normans, & the nave and windows added in the 15th century. Knighted by Queen Elizabeth I, Sir Bernard Drake, the cousin of Sir Francis Drake is buried in the graveyard of Holy Cross Church. While, at the trial of Portuguese prisoners from a Portuguese ship Sir Bernard had captured, he, the judge & 11 jurymen died from a fever caught at the trial. Sir Bernard tried to get home to his family at Musbury, 4 miles west of Uplyme, but never made it and he was hurriedly buried at Crediton. We come across the Drakes again, when we look at the life of **Lionel Hodder** (1728-1785) whom I have labelled for easy identification as **Lionel the Hayward**.

But, Crediton is also the birthplace of Wilfred of Crediton or as he later became – St Boniface. Wilfred was a leading figure in the Anglo-Saxon mission to Germany. Renamed by the Pope as Boniface, Wilfred became the patron saint of Germany and it is he who gave the world, the Christmas Tree (*see right*).

It seems that **John Parkin (Perkin) Gribble** ‘could’ have been born in the Bovey Tracey area further to the west of Devon and perhaps grown up around Collumpton & Crediton. In the 1841 Census, there are many Gribble families in Crediton, as well as Screech families.

Records from the 1700’s & 1800’s show that in Crediton, there were two families with parents named **John & Elizabeth Gribble**, one was Labourer & the other was a Sawyer. So by comparing births etc, I deduced that John the Sawyer & his wife Elizabeth was actually about ten years older, than our **John** who was actually the one described as the Labourer & I have attempted to identify their children through that avenue.

While I have titled this chapter, the origins of the Gribbles, and have set it around Crediton, Devon where the majority of Gribble ancestors appear to have been for many generations, but the 1838-43 Tithe Apportionment records show that Gribbles also owned and occupied land around other areas of Devon, such as - Newton Abbott &

St Boniface and the Christmas Tree.

What does a Devon Saint who was born in Crediton in the 7th century have in common with the tradition of the Christmas tree? While tradition tells us that Queen Victoria’s consort Albert brought the tradition of Christmas trees to England from Germany but how did the tradition begin there? According to one legend the famous Devon Saint, St Boniface was the creator of the very first Christmas Tree. Sent to Germany, he worked tirelessly to convert pagan worship to the peace-loving Christianity. It was about the time of the winter Solstice, when he came across a group of people worshipping an old oak tree. So grabbing the nearest axe he chopped the oak down, legend goes that after the first few blows, a mighty wind came and blew the tree down, as a result all were immediately converted to Christianity. It is believed that where the oak had stood a fir tree grew spontaneously, and the fir was seen as an image of God and many believed its evergreen symbolised the everlasting love of God. According to myth, the next year, people from the area came to hang decorations from the tree and the legend spread.

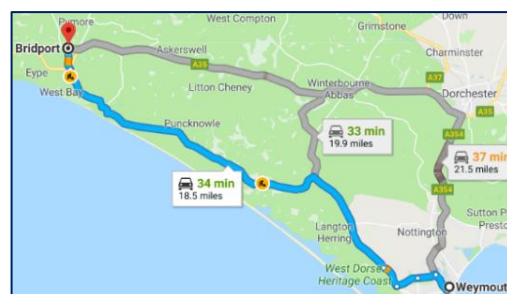
Bovey Tracey, where a Mary Gribble owned vast amounts of land. Bovey Tracey is a ‘possibility’ of where 74 years earlier in 1766, mother, **Anne Gribble** gave birth to ‘base born’ son, **John Parkin (Perkin) Gribble**. In 1842, a Charles Gribble also owns extensive land at Plymtree, 3 miles south of **Collumpton** & 15 miles east of Crediton. Many Gribble families own large amounts of land around Barnstaple in northern Devon, 30 miles north of Crediton. One Gribble family in particular is William Gribble, who owns considerable land at Bishop’s Tawton, just 3 miles south of Barnstaple, but we come across that family in Ch. 53 Day 7.

Reminding people that in **1538** Thomas Cromwell the chief minister to Henry VIII, required that Church Parishes kept records of Baptisms, Burials and Marriages and for 300 years this was the primary record-keeping so that people could prove their ancestry and their rights to inheritance and property. In 1837, the government brought in civil registration of births, deaths and marriages, but registration was not made compulsory until 1874. So the Barnstaple registers began in 1538 and the first Gribble record was in 1542 with the marriage of Thomas Gribble. The earliest Fmp record for Crediton is also a marriage, in 1540 when Maude Gribble married John Gye at Shobrooke, Crediton. The 1839 Robson’s Directory from Barnstaple, Devon has both a Henry Ivie Gribble and a John Gribble as Aldermen of the Corporation of Barnstaple; they are Bankers – Drake, Gribble, Marshall & Co., Old Barnstaple Bank; a William Gribble is Clerk of the Peace; and two Gribbles are principals for Insurance, a J. Gribble at Royal Exchange and a W. Gribble at Sun Fire Insurance. However, for future researchers, The National Archives of the UK hold Gribble family correspondence and papers from 1821-1990; Family History UK has a forum on the Gribble family; as well as WikiTree.

While out of 60 towns listed, Geneanet has Barnstaple and its environs, as the highest indexation (entries in the civil BD&M indexes) of Gribbles with a total of 781; Crediton with its environs totalled 571 and Bristol with its environs totalled 686. Bovey Tracey came in around 9th with 200 Gribble indexations. There is also a large representation of Gribbles in Cornwall. Geneanet also lists the most popular Christian names - out of 60 christian names listed, Geneanet has the most popular Gribble names as John – 1,838; William – 1,360; Elizabeth – 815; Mary – 714. Eliza comes in 21st with 146; Charlotte is 59th with 40^{cix}. For the Screech family, the highest indexation in the UK is around the Appledore/Northam/Bideford area with 235 and Crediton with 154. There is also a 10cM DNA connection to a present day, **Mary Screech** from the *Napoli Family Tree*, her great grandfather was **James Screech** born in Appledore, Devon (nr Barnstaple) and died in 1982 & two further Screech DNA connections are found at **APPENDIX 23052017-2** on p.115. The most common Screech family names are William – 222; John – 171; James – 108; Elizabeth – 91. Geneanet also has archives of books, obituaries etc.

Some of the families that have come to light, which our direct ancestors in the Gribble line or their siblings have married into are the following families - **SCREECH, REEVE, WARREN, TAYLOR, HEARD, SPRAGUE, OLIVER, HOLLOCOMBE, BROWN, BOLT, MOXEY, READER, DANIER, GIFFORD, MILLER, BENDIXON, WOODYEATS and ELLIS.**

We leave the Gribbles behind for awhile, since Somerset, we have also been in Hodder country. We are now off to Bridport, to discover the story of our 2 x great grandfather, Captain Lionel Hodder. Like the other families, the Hodders have lived in this area from for hundreds of years, and so before we reach Bridport, it will be interesting to discover the origins of the Hodder name.



CH 18 - HISTORY OF HODDER NAME & FAMILY CHRISTIAN NAMES

I called up the Findmypast site for the Hodder records for both Dorset and Devon from 1538 to 1860, looking at the spread of Christian names, and the most common seems to be John, closely followed by William, then Thomas, Robert, Charles, Samuel and Lionel. ‘John’, ‘William’, ‘Thomas’ and ‘Robart/Robert’ Hodders are recorded in the 1500’s, whereas ‘Lionel’ does not appear till the 1600’s and ‘Edwin’ does not begin to appear till the 1800’s. We have occasional Phillips, the name of our 5 x great grandfather. We have a Phillip buried in Whitchurch Canonicorum, Dorset in both 1582 and 1642. There is a baby, named Phillip born and buried in Melcombe Regis, Dorset in 1606. Post compulsory recording brought in, in 1874, Geneanet records show that the most popular Hodder Christian names according to civil indexations are John 2,015; William 1,502; George 1,519; Thomas 1,302; Elizabeth 1,144; Mary 1,120. Robert is 9th with 772; Samuel is 15th with 305; Lionel is 38th with 99 and Phillip is not in the top 60.

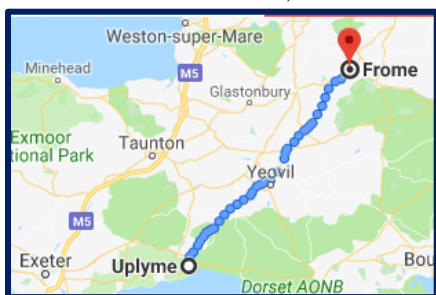
As parishes only began recording baptisms, marriages and burials around 1538, we are very fortunate to have our earliest Hodder record in both Dorset and Devon, which is the baptism of **Giles Hodder** on the 23 Sep **1511** in Axminster, Devon, (*Axminster is less than 4 miles away from Uplyme*). **Giles’** father is a **John Hodder** baptised about 1481 and demonstrates that the Hodders were in the area during Tudor times. We could get a clue about John’s profession from Giles’ name. Apparently, it was a very popular name in England as St Giles was the patron saint of countrymen and travellers. A countryman usually referred to a husbandman, which as discussed in previous chapter, was the old word for a farmer and the rank below Yeoman.

The year, **1511**, when **Giles** was born, Henry VIII’s flagship the “Mary Rose” (*right^{cx}*) was launched in Dorset, 100 miles east at Portsmouth; Henry VIII signed the Treaty of Westminster, which created an alliance with Ferdinand II of Aragon (Spain) against France and the Spanish begin the conquest of Yucatan in South America^{cx1}. **Giles** would have been 23 years old when Henry VIII broke away from the Roman Catholic Church in the 1534 Act of Supremacy & declared himself the head of the Church of England. Two years later **Giles** would have witnessed the Monasteries ransacked & razed to the ground, leaving the ill & poor nowhere to go.



The name ‘Hodder’ is believed to have originated with the ancient Anglo-Saxons of England. There are many derivations, eg. “Hooder”, as shown in the Baptism of Samuel Hooder/Hodder, or possibly it was originally derived from the Old English ‘hod’, which meant hood. Hood makers appear to be a medieval translation linked to armourers^{cxii}. Another origin could be an association to ‘hod carriers’ engaging in some form of construction business^{cxiii}. Some records show that the surname Hodder was first found in Essex where they held a family seat from early times^{cxiv}. The name may also be locally derived in Yorkshire county from a small hamlet called Hodd and in Lancashire, it could be related to a peaceful and tranquil stream, as in the Hodder River, which is a major tributary to the River Ribble and rises in Lancashire. Hodder could be misinterpreted and mistranslated as Hoddar, Hooder, Hoder, Hoader, Hoodar, & Odda etc.

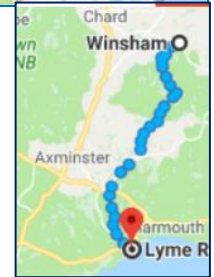
However, the following is an interesting result of one researcher’s findings. At the same time, that Chris was researching his own Hodder family, he was also researching Earl Leofric, who died 1057. Leofric was an Earl of Mercia, who founded monasteries at Coventry and Much Wenlock, he was also the husband of Lady Godiva. The researcher discovered an area of woodland near Frome, Somerset called “HODDER's Copse”. Frome is about 90 kms or 49 miles from Uplyme. While researching the name linked to the copse Chris found a reference to it being named after the 9th century, Saxon, Earl Odda of Devonshire and Somersetshire. This led him to a link with Leofric and a record - “*Ralph the Timid went with Leofric, Earl of Mercia, and Siward, Earl of Northampton, to aid the King at Gloucester*”



in suppressing a rebellion by Godwine, Earl of Kent. The same year, he was appointed, with Odda, earl of Devon and Somerset, to command the fleet, of which he was Admiral of fifty ships in the King's navy. ...”

Chris, the researcher has traced his family back five generations, all of whom were born in Frome, Somerset. Four generations were masons or master masons. Chris’ GGGGrandfather Nathaniel (Hodder) was a trustee of the Frome Dissenters Cemetery, originally established in 1850. Nathaniel was buried there in 1875. Nathaniel's parents are John Hodder and Mary Frennel who married in Frome but from them the trail moves out of Frome to Winsham, which is about halfway between Chard and Lyme Regis, (*Cheers, Chris*)^{cxv}.

So who was Earl Odda? He was the Anglo Saxon Ealdorman of Devon who was also one of King Alfred’s lieutenants (at Athelney, only 42 kms from Uplyme as per map right). Odda, also known as Oddune, was a 9th century ealdorman of Devon. He is known for his victory at the Battle of Cynwit in 878, where his West Saxon forces defeated a Viking army led by Ubba, brother of the Viking chiefs Ivar the Boneless and Halfdan Ragnarsson (Yes! For those who watch ‘The Vikings’ – the same ones!)



Not much is known about Odda's early life, apart from the fact that he became ealdorman of Devon sometime before 878, succeeding *Karl*, or *Ceorle*, who was the ealdorman in 851. Throughout the 870s, Alfred the Great, King of Wessex, was engaged in constant war with the Vikings. The Vikings had begun their invasion of England in 865, and by Alfred's accession in 871 the Kingdom of Wessex was the only Anglo-Saxon realm not under their control. By 878 the conflict was going poorly for Alfred, after the Danes made a surprise attack in January, on the royal stronghold at Chippenham.

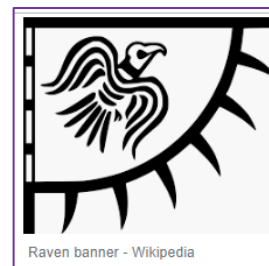
Alfred had been holed up there for Christmas and the winter period. Only King Alfred with a small band escaped death by travelling through the deepest woods and swamps, he eventually arrived in Athelney after Easter. He made a fort there in the marshes of Somerset, from where he made lightning raids on the enemy. Despite the Vikings hunting for his headquarters, they never captured him or his headquarters in Athelney. (*Time Team has two wonderful episodes on Athelney and the tracks that King Alfred's men made through the swamp. Youtube has clips on The Last Kingdom about Odda and Alfred.*)

Alfred’s biggest concern was that his people would give their allegiance to Guthrum, King of the Danish Vikings and conqueror of much of Wessex. Tempted by a royal title, Wulfhere, Ealdorman of Wiltshire, had already gone over to Guthrum's side. Odda was forced to choose between Alfred and Guthrum in early 878 when an army of Vikings, led by Ubba, supposed son of the legendary Ragnar Lodbrok, landed on the north Devon or Somerset coast. Remaining loyal to Alfred, Odda gathered an army, mostly composed of

Ealdorman was a term in Anglo-Saxon England which originally applied to a man of high status, including some of royal birth, whose authority was independent of the king. It evolved in meaning and in the eighth century was sometimes applied to the former kings of territories which had submitted to great powers such as Mercia. In Wessex in the late 9th century it meant the leaders of individual shires appointed by the king. By the 10th century ealdormen had become the local representatives of the West Saxon king of England. Ealdormen would lead in battle, preside over courts and levy taxation. Ealdormanries were the most prestigious royal appointments, the possession of noble families and semi-independent rulers. Although earls may be regarded as the successors of ealdormen, the word *ealdorman* itself did not disappear and survives in modern times as alderman. This term, however, developed distinctly different meanings which have little to do with ealdormen, who ruled shires or larger areas, while aldermen are members of a municipal assembly or council. [wikipedia.org/wiki/Ealdorman](https://en.wikipedia.org/wiki/Ealdorman) (donation given)

inexperienced farmers & peasants, & retreated to a pre-existing defensive fort overlooking the beach. Realising that Odda's forces had no fresh water, Ubba decided to wait him out, hoping that thirst would force him to surrender.

Ubba's army bore the raven banner, symbol of Odin, and it flapped strongly in the wind, signifying victory. According to legend, this banner was woven by the daughters of Ragnar Lodbrok, the sisters of Ubba, and could foretell what would happen in forthcoming battle, flapping strongly for a victory and hanging limply for a defeat. However, Odda also realised the problem and so at dawn, he took the initiative and led his troops down the hill, taking the Vikings by surprise, killing around a thousand Vikings including Ubba himself, possibly at Odda's own hand. The raven banner was captured by Odda's men and a great victory was won. The battle would later be known as the Battle of Cynwit, or sometimes as the Battle of the Raven Banner.



Raven banner - Wikipedia

Not long after the battle, in May 878, King Alfred left the Somerset marshes and defeated Guthrum's forces at the Battle of Edington. He then pursued the Danes to their stronghold at Chippenham and starved them into submission. One of the terms of the surrender was that Guthrum convert to Christianity. Three weeks later the Danish king and 29 of his chief men were baptised at Alfred's court at Aller, near Athelney, with Alfred receiving Guthrum as his spiritual son. Odda was ultimately succeeded as Ealdorman of Devon by Edred, who died in 901.^{cxvi}

Apparently, the BBC has shown a series about the Anglo Saxon King Alfred, in which Odda is a significant character; it is called "The Last Kingdom" and is taken from the book, same title by Bernard Cornwell. While sometimes, truth can be stranger than fiction – this story provides a nice little romance, with perhaps a tiny glimmer of truth into the origins of the Hodder name in Dorset – **or absolutely no relationship at all!** Who knows! True or untrue! I will let you make up your own minds!

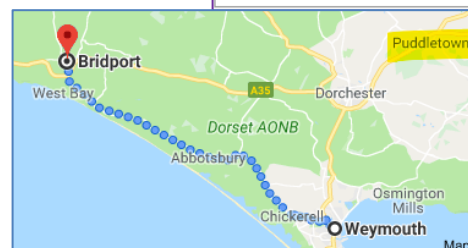
Obviously, the surname, Hodder is a polygenetic name; that is, it has more than one origin ^{cxvii}. I interpret that to mean that those with the Hodder surname can come from a profession, place of origin, race, physical characteristic which means that people with that name, are not necessarily DNA related; whereas those who have a 'clan surname' like McDonald or Johnson are likely to be genetically related ^{cxviii}. According to the 1891 Census, the majority of those with the surname 'Hodder' in that year, live in Dorset, UK. However, in the 14th century, we have records from Yorkshire, for Anabella de Hodre, 1379 & Isabella de Hedre, 1379. There is also a 1763 London marriage record of a Henry Beaton and **Mary Hodder** quoted in the Hodder 'History of Surnames' website, ironically **Mary** was born in Uplyme, Devon and is our 5 x great aunt.^{cxix}

Again as a gesture of light-heartedness, right is the Hodder Coat of Arms^{cxx}, and while some superficial research has shown that these particular coats of arms are based on common templates. As we will see later, there are some relevance in them though it is highly unlikely that any of our immediate ancestors are the armigers, ie the ones entitled to use it, the eldest son of the eldest son. However, in the 1600's,



we will see later that there are some distant Hodders who have claimed a family crest. The Odda family crest originates in Europe. The Odda surname was created from the Germanic (Saxon) personal name Odo, or Otto^{cxxi}.

With Bridport in our sights we set off the 20 miles to West Bay, the harbour for Bridport, where our next historical event took place – notice that I have highlighted Puddletown, Tollpuddle is only abt 5 miles east of there, so we can see how close all those towns were.



CH. 20 - THE TRAGEDY OF BRIDPORT

As soon as we had finished our late lunch, we were off to our next stop which was Bridport or to be more specific, West Bay which is the port for Bridport (*picture above showing present day*








east and west piers^{ccxii}.

Bridport has an ancient Saxon history. During the reign of King Alfred, it was one of the most important settlements in Dorset. In the early 10th century the Burghal Hidage recorded the existence of a fortified centre or burh in this area, called 'Brydian' which is generally accepted as referring to Bridport.

Since the Middle Ages Bridport has been associated with the production of rope and nets. The earliest official record of this industry dates from 1211, when King John ordered that Bridport make "as many ropes for ships both large and small and as many cables as you can". The raw materials needed, flax and hemp, used to be grown in the surrounding countryside, though in recent time they have been replaced by artificial fibres such as nylon. Bridport's main street is especially wide as it used to be where they dried the ropes, after they had been spun in long gardens behind the houses (*pictured below*)^{ccxiii}. Ropes for gallows used to be made in the town, hence the phrase "stabbed with a Bridport dagger"



2nd great grandfather	
	LIONEL HODDER b: 14 Feb 1814 Uplyme, Devon, England d: 20 Dec 1859 Bridport, Dorset, England
Great grandfather	
	EDWIN JAMES HODDER b: 09 Sep 1853 Lyme Regis, Dorset, England d: 19 Jun 1945 daughter's, Daisy Leggett's resid
Paternal grandmother	
	AVIE VERA HODDER b: 28 Sep 1890 Arding, Via Uralla, New South Wa d: 26 Aug 1967 Miles QLD Australia
Father	
	HERBERT WILLIAM GELDARD b: 20 Sep 1916 Miles Queensland Australia d: 19 Feb 2006 Bilinga Queensland Australia
Self	
	KATHERINE MARY GELDARD b: 26 Jun 1950 Miles Queensland Australia d:

being used to describe a hanging.

In the English Civil War (1642–1651) the population of Bridport and Chideock mainly supported the royalists. As we shall read later, at the end of the war in 1651 Charles II briefly stayed in the town as he sought to escape Parliamentary forces after his defeat at the Battle of Worcester. This is interesting as just a few miles away, the general population of Weymouth, Charmouth and Lyme Regis were for the Parliamentarians, and as we discover later, feelings ran high with warlike, cruel and violent acts between Royalists and Parliamentarians – so it is difficult to comprehend how they lived so close together.

The website 'Devon and the English Civil War' written by John Fisher, answers the question "So which side was Devon on?" And I believe that I can safely say that apart from the areas which were fervent, like Lyme Regis, the same would have applied to their neighbouring county, Dorset. Fisher says it is simple, that most 17th century Devon people were poor and uneducated and fought for which ever side their

Landlord ordered them to. Important families never knew which side to back, so would often have one son on each side.

Julie and I travelled along the coast road to West Bay. This is where an event that changed all our lives

20 DEC 1859 - "FATAL ACCIDENT AT THE HARBOUR – A melancholy accident occurred at the harbour about half-past one on Tuesday afternoon, by which the captain of a vessel lost his life. It appears the "William". Captain L. Hodder, left Torbay on the morning of the above day, bound for this port from Plymouth, with a cargo of timber. About one o'clock, she neared the harbour, but in consequence of a brisk wind and very heavy sea, the pilots could not go out to meet the vessel. Captain Hodder, however, knew the spot very well, having brought his vessel in upon several previous occasions, and he now endeavoured to do so without the aid of a pilot. The vessel came safely and steadily along, until close to the piers, when a heavy sea struck her, driving her head with considerable violence against the west pier, and at the same time washing the captain overboard. Every exertion was made to save him, by the parties on the piers throwing lines to him, but without avail. He could be seen by those on the piers struggling with the raging waves for nearly ten minutes, after which he sank to rise no more. The master's son (it was his eldest son, Robert, who amazingly went on to be a ship's master!) and the mate also had a very narrow escape, the sea making a clean breach over the vessel. The force of the collision carried away bowsprit, bulwarks, split sails, and caused other damage to the vessel. When inside the piers, she was boarded by the pilots and moored alongside the quay, where she now lies discharging her cargo. She is the property of Mr Walker of Lyme. The unfortunate deceased belongs to Lyme; he leaves a widow and six children, one of whom, a lad about fourteen years of age, was on board, with him at the time of the melancholy occurrence. Search was made along the beach for the body on Wednesday morning and throughout the week, but without success."

took place. The catalyst for the heartbreak that would change so many lives. This was the place where Eliza Perkins Gribble's husband our **great, great grandfather, Captain Lionel Hodder** was drowned (as per newspaper article left^(xxiv)).

As we know, it changed the lives of so many people. Lionel was the youngest son of Samuel and Susannah Hodder, brother of Sarah, Samuel, John and Elizabeth.

Bridport Harbour had changed quite a bit in the 150 years since the tragic event, but I had contacted Dorset County Museum and they had sent me a 1950's picture (below right) of how they thought the piers at Bridport would have looked like at the time of Captain Lionel Hodder's death, back in the 1860's.

We parked in front of St John's church and used the Bridport Arms Hotel as a

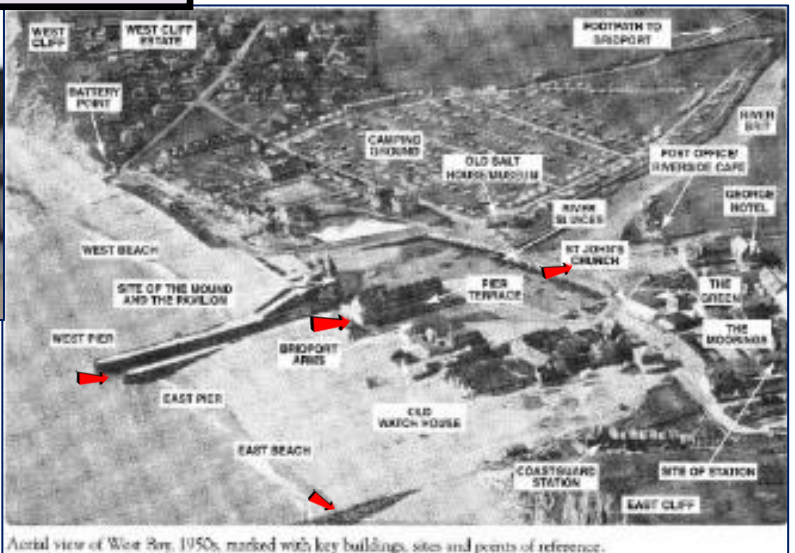


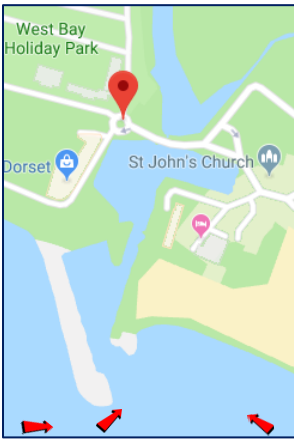
central point to find the piers according to the old map that we had been given.

We walked around the eastern side of The Bridport Arms Hotel (prev. The Ship Inn, built late 17th, early 18th century, after



the Civil War), but saw up to the east only a pebbly, sandy beach and above it was this imposingly, rugged headland





(picture next right ^{cxxv}) we then looked down to the west and there were concrete piers according to the 1950 map. Those at the bottom of the picture are probably the pre-1740 piers as per report next page.

Reports on West Bay, Dorset tell us, "... so in 1740 work commenced on building another new harbour 270 metres (300 yd) to the west. This is the site of the harbour as seen today. Two piers, extending as far as the low tide mark, were constructed to house the

harbour. The river was also diverted to run between the piers. The work cost £3,500 and ...was supposed to have taken only two years, but the new harbour didn't open officially until 1744. It could hold forty sailing ships. Shipbuilding yards were set up west of the new harbour. They constructed a variety of vessels including frigates, cutters, schooners, brigantines, barques and fishing smacks ... By 1830 over



View of Eastern West Bay from Bridport Hotel above (from Wikipedia.org) and below.



Western pier, renamed 'The Jurassic Pier'

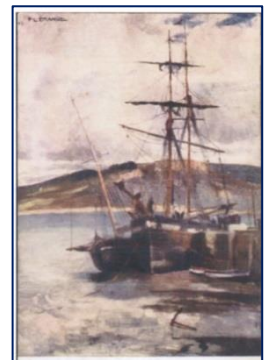
500 vessels were using the harbour each year.^{cxxvi} Current map above left from Google maps

We trekked around to the western pier (left). The 1740 pier was rebuilt & opened 17 Dec 2004 & named 'The Jurassic Pier'^{cxxvii} nearly 145 years after Captain Lionel Hodder died there. According to the article reporting his death, the wind was coming from the south-east (right arrow map above left), it appears that the vessel had come straight along and was



Looking west from Jurassic pier

rounding the western pier as a gust of wind threw it onto the pier. Thanks to Jan Hercus and her late husband, Phillip, a Marine Architect, right is a painting of the type of ship, a brig, that the "William" was.



It was a very moving occasion!

Looking out at the seas, it was easy to imagine the events of **Lionel's** tragic accident. We read aloud the newspaper report, which said that the vessel "William" collided with the western



Looking west from Jurassic pier

Dorset County Chronicle – Thursday, 29 December, 1859 reports "On Tuesday last the 'William', Capt. Hodder, from Plymouth for this port, with deals, ran for the harbor, the wind blowing a strong gale from the S.E. On nearing the harbour the sea struck her, and washed the captain overboard, and he was drowned. The vessel then struck the pier-head, carrying away bowsprit, bulwarks, and receiving other damage. The body of the captain has not been found; he has left a wife and five children to lament his loss."

pier-head and so it was rather intimidating looking out at the sea from that general area. While it was quite a calm day, we knew that it doesn't take much to whip those seas into a deathly frenzy, as the newspaper report said "brisk winds and very heavy seas". Same pier or new one, we knew it was close to where our great, great grandfather, **Captain Lionel Hodder** was washed overboard and struggled in the waves for ten minutes all the while watched by those on the pier who did everything, they possibly could to save him. But to no avail, after ten minutes, great, great grandfather **Lionel**, "sank to rise no more", and - so many lives were



changed forever. So, it seemed appropriate that there at Bridport, we said a little remembrance service. Christmas, 1859 must have been a most devastating day for his family! **Captain Lionel Hodder** missing at sea! Drowned!

The British Newspaper Archives have several articles on the devastation on a storm two months earlier. One newspaper account describes the storm of the 25/26 Oct 1859 at Lyme Regis as *“For the time that gale lasted it was perhaps the most destructive of any storm since the beginning of this century, the loss of vessels and life being most appalling whilst its devastating fury continued.”* The brig “William” was mentioned as being moored at Lyme and while this report doesn’t mention any physical damage, it says that all on board were saved. But was **Captain Lionel Hodder** the Master of the “William” at that time?

Another account of the same storm maintains that four vessels were driven out of the harbour and stranded on the beach under the Marine Parade, one a brig, the ‘William’, was a perfect wreck, with its cargo of coal strewed all over the beach, with towns people able to take the coal away belonging to Mr Walker, merchant. The newspaper account goes on to say “The Honiton Packet” belonging to Mr Eli Fowler ...” was gotten off and so was the “Ann”. But the ‘Two Brothers’ is still on shore and not likely to be got off, while the “Railway” at the Cobb is damaged to a great extent. The sea wall at the **west end of the Marine Parade** (which is where **Lionel & Eliza Hodder** lived) is washed down and the public highway greatly injured, but the new cart road, built by Mr Dixon is not in the least injured as regard the wall, though the surface road is much broken up. **The houses at the Cobb and also (houses) in the town are injured to a great degree.**

A third report of the ‘terrific gale’ 25/26 Oct 1859 says *“During the whole of Tuesday week a gale far exceeding in violence anything experienced here for very many years visited this port and neighbourhood. The wind blew from the eastward, uprooting trees and scattering the tiles from the houses in all directions, and in the evening it veered to south-west and as the wind increased in violence, as the tide advance, great fears were entertained for the safety of the large number of vessels in the Cobb. We are sorry to say those fears were realized, as the following vessels broke from their moorings and became stranded beneath the Marine Parde – the Brig “William” belonging to Mr R.C. Walker, laden with coal, entirely broken up; schooner “Honiton Packet”, belonging to Mr Fowler and others, laden with stone, damage not yet ascertained; Ann (ketch), the property of Mr Dixon with coal is expect to go to pieces with the next tide. ‘Two Brothers’ from Plymouth, we believe in ballast, greatly damaged. Nothing has ever been seen here to equal the grandeur of the sea on Wednesday afternoon, when it was carried in one vast sheet of water over the Assembly Rooms and up Broad Street, as far as Thorne’s Royal Lion Hotel.”* (Map left, red balloon showing Royal Lion Hotel, Broad St., Lyme Regis. Picture right – Great storm of 1824 – Lyme Regis)^{cxviii}



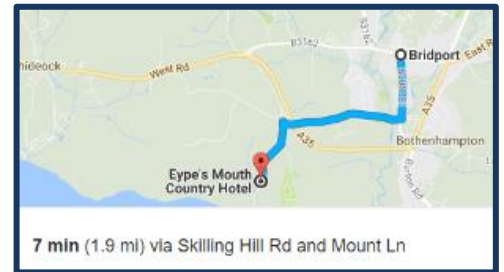
Throughout southern England, the crew of the ‘Three Vessels’ were reported all drowned and another 4 drowned in two other vessels, though at Lyme, it is reported that all the crew of the ‘William’ was saved.

Yet, on the 8 Dec 1859 the Dorset County Chronicle has the “William” arriving in Lyme and the Master as ‘Hodder’. So the question arises! How can the “William” be totally wrecked in Oct, 1859, then two months later, be involved in the Bridport incident? Either it is misreporting, or they were able to repair the vessel between 26 Oct and the 8 Dec? Or maybe it was a different ship! Perhaps Robert Cox Walker used the insurance money to replace the wrecked ‘William’ and has transferred the registration and name etc over to the new ship – again – another mystery!

CH 21 - WHAT WAS FOUND AT EYPE'S BEACH, DORSET.

Our next site was a natural progression westward from Bridport's West Bay and it didn't take us long to get to Eype's Beach^{cxxxix}. It was thanks to Jan Hercus' previous research, that we were able to find the site so quickly. It was along this road that we had our first taste of the breathtaking beauty of these green tunnels of foliage that we came across all throughout the UK and Ireland.

Sadly, by the time we found the camera, we were through them, but left is the end of one. We would drive through deep green tunnels with this blindingly, bright, round light at the end, they were just breathtaking to



travel through. The hedges grow right up to the side of the road and it makes the road so narrow, nothing more than a laneway, where people would have walked or used a dray with a horse. So, if one meets a car, either we back up or they do. People flick their lights, I haven't worked out if it is a sign that we are to stop or that they are.

"The Book of Uplyme" tells us that these hedged lanes were inherited from the Saxons, who as well as the Romans, laid down most of the country's road system. Where two land-owner's property met, each would usually grow a hedge and it was between these double hedges that people travelled. Celia Feinnes refers to them in an earlier chapter. *"In time they became public paths and then lanes and roads and are parts of ancient Saxon roads that have survived a later removal of one of its hedges perhaps to make it larger or to give access to a pond or stream – reasons often bewildering, cause the twisting and turnings of these hedges ... almost every small road in this area has been there since our Saxon forebears laid them down."* And most likely all were there, before Alfred the Great died in 901 – maybe when Odda was alive! *"Most of them bear strange names given to them by the Saxons who usually made sure those names could*



Coastal path approaching Lower Eype



be recognized."^{cxxx} The word 'Eype' means "steep place".

We arrived at Eype's Beach (*above left*^{cxxxi}) and the first thing that struck me was that it was a pebble beach. Regarded as one of the UK's top 40 beaches, this sand and shale beach named Eype's Beach is extremely significant for us (*See newspaper article, right*^{cxxxii}). It is where the final act of the death of our great great grandfather, **Captain Lionel Hodder** was

1860 21 Jan "THE LATE ACCIDENT AT BRIDPORT HARBOUR – A short time ago, we gave particulars of an accident which took place at Bridport Harbour, when Capt. Hodder was washed overboard and drowned. Notwithstanding the diligent search made during the same week, the body of the unfortunate man could not be discovered. On Sunday morning last, as a man was on the beach, between the Black Rock and Eype's Mouth, he saw something in the water which he thought was a piece of timber; on proceeding to draw it out, however, it proved to be the body of a man. It was removed to a shed near Eype and has been identified by the son of the deceased, and removed to Lyme, where (after being exposed to the mercy of waves for nearly a month,) it has been consigned to its last resting place. It is said, that the man who at first mistook the body for a piece of timber was so shocked at discovering what it really was, that he had to remain in bed for two days." *The Bridport New and Dorsetshire, Devonshire and Somerset Advertiser.*

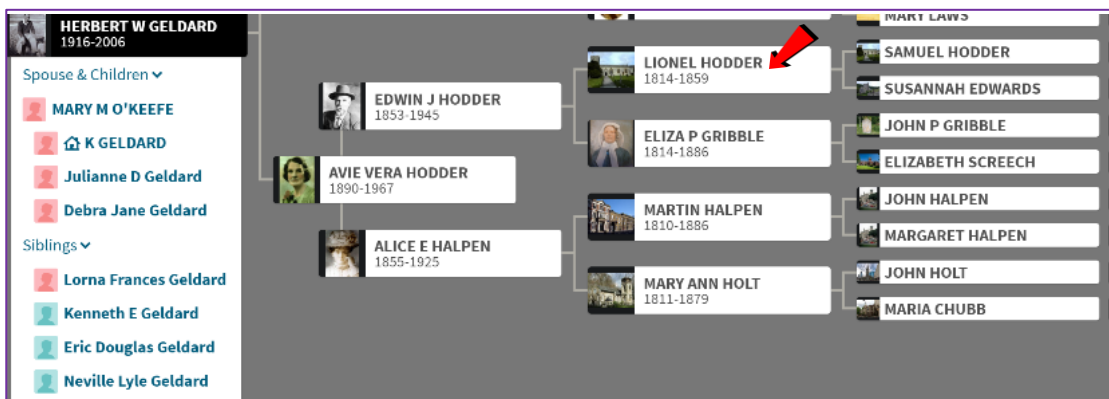
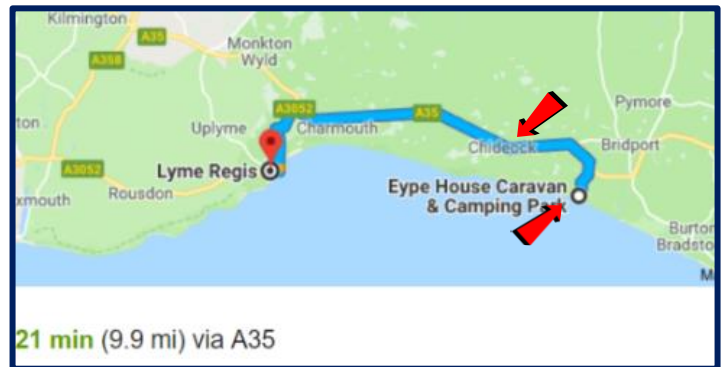


played out, when a man walking his dog discovered **Lionel**'s body. Despite its reputation, it seems a very isolated and stark spot. We didn't go down, as it was quite a climb – well named, 'steep place'! But we stood at the top and looked the length of the beach, wondering just where his body had laid. Once again, we felt so sad by the suffering, grief and the sudden emptiness in the life of **Eliza**, his wife and his sons, **Robert, Edward, Henry, Edwin** and **Charles**. We,

then said prayers for **Captain Lionel Hodder**, our great, great grandfather, whose body was discovered here **21 Jan 1860**.

So, feeling awed at the enormity of the occasion, we began to make our way towards Lyme Regis, where we will follow the lives of this family. In the late 19th century, Lyme Regis is one of the most indexed areas with 592 Hodders indexed.

We will travel via Chideock and Charmouth as per map below, as pieces of the Hodder story are found there, distant relatives perhaps! While highly likely that they are family, as we discover from Ancestry, the ancestral gap could have become too distant, and the DNA too diluted to identify. But they are connected by the same name Hodder, and the naming rhythm of the same Christian names which are unique to the Hodder family. I continue to be amazed at how close all these villages, towns and cities are to each other & there is so much history involved in these parts of the coast.



CH 22 - HODDER STORIES FROM CHIDEOCK, DORSET – 19th CENTURY.

Heading towards Lyme Regis, the home of our great great grandparents, we drove up the coast from Eype's Beach and three miles westward, we passed through the small village of Chideock (*pronounced Chid-ick*) (*see map prev page*) where we find other Hodder 'extended family' or other 'Hodder name' stories.

Looking backwards towards the east, one can see Golden Cap (*right^{xxxiii}*), the highest point on the south coast of Britain and visible right around the 55 miles of Lyme Bay, making this magnificent view the perfect place for those earlier smugglers of centuries past to establish a lookout post. To climb Golden Cap via a coastal path from Seatown takes about 40 minutes and smugglers, loaded up with contraband climbed this steep and tortuous route regularly. These local smugglers must have been very fit, as the British Army used this area of Dorset coast as training grounds for their soldiers^{xxxiv}.



From the 17th to the 19th century, smuggling represented a period of excitement, adventure & that bit of extra cash that kept one's family from starving in these difficult economic times. Though many businessmen became quite wealthy through smuggling & even towards the end of the smuggling era, in the mid 1800's, there was still much money to be made, but it does not hold the same connotations that 'drug smuggling' holds today. Smuggling was generally considered by society as a trifling offence, so a smuggler was seen more like an entrepreneurial merchant. Those involved in the smuggling ventures, like mercantile travellers would go around & actually take orders. Would the customer like "*to have a pipe or hoghead of wine put into their cellar?*" The price being agreed on, it was only a question of delivery. It was said that Robert Walpole, the first Prime Minister while a Government Minister bought his wine from smugglers^{xxxv}.

But as we know, many families were struggling to survive these changing economic and social times, and ordinary family men were forced to risk everything to bring in ordinary everyday goods, like lace, tea, wine & brandy without consumers having to pay the heavy 25% taxes imposed upon them by a government desperate to raise revenue, not just during the Napoleonic Wars, but post 1815 as well. Massive increases in duties on particular goods, made smuggling too lucrative to resist for many of the ordinary, everyday mariners as they ran back and forth across the English channel, or up and down the English coast, in cutters, yawls, luggers, open boats with their secret cargoes hidden away. These sailors had the reputation of being the finest seamen in the world and certainly the most skilful fore-and-aft sailors and efficient pilots to be found anywhere on the seas. They were described as sturdy and strong of body, courageous and enterprising of nature ^{xxxvi}.

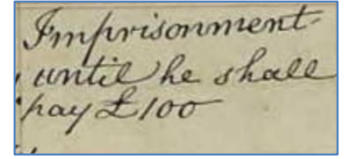
This area from Weymouth/Portland west to Lyme Regis and beyond was a haven for smugglers and local people who lived on the Devon, Dorset and Cornish coast around the 17th, 18th and 19th centuries would have had "a few scary nocturnal encounters with smugglers and wreckers". Local history gives us an insight into that wild era with their exciting description telling us "*that the beaches, bays, cliffs and coves are the backdrop to a gutsy and sometime bloody history*"^{xxxvii}."

The village of Chideock is described as a normal picturesque village with its thatched cob and sandstone cottages and its fishing port of Seatown, but it had a notorious reputation for smuggling. It was the home of the Chideock Gang and just a mile or two to the north west, North Eggardon Farm was the headquarters of another gang, Isaac Gulliver known as 'the Gentle Smuggler'. The Chideock Gang were a "*select band of smugglers*", active around the 18th century into the 19th century and operating exclusively in the area between Seatown and Charmouth, their leader was known as 'The Colonel'. It seems that his name is still unknown, but it is believed that he was a local gent who obviously had military training. "*This*

Seatown consists of just a handful of cottages and the Anchor Inn. The inn is said to have been the stamping ground of a band of **19th century** smugglers known as "The Chideock Gang". Maybe the customs men based in the coastguard cottages immediately above the inn thought they really were just fishermen!
www.southwestcoastpath.org.uk/walksdb/639/

Chideock and Seatown	Hodder, Robert	M	Seaman	1841	24 yrs	Smuggling	£100 or 6 months
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peaceful village saw more smugglers through the courts than any other parish in Dorset^{cxxxviii} and this included an 1841 smuggling conviction for a **Robert Hodder**, Seaman from Chideock and Seatown. He received a sentence of 100 pounds or six months jail. Did **Robert Hodder** pay the one hundred pounds or did he chose to serve the six months? I have found the original hand written



There was also another **Robert Hodder** in Dorset County Prison in 1841, which the census shows to be of the corresponding age, but after investigation, consistent evidence was available to show that he was a disabled (blind in the right eye) Agricultural labourer and an extremely regular offender, his age was also recorded incorrectly and he was really several years older. As we will see later, a Punch cartoon from that era, gives us an insight into the randomness with which personal information was recorded for the census, and that often those in situations of low control over their lives were not even consulted.

admission prison record for this particular **Robert Hodder**, a Seaman from Chideock married with three children, convicted of smuggling, committed to Dorset County Prison on 23 Dec, 1841 aged 24?

However, in the 1841 census for Chideock, (taken 6 Jun 1841, several months **before** the smuggler, Robert Hodder was convicted), there is listed a **Robert Hodder**, a seaman from Chideock and according to the census, he also is married with three children. A coincidence! According to the prison admission records, **Robert** was just under 5'9", brown hair, light hazel eyes, sallow complexion. He was released 22 June, 1842 and in the Instructions column, it says "well church",

perhaps that means that he attends the Church of England. But there is a contradiction in the prison record and the transcription, according to the 'Event of Trial', he is to be imprisoned until he shall pay one hundred pounds. So, which is it? According to the records, he did serve his full six months! So, did he have to cough up the dough as well? According to the UK Inflation Calculator, 100 pounds in 1841 is equivalent to at least 10,000 pounds or more today – obviously the local magistrate at the time, believed him to be an

Robert Hodder	30	Marina	
Elizabeth do	30		
Selina do	5		
Robert do	3		
Samuel do	5		

extremely successful smuggler!

There is also another mystery! A six year discrepancy in age! Leaving one to wonder if the **Robert Hodder**, smuggler is the same **Robert Hodder**, mariner (seaman) shown in the 1841

census of Chideock, left? Is this man of mystery, who began life as a seaman, the same man who eventually rose to the dizzying heights of the Lyme Regis Harbour Master?

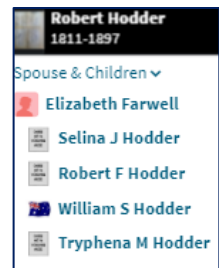
Yes, he appears to be the same child baptised 9 Jun 1811 in Chideock, which would make him about 30 years old in 1841. While we know that the 1841 census had adults round their age up to the nearest five years, but if the baptismal record for **Robert Hodder** baptised 9 Jun 1811 at the Anglican Church of St Giles is correct, his correct age as shown in the 1841 census above is 30 years old, not 24 when **Robert Hodder**, Smuggler was admitted into Dorset County Prison, later that year. There was no way of proving one's age in those times, so one could claim any age!

Ahh! Different **Robert**, you say! Yet, this **Robert** continues to give different dates for his birth. It is 1806 for his Masters Certificate, where he claims 31 years in the Merchant Marine; 1808 in the 1861 census, but in the 1871 & 1881 census, he goes back to 1811/2 confirming this baptismal date. At his death, his year of birth while in reality, 1811, changes back to 1807, rather than the 1811 & 1812 that was recorded in the various censuses and his baptism.

But, (with respect to any of his descendants, which I suspect there could be a few!) despite the circumvention of different years of birth, I have found further information, which suggests that it is highly likely that this **Robert Hodder**, seaman of Chideock 1841 census, actually is the person convicted of smuggling. The seaman, **Robert Hodder** married Elizabeth Farwell in St Michaels and All Angels, Lyme Regis 23 June, 1834, yet both **Robert** and Elizabeth were born in Chideock. Their children, **Selina**

Jemima, b.1835; **Robert Farwell**, b. 1838 **William Samuel**, b. 1841; **Tryphena Mary Ann**, baptised 1843 – all born in Chideock.

So, who is Elizabeth Farwell, his wife? According to her baptism, Elizabeth's parents are James Farwell and Mary Miller married according to Fmp records 2 Aug 1810 in Chideock and in the 1841 census, **Robert** and Elizabeth are living next door to James and Mary in Chideock. Elizabeth's father, James is a Yeoman and three of his seven children are living with him, James 15; Eliza 15 and Ellen 14.



Then what did I find? A prison record for **Robert**'s father-in-law, James Farwell dated 20 July 1835, a year after **Robert** and Elizabeth were married. On that date, James Farwell aged 45 and John Hutchins aged 29, both Fishermen of Chideock, both married and both are convicted of Smuggling. James Farwell has seven children. James Farwell is 5'8", has black hair with some gray, his eyes light hazel, a swarthy complexion, and rather an aquiline nose. Both James and John are sentenced to 6 calendar months imprisonment unless ??? (unreadable). They were released 19 January, 1836.

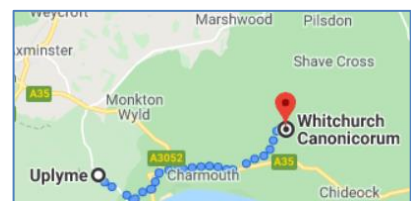
Another **Robert Hodder** was baptised in Lyme Regis, 30 Oct 1808, his parents were William Hodder and Amy Snell. Unfortunately, this Robert has been hard to trace & confirm. He appears to be the Robert Hodder, who ended up near Beaminstor, nw of Lyme Regis.

After comparing the census forms, it seems to confirm that **Robert**'s year of birth was 1811 and the fact that **Robert** and Elizabeth lived next door to her parents, the Farwells who themselves are an old Chideock family and no matter what age he claimed to be, **Robert Hodder** always recorded that he was born in Chideock, I believe we have evidence to suggest that this could be the same **Robert Hodder** – seaman to smuggler to Master Mariner to Lyme Regis Harbour Master – an amazing career, probably forced into it, by necessity to prevent his family starving. The ancestors of **Robert Hodder** of Chideock appear to be -

1. **Stephen Hodder** (b. Chideock, 1782-1859) & Martha Young (b. Chideock, 1782-1825).
2. Stephen's parents are another **Stephen Hodder** (b. Chideock 1740-1816) and Sarah Edwards (there are many people of this name, so we cannot discern which Sarah Edwards, it could be, perhaps it might be Sarah Edwards b. Exeter Devon, 1742- f. Richard, m. Mary).
3. Theoretically, the parents of **Stephen** (b.1740) are **John Hodder** (b. 1708 Whitchurch Canonorum – d.1756 Chideock) and Elizabeth **Farwell** (b. 1710 Poole, Dorset). Familiar name!!! Elizabeth Farwell Snr's father was possibly a Mr. Michael Farwell and his wife was Sarah. Considering that a Rev'd Michael Farwell married an Elizabeth Ives in Lincolnshire in 1739, at a guess, I would think that the "Mr" indicates that Elizabeth's father was a Church of England (Anglican) minister. Ironic!

Chideock and Whitchurch Canonorum (the recording centre) records and neighbouring parishes of Chideock and others, seem to begin around 1558 (refer to pages 32 & 33 for maps) and there are many, many records for Hodders prior to the marriage of **John Hodder** and Elizabeth Farwell, but there are too many Johns, Roberts, Thomas' for me to be able to distinguish with confidence who belongs to whom.

Looking at the parish registers, as mentioned previously, it appears that the origins of the 16th & 17th century Hodders, could be 6 miles east of Uplyme at Whitchurch Canonorum. There are records for both a Lionel and a Phillip there, which we cannot find at Uplyme. In the ope baptismal records between the years of 1560 and 1625, while most families at Whitchurch Canonorum have between 2 and 20 records, the Hodders have approx. 125 baptismal records, indicating that Whitchurch Canonorum was certainly dominated by Hodders. For marriage records, between 1558 and abt 1675, the Hodders clearly have a large monopoly on weddings. At the end of the 19th century, Geneanet's list of indexations showing the concentration of Hodder's living in the areas, showed



Whitchurch Canonorum with 774 indexations, Lyme Regis with 592; Chideock & Bridport with 434 each & Charmouth with 81.

Sadly, life didn't go smoothly for **Robert Hodder** and Elizabeth Farwell. Their second child, **Robert Farwell Hodder** died in 1848 aged 10 years old, their eldest child, **Selina Jemima** died the following year in 1849 aged 14 years old. It was around that time that epidemics of typhus, diphtheria, scarlatina, cholera and whooping cough were terrorising the English population.

It seems that somewhere about 1850, **Robert** and Elizabeth Hodder relocated from Chideock, up the road to Lyme Regis & the 1851 census has Elizabeth living on the Cobb. She is aged 37 working as a Dressmaker, along with her son, **William** aged 10 years old & her daughter, **Tryphena** aged 7 years old. They record that they have all been born in Chideock. **Robert Hodder** was issued with his Master Mariner's Certificate at Lyme Regis, which might be why they moved there from Chideock. So, he is now **Captain Robert Hodder** & in the 1851 census is most likely at sea with a new command. Our 2 x great grandparents **Lionel** & **Eliza Hodder** are living down the road on Marine Parade & **Lionel** is a Mariner & would make Master in the next year or two. **Lionel's** elder brother, **John** is also living on the Cobb.

Sadly, tragedy was not left behind **Robert Hodder** and Elizabeth Farwell in Chideock, as in 1853 their daughter, **Tryphena Mary Ann Hodder** died. It must have been a sad household, as in 1859, their remaining child, **William Samuel Hodder** (*aka Samuel*) born 1841, emigrated to Australia. In the 1861 census, **Robert** was living in Lyme Regis, and described as a Master Mariner. He went on to become the Harbour Master for Lyme Regis, and they moved into West Field House on New Road.

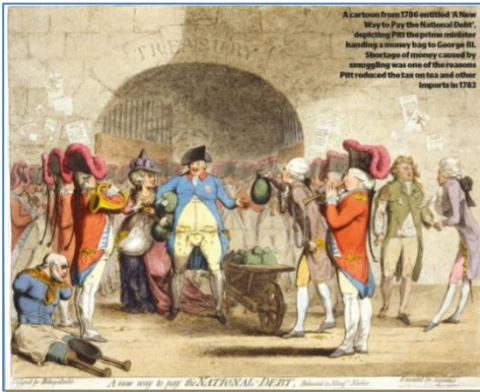
Robert's son, **William Samuel Hodder**, at the age of 18 years old signed on as an Ordinary Seaman on the vessel, "Lansdowne" sailing from London to Sydney, arriving 6 February 1860, at the age of 19 years old and eventually settling in Lithgow, NSW, Australia. **Lionel's** son, **Edward** arrived in Australia, seven years later in 1867. One wonders at the state of family affairs, when **Robert** & Elizabeth's only remaining child, **William Samuel Hodder** (*1922 eulogy right^{xxxix}*) left home and one wonders if he ever saw his parents again. However, an 1889 passenger list gives the name of a **William Hodder** b. 1841 a passenger on the 'Orizaba' from England to Australia, so maybe he returned to see his father before he died.

In 1871 **Robert Hodder**, 60 and Elizabeth Farley 57 were living in 3 Holme Lea Terrace, **Robert** was the Harbour Master. In 1881, they had moved to Horse Street, (now known as Coombe Street – originally Horse Street, because it was the main route that the pack horse trains took out of Lyme), and **Robert** is still the Harbour Master, though he seems to be growing younger, rather than older. What is interesting is that they have a visitor, a widow named Katherine Farwell, born abt 1819 in County Mayo, Ireland. This confirms a Farwell connection & could have implications with the information

DEATH OF MR W. HODDER. By the death of **William Samuel Hodder**, which took place at his late residence, Hermitage Flat, on Wednesday morning, Lithgow loses perhaps its oldest identity. The late Mr. Hodder, who had passed his 82nd mile post, was born in Dorsetshire, England, his father being a master mariner. As a young man he followed the sea, and eventually found his way to Sydney, where he left the ship and during his subsequent wanderings found himself in the Hartley district, just over 60 years ago. As these were the days when carrying paid, the young Englishman soon acquired a team and plied for some time between Sydney and the mid-west, including Hill End. Later, he took up farming in the vicinity of Lowther and about 30 years ago, built a home at Bowenfels, where with his family he resided for many years. About 27 years ago, Mr Hodder went to England in connection with some property which was left him and since his return his life was one of leisure. He was well-educated, while his handwriting was exceptionally good. Mrs Hodder (was a Miss Powyer) pre-deceased her husband by 2 ½ years. A family of five sons are left, namely Messrs. Stephen and Fred (Newcastle), Robert, (Portland), John and Walter (Lithgow). Two daughters died when quite young. There are 23 grandchildren and 7 great grandchildren. The late Mr Hodder was well known and respected throughout the district, especially among the older residents. The funeral is fixed for this afternoon, when the remains will be interred in the Church of England section of the general cemetery, South Bowenfels.

Robert	Hodder	Head	Married	Male	69	1812	Harbour Master	Dorset, England
Elizabeth	Hodder	Wife	Married	Female	67	1814	Harbour Masters Wife	Chideock, Dorset, England
Katherine	Farwell	Visitor	Widow	Female	62	1819	Annuitant	Mayo, Ireland

presented in the next chapter, as Ireland seems to play a part in the fortunes of the Hodders from Chideock.



A cartoon from 1786 entitled 'A New Way to pay the National Debt', with Pitt the Prime Minister handing a money bag to George III. Shortage of money caused by smuggling was one of the reasons Pitt reduced the tax on tea and other imports in 1783.

In 1886, **Robert**'s wife, Elizabeth Farwell died and in 1891, **Robert** is living in 3 Holme Tce, Lyme Regis on his own means. Living with him is his sister-in-law, Anne Hitchings, 80, a widow, who is his housekeeper. **Robert Hodder** lived for another 11 years after his wife passed on and died 30 Oct 1897. He was buried at Chideock.

Robert and Elizabeth's son, **William Samuel Hodder** died 23 years later in Australia, in 1922 and his eulogy (prev. page) tells the story of his life around Lithgow and working first as a carrier between Sydney, Lithgow and Hill End, then as a farmer. It also tells us that in 1897, upon the death of his father, **Robert**, a Master Mariner in Lyme Regis, **William** had to return briefly to Dorset, but upon his return to Australia, his life became one of leisure. He was well educated, and his hand

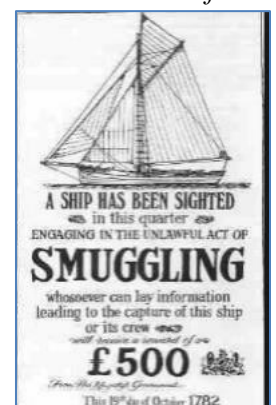
writing was exceptionally good. He married Elizabeth Powyer and had eight children, he was survived by five sons, 21 grandchildren and seven great grandchildren, all living around the Lithgow, Quirindi, Merriwa, Newcastle, Dubbo, and Ryde, Surrey Hills, Strathfield in Sydney, just to name a few areas. It also gives us his descendants. I notice that there is a connection to Merriwa and Quirindi, where my great grandparents **Edwin** and **Alice Hodder** were around the same time, I wonder if there was any significance there.

However, we leave Australia and with the speed of the internet, and travel back to Chideock, Devon and the smuggling fraternity. For as well as the Chideock Gang, there was also a man, named Isaac Gulliver, 1745-1822 (*next page*) who had forty or fifty men constantly employed as smugglers. They wore powdered hair and smock frocks and were called "the White-wigs." But one wonders, what or any connection there may have been between James Farley b. 1790 and **Robert Hodder** b. 1811 with 'the Chideock Gang' or with the 'White-wigs'.

At the end of the smuggling era, smuggled liquor was brought over from France and sunk, till the time when those waiting to receive it, could come to collect it. It was off Chideock that the last recorded smuggling of kegs occurred in the mid 19th century, around the time of **Robert Hodder**. Records tell us that "There was a certain man named **Bartlett**, who was forced to drop his cargo in the sea & was only able to recover them by trawler six months later. Out of 120 kegs, he lost just one". The village of Beer in Devon was also notorious as a centre for smuggling, according to local history, several of our Whitemore & Barlett ancestors were also involved in this profitable and illicit trade.



The local tourist bureau in Chideock has created an atmospheric walk pointing out the locations of historical events and it begins like this^{ex1}. "Imagine you're on a beach. It's night and the moon is passing in and out of cloud. You hear a louder splash above the soft, rolling surf, followed by a muffled curse. Out of the murky sea a dark shape emerges; a boat is being pulled up on to the shingle by shadowy figures. Swiftly they unload kegs and drag them up the beach. You can smell spilt rum from where you're sitting. Should you run to the village and alert the coastguards? Or would it be better to sit tight? These smugglers are desperate men & will stop at nothing to avoid the noose. Lights appear on the cliffs above and the men curse and work harder. A horse and cart are hidden in the gloom at the head of the beach, ready to take the contraband deep into Dorset down sunken lanes & remote droveways, where few dare to tread at night. It looks like they might just get away with it.





The journey begins among the thatched cob and sandstone cottages of Chideock, home of the Chideock Gang. ... The smugglers' favourite hiding place was St Gabriel's Chapel, away west over the hill in remote Stanton St Gabriel. Now a ruin, the chapel lies at the heart of a magical, time-warp landscape of flower- and butterfly-rich pastures and hedgerows beneath Golden Cap. ... It's a long climb to the top of Golden Cap, but the most demanding aspect of walking the Dorset coast is that you then drop down to sea-

Isaac Gulliver (1745-1822) was an English smuggler based on the South Coast. Gulliver and his gang ran fifteen luggers to transport gin, silk, lace and tea from the Continent to Poole Bay and controlled the coast from Hampshire, Dorset and down to Torbay in Devon. He was known as the "King of the Dorset Smugglers" nicknamed 'The Gentle Smuggler' with the claim that he never killed anybody during his smuggling period. Born in Wiltshire, Gulliver bought North Eggardon Farm in 1776. The farm was in an elevated position, on North Eggardon Hill. He planted a circle of trees to act as a landmark for incoming smuggling boats from Lyme Bay along the Chesil Beach for landing contraband at West Bay (Bridport Harbour – where Captain Lionel Hodder was drowned) It is alleged that Gulliver's helpers were recognisable because they wore smock frocks and whitened their hair or wore white wigs. Eventually, revenue men cut down the trees and Gulliver moved on in 1780. Gulliver's Lane still exists today, leading from the hill.

level and have to repeat the process all over again. To the east the twin peak, Thorncombe Beacon, holds a replica of the fire-beacons lit to warn of the approaching Spanish Armada. ”

Walking the smugglers' path enables one to walk where they walked. Created for the nightly coastguard patrols, it had marker stones, which had been whitewashed two centuries earlier (though they were blackened with tar in 1940 so the Nazis wouldn't know where they were if they'd dared to invade). Overlooking Lyme Bay was a smugglers' beacon, lit to signal that the coast was clear. Further east along the coast, one “comes to sheer 30m (100ft) high cliffs of gleaming yellow Bridport sands, above a wide beach of gritty shingle^{cxlii}”.

As well as smuggling, historical legend has it, that the windfalls of 'God-given shipwrecks' were supplemented by deliberate wrecking of vessels, which were then plundered. De Hoop (The Hope), a treasure ship returning to Amsterdam from the Spanish South American colonies, was stranded on the Chesil Bank on the night of 16 January 1748. Thousands flocked to the beach from nearby villages as well as the towns of Weymouth and Portland. The crew, who narrowly escaped with their lives, put the loss at £25,000, which is those days was a massive

amount, at least in the millions. An anonymous pamphleteer put the situation succinctly in 1752: “*All the people of Abbotsbury, including even the vicar, are thieves, smugglers and plunderers of shipwrecks.* ^{cxlii}”. Smuggling's legacy to Dorset, Devon & Cornwall is the mysterious allure of a hidden history, secrets that cannot be shared & strange tales whispered, behind hands because they cannot be spoken aloud.

Gregory Parker, from Discover your Ancestors magazine gives several pointers to look for, if one suspects that there is a possibility of an ancestor being involved in smuggling. He says “an unexplained improvement in status may also be the result of participation in smuggling, especially if the individual concerned is quite young and therefore can not account for his sudden affluence by hard saving, such as a farm labourer suddenly taking on a small holding or farm; a journey man settling down to possession of premises or a common sailor suddenly coming into possession of his own boat or any unexplained change in circumstances or sudden affluence^{cxliii}. I must admit that after reading that, I will look a little more closely to any unexplained affluence.

CH. 23 - THE HODDER STORY FROM CHIDEOCK, DORSET – 17th CENTURY

As we know, on 5 Sep 1538, every church parson, vicar or rector was ordered by Henry VIII through the initiative of his minister, Thomas Cromwell to record all baptisms, marriages and burials. Though the order was given nationally, it only came into practice gradually, so we must be grateful for the diligence of the early clergy who made these recordings. Entries had to be made in the register every Sunday after the service, in the presence of a Church Warden, and neglecting to keep these records brought severe financial penalties^{cxliv}.



Prior to 1538, in medieval times, the only church records kept were in Monastic Houses, where the presiding Priest developed the custom of recording in the margins of the service records, any baptisms, marriages or burials. From 1642-60, during the Civil War, registers were often left uncompleted and due to attempts to abolish the role of Bishop by the Puritans, Bishop's Transcripts were not required. In 1653, the Puritan, Oliver Cromwell refused to allow the clergy to celebrate marriages and took custody of the Parish registers. Thankfully, many clergy were able to hide their registers, so they weren't destroyed.

However, in the 75 years from 1631 to 1706 a fee of 6d was charged to register a birth, which meant that many parents did not have their children baptised, the minister was fined if he did not record a birth, and the parents fined if they were caught. In 1694, to help contribute towards the cost of the war with France, the fee increased to 2 shillings for a birth, 2 shillings per marriage and 4 shillings per burial^{cxlv}.

However, evidence of ancestor's lives is not just found in baptismal, marriage and burials, but in other records as well, and it seems that some of the early Hodder families according to the Oxford Alumni records were graduates of Oxford university^{cxlvi}.

Hodder, John, of Dorset, gent. HART HALL, matric. 23 Oct., 1601, aged 19; student of Middle Temple 1602 (as son and heir of John, of Chideoke, Dorset); brother of Robert 1618. See Foster's *Inns of Court Reg.*

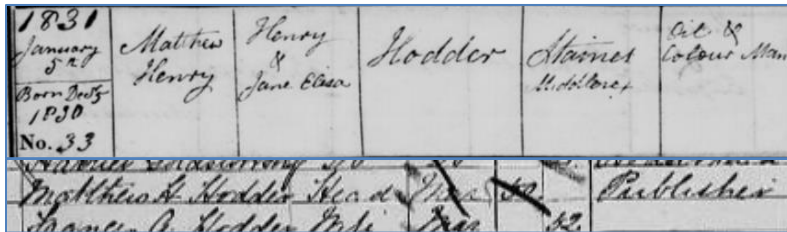
On the 23 Oct 1601, John Hodder of Chideock, Dorset (*Shown left^{cxlvii}*), matriculated (was admitted) into Hart Hall, Oxford University. Recorded as a 'gentleman', which means that he is 'gentry' – lowest

strata of the nobility, and to be a gentleman meant that one had to fulfil a certain level of social, financial and birth requirements. He was aged 19, giving him a year of birth of 1582. A year later he was a student of the Middle Temple, which is one of the four Inns of Court exclusively entitled to call their members to the English Bar as barristers, the others being the Inner Temple, Gray's Inn and Lincoln's Inn. It is located in the wider Temple area of London and within the City of London. As the record above left, shows, John Hodder was the son and heir of John Hodder, (gentleman) of Chideoke, Dorset and he is also the older brother of Robert Hodder also of Chideoke, Dorset.

Right is the record for John's younger brother, Robert. He enters Magdalen Hall on 24 April, 1618, aged 18 giving him a year of birth of 1600. He is titled Robert Hodder of Dorset, Gentleman, brother of John (matric.1601; born 1582), and he becomes a student of Middle Temple in 1620 and then becomes the rector of Puncknoll, Dorset. (While virtually no difference today, historically, a Rector is an incumbent who is entitled to received the tithes^{cxlviii}. Whereas, a vicar is an incumbent of a parish where tithes are passed to the Diocese). Puncknoll is approx. halfway between Bridport and Weymouth. But what is interesting is that he is also the 7th son of John of Chideoke, meaning that there are another five sons in between, which could or could not have some bearing on the dispersal of Hodder families throughout the south-western counties and further afield, including London.

Hodder, Robert, of Dorset, gent. MAGDALEN HALL, matric. 24 April, 1618, aged 18; a student of Middle Temple 1620 (as 7th son of John, of Chideoke, Dorset), rector of Puncknoll, Dorset, 1631; brother of John 1601. See Foster's *Inns of Court Reg. & Foster's Index Eccl.*

The records of Hodder families who studied in London, and who along with their descendants, have possibly stayed there^{cxlix}. There are records of Heads of the family appearing in Rate books as early as 1636 the marriage in London of Edward Hodder to Elizabeth Mawle; 1645 - **Mr.** Robert Hodder, ('Mr' indicates a 'gentleman') Tuttle Street, Westminster; 1691 - Francis Hodder – Oxendon St. East, St Martins in the Fields, Westminster; 1656 - John Hodder, Strand, Westminster; 1690 - John Hodder, Denmarke Court, St Martins in the Fields; 1691 - Burleigh St., St Martins in the Fields; 1663 - Susan Hodder, the daughter of John Hodder, living with her husband, in John's property; 1686 - Capt Richard Hodder living in Milbanke in St James, Piccadilly. It seems that we also had some Quakers in London, back in 1670.



So, approx. 160 years later, there was a Matthew Henry Hodder born in Uxbridge, 5 Jan 1831 to Henry and Jane Eliza Hodder (*above left and 1881 census below it.*) Matthew Henry Hodder appears to be the founder of the globally famous publishing house, Hodder & Stoughton and he is possibly a descendant of one of these London Hodders, whom it seems originated in the Dorset/Devon area.

Ian Mortimer in his book, "The Time Traveller's Guide to Elizabethan England" tells us that various historians say that there are four sorts (sections) of men in England in the 17th century – gentlemen, prosperous townsmen, countrymen (yeomen, husbandmen and labourers) and artificers (craftsmen). Another historian, states that there are five types: nobles, townsmen, yeomen, artisans and countrymen and he further divides it ... and post Civil War we have the poor or wretched, one can see that the social order is not simple, as many yeoman are in reality much more wealthy than noblemen. ... A large number of gentlemen are sent to parliament as representatives of boroughs, through the patronage of wealthy landowners.

There are three distinct professions or vocations in England, the **law**, the **Church** and **medicine**. All three have an extended period of training and require considerable investment. All three are the subjects of university degrees and can generate a healthy income. ... It is the **Church** and the **law** that offer the greatest opportunities to an ambitious man. ... But those who profess the **law** can do better than those who follow the **church** and can earn thousands of pounds. "**Medicine** is the least rewarded of the three professions, both financially and in social distinction"^{cl}.

We have other John Hodders who attended Oxford, one is the son of **John Hodder** of Beaminster, a plebeian (commoner, not gentry!) matriculated into Wadham College 1642 at 15, giving him a birth year of 1627, we come across him again later, as rector of Hawkchurch. Where upon the 1660 restoration of Charles II, a King who attempted to pursue a path of greater political and religious tolerance, this **John Hodder** chose a different approach and rather than conform to the Anglican Church, he chose to be ejected in 1662 with the other dissenting ministers – far right Protestants. The second **John** is the son of **John Hodder**, another church minister, very well educated but dies at an early age, in fact, the year after he was awarded his Masters.

Hodder, John, s. John, of Bemister, Dorset, pleb. WADHAM COLL., matric. 1 April, 1642, aged 15; rector of Hawkchurch, Dorset, ejected 1662 for nonconformity. See Calamy, ii. 130.
Hodder, John, s. John, of Thorncombe, Devon, minister. WADHAM COLL., matric. 1 March, 1665-6, aged 15, B.A. 1669; fellow EXETER COLL. 1671-4, M.A. 1672; died 6 March, 1673-4. See Boase, 77.

There is also a **Francis Hodder**, son of **Robert Hodder** of Whitechurch, Dorset (Obviously Whitechurch Canonorum), who is admitted into Exeter College, Oxford University on 17 July, 1669, aged

Hodder, Francis, s. Rob., of Whitechurch, Dorset, pleb. EXETER COLL., matric. 17 July, 1669, aged 18; vicar of Ugborough, Devon, 1677. See Foster's Index Eccl. [35]

18 giving him a year of birth of 1651. He became the Vicar of Ugborough, Devon in 1677. We come across Hodders in Ugborough, when we look more at the impact

of the Inclosures in Uplyme. But there are still more ex-Oxfordian Hodders to discover!

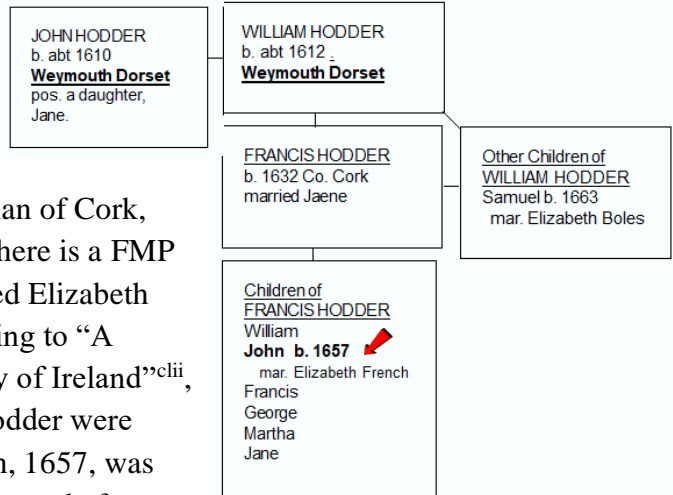
Ch. 24 - FROM DORSET TO COUNTY CORK, IRELAND



Triskel Christchurch | ...
triskelartscentre.ie

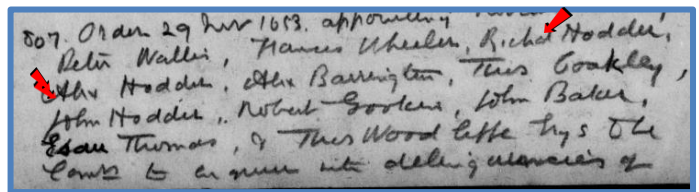
The third 'John Hodder' who matriculated Trinity College, Oxford, 20 May 1675 is from Ireland. He was born 19 Aug & baptised 23 Aug, 1657, at Christchurch parish, Cork (left). He was the son of Francis Hodder, Gentleman of Cork, Ireland and his wife, Jaene^{cli}. There is a FMP record showing that John married Elizabeth

Hodder, John, s. Franc., of co. Cork, Ireland, gent. TRINITY COLL., matric. 20 May, 1675, aged 18.



French in 1692 in the Diocese of Cork & Ross. According to "A Genealogical and Heraldic History of the Landed Gentry of Ireland"^{clii}, Francis Hodder's father, William and his uncle, John Hodder were settlers in Co. Cork prior to 1641. This later 'John' born, 1657, was born during the English Civil War (1642-60) and three years before the restoration of the Monarchy in 1660, so who and why were members of the Hodder family from Dorset, in Co. Cork, Ireland, during the occupation by Cromwell's forces and in the middle of one of the most violent civil wars in history?

Looking at the records available, right is a Findmypast record taken from Cromwell's Parliamentarian 1653 General Orders from the Commonwealth Council Book for **Dublin & Cork**. This handwritten record shows not only John Hodder, which would be the great uncle of the John



above, and

One earlier resource suggests that **Major Richard Hodder** was in fact Richard Hodden - a **Quaker**. However, in two written reports, it is clearly Hodder and there are several reasons why it would be highly unlikely for a Quaker to be mentioned in 1653 orders in the New Model Army under Oliver Cromwell. The Quakers were only founded sometime around 1650 by George Fox, after he preached at Pendle Hill, Lancashire. Quakers were pacifists and because of their refusal to comply with laws and social conventions, they were persecuted both during the English Commonwealth under Oliver Cromwell and after the 1660 Restoration. The Quakers are not to be confused with Puritans, in fact, they challenged the Puritans on their religious exclusiveness. From Mudge, P., "Living Religion", Longman Cheshire, 1994. p179; Dowley, T., Ed., "The History of Christianity, Lion Publishing, Oxford. 1990 p. 500ff

who was even then, a Colonel in the New Model Army. This Col. John Hodder plays a pivotal role in the history of Co. Cork. Also mentioned is a Richard Hodder & an Alex Hodder. (One notices that in the General Orders, the ranks are often a later insertion). Findmypast has a baptismal record for a Richard Hodder, son of Edward Hodder, dated 27 Jun 1623 at Winterborne Steepleton, 8 ½ miles north of Weymouth. The only record that I can find for an Alexander Hodder is a Fmp marriage record dated 14 Nov 1633 at Littleham (nr Exmouth) where he married Jane Hopping. So, if it is the same Alexander Hodder, he was obviously married before he was in Ireland.

So, what significance in Ireland are the areas of **Dublin and Co Cork**, mentioned in the General Orders? From the Middle Ages, the land around Dublin had been called 'The Pale'; this was the centre of English Government and the area under

English control. 'The Pale' was the border between the Irish clans and the English settlers. We look more at 'The Pale' later in the journey, when we arrive in Leixlip, Ireland and investigate our Ingle ancestors.

Throughout Ireland were 'settler plantations', where homes and land were taken from the original Irish inhabitants and given to introduced English or Scottish colonists. These began in the reign of Henry VIII and continued through to the Restoration in 1660. In the late 16th century, a major 'plantation' happened in parts of Munster ie Kerry and south-west Cork, as retribution against the Irish for the Desmond Rebellions. English 'undertakers' were given land, and as a result they had to undertake to import tenants

from England; to develop new towns comprising these English tenants and provide for their defence against attack from the local native Irish. So, **Dublin and Co. Cork** were areas which were under strong English control and influence. Records show that some of the imported tenants via the '**undertakers**' came from Somerset^{cliii}. Again, we look more at this when we arrive in Co Cork, to follow our other Irish ancestors.

However, during the time of the Eleven Year's war (1641-53) for nine years, from 1642-49, two thirds of Ireland was governed by the Irish Confederation. The Confederation was formed by Irish Catholic nobles, clergy and military leaders after the **Irish Rebellion of 1641**, and effectively established an Irish Parliament in opposition to the English controlled parliament in Dublin. It was headquartered in Kilkenny, west of Dublin, outside of 'The Pale'. The Confederacy supported the Royalist cause and pledged allegiance to Charles I. The Irish 'Eleven Years War' was a series of ethnic conflicts between the Gaelic Irish and the Old English Catholics versus the English and Scottish Protestant colonists, part of the Civil War later called Wars of the Three Kingdoms.

Due to worsening conflict, the native Irish were motivated by the fear that if the Puritans gained more power in England, the anti-catholic discrimination and land confiscations would escalate in Ireland and the Catholic religion would be further suppressed. So in 1641, what began as a small Irish uprising, the Irish Rebellion escalated into the slaughter of thousands of Protestants, sometimes with unusual cruelty and terrible atrocities committed by both sides^{cliv}. Protestants across Europe were horrified and responded to the Irish situation with violent reprisals. The 'Great Rebellion of 1641' became regarded as one of the bloodiest episodes in Irish and British history.

The native Irish fear was not unfounded, as in 1644 the peace terms offered by the Parliamentarians, reflected their Puritan values. Rejected by King Charles I, it included '*the abolishing of bishops and cathedrals; imposition throughout Britain of the rigid Scottish style Presbyterianism; continuing to wage war in Ireland and Europe with savage measures to be taken against Catholics (including taking away their children – and possibly the children of the king himself); permanently banning stage plays and imposing a blacklist for death of royalists whom the King was not able to pardon*^{clv}'.

In 7 June 1645, four years after the commencement of the Irish Rebellion, but four years before the

CAPTAIN JOHN HODDER to his cousin, ANTHONY BATEMAN,
in London.

1645, June 7. [Cork.]—Wrote formerly to Mr. Green about his bills of exchange, wishing to come in as an undertaker for a castle and some lands, of which he has had a custodiam all through the wars, but now their enemies have taken it, and four or five others lying near. Their strength is such that unless speedy supplies come out of England, it will go very hard with the English. Being now quite "out of heart for ever getting up again amongst these heathen" he has little desire to meddle with lands in Ireland, and would rather have two or three hundred pounds in ready money. 1 p.

invasion of Ireland by Oliver Cromwell in August, 1649, Capt John Hodder wrote a letter from Cork to his cousin, Anthony Bateman in London^{clvi}, regarding a Mr Green who wished to come in as an '**undertaker**'. (See left) '*Their enemies*' I am assuming are "*the native Irish who are seeking to recapture their forfeited lands*".

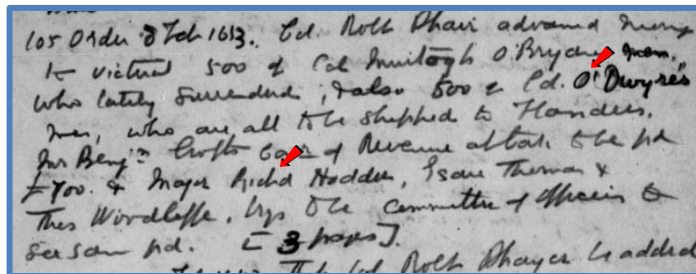
In 1649, in response to the Irish Rebellion, a Parliamentary army led by Oliver Cromwell invaded Ireland destroying the Kilkenny Parliament and in a show of contempt for the native Irish's Catholicism, used St Candice's Cathedral, Kilkenny to house his horses. By 1653, Cromwell had conquered the whole of Ireland, with disastrous results for the Irish people^{clvii} including thousands believed cruelly massacred at Wexford and Drogheda.

Colonel John Hodder was appointed by Cromwell as Chief Inquisitor for Cork^{clviii}. He was to preside over the trial of the Catholic rebels, who were those families opposing Cromwell and invariably they were mostly the Irish Roman Catholic families whose land and property was then appropriated and redistributed to those loyal to Cromwell and his religious beliefs. People and families were evicted from their homes and forced to beg.

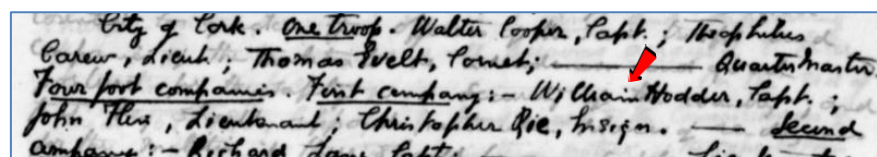
However, the Parliamentary army had run out of money. Maintaining an Army was an extremely expensive proposition, one which had to be met through taxation or by direct exactions which meant the

troops taking direct from civilians; this created anger and resentment. “Rioters shouted ‘For the king and no plunder.’ The Army was coming to be hated, even by its own side. ... Disbanding most of the army was the obvious solution. But many soldiers resisted being simply turned loose, especially as they were owed large arrears of pay – 3 million pounds in all, equal to more than three years of prewar state income. Many were fearful of being sent to Ireland, from where most soldiers never returned. ... The 1653 Act for the Settlement of Ireland condemned the Catholic gentry to full or partial confiscation of their land to the benefit of 5,000 republican soldiers and investors, and this was only partially reversed after the Restoration^{clix}.”

In 1652, 40,000 soldiers of the original Irish army, mostly Catholic landholders and their tenants, were banished to Spain and France. The record right is a 1653 order, firstly talking about what appears to be enemy troops, “ ... 500 of Col. Muitagh O’Byren’s men who lately surrendered and also 500 of Col O’Dwyre’s men, who are all to be shipped to Flanders?” (Following is difficult to understand, but generally it appears to be paying Major Richard Hodder and two others, 700 pounds!!)



Cromwell sent many Catholic men, together with crowds of orphan boys and girls out to the West Indies to work for the English on their sugar plantations while the remnants of the Irish nation were transported to Connaught to try to eke out a living in the poor soil. This left the land of County Cork available for redistribution among the conquering army and its friends^{clx}. It also solved Cromwell’s problem of how to pay his soldiers. Col. John Hodder as the Chief Inquisitor for Cork was charged with confiscating




and seizing the land of the Irish rebels and giving Cromwell’s soldiers land grants in lieu of pay.^{clxi}. However, most of the English soldiers wanted to

return to their families in England, and as a result they found ready purchasers for their land at cheap prices, in John and William Hodder. The history at Triskel Arts Centre^{clxii}, tells us that William possibly only for a short time was also an officer in the Commonwealth Army, as shown above, from the “1659-60 List of militia troops to be raised in Ireland and also Militia Companies” is listed William Hodder, Captain ^{clxiii}.

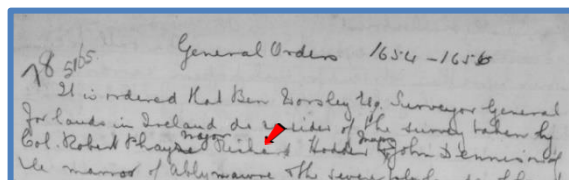


Col John Hodder obtained grants of 4,133 acres and his brother, William, 7,364 acres; these grants included what became the Hodder family seats, Coolmoor, Ringabrow or Hoddersfield, Ballea, Ringabella and Fountainstown^{clxiv}. A list of the Hodder homes and castles with photos can be found at the following website - <http://landedestates.nuigalway.ie/LandedEstates/jsp/estate-show.jsp?id=2343>. On this website, we are told that the original Irish families who owned much of this land were the McCarthy and Roche families. Ironically, my mother’s family, the O’Keefe’s prior to 1643^{clxv} also owned some of the territory occupied by the McCarthy family, but as from 1884, the O’Keefe’s live in Shanballymore, one of the Hodder listed landed estates. Also, my great aunt was Margaret Roach.

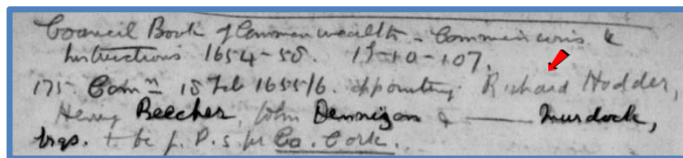
Hoddersfield
(H3161)
Lewis refers to Hoddersfield as the seat of Col. Hodder in 1837 and held in fee by William H. Hodder in 1850. The house was then valued at £95. In 1894 Slater referred to it as the seat of William Hodder. In the 1940s the Irish Tourist Association noted that it was the residence of B Nicholson, who had bought the property from the Hodders and that the Library and other Hodder materials remained intact at the house. Hoddersfield is now a roofless ruin.



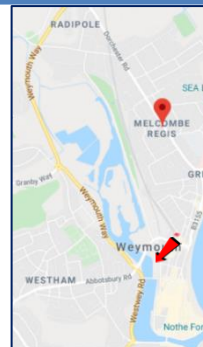
The record, right is from 1654 General Orders referring to a survey of lands in Ireland, undertaken by several men, including a



Major Richard Hodder. Right, a 1655 record appointing Richard Hodder as a Justice of the Peace for Cork^{clxvi}. We don't hear anymore of Richard Hodder, so I assume he returned to England, possibly Dorset and his family.



So, who were Col John Hodder and his brother, William Hodder? 'A Genealogical and Heraldic History of the Landed Gentry of Ireland'^{clxvii} quotes that "Col John Hodder of Bridgetown and his brother, William Hodder of Coolmoor were settlers in Co. Cork before 1641". The Hodders were brothers, both born in **Melcombe Regis**, Dorset, England sometime around the turn of the 17th century. It is certain that William Hodder was living at Kantuck at that time, supplying beef, wheat and oats to the English Parliament in London^{clxviii}. They had a brother, Edward Hodder, whose daughter was living in **Weymouth** in 1671 and a sister, who married William Smart^{clxix}.



Melcombe Regis is an area of Weymouth in Dorset, England. Situated on the north shore of Weymouth Harbour and originally part of the waste of Radipole, it seems only to have developed as a significant settlement and seaport in the 13th century. It received a charter as a borough in 1268. [Wikipedia](#) [Julie & I at lunch where the red arrow is.](#)

However, another record (below left)^{clxx} has come to light, which indicates that John Hodder had dealings in Co. Cork as early as 1630. It is from the Ireland Diocesan and Perogative Wills & Administrations Indexes 1595-1858 in the Diocese of Cork and Ross, dated 1630, where a Thomas

Ashdon	William	Ballygobbane	1630	
Awbrey	Thomas	Mogeely, gent to John Hodder		(Indemnity Bond)
Ashdowne	William	Hilmacomege	1633	
Hodder	John - Thomas Aubrey, Mogeely, gent to			(See Aubrey Thomas) Indemnity Bond

Aubrey, of Mogeely gives to John Hodder an Indemnity Bond. An example of an

Indemnity Bond is when a house is sold to pay off a loan and there is not enough equity, then the Indemnity Bond pays the difference.

Evidence seems to suggest that John Hodder, was sometime (the) agent of Sir Philip Perceval, who

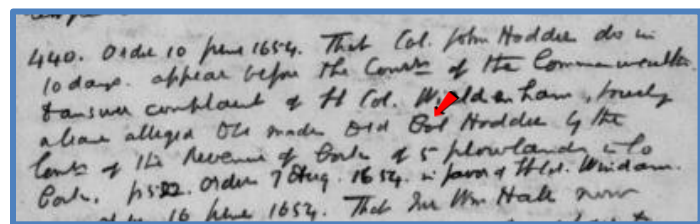
Philip Perceval (1605-1647), born in Somerset, his maternal relatives are from Devon. He was an English politician who was knighted in 1636, by Thomas Wentworth, Lord Deputy of Ireland. He obtained enormous grants of 101,000 acres in forfeited lands in Ireland but lost much of the land in the Rebellion of 1641. With the fall and execution of Wentworth in May 1641, Perceval lost his major patron and protector. His part in shady land transactions were revealed and he narrowly evaded prosecution back in England. Objecting to the collaboration of the Royalists and Irish Confederates, he joined the parliamentary party in 1644, aligning himself with the moderate Presbyterians and obtained a seat in the English House of Commons as member of Newport in Cornwall. However, by 1647 with threats of expulsion from the party, he retired to the country. Then with threats of impeachment hanging over him. He died in 1647. If you wish to read more - Google = wikipedia.org/wiki/Philip_Perceval.

originated in Somerset^{clxxi}. This is also suggested by the website, "The Boles of Cork", where they indicate that John Hodder could have been the steward of Sir Philip Perceval^{clxxii}. In 1645, Captain John Hodder writes to Sir Philip Percivall stating that his son (Mr Percivall) has gone to England leaving certain instructions which obviously John Hodder considers unfair, and he entreats Sir Philip to intervene so that John's brother, William Hodder may keep the situation of storekeeper or commissary of the field. John supports this request with what it has personally cost him in the past and mentions borrowing a great deal of money from his cousin, Strange and other friends and begs that Sir Philip reimburses him^{clxxiii}.

Dr Kae Lewis is a direct descendant of William Hodder, the brother of John Hodder. If you want to read more about John & William Hodder, she has written a story called "The Phone Call" found in The N.Z. Genealogist Sept/Oct 2007 edition p309 ff, the full story is found at the website - (<http://www.corkrecords.com/The%20Phone%20Call-3.3MB.pdf>) It is well worth a read, as well as an exciting factual story, Kae gives us an insight into the political and perilous atmosphere of the time, when she says "At that time, in Cork, you had to be on Cromwell's side, if you wanted to keep your head, your family alive, your land and your way of life." But as she puts it, John and William Hodder had what it takes to

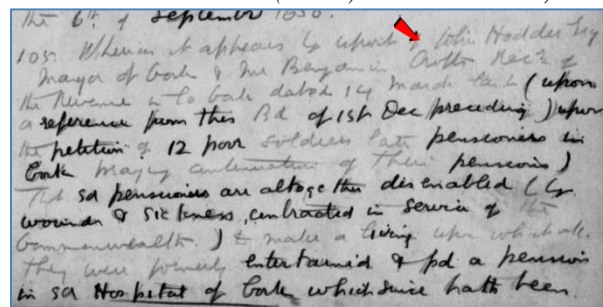
stay on top in this volatile and unstable world and evidence seems to confirm that.

Below left, we meet up with Col. John Hodder again - It was during this time, that Colonel John Hodder was Chief Inquisitor for Cork^{clxxiv}. This 1654 order appears to be for “Col. John Hodder to appear before the Council of the Commonwealth to answer complaint of Lt Col. Wieldenham, (illegible) alleged (illegible) Col Hodder by the Council? of the revenue of Cork of 5 plowlands (townlands???) in Co. Cork.” Inserted at the end are the words - “Order 7 Aug 1654 in favour of Lt Col W...”.



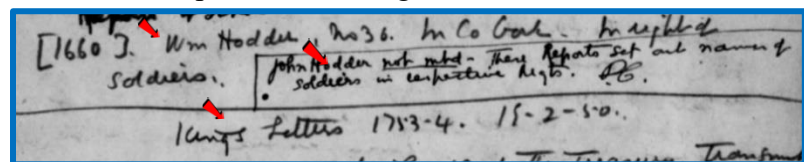
1655, Sir William Fenton and four others, who were ancient freemen of the city, met together and elected John Hodder, Mayor and William Hodder and Phillip Mathews Sheriffs (see above right^{clxxv}). However, in an event unprecedent, these three men served for not the normal one year, but for two consecutive years. Since 1655, above right, shows that the offices of the Corporation have been filled by Protestants.

There is also (below) a 1656 record, where John Hodder Esq., now the



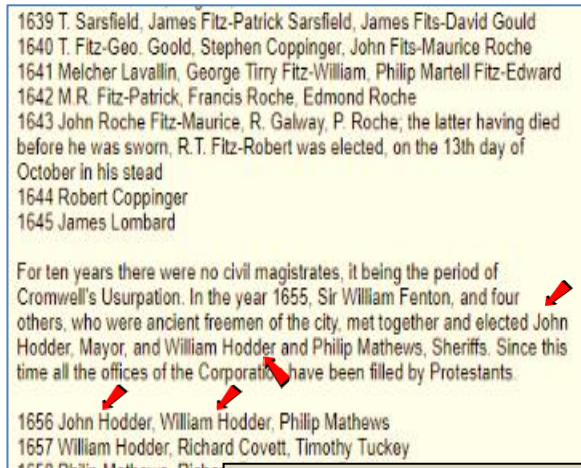
Mayor of Cork was petitioning for 12 poor soldiers later pensioners who are suffering, having been wounded and ‘sickness’ contracted in service of the Commonwealth^{clxxvi}. In 1657, his brother, William becomes Mayor of Cork.

In accordance with the sequence of historical events, in 1660, (see below left) the actual year of the Restoration, reports are no longer titled ‘From the Commonwealth Forces’, but the ‘King’s Letters’ and they



mention William Hodder, the 1656 Sheriff and the 1657 mayor who is making a presentation on the rights of Soldiers. A hand written insert, says that John Hodder is not noted. Perhaps it is relative to the petition made earlier in 1656 by John Hodder the Mayor^{clxxvii}.

The death of Oliver Cromwell in 1658 heralds in The Restoration of 1660, with the crowning of King Charles II. The monarchy is restored to the throne of England, as a result the positions of power are turned upside down in Cork, and John and William Hodder are now on the wrong side. However, upon his restoration, King Charles II had agreed that there would be no reprisals, and in Aug 1660, the new king pushed through an Act of General Pardon, Indemnity and Oblivion, which recognized changes in ownership of land and gave an amnesty covering the Civil War and republican period^{clxxviii}. So, as a result, William and John Hodder are officially pardoned and the status quo remains.



The High Sheriff of County Cork was the Sovereign’s judicial representative in County Cork. Initially an office for lifetime, assigned by the Sovereign the High Sheriff became an annual appointment ... Besides his judicial importance the sheriff had ceremonial and administrative functions and executed High Court Writs. However, in 1653, under orders from Cromwell, the Army took over the English Parliament, formally ending the Commonwealth. Oliver Cromwell became the Lord Protector – an outcome greeted with general silence and indifference. Like many republics, the Commonwealth had drifted into quasi-monarchy. So John Hodder and William Hodder would have represented Oliver Cromwell, the Lord Protector. From Tombs, Robert. “The English & their History”, Penguin Books, UK. 2014 p.230



John and William Hodder and their families were extremely significant in Cork, Ireland. In the old Holy Trinity Church aka Christchurch, Cork City, County Cork, a rather spectacular building, (pictured left ^{clxxxix}) there is a family vault named the Hodder Vault, which tells us the following – “*The Hodder Vault is visible through a metal gate in the crypt. Nine coffins (three stacked rows) can be seen through the gate. One of the lower coffins has been damaged and a well preserved skeleton can be viewed. John and William Hodder, the original founders of the family (in Cork, Ireland) are possibly buried deep below in vault.* The brothers

were the most wealthy and powerful landowners in Cork due to lands granted by Cromwell in the Act of Settlement in 1653, when Col. John Hodder was appointed Chief Inquisitor in Cork to preside over the Irish rebels. ^{clxxxv}”



In her story, mentioned earlier called ‘The Telephone Call’, Dr Kae Lewis (left) recounts how she was contacted by Irish television for their series, “Urban Tales”. As a direct descendant of William Hodder, she was invited to be the first person to enter the archeologically restored vault of her ancestors. As well as describing this event, she also tells the story of the Irish Hodders.

In an excerpt from her story, Kae gives us an insight into what life was like for William and John - “*Although they were Dorsetmen and would have*

spoken English with a distinct burr, they both married locally and settled on their land in County Cork to raise families. William Hodder married Margery McCarthy, who may have been from the same McCarthy family that had been evicted from Bailea Castle by John Hodder’s Court of Inquisition. In this case, she would have been Roman Catholic, as were most McCarthys. Cromwell’s rule of the law would have demanded that she immediately convert to Protestantism. If not, William would have been considered a more ‘odious Papist’ than a real or actual Papist for having married one and he would have lost his land. In fact, we know that she did convert, because there is a record of her presenting a chalice to the Carrigaline Church of Ireland parish in her own name after her husband’s death. ‘The Chalice belonging to the parish church of Carrigaline: the inscription of which reads: ‘The gift of Margery Hodder, relict of William Hodder, of the city of Corke, Alderman. To the use of the Parish of Carrigaline. Anno Dom. 1670’. (See left, along with a photo of Dr Kae Lewis)

Left is the 17th and 18th index of Wills in Ireland for subsequent Hodders. John Hodder had no sons, so he left his estates to Francis, 2nd son of his brother William, who along with his son, John was mentioned at the beginning of the chapter as the first Irish Hodder found in the Oxford Alumina records. There is also a John Hodder, Merchant of Cork, unmarried mentioned in despatches on the 4 Oct, 1712, this

Hodder, Ann, Killeagh	...	...	...	1751
" Bate, Cork	...	...	...	1745
" Elizabeth, Cork	...	...	...	1743
" Francis, Cork (Entry in will book only)	...	...	...	*1725
" " Fountainstown	...	...	...	1744
" Jane, Bridgetown	...	...	...	1673
" John, Cork	...	...	...	*1722
" " Ringabella	...	...	...	1744
" " Killeagh	...	...	...	1750
" " Ringabella	...	...	...	1791
" Samuel, Fountainstown	...	...	...	1737
Hodges, Jonathan, Bandon	...	...	...	1722

could quite easily be the same John Hodder. During his lifetime, Colonel John Hodder deeded other large estates to his nephew back in Dorset, William Smart^{clxxxii}.

Finally, from Oxford Alumina records, we have William Hodder, son of William Hodder of Cork,

Hodder, William, s. William, of Cork, Ireland, arm.
NEW COLL., matric. 22 Dec., 1739, aged 16.

Ireland, a descendant of the original William. I looked up 'arm' combined with the meaning of matriculation, it

means 'the registration of armourial bearings', so this is interesting! William Hodder of Cork, Ireland entered New College, Oxford University on the 22 Dec, 1739 aged 16 giving him a year of birth of 1723. And it appears that his Hodder Coat of Arms was recognized upon his entry into Oxford.

The only person entitled to use a Coat of Arms is an eldest son of an eldest son. So, one wonders where that particular Coat of Arms dates from - previous lineage in Dorset or one hundred years of Hodder presence in Ireland. Either way, we see that the Hodders upon arrival in Cork City were well educated and of a high social status for John Hodder of Dorset to be a Colonel in the Parliamentary army and both he and his brother, William Hodder, appointed as Mayor and of Cork City. It appears that John Hodder had no male descendants, so the armiger was passed onto his brother, William's children.

The Oxford English Dictionary describes a Coat-of-Arms as a unique heraldic design, originally embroidered in colours on a coat or vest of silk or other rich material, worn over the armour of a knight, to distinguish him in the lists or on the field of battle. Whereas a Crest refers technically to the small image that lies on the top of the helmet. The crest is a component of a coat-of-arms which can be used as a simplified symbol when the full coat-of-arms is too detailed. It can also be used separately to the coat of arms to identify articles of personal property as a seal, plate, note-paper etc.

As discussed earlier, a coat-of-arms and a crest is the personal property of the holder and cannot belong to a family. The right to bear arms is inherited. Only one person at a time owns a particular coat-of-arms and crest, so during their lifetime, no other person can use them, but other sons may use a slightly different version of the arms. Such differentiated arms may have extra charges added, the colours are changed, or some other modification is made.^{clxxxiii}



Shown above right is the coat-of-arms used by the Hodder family in Co. Cork, Ireland^{clxxxiii}. It is five battle axes (halberds). In some cases it was differenced with only three hatchets. Crest. A fire ship in full

George Hodder, the testator, was a great-grandson of William Hodder, of Whitchurch, Yeoman, who by his Will, dated 27th Nov., 1577, left his lands called Boclande and Bushcrofte to his son Robert. The seal to his Will is described in a MS. Armes of Nobility and Gentry of Devon, 1689: *Argt three battle axes (halberds) in fess sable, their heddes in cheif.* Crest: *A shyp on fyre, her sayles spread.* This seal of Arms is attached to the Shere Trust Deed, 28th Sept., 30 Chas. II., in which he is described as merchant, and was also on the Chandelier in the Presbyterian Chapel, Topsham,

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which is said to have been built by him. He married 25th May, 1647, at St. Margaret's, Topsham, Mary Parker, and their five daughters were married as follows:—

St. Margaret, Topsham.

1674, Aug. 13th. Mr. Henry Brand to Mrs. Mary Hodder.

1675, Oct. 7th. Mr. Simon Morris to Mrs. Susanna Hodder.

1688, May 31. Mr. Joseph Comer to Mrs. Martha Hodder.

1688-9, Jan 15. Mr. John Pounce to Mrs. Sarah Hodder.

Clyst St. George.

1685, Apl. 30th. Rd. Locke to Hannah Hodder.

G. T. Windyer Morris.

sail ppr. Motto: *Per ignem ferris victus*". However, what is of interest from Devon and Cornwall Notes and Queries, is a description of the Coat of Arms on the 1577 Will of a William Hodder of Whitchurch, Yeoman. (shown left) It seems that this Coat of Arms was in evidence at least sixty years before John and William went to Ireland. However, the one with only three halberds is obviously the original Hodder coat-of-arms, so one can deduce that there is a relationship between the two families and perhaps the Irish Hodders have taken the original heraldic design and differentiated it by adding the two extra halberds and had it registered through Irish Heraldic traditions.

The Whitchurch Canonorum baptism records give the following baptisms for children of a William Hodder of Whitchurch, who might have made a will in 1577.

1560 19 Sep Robert son of William Hodder
 1560/1 24 Mar Steven son of William Hodder
 1562/3 7 Mar Agnes dau of William Hodder
 1563/4 17 Feb John son of William Hodder
 1569 4 May Roger son of William Hodder
 1574/5 29 Feb Christian dau of William Hodder
 1575 28 Jun Sicilie dau of William Hodder

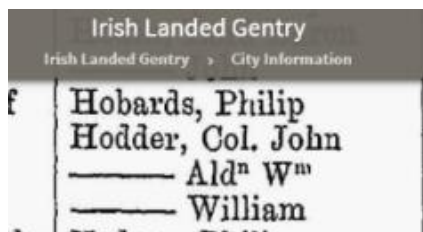


His will is proved 1577 and there are no more records after 1575 for the children of William Hodder till 1600, so this just might be the William from Whitchurch, Yeoman, on the previous page.

However, back to Cork, Ireland – Col. John and his brother, William get to keep their land! It seems that the new King Charles II was making no attempt to turn the clock back and confiscated royalist lands were left with their new owners, parliamentarians stayed in office, making up the majority of Privy /council and JP’s. This left the Royalist supporters extremely disgruntled, declaring “indemnity for the king’s enemies and oblivion for his friends.” But wise in the long term view^{clxxxiv}.

William Hodder’s great grandson, George was a famous silver and goldsmith, producing many works of art, such as silver and gold presentation boxes and other commissions from the Corporation of Cork. In 1746, he became a Freeman of the Society of Goldsmiths; he was Mayor in 1754. Today examples of his work can fetch astronomical prices, and pieces of Hodder’s work are on display in the Public Museum in Fitzgerald’s Park in Cork: a silver snuff tray and a sugar bowl.^{clxxxv}

Dr Kae Lewis writes that although John and William Hodder and their descendants were a wealthy and powerful family in Cork throughout the 17th and 18th centuries, their fortunes began to decrease during the 19th century with lands gradually sold to leaseholders until today only about 200 acres of land in County Cork is owned and occupied by descendants of William Hodder, while much of Coolmore is still held by the Newenham family who are descendants of John Hodder^{clxxxvi}.



Left, list of Irish Landed Gentry^{clxxxvii}. According to Wikitree, through Burke’s Peerage, there are 15 degrees of separation between William Hodder and Henry VIII. Not DNA, but ‘mattress connections’, and extremely tenuous—so I wouldn’t get excited! William Hodder’s son, Samuel Hodder married Elizabeth Boles, the daughter of John Boles, brother of Thomas Boles, husband of Elizabeth Downing, daughter of

Aphra Maunsell, daughter of Thomas Maunsell, son of Aphra Crayford, daughter of Anne Norton, sister of John Conyers Norton, brother of Richard Norton, husband of Susan Neville, sister of John Neville, husband of Catherine Parr, wife of Henry VIII. I don’t know how reliable it is!!! 😊

However, if you wish to read more, than google >>>>>>>>>>

So, is my generation’s branch of the Hodder family related to this one from Cork? Most likely, but way back in the mists of time! Dr Kae Lewis and myself have both had our DNA tested and a DNA relationship did **not** show. However, William Hodder is Kae’s 9 x great grandfather and my furtherest evidenced ancestor of any ‘certainty’ is Phillip Hodder, b. abt 1696, my generation’s 5 x great grandfather and it is explained when getting siblings tested that each sibling will collect a different section of DNA from the parents, such as some siblings have different coloured eyes, hair or skin type. This is because each child can only take 50% of each of their parent’s DNA and another sibling, might get a different 50%. But as generations continue, the DNA from a distant ancestor becomes diluted till it can become non-existent in a descendant.

In the June 2019 edition of the magazine “Who do you think you are?” an article on DNA matching said that while matches with close relatives sharing large amounts of DNA can be called with confidence,



Hello Katherine,

Thank you for contacting Ancestry in regards to DNA connection.

We are happy to advise on this, it is very likely that due to the distance in generational connection between you that neither share any DNA in common. As each person has children they inherit from each parent which over a few generation can leave no trace to one side. In your case based on the information provided it is very likely you are related as family but just do not share any DNA between you.

Sorry for any confusion caused we hope this helps.

If you need additional assistance, please feel free to reply to this email or call us at 1-800-251-838 between the hours of 9 AM to 8 PM AEST, Monday through Friday or between the hours of 9 AM to 4 PM AEST, Saturday and Sunday.

Sincerely,

Matthew
Customer Solutions Associate
Ancestry

but many matches with more distant cousins are likely to be unreliable, especially those matches with less than 15cM or less. Ancestry DNA matches sharing 6-16 cM are rated as ‘moderate’ with only a 15-50 percent likelihood of sharing a single recent common ancestor. So, the relationship between Kae and myself is unable to be evidenced by DNA.

I also wrote to AncestryDNA, explaining firstly, how distant the generational relationship was; secondly, that our ancestors all originated within a 30 miles area of each other; thirdly that we had the same surname and our families shared common Christian names such as John, William and Samuel and their response was as follows (*see left*).

In the opinion of AncestryDNA, we are very

likely related, but due to the distance of our generational connection, over the generations our DNA has diluted so that we no longer share DNA, but we are very likely to be still related.

Since I wrote this chapter, I have since found on Geneanet, the following article right, about John Hodder, showing the John did not have a good neighbourly attitude. 😊

JUSTICE JOHN COOKE to the SHERIFF OF COUNTY CORK.

1655, May 29. Court of Assizes sitting at Cork.—Warrant for levying 12s. 6d. from Col. John Hodder, to be paid to John Galway and Lieut. Richard Beare, being costs allowed by the Court to them as defendants in an action brought by Col. Hodder against them for preventing him from “ripping, sawing and carrying away” bark from the woodlands of Kanturk for maintenance of a tan yard (he declaring himself to have liberty so to do by virtue of a lease bearing date May 20, 1623) which suit has been dismissed “for the present” upon hearing.

Signed. 1 sheet. Large seal with harp and scales, and inscribed “the seal of Munster and Leinster.”



Tourism in Cork, Ireland - Europe's ...
europeanbestdestinations.com

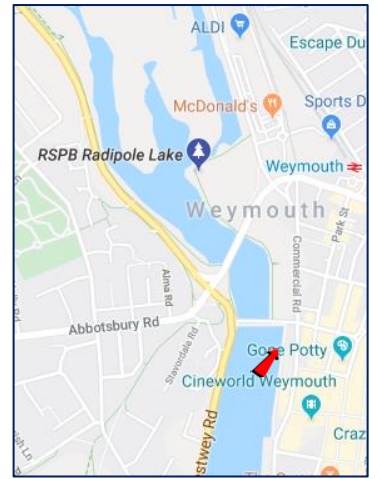


Cork city guide: what to see, plus the ...
theguardian.com

CH. 25 - SO WHO IS FABIAN HODDER?

AND WHAT WAS THE CRABCHURCH CONSPIRACY?

While we have left the Hodders in Co Cork, Ireland, we have remained in the same time zone. But through the technological magic of the keyboard and the internet, we have made our way back to where Julie and I ate our lunch – Weymouth! (*as per arrow on map right*). Dr Kae Lewis sent me an intriguing article titled “The Civil War in Weymouth” from the Somerset & Dorset Notes & Queries, p40. This article though, is an introduction into a larger story. And the article reads like this. (Spelling is how it is written) *The recent discovery at Muckleford of coins hidden during the Civil War lends added interest to a story of buried treasure to be found in the proceedings in Chancery in 1649 in the suit of Hodder v. Vincent.*



The complainant was John Hodder of Weymouth and Melcombe Regis, merchant, who alleged that in November 1644 “in the tyme of the late Warr when the West Countrie was oppressed with the soulderie” he deposited with the defendant, John Vincent of Broadway, potter, for safe custody 175 pound in money, two silver beer bowls, worth nine pound, one great silver beaker, worth five pound, four dozen silver spoons, worth sixteen pounds, a sugar dish of plate, worth 20/-, a gilt silver bowl, worth 35/-, and 14 gold rings worth 25 pound, together with two silver dishes, five silver spoons, a wine bowl, a silver whistle and chain and other articles.

The defendant alleged that he buried the goods in various places in his house, but that in February, 1644/45 “when the late King’s Forces under the Comaund of Sir Lewis Dive, Colonel Hastings and other Comanders rose their siege, which they had laid against the said Towne of Waymouthe and Melcomb Regis then and yet one of the Parliamts Garrisons”, some of the soldiers returning from Weymouth plundered his house, digging up the floors and taking away all the complainant’s property, except 22/6, which the defendant found in the dirt next morning.

John Hodder was the son of another Weymouth merchant, Edward Hodder, a native of Chideock, who died in 1653 at the age of 90. (Possibly Edward’s son, Edward married Alice Damian 8 Feb 1629/30 & Fabian Hodder married Anne Cade 23 May 1633, both at St Mary’s Weymouth^{clxxxviii}) And indication of John’s motive in hiding his valuables can be gained from the fact this his elder brother, Fabian, was described on 8th May 1646 as ‘a staunch royalist’.

A state of affairs similar to that which provoked the ill-fated rising of the Clubman in the eastern part of Dorset is described in the deposition of another Weymouth merchant, George Churchey (in the case of Walker v. Gear (P.R.O., C.22, 729/54). The defendant had his cellar doors broken open, and 16 pipes of canary wine and other goods to the value of over 1,000 pounds seized by Parliamentary soldiers, by virtue of a warrant signed by Colonel William Sydenham, then Governor of the town. Churchey says that ‘the times by reason of the late wars were soe daungerous that noe man could say that anything hee had was his owne, or in safety there being quartered in the Towne of Weymouth and Melcombe Regis divers Companies and numbers of souldiers in Armes against the Parliament in the said Towne in soe much that the Defendant was in great trouble and fears as well in the time when the Garrison was for the late King as when it was reduced for the Parliament least the same Wines of good should be plundered from him.’^{clxxxix}”

Well, as quickly as our hands can flutter over the computer keyboard, from County Cork, Ireland we are back again - to Weymouth, because it is not just the Gribbles, who have history here, but we now have another notorious Hodder – Fabian, who during the English Civil War was ‘a staunch Royalist’.

Dorset, during the English Civil War was an inconsequential county, with no large cities, no significant industry, but it did have busy ports, though none were major naval or trading bases, it seems that both sides, Parliamentarian and Royalist, merely travelled through Dorset to get to the fighting further west or further east. Apparently, the loyalties in Dorset were divided. Generally, those in the south of Dorset and

the larger towns supported the Parliamentarians, while those in the countryside and the north of the county were Royalist supporters, so we can see what a risk Charles II was taking as he travelled between Lyme Regis and Bridport looking for a boat to allow him to escape to France.

The Parliamentarian, Sir Walter Erle, a local Member of Parliament, but with strong Calvinist (Puritan/Presbyterian) views secured the ports of Weymouth, Lyme Regis, Wareham and Portland Castle for the Parliamentarians, prior to any fighting breaking out. However, like most of Britain, Weymouth had been occupied by both sides, but by 1644 Weymouth was back in Parliamentarian hands and William Sydenham was appointed governor. So the people of Weymouth were feeling very content, their defences were only just adequate but the closest threat was in Portland about eight miles away, where there were only 3-400 Royalist soldiers. Matters were so peaceful that at their last town council meeting in January 1645, the primary issue was the cleanliness of the streets.

But within Weymouth there remained Royalist sympathisers who would not settle under Parliamentarian rule and who had been plotting to deliver the town to the King's forces and who was the leader? Fabian Hodder, who recruited supporters to the Royalist cause by paying them five pounds. When Fabian was prepared to move, he had his wife, Anne write a letter to Sir Lewis Dyve in Sherborne, and the letter was delivered by Elizabeth Wall, a widow.

So, at midnight on the 9 Feb 1645, a small force of Royalist soldiers was ferried across the narrow strait (where the Portland Bridge Road, A354 now crosses – that's the one Julie and I crossed!!!!) to link up with their sympathisers in the town, recognized by wearing white handkerchiefs on their arms and the password used to identify themselves was "Crabchurch". The Parliamentarians were caught by surprise, so the Royalists were able to capture both the Chapel and Nothe forts. The Parliamentarians rallied and counter attacked, but the Royalists were able to hold them till reinforcements arrived with a further 1500 men. This was known as the Crabchurch Conspiracy.

However, it didn't end there, there was a second battle and after a warship with 200 sailors was despatched from Poole, 100 cavalry along with the 1200 Parliamentarians faced superior Royalist numbers but less experienced and thus weaker force of 1500 Royalists. Eventually, after several skirmishes, the Parliamentarians took back the town of Weymouth. Those royalists involved in the conspiracy were, for the main part, executed^{exc}.

So what happened to Fabian? "At Weymouth, the corporation court heard in May 1646 that John Jourdain had said to the bailiff; "*Thou are a double-faced man and Fabian Hodder (condemned to death by the Parliamentarians) is an honest man than thou: for hee hath stood for what hee hath undertaken but thou has turned on every side.*"^{excii}"

Another writing tells us how each side threatened to kill the other's prisoner, Paty and Hodder. "In Paty's case, his parliamentarian colonel threatened reprisal: "Patie you may hang, but will not be able to bury him; which may occasion a great mortality among you." Paty's hanging had itself been intended as reprisal for the threatened hanging of Fabian Hodder, a royalist held by parliament as guilty of 'treachery' and both sides threatened further reprisals for reprisals. Presumably they thought better of it, as both Paty and Hodder survived. ... If some potential victims, like Paty and Hodder, were lucky, other renegades, from humble soldiers to Sir John Hotham and Colonel Poyer, found no mercy.^{exciii}"

Dorset County Museum, Dorchester has a full story of the Crabchurch Conspiracy on its website including videos, and for a week around February each year, the town of Weymouth re-enacts the story. We have the final piece of the story from the Museum's website^{exciii}. "*Captain Cade, the coadjutor of Fabian Hodder, made a confession and was hanged ; Samways, a Melcombe tailor, was brought to the gallows to be hanged ; but, expressing much sorrow for his treachery, he, and Walter Bond, the Hope fisherman, were reprieved and carried back to prison, " to make a further discovery of their partners."*(Mercurius Britannicus No. 75.) *One of the plotters, an Irish rebell, a native Papist, put a rope about his own neck and hanged himself without judgement or execution, doing all upon himself."* Then, as regards Mills, the Constable,

the report of the council of war states that he died " most desperately, " " without any signe or token of sorrow or repentance," and that " when he was upon the Ladder, he most desperately threw himself off, not shewing any signes of humiliation, or calling upon God for mercie on his soul, but, carelessly, in a most desperate manner, died, not so much as praying to God to receive his soul." The hangings took place at the Nothe point, on the Monday morning following the first sitting of the council of war. Peter Ince adds with some bitterness, "There be not many of the villains left, but their sin hath found them out."

As to these, the report continues, "Divers of them are slain, Fabian Hodder and others are in Prison at Poole and other places, not yet tried, and some are run away." Sydenham threatened to make a halter for Fabian Hodder's neck, as he was the chief conspirator, but Fabian contrived to escape and, returning to Melcombe, became, after the Restoration of King Charles II in 1660, a member of the Corporation of Melcombe Regis"^{xciv}.

The date of the infiltration of the Royalists, led by Fabian Hodder into Parliamentary held Melcombe Regis was **9 Feb 1645**. So, what was happening in the big picture? On the **2 July 1644**, the two sides, the Royalists and Parliamentarians met in the biggest battle fought on English soil, the Battle of Marston Moor; a Parliamentary victory with over 6,000 dead. A jubilant Cromwell wrote that "God made them as stubble to our swords". Parliament took control of northern England. However, in **August 1644**, in Lostwithiel, Cornwall the position was reversed with a significant victory by Charles I (Royalist) over the Duke of Essex (Parliamentarians). Also, at the same time, up north, the Catholic Scottish highlanders revolted against the Presbyterian Lowlands in a devastating campaign.

In **November, 1644**, Parliament offered King Charles I peace terms, with some of the conditions mentioned in the previous chapter, such as imposition of strict Scottish Presbyterianism across Britain; waging war in Ireland and Europe against the Catholics and removing their children etc. King Charles I rejected this peace offer, as a result Parliament took decisive steps **early in 1645** to intensify the war & passed an Act of Attainder, which condemned the imprisoned **Anglican** Archbishop Laud, who was seen as the epitome of Catholic popery to the Puritans. This involved a retroactive definition of treason to be invented, which resulted in Laud being beheaded on the **10 Jan 1645**. So, in defence of the charge of treachery against Fabian Hodder, on the **9 Feb 1645**, Charles I was not beheaded till 1649 & was still the King and Fabian Hodder was the King's supporter in what was called 'the War without an Enemy'.

The 'clubmen' were a significant peace movement throughout Britain, comprised of local armed self-defence groups aimed at keeping plundering troops of both sides out of their homes, and away from raping their wives and daughters. In view of the report which began this chapter, it was most likely the priority of Melcombe Regis/Weymouth people, to live quietly and peacefully and those, like Fabian Hodder who brought the war into their quiet towns were not popular.

In **1651**, Charles I's son, was crowned in King Charles II in Scone, Scotland and 12,000 troops ventured into England, but were defeated by Cromwell with 40,000 men. Charles II who had been in the thick of the fight, fled. His wanderings have become part of Royalist legend. Guided and hidden by loyal subjects, even hiding in a 'royal oak' at Boscobel House, Shropshire, he made his way to the Dorset coast, eventually escaping to France. Upon his return, in **1660** he never forgot those people who had helped him.

In **1653**, Cromwell entered Parliament during a debate, where he called in his soldiers to break up the debate, removed the speaker and installed the Army, which was the logical culmination of the Puritan/Parliamentarian revolt. The other parliamentarians surrendered their powers to Cromwell, formerly ending the Commonwealth. Great Britain became a 'godly' dictatorship, backed by the Army. Like Charles I, Cromwell believed that 'government is for the people's good, not what pleases them.' The successor after the 1660 Restoration of the Monarchy, Charles II was a king under whom most people in the three kingdoms were happy to live. In the long run, the monarchy won the Civil War. But the great religious divide had not been healed^{xcv}.

CH. 26 - THE CIVIL WAR OF 1642 (or as it is more recently known as The War of the Three Kingdoms) ---- and the BEHEADING of CHARLES I.

The Civil War began through the attitudes and action of the King Charles I born in 1600, about the same time that **Robert Hodder** according to Oxford Alumini records, was born in Chideock, Dorset. Charles was the second son of James VI of Scotland, and became the monarch of the three kingdoms of England, Scotland, and Ireland from 27 March 1625 until his execution in 1649. After his elder brother, Henry died in 1612, he became the heir apparent – a totally different personality to his elder brother, and



totally unprepared to become king. After spending eight months in Spain in 1623, in expectation of marrying a Spanish Catholic princess, instead, in 1625 Charles I (*right*) married French Catholic Princess Henrietta Maria.



Once he became King, Charles quarrelled with the English Parliament when they tried to curb what he felt was his royal prerogative. Charles believed in the divine right of kings and thought he could govern according to his own conscience, without Parliament. Many opposed his policies, in particular the levying of taxes without parliamentary consent, and his actions were perceived as those of an absolute monarch & often referred to a tyrannical. However, in hindsight, his rule has been regarded as quite beneficial to many of his subjects^{cxvii}.

Charles 1's religious policies, coupled with his marriage to



Lord Protector Oliver Cromwell (1599 ...

a Roman Catholic Princess Henrietta Maria, generated hostility and mistrust of his religious agenda; a mistrust fanned by radical, reformed groups such as the Protestant left, ie Puritans and Calvinists

(Presbyterian), who thought his views too Catholic.

While religion was not the clear divide, parliament supporters fought against royal supporters, urban against rural etc, there is no clear demarcation for who fought on which side. The English Civil Wars are traditionally considered to have begun in England in August, 1642 when Charles raised an army against the wishes of Parliament under the pretext of dealing with the **Irish Rebellion of 1641**, which was mentioned on p84. But in reality, it began, when, without the support of the English parliament, Charles tried to force the Church of Scotland to adopt Anglican practices, this led to the 1639-40 Bishops' Wars, with Charles' managing to raise only an inadequate army



against the Scottish Parliament.

Often called 'the war without an enemy', it escalated from 1642, into the English Civil War, or what has been later known as the "War of the Three

PURITAN RELIGIOUS LIFE. The Puritans believed that God had formed a unique covenant or agreement, with them – they were God's people. They believed that God expected them to purify the 'church' from every relic of superstition or distraction from God. They were overwhelmingly Calvinist believing in Predestination, that God had chosen an elect for salvation and the rest were doomed to hell. The conviction of being specially chosen by God often included a euphoric experience of being 'born again'. Believers were impelled to convince others and reassure themselves by their godly zeal that they were safely among the elect. The signs included sober dress, praying with sighs and groans, christening children with Biblical names like Hezekiah or Patience, household fasting, preaching the word, and generally avoiding anything that gave pleasure or beauty, which could distract from worship of their concept of God. Known as Calvinism in Switzerland, Presbyterianism in Scotland, Puritan in England, Huguenot in France. From Robert Tombs, "The English & their History. p212

Kingdoms” encompassing England, Scotland and Ireland. It was a series of armed conflicts and political machinations between Parliamentarians (Roundheads) and the Royalists (Cavaliers). The Battle for Weymouth was in Feb 1645 & after the final defeat in June, 1645, Charles I surrendered to a Scottish force & was handed over to the English Parliament. Charles I refused to accept his captors' demands & temporarily escaped captivity in November 1647.

However, by now, many parliamentarian supporters were becoming concerned with the increased radicalism of the far-right Protestants, the Puritans, Oliver Cromwell and his New Model Army. They had begun negotiations with King Charles I to restore him to power. Re-imprisoned on the Isle of Wight, Charles forged an alliance with Scotland, but too late - by the end of 1648 Oliver Cromwell's New Model Army had consolidated its control over England. Charles I was tried, convicted, and executed for high treason in January 1649. “The trial was widely regarded as illegal, even sacrilegious; and worse than a crime, a mistake. . . .” In parliament, only 59 out of 135 would sign the King’s death warrant and nobody will fill it out, so in the end, Oliver Cromwell filled it out himself. It is said that at the moment of the beheading of their King, Charles I, the onlooking crowd gave such a great moan, the like that would not heard again and they were ushered away by the soldiers. The monarchy was abolished. Parliament was purged of all those who had shown any support for the monarchy and a republic called the Commonwealth of England was declared^{cxvii}. Further fighting continued between supporters of King Charles I’s son, Charles II which resulted in his escape and exile across the channel in France, which we touched on in the last chapter and will read more about in the next one.

Once victorious in England, Scotland and Wales, as we have written about in earlier chapters, in 1649, Oliver Cromwell, then on behalf of the English Parliament turned towards Ireland and proceeded to re-conquer and defeat the Irish Catholics, which he did so with the arrogance of the perceived righteous. Despite being a highly religious man, Cromwell had a particular hatred for the Irish Catholics. He believed that they were all potential traitors willing to help any Catholic nation that wanted to attack England. He made it his task to ‘tame’ the Irish and despite promising to treat well those who surrendered to him, historical legend tells us that he quickly and brutally subdued them. Though now a subject of historical controversy, for centuries his treatment of the Irish defenders of Drogheda and Wexford has haunted the Irish folk memory and the thousands of men, women and children that Cromwell exiled to the West Indies, which was a virtual death sentence. For the Irish, the War of the Three Kingdoms was a brutal war and left the Irish with a lasting hatred for Oliver Cromwell.

While horrendous for the Irish, it was also horrific for the ordinary ‘everyday’ person as well, whether English, Scottish or Welsh. The ordinary person often had absolutely no idea of what was going on, and only fought because they were ordered to, and usually fought on the side of the family who owned the land they lived and worked on. History tells us, that it was in this civil war that the highest proportion of people were killed. A staggering one in ten of the adult male population died, more than three times the proportion that died in the First World War and five times the proportion who died in the Second World War. The total UK population in 1642 is estimated at five million, of whom roughly two million were men of fighting age and 85,000 died on the battlefield, another 100,000 died of wounds or disease. The war was the biggest military mobilization in English history with a quarter of those eligible to fight finding themselves in uniform.^{cxviii}

As well as being a Parliamentarian, religiously Cromwell was a Puritan! The same people who earlier in 1620 left England because they felt they were being persecuted, to cross the Atlantic Ocean in the “Mayflower”. (Right - *Etching of Puritans leaving to board the “Mayflower” to travel to America to avoid persecution*).

Highly religious and in hindsight, suffering psychological issues, Cromwell believed that everybody should lead their lives



according to what was written in the Bible. The word “Puritan” means followers who have a pure soul through living a good life. Cromwell believed that everybody else in England should follow his example. Puritans followed the Calvin doctrine of Predestination, which is the belief that your salvation has been ordained by God before you are born and a sign that you were meant for heaven was if you worked hard and were blessed in this life. This belief is followed by the Calvinists in Switzerland, the Presbyterians in Scotland, the Puritans in England and the Huguenots in France and is suggested to be the basis of the Protestant Work Ethic^{cxcix}.

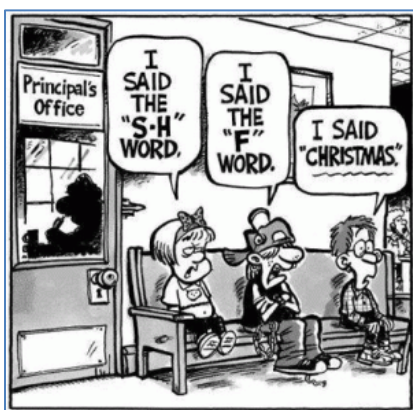


Cromwell implemented his laws by force using soldiers. Pointless enjoyment was frowned upon, so as a result, Cromwell closed many inns and the theatre. Most sports were banned and boys caught playing football on a Sunday could be whipped as punishment. Swearing was punished by a fine and a prison sentence for those who continued swearing. Sunday was a very special day under the Puritans, with most forms of work banned and women caught doing unnecessary work on the Holy Day could be put in the stocks. Simply going for a Sunday walk (unless it was to church) could lead to a hefty fine.

Cromwell (*left*) believed that women and girls should dress in a proper manner. Make-up was banned. Puritan leaders and soldiers would roam the streets of towns and scrub off any make-up found on unsuspecting women. Clothing which was too colourful was not allowed and a good Puritan lady wore a long black dress that covered her from neck to toes. She wore a white apron and her hair was bunched up behind a white head-dress. Puritan men wore black clothes and short hair. Very similar to today’s Islamic mode of dress for women.



To keep the population’s mind on religion, instead of having feast days to celebrate the saints (as had been common in Medieval England), one day in every month was a fast day – where you did not eat all day. Cromwell banned Christmas as people would have known it then. By the 17th century, prior to Cromwell, Christmas had become a holiday of celebration and enjoyment –Cromwell wanted it returned to a religious celebration where people thought about the birth of Jesus rather than ate and drank too much. In London, soldiers were ordered to go around the streets and take, by force if necessary, food being cooked for a Christmas celebration. The smell of a goose being cooked could certainly cook one’s goose! Traditional Christmas decorations like holly were also banned, even the playing of the organ in church, as no music was allowed. Yet, Cromwell himself was not strict. He enjoyed music, hunting and playing bowls. He even allowed full-scale entertainment at his daughter’s wedding.



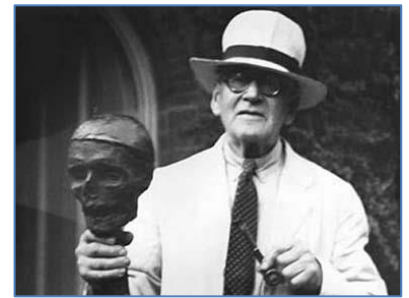
During the 1641 Irish Rebellion, the city of Cork became the refuge for English Protestants and remained in Protestant hands even when an attempt was made to take the city in 1642 in the Battle of Lisscarroll. In 1644, the commander of the English Forces in Cork expelled the Catholic townspeople from the city. While most of them only moved to the city suburbs, however, this act was the beginning of Protestant domination of Cork City that would last for two hundred years. In 1648, when English pro Royalist forces arrived in Cork, those who had been expelled from the city were allowed back. But that didn’t last long as Oliver Cromwell and his troops arrived in 1649 and the Catholic townspeople were expelled again.

Cromwell was radically anti-Catholic and passed a series of Penal Laws against Roman Catholics (the vast majority of the Irish population) and confiscated large amounts of their land.^{cc} Even though officially, the Civil War was over in 1651 with the nine year rule of the Commonwealth commencing till its end in 1660 with the Restoration of the King, however, guerrilla warfare continued for a further year

till 1653. Cromwell used terror to ‘tame’ the Irish. He ordered that all Irish children should be sent to the West Indies to work as slave labourers in the sugar plantations and it is believed that as many as 50,000 people were sent out. He knew many would die out there – but dead children could not grow into adults and have more children. Cromwell left a dark stain on the history of Ireland.

By the end of his life, throughout Britain, both Cromwell and the 11 major-generals who helped to run the country, had become hated people. The population was tired of having strict rules forced onto them. Cromwell died in September 1658. His coffin was escorted by over 30,000 soldiers as it was taken to Westminster Abbey where he was buried. Why so many soldiers? Were they there as a mark of respect for the man who had formed the elite New Model Army? Or was there concern that the people of London, who had grown to hate Cromwell, would try to get to the body and damage it in some way. Cromwell was buried in Westminster Abbey. This is where kings and queens were buried. His son, Richard, took over leadership of the country. However, Richard was clearly not up to the task and in 1660 he no longer led the country.

In that year, 1660, in what is known as “The Restoration”, Charles II was asked to return to become king of England. One of Charles’ first orders was that Cromwell’s body should be dug up and put on ‘trial’ as a traitor and regicide (someone who is responsible for the execution/murder of a king or queen). His body was put on trial, found guilty and symbolically hanged from gallows at Tyburn (near Hyde Park, London). What was left of his body remains a mystery. Some say the body was thrown on to a rubbish tip while others say it was buried beneath the gallows at Tyburn. His head was put on display in London for many



years to come. (See picture right)



Some historians argue that the actions of Cromwell were within the then-accepted rules of war or were exaggerated or distorted by later propagandists; these claims have been challenged by others. In the recent Victorian era, there was some show of support for Cromwell and a statue was erected in his memory. However, the impact of the war on the Irish population was unquestionably severe, although there is no consensus as to the magnitude of the loss of life. The war resulted in famine, which was worsened by an outbreak of bubonic plague. Estimates of the drop in the Irish population resulting from the Parliamentary campaign range between 15-83%.^{cci} The monarchy was restored to



Charles's son, Charles II, in 1660.

We now leave the 17th century with its turbulent stories that festered like an unhealed sore upon British society for hundreds of years and return to the 19th century, but only for a little bit, till we reach Charmouth and go back to those turbulent times to catch a glimpse of how history once again walked the shores of Dorset.

CH. 27 - THE JURASSIC COAST – MOVING CLOSER TO LYME REGIS

The map right, shows a small section of the Jurassic Coast. In 1911, In his book “From Dorset to Devon”, the author Francis Bickley gives us an insight into the Jurassic Coast, which runs 154 kms from near Exeter to the Isle of Purbeck in the east. (*Exeter is arrow far left, then Lyme Regis, then Charmouth, then Golden Cap, then West Bay where Capt. Lionel Hodder was drowned, then far to the right is Isle of Purbeck, Melcombe Regis and Weymouth.*)



Bickley writes, “A mile to the west, the Cobb at Lyme Regis, stretched out its protecting arm; a mile to the east Charmouth smiled invitation; in the distance the great brow of Golden Cap was radiant. Nevertheless, I felt myself in one of the waste places of the earth. ... I was quite pleased when an old fisherman came towards me, offering ...fossils: ammonites,



belemnites, a ball of sparkling pyrites. “Very rare”, he said, regardless of the fact that you can scarcely walk on this beach without setting foot on a remnant of ancient life. Ammonites are characteristic of this neighbourhood; ... It was on this beach between Charmouth and Lyme that Mary Anning, (left)... made her discoveries. The services she did to science were invaluable. At the age of ten she found the ichthyosaurus and hired workmen to dig him from his lair. Later

she tracked down the graceful plesiosaurus and the grinning pterodactyl. ...”

Mary Anning (21 May 1799 – 9 March 1847) was an English fossil collector, dealer, and paleontologist who became known around the world for important finds she made in Jurassic marine fossil beds in the cliffs along the English Channel at Lyme Regis in the county of Dorset in Southwest England. Her findings contributed to important changes in scientific thinking about prehistoric life and the history of the Earth. ... Anning did not fully participate in the scientific community of 19th-century Britain, who were mostly Anglican gentlemen. She struggled financially for much of her life. Her family was poor, and her father, a cabinetmaker, died when she was eleven. She became well known in geological circles in Britain, Europe, and America, and was consulted on issues of anatomy as well as about collecting fossils. Nonetheless, as a woman, she was not eligible to join the Geological Society of London and she did not always receive full credit for her scientific contributions. Indeed, she wrote in a letter: "The world has used me so unkindly, I fear it has made me suspicious of everyone." The only scientific writing of hers published in her lifetime appeared in the *Magazine of Natural History* in 1839, an extract from a letter that Anning had written to the magazine's editor questioning one of its claims.

https://en.wikipedia.org/wiki/Mary_Anning Painting left is also from Wikipedia with Golden Cap in background.

James Dollin
b 1811; d 1896
Born in Lyme Regis, Dorset. [Son of Eli Dollin and Elizabeth Quick.](#)
Married **Elizabeth Hoare (Betsy)** in 1834 in Lyme Regis, Dorset.
In the 1840s-1850s James Dollin was a fisherman and the innkeeper for the 'Ship Inn' in the upper part of Coombe Street that was also called Horse Street.
In the Directory of Dorsetshire for 1848, James Dollin was listed as: 'Ship' Coombe Street.
In the 1851 census, James was listed as a fisherman and inn keeper living in Horse Street, Lyme Regis, with Elizabeth and children Susan (aged 12), Mary Anne (7) and Emily (1).

While Mary Anning was the pioneer of the search for fossils in this area, another family was also involved with Lyme Regis fossils. It is interesting to view that James Dollin was a witness, (*see left*) to the

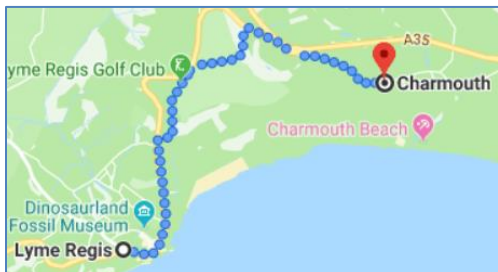


The Old Fossil Shop, Lyme Regis..
pinterest.com

marriage of 2 x great grandparents, **Capt. Lionel Hodder** and **Eliza Perkins Gribble**, was also associated with the fossils.

James' first wife, Betsy died and James remarried a widow, Harriet Moore. Together, Harriet and her previous husband, William Moore had run a business called the Old Fossil Shop in Lyme Regis selling pianos and music as well as fossils. So, after their marriage, James Dollin and Harriet Moore continued to run the Old Fossil Shop till 1895 ^{ccii}.

Not just the marine fossil beds along Jurassic coast, but this area has been the sites of many invasions. We have evidence in the area of the Roman occupation, then over a thousand years ago this coast was where the Saxons fought unsuccessfully to keep the Vikings from landing. This coast has seen the French, the Spanish Armada, the Siege of Lyme in the Civil War, the subsequent escape of King Charles II, the landing of the Duke of Monmouth in Lyme, the passing through of William of Orange in the Glorious Revolution, the intimidation by Napoleon, the romance and danger of the secret exploits of 'The Gentlemen' (smugglers), and the dangers of the two World Wars.



Francis Bickley also writes about the excitement in **1651**, in the **Charmouth** area, one mile to the east of **Lyme Regis** - Charles II had been sighted in the town!

We know that in 1651, the Hodders were local to that area as far east as Salisbury. Just down the road at Weymouth/Wyke Regis in 1590 Willyam Hodder married Anne Pit; in 1586 Rev William Hodder, a Minister married Avis Rumsey. In 1608 Edward Hodder married Susanna Pitt in Melcombe Regis (possibly the parents of Fabian Hodder). Just two miles north of Charmouth, at Whitchurch Canonorum, between 1558 and 1773 there are about 60 Hodder marriages registered in the vicinity, however, between 1560 and 1727 there are nearly 200 Hodders baptised in that area of Whitchurch Canonorum^{cciii}. There are registered baptisms around the area and there was one wedding in Charmouth, on 23 Sep 1665 when a John Hodder married Elisabeth Disman^{cciv}, which we will return to – so remember it!

But as we have seen, the 1642-1660 Civil War cast its shadow over this area. It seems Lyme Regis was Parliamentary, but we discover that interspersed within the Dorset towns were pockets of Royalists, as we see in Charmouth, Chideock, Lyme Regis and Bridport. Generally, speaking the Counties of Devon and Cornwall were Royalist. But either way, a family's loyalties lay, it was, in many a case, brother against brother, father against son, family against family, neighbour against neighbour and village against village.



Only a few months after the Battle of Weymouth, and the capture of the royalist, Fabian Hodder, the executed King Charles I's son, the future King Charles II was defeated at the Battle of Worcester on the 3 September, 1651 – and he was on the run for six weeks. In England, there is a 625 mile long distance footpath which traces the escape route followed by



Charles II, it is named the Monarch's Way and it is marked by the waymark shown left^{ccv}. (Pictured right- King Charles II^{ccvi}).

Bickley describes the adventures of King Charles II in the Lyme Regis-Weymouth area. *"The battle of Worcester had been fought and lost. The King had got safe to Trent, near Sherborne. His friends had to get him out of England, for his enemies, the Parliamentarians, were following every scent. One design came to nothing, when Colonel Wyndham, his Majesty's host, bethought him of a certain Captain William Ellesden of Lyme (Regis), who had had a hand in getting Sir John Berkeley over the sea. Wyndham went to Lyme (Regis), found Ellesden and told his story, taking the precaution, however, to name only Lord Wilmot as concerned in the adventure. Ellesden, a staunch loyalist, readily promised his aid (For more on Ellesden and pictures, see*





<https://www.freshford.com/charles%20flight.htm>). He brought the colonel to **Charmouth** to a tenant of his, Stephen Limbry, who agreed for a fee of sixty pounds to have a boat ready in Charmouth at a given date and to conduct the party, of whose names and rank he was, of course, ignorant, safely to France.

The preliminaries settled, Wyndham's next concern was to get the king the 29 miles to **Charmouth**, and also to provide that his midnight departure should not arouse suspicions. He sent his servant, Henry Peters to the *Queens Arms, Charmouth*^{ccvii} and Peters, over a glass of wine told the landlady, a sentimental soul, a gallant story of how his master loved a lady of Devon, and she him again, how stern parents thwarted their desires, and of how the lovers had decided for an elopement. He then arranged that the best room in the inn should be theirs for the appointed evening, though they would not sleep there but leave in the small hours of the following morning.

The day came. Julia Coningsby, Lady Wyndham's niece, rode postillion behind the King^{ccviii}. The Colonel accompanied them, while Lord Wilmot and the man Peters followed at some distance, as though unconnected. The King masqueraded as William Jackson. On the way they called at the house of Captain Ellesden's brother, where Charles made himself known to the captain and gave him a piece of gold "in which in his solitary hours, he made a hole to put a ribbon in."

Then the party went on to **Charmouth** to wait for Limbry. They waited. A serious hitch had occurred in that well-intentioned seaman's plans. His wife, uninformed of his project, & suspicious of his secrecy, had locked him in his room, where she kept him until morning. Meanwhile the anxious Royalists had sent a message to Ellesden, who advised a prompt departure from Charmouth. So, thwarted once more, they rode the 7 miles on to Bridport.

Ellesden's advice was wise. Suspicion had been aroused in other breasts besides the flinty Mrs Limbry's. The King's horse had needed shoeing and the smith, Hammet (wonder if that was an ancestor of Jack's!! Or even an ancestor of one of the Tollpuddle Martyrs. As Hammet was one of the original spellings of the Cornish - Hammer) a man who knew his trade, noticed that the beast had been shod in three separate shires, and that one of the three was Worcestershire, the county in all men's thoughts. The ostler at the *Queens Arms*, (known as a fervent Puritan) already in a state of curiosity about these strange gentlemen who had kept their horses saddled all night, went off at once to Mr Wesley, the minister. But the parson was praying and prayed so long that the ostler could not wait for the 'Amen'. When Wesley was at last told the news, Charles and his friend were well on the Bridport road. Now, remember the wedding of John Hodder and Elisabeth Disman in Charmouth, in 1665, they were married by Walter West, the Mayor of Lyme Regis and it is recorded that Mr Wesley was present.

This Mr. Wesley who was the great grandfather of (Charles Wesley) the founder of Methodism, was a dry man who loved not romance. He favoured the roundhead cause and would gladly have apprehended the fugitive king. It was in an ill and sarcastic temper that he walked into the *Queens Arms Inn* that morning. "Why, how now, Margaret! He greeted the landlady. "You are a maid of honour now." "What mean you by that, Mr Parson?" quoth she. "Why, Charles Stuart lay last night at your house and kissed you at his departure; so that now you can't be but a maid of honour." Margaret fired up. "If I thought it was the King," she retorted, "I would think the better of my lips all the days of my life and so you, Mr Parson, get out of my house." So poor Mr Wesley retired, but it was lucky for Mistress Margaret that those were not the days of the Bloody Assizes & Judge Jeffries.

At **Bridport** Charles put up at the “George” (not the Bridport Arms where we were). Here again he was all but discovered. The place was full of soldiers and servants. The King, himself acting in the latter capacity, must mingle with the crowd in the yard. An ostler greeted him with puzzled recognition, and but for that ready wit of the Stuart’s it is probable that his disguise would have been pierced. Anyway, another move was thought advisable. So, the party took a by-road 7 miles to Broadwindsor, where once more they found themselves in an inn-parlour full of soldiers. Fate seemed fighting for the roundheads, but an unexpected ally appeared in the person of a young woman, in the excitement of whose sudden distraction (she was giving birth) the strangers were forgotten. Their next move was 17 miles back to Trent and so out of my story. Charles at length got out of England and after many adventures, he came back to his own again ... when he returned to England in 1660 to be crowned King of England. ... for a fuller account of the adventures of Charles II around Bridport, Charmouth, Weymouth and finally to France and back again to England as King with The Restoration of 1660, the novel “Royal Escape” by Georgette Heyer is a factual and exciting read.



So, we too, who had travelled that same road between Bridport and Charmouth that King Charles II travelled 366 years earlier, move onto the next stage of our Hodder story. We were now heading further into Hodder country. The next stop on our journey, Lyme Regis (right ^{ccix}) was only two miles further west of

Charmouth. Lyme Regis, where in 1881, the **Hodder family name was the second most popular name in the town**. And that does not include all the Hodder women, who changed their name upon marriage! The most common was Hallet with an Incidence of 52 people of that name, giving a frequency of 1:44 and second was Hodder

Most Common Surnames in Lyme Regis

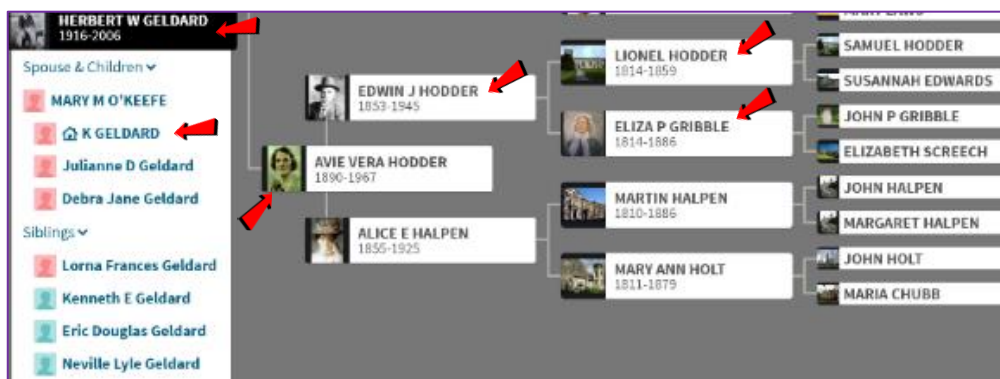
1881 [Direct link to this section](#)

Rank	Surname	Incidence	Frequency
1	Hallet	52	1:44
2	Hodder	42	1:55
3	Wood	32	1:72
4	Brown	31	1:74

with 42 people living in Lyme Regis of that name a frequency of 1:55.

Lyme Regis, where Colonel Wyndham went in 1651 to procure a vessel for Charles II to escape to France is where our own ancestral Hodder family moved to from Uplyme around the 1830’s. It is where **Lionel Hodder** married **Eliza Perkins Gribble**, where they lived, worked and parented six sons, one of which was my generations, great, grandfather, **Edwin Hodder**. Lyme Regis, and where **Eliza** our great, great grandmother experienced great adversity.

As we will now be looking at their story, below is a Family Tree from Ancestry.com, showing myself - **K. Geldard**; my father – **Herbert W. Geldard**; my grandmother – **Avie Vera Hodder**; my great grandfather – **Edwin James Hodder**; my 2 x great grandfather – **Lionel Hodder** and his wife, my 2 x great grandmother, **Eliza Perkins Gribble**.



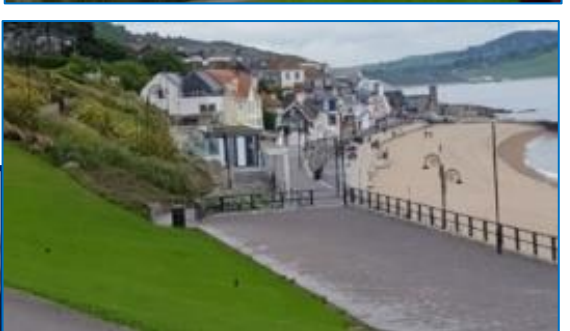
CH 28 - LYME REGIS, DORSET – WE HAVE ARRIVED!

What a first day, but finally we have arrived! We are here in Lyme Regis for three nights. We're staying at an Air BnB by the name of Dordolo, at 8 Woodroffe Meadow, Lyme Regis, just on the border of Uplyme, Devon and our host's name is Celia Gavin. What a fabulous place! I have her bedroom, and what a bedroom! (*photo right*) And Julie has a sofa bed with memory foam in the next room, and we share the ensuite – both beds are amazingly comfortable – nearly as good as my own bed at home. There is a lovely back garden that we can sit and upstairs on the second floor is a dining room and kitchen, where we go anytime as well, we go up for breakfast when it suits us in the morning.

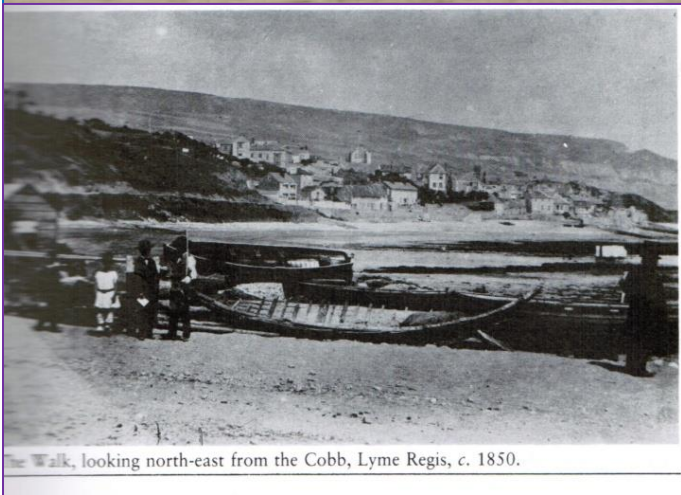
We had a rest, then about 7.10pm, we took the car down to Lyme Regis and parked up on the hill at a place called Holm Bush, overlooking the Cobb. Thanks to the collection of older photographs of the area, compiled by L. Berry & G. Gosling in their book "Around Uplyme and Lyme Regis" as referenced. I have bought a copy of these historical photographs and it gives me an insight into what life was like for the Hodder family. *Right* is a woodcut from the 1860's, done soon after Lionel had died and one can make out the church, St Michael and the Archangel which featured so prominently in the lives of the Hodders living in Lyme Regis. This woodcut was taken from Holm Bush on the western side of Lyme Regis^{CCX}.

The road curved down & around & wound its way from Holm Bush till we reached the Cobb. It seemed strange seeing the Cobb for the first time after I had researched so many people who had lived there, & viewing it through Google Earth, reading about it, & here it was – taking shape before my eyes.

And there was The Cobb Arms! (*Below*) The hotel which my 2 x great grandparents, **Lionel Hodder** &



Eliza Perkins Gribble lived close to. So, what better place for us to eat dinner, than a meal at The Cobb Arms --- and what a meal! As a tribute to **Lionel** and **Eliza**, we splashed out 14.95 pounds & ordered local hand dived scallops and they were exquisite.



The Walk, looking north-east from the Cobb, Lyme Regis, c. 1850.



It does not get dark here till close to 10 pm, so after the meal, Julie and I then went for a walk along Marine Parade, which was in the time of **Lionel** and **Eliza**, called 'The Walk'.



I also purchased the book of old photos by T.

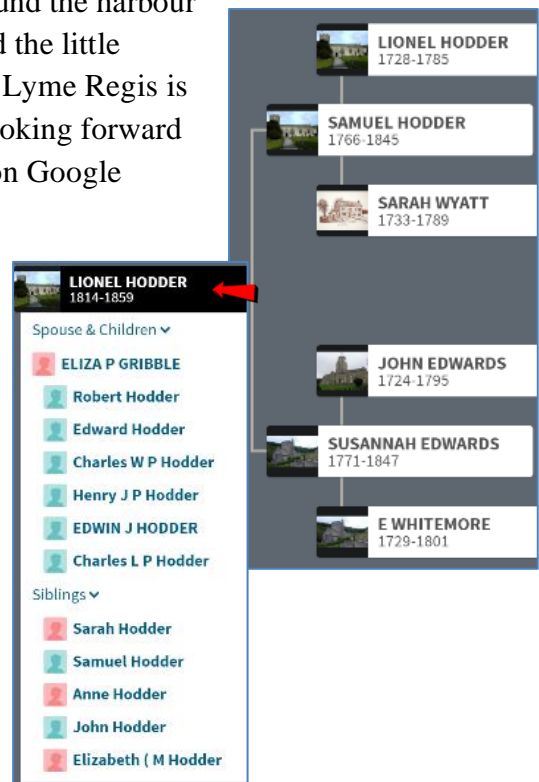
Gosling titled "Seaton, Axminster & Lyme" and below left is an 1850 photo, taken from The Cobb of 'The Walk', which was the original name for Marine Parade^{ccxi}. In 1850, **Lionel** and **Eliza** were happily living in Marine Parade, Eliza had just given birth to their 4th son, **Henry** and they had no idea of what turns life was going to take for them! Perhaps the people in the foreground could have been some of the Hodder family!

We walked up past St Michael the Archangel and around the harbour wall and the little streets. Lyme Regis is

going to be a wonderful little town to explore and I am really looking forward to it. It seems so strange after looking at Lyme Regis so often on Google Earth, that now I am finally here and viewing it in the reality.

Julie very kindly walked up the big hill to collect the car and came down to pick me up. We came finally came to our home for the next three nights and had – what began the saga of the showers! In each place, we discovered that they had unique and unusual ways of turning on the shower and that night, we began the first of our shower struggles. But between us, we finally managed to work it out. Then I hopped into that luxurious bed as I was absolutely pooped. What a first day!

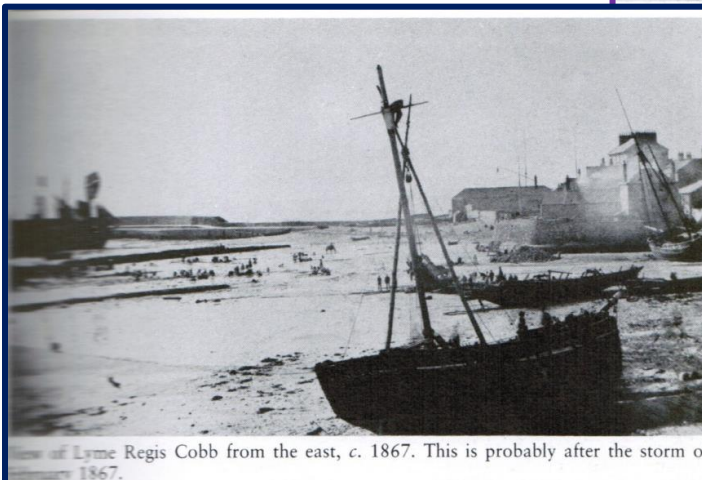
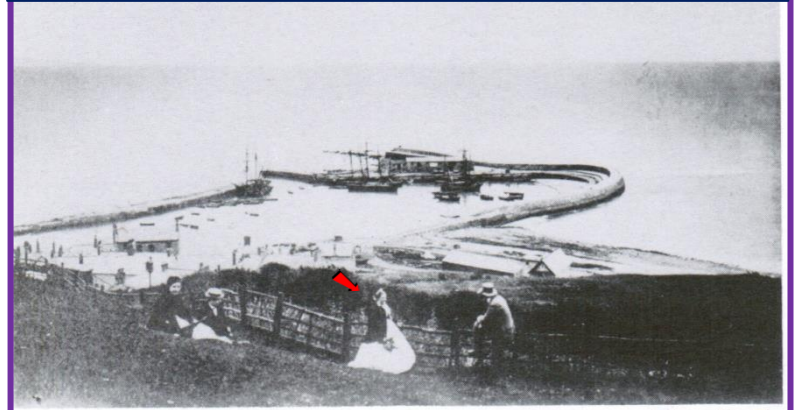
(Lionel Hodder's immediate family tree – Lionel and Eliza's children, on the left and under them is listed Lionel's siblings. To the right are Lionel's parents and grandparents)



CH 29- LYME REGIS & THE COBB, DORSET - IT'S HISTORY

So while we are sleeping, lets prepare ourselves for the next day's exploring, by researching just some of the history of Lyme Regis and The Cobb. This will mean that when we look at the individual lives of the Hodder family, we will understand them better.

Life in Lyme Regis has always centred around 'The Cobb', which is a man-made artificial harbour (*right*). And the lives of many of the Hodder family who lived there have also centred on and around The Cobb, and through it, knew the whims of the sea, its gentleness and violence, and their lives depended on it. As Francis Bickley says "the sea, by which Lyme lives, has ever been Lyme's great enemy, and time and again, ...there are records of the ravages and distress wrought in tempestuous weather."^{ccxii} Above right is an 1860



picture of The Cobb, Lyme Regis. It was taken the same year that Lionel's body was found at Eype's Beach. (*The lady in white is walking up the same path that Julie and I walked on, as shown in photo above it*). The picture's caption says, "The great storm of 1817 severely damaged the Cobb. The work of rebuilding the present Cobb began on 19 April, 1825 and was completed on 18 Nov 1826. In the reconstruction, the foundations were laid very deep, on the seaward side"^{ccxiii}.

Left is a photo of Lyme Regis after the great storm of 1867^{ccxiv}, eight years after the storm that took Lionel's life. *Below left* is an 1860 woodcut of Lyme Regis^{ccxv}, done only a few months after Lionel was drowned. At that time, the town only reached inland to where the Catholic church still stands, so in 1841, Silver Street where **Lionel** was living must have finished close to **Eliza** when she was working as a servant at Rose Hill.

Lyme Regis was originally called Lyme. The village of Uplyme was known as Upper Lyme and Lyme was known as Netherlym-supra-mare or Lower Lyme on Sea. The Saxons often referred to Lyme Regis as East Lyme or Lower Lyme by the Sea^{ccxvi}. Even today, people in Lyme Regis may refer to Uplyme

as ‘t’other Lyme!^{ccxvii} The little River Lym (*pictured right^{ccxviii}*), is the umbilical cord, which holds them together. It rises at the top of the parish of Uplyme, Devon and runs down to the sea, a mile and a half away at Lyme Regis, Dorset entering the vast Lyme bay which stretches from Portland, Dorset to Start Point, Devon.



No one knows when the town of Lyme Regis was first settled, but there is a prehistoric hill fort nearby and a Roman Villa was discovered in the nearby parish of Uplyme several years ago, so we can assume that there has been a human presence in this valley since very early times^{ccxix}. I love what Francis Bickley in his book “Where Dorset meets Devon” had to say about Lyme Regis – “... until we have reached the land which is still Dorset on the maps, but spiritually Devon.”^{ccxx}

The word ‘Regis’ means King and Lyme Regis didn’t always belong to the King, most of Lyme was originally church land. The earliest record of Lyme is in 774. Sherborne Abbey about 30 miles away needed a supply of salt to preserve their food, so King Cynewulf, the West Saxon King granted them land on the west bank of the River Lym.^{ccxxi} Saltmaking seemed a lucrative profession as three centuries later when the Domesday book was compiled by the Normans, there were 26 salt men working in Lyme.

However, it was the Cobb which really made Lyme Regis into the place it is today. Originally just a wooden pile and stone structure which at high water was completely separated from the land. But, without the Cobb, during the Middle Ages, Lyme would have remained a simple fishing village instead it became one of the great ports of western England.^{ccxxii}

Lyme first gained importance as a port, when in 1153, Henry II married Eleanor of Aquitaine. This brought the French port of Bordeaux under English rule, resulting in a flourishing wine trade from southern France to western England and English wool exported back to France. The traders used deep-draught ships called ‘nefs’ trading from the nearby port of Axmouth. However, early in the 12th century, Haven Cliff collapsed across the mouth of the River Axe, While bad luck for Axmouth, it was a great opportunity for

Lyme! Entrepreneurs set about improving Lyme’s harbour facilities, merchants built their warehouse along the river banks and trade came flooding in^{ccxxiii}. *Left. The Cobb as pictured in Elizabethan times^{ccxxiv}.*



“The memory most visitors to Lyme Regis carry away with them is of the Cobb. The date of the original Cobb structure is unknown, but as early as 1254 the town had ships capable of trading as far as Gascony^{ccxxv}. However, for the town of Lyme, on the 3rd April, “the 1284th year after the Incarnation”, Edward I, being at Carnarvon, Wales made Lyme a free borough with a gild

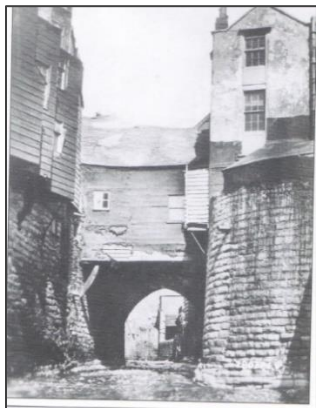
merchant and all other rights and customs such as were enjoyed by the citizens of London themselves and became Lyme ‘REGIS’. “Lyme was a blessed joyous town that April day, with rosy prospects of a thriving commerce lying aheadLyme Regis ... (became) a thriving and prosperous place, so much so that they were busy and sufficient prosperous enough (in the 13th century) to bear a share of the expense of the Queen’s journey to Gascony, France.”^{ccxxvi}

But it was recorded that “the traders of Lyme seem to have the aggressive spirit of a young and pushing community. They wanted no rivals to their prosperity. Dartmouth for instance, showed unwelcome activity and between the men of Lyme and Dartmouth, no love was lost. There were disputes and worse. it came to fighting on the high sea, blows, wounds, killings till at last the King (Edward I) had to interfere. In

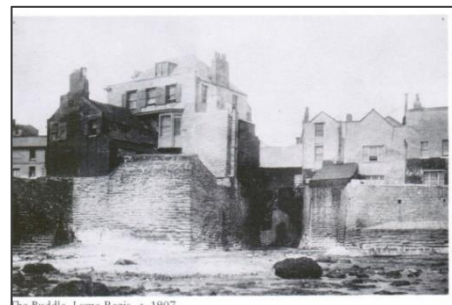
1294, Lyme was prestigious enough to send her first representatives to parliament and three years later, King Edward himself came to visit”^{ccxxvii}.

The first mention of the Cobb is from 1313, when it was recorded as being either destroyed or severely damaged by storms; later Edward III granted a keyage of a penny in the pound on all goods brought into the town to help defray the cost of its restoration.”^{ccxxviii}

Records show that in 1284, merchants were still using a quay on the River Lym’s eastern bank and that a bridge was built which leads historians to believe that this is



where the warehouses were, so this is obviously where the goods were unladen from the ships up until 1329, but winter storms eroded the land on either side of the river^{ccxxix}. Right^{ccxxx} and left^{ccxxxi} are 1907 & 1900 photos of the mouth of the now small River Lym (aka The Buddle) where it enters Lyme Bay. The bridge is 14th century. But Lyme remained prosperous and a recipient of the King’s privilege, so in 1347, ”it was only be expected that when the King wanted ships for warring against France, Lyme supplied four vessels and 60 men for the siege of Calais ^{ccxxxii}”. A great effort, when one realises that London could only supply 24 ships!

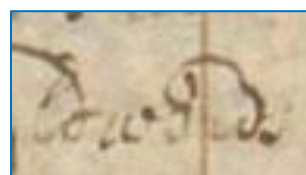


Yet Weymouth supplied 15 & 263 men and Seaton, 2 ships & 25 men.

But the sea is fickle, much to cost of the people of Lyme, however, it not only the sea, “but great parts of the town were destroyed at different times during the 14th and 15th centuries and when the sea was quiet, the Frenchmen came with fire. About the calamitous end of our third Edward’s reign, our ancient enemy (France) taking advantage of our weakness to seek vengeance for Crecy and Poitiers, raided the Dorset and Devon coasts. Lyme was amongst their victims”^{ccxxxiii}. Imagine living on Marine Parade, going about one’s business, when suddenly French ships arrived in Lyme Bay and swarmed ashore, raiding and pillaging and murdering! But I imagine the English did the same! Though as compensation for these heavy losses, through fire, storm and pestilence and of course, foreign attacks, Lyme continued to make a significant contribution to the growth of England. Left Lyme Beach taken by Julie. Below is a photo abt 1930, showing houses built on the Cobb. ^{ccxxxiv}.



The Cobb and Lyme itself were severely damaged by terrific storms in 1372 & 1373. But 1377, on the Feast of St Martin, a sudden south-westerly storm arose & completely destroyed the Cobb. It was written at the time, “many merchants are dead, & the rest departed & the few inhabitants that remain cannot pay their taxes.”^{ccxxxv} On 25 March, 1377, eleven men gave evidence that 77 tenements were wasted & carried away in the great storm, as a result they were asking the King to exonerate them from their fees and arrears. One, amongst the merchants, described as rich & able and inhabiting in the town, & owner of 2



tenements was a merchant, named Phillip Hoddard^{ccxxxvi}. Considering the records were hand written and not in English, but written in Latin or French, and Phillip is a traditional Hodder name, and many were traditionally merchants, so who knows? Left is the name ‘Edwards’ written in English in the 1600’s, but it gives one an indication in the difficulty of translation and the possibilities.

Early in Elizabeth 1's reign (1533-1603), the ancient quays along the river Lym had been replaced by quays on the Cobb. The earliest drawing of the Cobb dated 1539 shows an added eastern outer wall to protect the harbour & in it the early semi-circular structure appears connected to the land at a place where there is quite a steep cliff at the site of the present Cobb hamlet^{ccxxxvii}.

Our earliest record is the baptism of Giles Hodder, son of John Hodder in Devon in 1511, and later records show that both the Hodder and the Whitmore family were established in Dorset and Devon, well before 1588, with the arrival of the Spanish Armada, *(a Spanish fleet of 130 ships which set sail with the purpose of assisting an invasion of England to overthrow Queen Elizabeth - map of route, right* ^{ccxxxviii}).

Sixty local men were sent to guard Lyme Regis as the Cobb was seen as a place where the invading ships of the Spanish Armada could land safely. However a landing never took place *"But from the walls (of Lyme Regis) the townsmen could see the battle, in which two ships, the "Jacob" and the "Revenge", represented the borough's loyalty"*, obviously those two ships were local ships with local men fighting the Spanish Armada. It is possible that some of our ancestors were on the "Jacob" and "Revenge" or watched from the walls? And possibly Seaton/Beer and Branscombe sent boats, so maybe, our relatives from there were also watching or involved in the fighting.

Forty-four years after Spanish Armada was the Civil War (1642-1651) which we have read about in previous chapters. It was followed by the rule of the Commonwealth which ended with the 1660 Restoration of the Monarchy with the ascent to the throne of King Charles II, whose escape through Bridport, we just travelled. As Francis Bickley writes in his book "When Dorset Meets Devon", the Civil War was a time, *'when the Lyme of the King was false to her name and stood for Parliament against the assailing hosts of royalty'* He also writes that the people of Lyme Regis were vehemently anti-catholic and regales the following story, *"There was a certain priest, whom adverse weather had kept from leaving England by the date assigned in the King's proclamation. The wind shifting, he went to the Cobb to find a boat, and in his innocence openly told his business. He was taken before the magistrate. Five months he spent in Dorchester gaol, (Dorset County Prison) then he was hanged with brutal circumstance and his body quartered and burnt"*^{ccxxxix}. ... That was in 1642, as the people of England, Scotland and Ireland head into the Civil War. We visit Uplyme and Colway Manor where we encounter physical evidence of the impact of the Civil War in the Siege of Lyme.

Right is a 1905 photo of Marine Parade (The Walk)^{ccxl}.

During the time of Charles II (1630-1685), ...the sand beach was already present, *"the vessels at Lyme are laden and unladen by horses, which turn and return across the sand between the Cobb and the town. They have no drivers but are charged with bales at the town warehouse and away they trot to the ship's side and stand (sometimes above the belly in water) waiting to be discharged; and they then gallop back to the warehouse again. So they perform the*





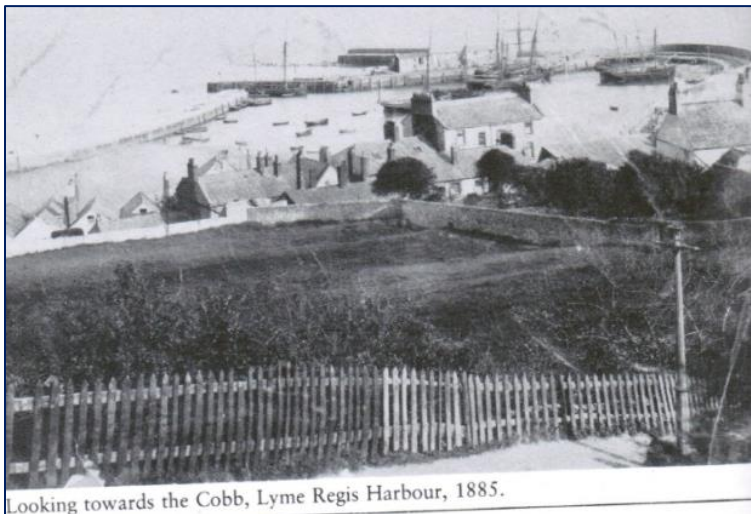
... tide's work; and know by the flood when the labour is at an end^{ccxlii}.

Then in 1685, determined to overthrow King James II, who had succeeded his brother, Charles II and was becoming too pro-catholic for many Protestants, the Duke of Monmouth (*right*) arrived from Holland. He landed on the beach just west of the Cobb, now called Monmouth Beach, and incited the locals to rebellion



against King James II. Known as the Monmouth Rebellion, it was a rebellion doomed to failure. In Dorchester, we discovered the hanging judge, Judge Jeffries who meted out horrendous punishment to those who joined the Duke. Monmouth is so integral to Lyme Regis that we will find out more on that rebellion over the next few days. Three years after the landing of Monmouth, in 1688, Lyme Regis suffered an earthquake.

It seemed for Lyme Regis that, *“the days of events, the ballad days, were over, and for the fifty years or so that followed the coming of Monmouth, the town's history is uninspiring. The early 18th century (1700's) was a bad time for the smaller coast towns. The European wars spoilt their trade, and the joys of sea bathing had not yet been discovered by society. Lyme Regis suffered with the rest. The population fell lower than 1,000; and they for the most were poor. The great houses of the merchants stood empty, till their decaying masonry was taken for the building of hovels. It was unsafe to walk through the streets in a high wind, because of falling roofs.*



Looking towards the Cobb, Lyme Regis Harbour, 1885.

A large part of the town was employed in weaving serge, and at almost every door in Broad Street women sat making lace and gossiping, telling stories of King Monmouth, who was fast becoming a hero of legend. Their lace, the Honiton kind was well known, ... but the makers did not grow rich, their town got more and more ramshackle, their shops were ill furnished ... Only the corporation (town council) preserved the old tradition and tried to simulate prosperity by spending lavishly. There were costly celebrations when a king was proclaimed or when victory smiled on English or Prussian arms. But this was show. The ill-kept streets were so desolate that a coach and horse were matter for round eyes^{ccxlii}.

In 1759, a suspected Tsunami, where records show that “the sea flowed three times in an hour”. In 1797, another suspected tsunami, when “the sea attended by lightning, again flowed three times in an hour”. On the 26 January, 1799, eleven years to the day, after the First Fleet landed at Port Jackson, New South Wales, there was another suspected tsunami at Lyme Regis, when “the sea flowed three times in an hour” with the shock of an earthquake about 4 o'clock in the morning.

However, writing in 1911, Francis Bickley puts the 18th & 19th century rise in fortunes of Lyme very poetically, *“suddenly all this changed. The fashionable world fell in love with the sea. Ladies aspired to*



play the mermaid and politicians found ozone a panacea for the ills of heavy living. The southern coast towns awoke from their torpor and the yellow sands became as thronged as the Mall. The charms of Lyme Regis were soon discovered. Not only was its air balmy and its surroundings such as would appeal to lovers of the picturesque, but it lay within easy distance of Bath. It became the custom to complete the cure begun at the fashionable city by a course of sea baths at Lyme, which has been called a safety-valve to the Queen of Cities (Bath!). Under these kindly influences Lyme Regis soon recovered much of its lost prosperity. New houses were built to lodge the visitors, shops to supply their needs. Broad Street assumed the importance it still maintains and the western purlieus, now the fashionable side of Lyme, came into being. Poverty fled



east of the Buddle (River Lym). Bathing machines and the Assembly Rooms proclaimed the hour. Memories of the 18th century still exhale from Broad Street.and seems to have kept the perfume of the ceremonious half century in which Miss Austen was here^{ccxliii}.” Throughout the 18th and 19th centuries, when Lyme Regis became a popular holiday resort, people used to travel up to Yawl, (the home of the Gribbles) in Uplyme to take the waters which had become renowned for the health-giving and rejuvenating

qualities^{ccxliiv}.

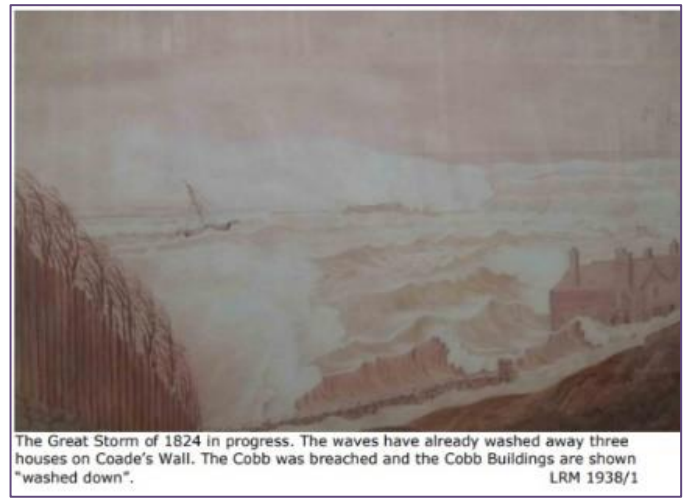
Jane Austen, the Georgian author visited Lyme Regis three times, in 1802, 1803 and 1804 and she sets scenes of her novel “Persuasion” there. Interesting, how Jane Austen saw Lyme Regis from Chapter 11 of her novel. “After securing accommodations, and ordering a dinner at one of the inns, the next thing to be done was unquestionably to walk directly down to the sea. They were come too late in the year for any amusement or variety which Lyme, as a public place, might offer. The rooms were shut up, the lodgers almost all gone, scarcely any family but of the residents left; and, as there is nothing to admire in the buildings themselves, the remarkable situation of the town, the principal street almost hurrying into the water, the walk to the Cobb, skirting round the pleasant little bay, which, in the season, is animated with bathing machines and company; the Cobb itself, its old wonders and new improvements, with the very beautiful line of cliffs stretching out to the east of the town, are what the stranger's eye will seek; and a very strange stranger it must be, who does not see charms in the immediate environs of Lyme, to make him wish to know it better.” The house called the “Wings” is believed to be the house in which Jane Austen stayed, it was in Stile Lane towards the foot of the slope, which became so unsafe in the 1940’s that the house had to be demolished. **John Hodder**, the elder brother of **Captain Lionel** and his family lived in Stile Cottage in Marine Parade in 1881 Census

We are now moving closer to the time when the family of **Capt Lionel Hodder** lived on Marine Parade. Francis Bickley writes “The Cobb is the ageless soul of Lyme, ever renewed after its battles with the sea, like the warriors in Valhalla.” He was obviously referring to the many great storms which had struck Lyme, especially “The Great Storm of 1824”, which struck Lyme Regis when both **Lionel** and **Eliza** were only ten years old. Though **Lionel** would have been sheltered from the brunt as he would have been living a mile inland in Uplyme, but as many parts of Uplyme are on hills overlooking Lyme Regis, they still would have felt the hurricane force southerly winds blowing directly inland. However, it was only a year after **Mary** Gribble’s birth, so **Eliza** and her family, by my estimation were living at Wyke Regis, very close to the coast at Weymouth, so I wonder how they fared.

‘The Great Storm’ began that Monday evening with the hurricane force southerly winds. During that evening, 22 November, the Customs Officer at Lyme Regis noticed that there were abnormalities with the tidal levels. While this was the time of Spring Tides but rather than going out, the tide was actually rising. At 3am, five hours before high water level was due, the level was already up to ‘Neap Tide’ high, a metre higher than it should have been. Before 4am “the sea had risen to great height” with the seawater breaking

over the Cobb and emergency rescues already taking place. *Pictures on this page of the Great Storm of 1824 are from article by Richard Bull, Lyme Regis Museum^{ccxlv}*

Richard Bull from Lyme Regis Museum writes about “The Great Storm of 22nd -23rd November 1824, describing it as the worst storm which had hit Lyme. The sea walls near the mouth of the river were demolished and several houses were damaged. But it was the Cobb and the Cobb hamlet which bore the brunt of the Hurricane Force wind (force 12, above 75mph), which came roaring out of the South West, pushing the sea before it, resulting in what is known as a ‘rogue tide’. A rogue tide is one which doesn’t stop rising when predicted, rising for another five hours. However, back in the storm of 1817, which has destroyed much of the High Wall, the repairs had been botched and the wall left several courses short and as a result, The Cobb was left wide open. The sea wall protecting England’s Hotel (*see red arrow*), now the Royal Standard, was breached and buildings behind it were mostly reduced to rubble. Two coal yards were damaged, and when the Cobb Wall went down, Chard’s shipyard was destroyed.^{ccxlvii}



Below left Plan c.1796 from article by Richard Bull, Lyme Regis Museum. The area shown as the Timber Yard where the current Cobb Arms, Public Toilets, Sailing Club with take away kiosks in front and the Harbour Inn is indicated by the black arrow. Building left, reads Stables - I wonder if this Stables building became Myrtle Cottage.^{ccxlvii}

Plan of c.1796 showing Coade's development. England's Hotel is in pictogram form, shown upside down. The Fir Timber Yard to the west was enclosed later (see Pickering's map above), but an old retaining/sea wall runs along the back of this area today, separating the Yacht Club from Marine Parade. The area of the timber yard, from west to east, is occupied by the Cobb Arms, Public Toilets, the Sailing Club, with take-away kiosks in front and the Harbour Inn. It is not protected from sea flooding and is classed as Lyme's only maritime flood risk zone.

In the ‘Memoirs of Miss Frances Augusta Bell’, there is an eyewitness account of the carnage wrecked as a result of the Great Gale of 1824 written by Mary Anning. As mentioned earlier, she was the Palaeontologist, famous in Lyme Regis for her discovery of the dinosaur fossils, whom we discussed on page 98. Mary Anning writes, “Oh! My dear Fanny, you cannot conceive what a scene of horror we have gone through at Lyme, in the late gale; a great part of the Cobb is demolished, every vessel and boat driven out of the harbour, and the greatest part destroyed; two of the revenue men drowned, all the back part of Mrs England’s

houses and yards washed down, and with the greater part of the hotel (England’s hotel at the Cobb), and there is not one stone left of the next house; indeed, it is quite a miracle that the inhabitants saved their lives. Every bit of the walk (Marine Parade), from the (Assembly Rooms) rooms to the Cobb, is gone; and all the back parts of the houses, from the fish-market to the gun-cliff, next the baths. My brother lost, with

Appendix 1 Chronology of Great Storms, Surges and the Thunderbore

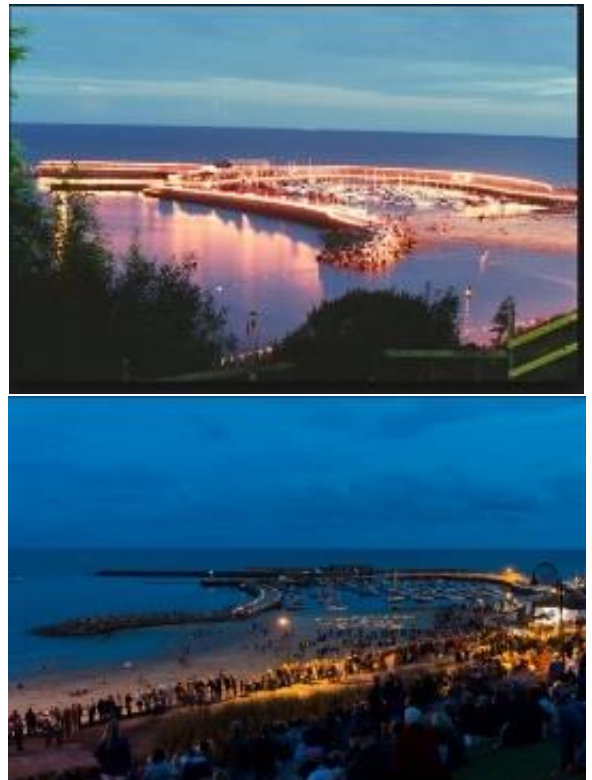
1313 Cobb destroyed ¹¹⁴	1744 Cobb injured ¹¹⁸
1329 Cobb destroyed ¹¹⁵	1759 *The sea flowed three times in one hour on 31 st May ¹¹⁹
Late 1330s Storm & inundation destroyed greater part of land and tenements of Lyme ¹¹⁶	1762 Cobb injured ¹²⁰
1372 Cobb damaged	1775 Cobb injured ¹²¹
1373/6 Storms completely destroyed the Cobb and damaged much of the Town	1792 Outer end of Cobb destroyed ¹²²
1377 On 11th November the Cobb was totally ruined, tongue of land with warehouses and 70 houses at Cobb Gate destroyed	1797 *Possible tsunami on 18 Aug The sea flowed three time attended by lightning ¹²³
1410 The port destroyed	1799 *Possible tsunami on 26 Jan The sea flowed three times with an earthquake ¹²⁴ .
1481 Cobb destroyed by tempest 1500	1824 Great Storm
1545 The oak walls of the Cob had to be repaired	1841 Damage to Gun Cliff
1702 New Cobb Causeway damaged	1843 Damage to walls
1703 The Great Storm described by Daniel Defoe	1852/3 Damage to walls at Gun Cliff
1722 Cobb injured ¹¹⁷	1857 Ships driven out of the Cobb
1736 200ft of southern arm of Cobb lost to a storm	1867 Ships driven out of the Cobb
	1922 Storm moves Cobb rockery
	1974 Storm lowers Main Beach forcing installation of wooden groynes
	1987 The worst of the Great Storm of SE England passed offshore.

others, a great part of his property All the coal cellars and coals being gone, and the Cobb so shattered that no vessel will be safe there, we shall all be obliged to sit without fires this winter, a cold prospect you will allow^{ccxlviii}.” *Left is a calendar of Great Storms, Surges and the Thunderbore.* ^{ccxlix}

Over the centuries, repairing the Cobb from the vagaries of the storms and extraordinary weather conditions has cost the country huge amounts of money. From the 14th century to pay for the repair and

maintenance of the Cobb, the community of Lyme Regis would run an annual festival called the Cobb Ale, where they brewed their own ale and had a great party where they raised considerable amounts of money. This continued for about 250 years till the Puritans abolished it during the Commonwealth from 1645 to 1660.

In the year 2000, a dramatic and spectacular event began, called “Candles on the Cobb”. An idea dreamed up by two locals over a beer, to place 5,000 tea-lights uniformly around the Cobb. Once the tea-lights are ready, they are lit and a fascinating and amazing experience appears before one’s very eyes as the contours of the harbour walls slowly emerge as an endless chain of illuminations. This event raises huge amounts of money for charity and is now held every year. I know that Jan Hercus has paid for a candle to be lit each year for the Hodder family. *Right are photos of the event*^{cccl}.



We now



MOVE ON TO DAY 7.

(Day 7 – The Adventure to find our Beginnings is titled - **DORSET DEVON – HODDER & ASSOCIATED FAMILIES PART 2** should be up on the website by May 2021)

See next page for **APPENDIX – 23052017 – 1** - The story of Oscar Bolanos. Our DNA connection via Charlotte Gribble, older sister of our 2 x great grandmother, Eliza Perkins Gribble. Refer p50/1 Also **APPENDIX – 23052017 – 2** to show the DNA connections to the Screech family & the various John Gribbles.

APPENDIX – 23052017 – 1

The story of Oscar Bolanos.

The Nicaraguans add their mother's maiden name after their father's surname, then each generation it drops off to take on the new maiden name. What a good idea!

Oscar Bolaños

Feb 04, 2020



Hello jk: Yes, it is a small world ! My name is Oscar Bolaños Weston & lpar; 76 yrs. Old & rpar; son of Oscar Bolaños Ulloa and Doreen Mavis Weston Knight. My father & twin brother were born in Nicaragua, son of Pio Bolaños Alvarez & lpar; politician, business affairs for the Nicaraguan government in New York, USA, writer, etc.) and Alice Ulloa Loria & lpar; daughter of the Costa Rican ambassador to USA & rpar. They were married at St. Patrick ´s Cathedral in New York and after a few years they were transferred to Nicaragua where my father was born and soon after that, the president Zelaya was overthrown by Somoza, so my grandfather was exiled to Costa Rica.

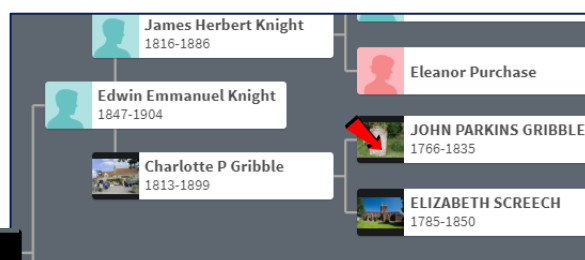
As you know my mother was born in Southampton to Julian Weston Patterson and Mae Dorothy Knight Dibden. My grandfather Julian worked for Shell BP and was stationed in Veracruz, Mexico, later on to Maracaibo, Venezuela and finally went to Costa Rica with his family to a coffee farm he had purchased. The farm ran out of business and he became a journalist, writer, entrepeneur, president of the American Chamber of Commerce and treasure hunter & lpar; Cocos Island & rpar.

When my mother was young she had a Costa Rican boyfriend who was travelling to Chile, where my father Oscar was playing professional football for a Chilean team called Audax Italiano, and my father had to travel back to Costa Rica with a letter from my mother ´s boyfriend to deliver it to my mother Doreen. So this is how he met my mother and soon married.

I studied electronics engineering in USA & England and worked 6 yrs. in Southampton for Mullard-Phillips and later on worked 30 yrs. for the Japanese company Hitachi where we produced TV sets for the Costa Rican market. Now I am semi-retired and living in San José, Costa Rica. Kind regards, Oscar

(More from Oscar on next page p114)

Right is Oscar's family Tree. Bottom left is his grandmother May Dorothy Knight whom he talks about in the next email and May's grandparents, John Parkins Gribble and Elizabeth Screech are our common ancestors. There is also a DNA connection through Carla Weston's Tree to Julian Roger WS Munns of Cambridgeshire (Jo-



Weston and Mae Dorothy Knight and also Anne Gaughan) through Charlotte Knight

2 Feb, 2020

Dear Kathy: First of all, you have my permission to post my story on your son's webpage.

Thank you for sharing your story and as I believe that my grandmother May Dorothy Knight Dibden is the link we share, I will provide a bit more information on her:

“Nanny” as we called her, lived most of her life in Costa Rica and she never learned to speak Spanish, just a few words. In Costa Rica she had another son “Christopher” as you can see in the Weston family genealogy in the attachment I have managed to put together (not complete yet). Nanny gave private English lessons at her home to business executives for many years and she played the piano beautifully. During my stay in Southampton, I lived for a while at the home in Totton of my grandmother's sister Nelly Knight who was married to an insurance salesman named Ernest (sorry, forgot his surname). Near my aunt's home lived her brother William (Bill) Knight, whom I drove on bike to the main street in Totton to play snooker and he had two sons (Arthur and James if I remember well?) who had served in the Royal Army during the IIWW in the north of Africa driving a tank, which later on gave them hearing problems. Also, my mother Doreen was an English teacher for many years at the private Catholic high school in San Jose “Colegio La Salle”, run by Christian Brothers. Christopher followed the steps of his father Julian looking for the treasure believed to be buried in the Costarican “Cocos island: <https://www.amazon.com/Lost-Treasure-Cocos-Island/dp/B000TYTBW0>

Entertaining for those interested in Cocos Island Calificado en Estados Unidos el 26 de abril de 2007

Ralph Hancock took over the writing of this book after his friend and fellow journalist Julian Weston died leaving an unfinished manuscript. Both men were highly interested in the lore surrounding the treasures (at least three) on Cocos Island, off the Pacific Coast of Central America and belonging to Costa Rica, known for its fabulous biodiversity. By now the treasures seem lost forever due to the special geographical and natural character of the island as well as to the many years since they were buried. Informative and entertaining for those interested in the history of Cocos Island and the very real origin of its treasures, too much space is dedicated to the last expeditions described. Do not expect any directions to the treasures. ;)

You may also want to read his other book “The Cactus Eaters”: <https://www.amazon.es/cactus-eaters-Julian-Weston/dp/B00085VRNQ>

Weston Newspaperman - 31 de diciembre de 2010 - Publicado en Amazon.com

Julian Weston was a newspaperman from Great Britain who somehow wound up attempting (& failing) to prosper as a small farmer in Costa Rica. In between farming in Costa Rica and running a big balsa operation for the Allies in that same country (I may add: The company was called “The Balsa Company” and was located in the Caribbean city of Limon), Weston took a stab at travel writing with The Cactus Eaters, an intriguing look at South America's northernmost strip of land, ironically shared to this day by longtime rivals & current mortal enemies Colombia and Venezuela. The book features a fine set of photographs and stands up well as a historical document. Weston also wrote a book about Cocos, an isle off the coast of Ecuador that somehow was claimed and kept by Costa Rica.

I hope we can keep in touch and if you plan to visit Costa Rica please do not hesitate to call us: Our home is your home! Kind regards, Oscar

APPENDIX – 23052017 – 2

SCREECH DNA CONNECTIONS & THE VARIOUS JOHN GRIBBLES

The following DNA connections show that it is possible that we are on the right track and is an indicator that the Screech family is possibly a part of our heritage. Though Ancestry DNA tells us that cM between 6 and 16 are only moderate connections and not necessarily exact as DNA dilutes through the generational span and mix, though I find it amazing considering that it is six generations and spans nearly 250 years. However, the fact that we have several different connections to both Eric, Julie and myself gives it some credibility.

In the Napoli Family Tree, we have a 10cm DNA connection through Mary Screech to a James Screech, who died in 1982 in Appledore, Devon only 30 miles from Crediton and only abt one mile from Barnstaple.

We have a 6cM DNA connection with a **Mary Ann Screech**¹, born 1818 at Stoneham, (Exeter)Devon, (10 miles se of Crediton) possibly the common ancestors are James Screech (b. abt. 1685 Crediton) and Elizabeth Taylor (b. abt 1690 Crediton). **Mary Ann** married George Bendixon, a Coach Builder in 1839 at St Helier, Jersey, Channel Islands. In 1851, she is living in Bristol St Augustine the Less, George obviously became a Mariner, and has died. **Mary Ann** is a Seaman's widow and pauper, aged 33 born Stoneham, Devon. She has living with her, four daughters, **Julia** 10; **Mary Anne** 8; **Elizabeth** (Emily) 6; and **Eliza** (Norah Elizabeth) 4. (Refer 1847 St Heliers baptismal cert. for Norah Elizabeth). Ten years later, Mary Ann 37, with all her daughters, **Alice**, 18; **Julia** 17, **Mary Ann**, 15; **Emily**, 14 & **Norah Elizabeth**, 11 arrived in Geelong, Australia. **Mary Ann** died 1905 in Malvern, Victoria, Australia. Her daughter, **Elizabeth Norah Bendixon** married John La Gerche in Geelong, 1871. Their son, **Alfred Romeo La Gerche**, born 1873, Daylesford, Victoria, married Ellen May Foster in 1906. Their son, **John La gerche** was born 1907 in Hawthorne, Melbourne. **John** married Nancy Edith Robinson, born 1912 in Carlton, Victoria. These are **Gemma's** grandparents.

We also have Sprague Devon connections in Wakefield & Norton Tree and both Reeve and Sprague connections with a 12cM relationship with Jarrod Driscoll from USA.

TIMELINE ON JOHN GRIBBLE FROM CREDITON & SURROUNDS

1751 JOHN GRIBBLE bapt Cheriton Bishop 26 May m. BASE CHILD OF MARY GRIBBLE 7 miles sth Crediton

1756 JOHN GRIBBLE bapt 11 Jan Bideford f. John Gribble m. Elizabeth

1757 JOHN GRIBBLE bapt 7 Aug West Down f. George Early m. Mary Gribble

1757 JOHN GRIBBLE bapt 18 Sep BOVEY TRACEY f. Thomas Gribble

1758 John Perkins mar Martha Gribble Crediton 15 Jul

1766 SAMPSON GRIBBLE MAR MARY POTTER CREDITON 27 JULY

1766 JOHN GRIBBLE BAPT BOVEY TRACEY 23 APR BASE CHILD OF ANNE GRIBBLE 17 miles south of Crediton

1767 JOHN GRIBBLE BAPT WIDECOMBE IN THE MOOR, DARTMOOR 18 SEP F. WILLIAM M. JANE

1768 JOHN GRIBBLE BAPT PLYMOUTH 4 DEC F. EZEKIEL M. MARY

1769 JOHN GRIBBLE BAP 28 JAN AT PAUL, CORNWALL. M. ELIZABETH GRIBBLE

1769 Ann Gribble bapt 23 Apr EXETER f. John Gribble

1769 JOHN GRIBBLE BAPT CREDITON 22 Feb F. GEORGE M. ELIZABETH

1770/71 JOHN GRIBBLE BAPT LITTLE TORRINGTON 5 JAN f. GEORGE M. JANE

1803 John Gribble bapt Little Torrington 4 Sep f. John Gribble m. Elizabeth

1771 JOHN GRIBBLE BAPT CREDITON 17 Jul F. SAMPSON M. MARY

1772 JOHN GRIBBLE BAPT EXETER 21 Apr f. JOHN GRIBBLE

*1841 census at Crediton (adult ages were rounded to the nearest 5 years)

John Gribble aged 70 born in Devon. Est dob 1771 (1768-1773)

George Gribble aged 28 born in Devon

Jamina Gribble aged 15 born in Devon

*1841 census at Kenton, near Exeter

John Gribble aged 73 birth years estimated 1764-1768 born in Devon

Mary Gribble 57 Sarah Halse 22 born in Devon

*1841 Census at Barnstaple

John Gribble aged 70 Banker est dob 1771 (1768-1773)

Elizabeth 60 both born in Devon.

1776 ANN GRIBBLE BAPT 16 JUN CREDITON F. SAMPSON M. MARY

1777 JOHN GRIBBLE MARRIES SARAH MERRIFIELD CREDITON 11 MAR

1778 *Robert Potter Gribble bap 21 Jan Exeter m. Anne Gribble*

1779 JOHN GRIBBLE MARRIED ELIZABETH FRANCIS CREDITON 27 DEC

1779 JOHN GRIBBLE BAPT 11 JUL CREDITON F. GEORGE M. GRACE

1779 JOHN GRIBBLE BAPT 20 AUG CREDITON F. JOHN M. ELIZABETH

ENDNOTES

ALL MAPS ARE FROM GOOGLE & BING MAPS

ALL ANCESTRAL TREES ARE FROM EITHER ANCESTRY.COM & FAMILY TREE MAKER

ⁱ <https://www.britainexpress.com/counties/wiltshire/churches/Salisbury-Cathedral.htm>

ⁱⁱ Picture left - https://en.wikipedia.org/wiki/Salisbury_Cathedral#/media/File:Salisbury_Cathedral_Nave,_Wiltshire,_UK_-_Diliff.jpg

ⁱⁱⁱ Didache, The Teachings of the Twelve Apostles, 1st/2nd century. P19

^{iv} <http://www.williampye.com/works/salisbury-cathedral-font>

^v Ganeri, Anita. "The History of the British Monarchy, Kings and Queens", Haynes, Somerset. 2010. P78-81

^{vi} Ian Mortimer, "The Time Traveller's Guide to Elizabethan England", Vintage Books, London. 2013 P62/3

^{vii} <https://en.wikipedia.org/wiki/Yeoman>

^{viii} <https://www.youtube.com/watch?v=G69hMUqtW4>

^{ix} Picture courtesy Google Images Dorchester Tourist Information & Visitors Centre.

^x Map left is the 'Name' distribution in England and Wales of the Surname 'CHUBB'

<https://www.ancestry.com.au/name-origin?surname=chubb>

^{xi} DNA - Tomazin Chubb, bapt. 1760, Egg Buckland, Devon. Palmeri Family (other common names)

DNA - Elizabeth Chubb, bapt 27 Sep 1703, Chardstock, Dorset. Kristadigeorge family (other common names)

DNA - Judith Chubb, bapt 1743 mar. in Wembury Devon. John Pickford Tree (other common names)

DNA - Samuel Chubb bapt 1757 Tower Hamlets, London. Son-Charles b. 1801 Whitechapel. Claire Wing Tree (other common names)

DNA - Samuel Chubb bapt 1757 Tower Hamlets, London. Son-Charles b. 1801 Whitechapel. Wyle Family Tree (other common names)

Charles has a daughter, Maria b. 1831 Lambeth, London. Brothers to Maria -Henry 1833, Alfred 1834, Isaac 1840.

DNA - Susanna Chubb bapt 1775, Cornwall.

^{xii} The plaque has 1822 written on it, but history says that it was built in the 17th century, so the logical explanation is that it is rebuilt or restored on that date.

^{xiii} <http://www.britishlistedbuildings.co.uk/101324035-chubbs-almshouses-dorchester#.WafNvsgjHIU>

^{xiv} Mortimer, Ian. "The Time Travellers Guide to Restoration Britain: Loc 753

^{xv} <https://www.flickr.com/photos/leehutchinson/8192220762>

^{xvi} "The Exmouth and Plymouth Gazette" 9 Jan., 1836.

^{xvii} <http://www.dorchesterdorset.com/judgejeffreys.php>

^{xviii} Photo of St Peter's Church, & Dorchester Museum from "The Dorset Guide", courtesy of Google Images

^{xix} Tombs, R., "The English & their History", Penguin Books, UK. 2014. P453

^{xx} <http://www.victorianweb.org/history/work/labourers.html> - See also "The Peasants Revolt, 1381"

^{xxi} "Rural Rides, Nov., 7, 1831. From "The Tolpuddle Martyrs" by Marjorie M. Firth & Arthur W. Hopkinson, EP Publishing Limited, England. 1974. P. 89

^{xxii} <https://fryfamilyseries.wordpress.com/tag/durweston/>

^{xxiii} <https://fryfamilyseries.wordpress.com/tag/durweston/> - images on this page of 19th century agricultural labourers are from that website.

^{xxiv} I purchased the book, "The Tolpuddle Martyrs" by Marjorie M. Firth and Arthur W. Hopkinson. EP Publishing, Yorkshire. 1974 and read the whole story.

^{xxv} From "The Tolpuddle Martyrs" by Marjorie M. Firth & Arthur W. Hopkinson, EP Publishing Limited, England. 1974. P. 40 ff - I have bought the book!

^{xxvi} <http://www.historytoday.com/john-stevenson/tolpuddle-martyrs>

^{xxvii} <http://www.tolpuddlemartyrs.org.uk/story> - donation given.

^{xxviii} Picture Historical List of Shipwrecks, Burton Bradstock Google images

^{xxix} Photo of Dorset County Prison taken by John Gurd, Norfolk Year Book 2018, Norfolk Echo courtesy of Google Images.

xxx Courtesy Google Images.

xxxi Mortimer, Ian. "The Time Travellers Guide to Restoration Britain: Loc 1620

xxxii Courtesy Google Images.

xxxiii It is **family oral tradition**, which assumes this painting that Eliza is the subject of this painting and I notice that her granddaughter Avie has the same shaped face. So, you ask, how could this painting be in existence? Well, we know that photography was well and truly in existence by the 1860's and perhaps a photo was taken of Eliza in her more affluent days before Lionel died, and their son, Edward took it to Australia with him & had it painted in Australia. This theory then indicates that somewhere in the world there could be a picture of Eliza and maybe of Lionel. We will see the paintings again, in Day 7 of our journey. Copy of email below with verbal verification. However, an alternate theory, an episode of WDYTIA shows a practice of Victorian therapists, treating their patients in mental institutions by having their portrait painted, but the only way Edward could have acquired the painting, was if a member of the family sent him the painting or his brother Edwin visited his mother in the Bath/Wells Home before he left for Australia in 1881 and bought the painting with him.

Copy of email re portraits. You will see portraits of Edward Hodder, Mary Ann Isabella Hodder nee Ford, his wife and below, portraits of Mary Ann Miles/Ford nee Whalen and Eliza Hodder nee Gribble. The one's for Edward & Mary A I, have been identified but the one for Eliza Hodder was known as a Hodder probably Edward's mother but the other one for Mary Ann Miles/Ford nee Whalen was not known probably thought to be a Hodder. Seeing as I had other photo's of Mary Ann Miles/Ford nee Whalen I am sure it is her.The person who has these portraits wishes to remain anonymous, so photos mentioned are not shown. The author of the email authenticates that they had belonged to Edward and Mary A I Hodder.

xxxiv Old Police Cells Museum – Google Images

xxxv <http://dorset-ancestors.com/?p=1125>

xxxvi Ian Mortimer "The Time Traveller's Guide to Restoration Britain" Ch. 3 "The Miserable"

xxxvii <https://www.diffordsguide.com/en-au/encyclopedia/1059/bws/history-of-gin-1800-to-1830-gins-gentrification>

xxxviii <https://www.diffordsguide.com/en-au/encyclopedia/1058/bws/history-of-gin-1728-1794-londons-gin-craze>

xxxix Elizabeth Eliza Gribble b. 1834 – her baptism is at Weymouth, St Paul's but according to Google, that church was not built until 1893-96. So was there an earlier church building or was she baptised at All Saints. 1841 living at home with her mother, Catherine, no mention of her father, William Parkin Gribble. 1851 Census, Elizabeth Eliza is 18 living with her mother, unmarried, with no occupation listed but in 1852 she is incarcerated for one month into Dorset County Prison Dorchester for vagrancy, classed as idle and disorderly. In 1853 once again, she is incarcerated for one month, into Dorset County Prison, Dorchester for vagrancy, classed as idle and disorderly. Then in 1858, she is incarcerated again in Dorset County Prison, Dorchester for larceny though this time for six weeks. We find her again in 1861, living or should I say 'visiting' in Portsmouth, Hampstead in 4 Gurney Court, she is living in No. 4 with another visitor, a May Russell, there are another 5 women living in Nos 1, 2 and 3, they are in their late twenties, with no occupations, and all visitors, apart from an 64 year old male pensioner in No. 1 and a 64 year old female musician in No. 2. One wonders at the extremes that some of these women had to be reduced to, to survive! At this stage, I can find no more records after 1861

xl <https://www.royalnavy.mod.uk/our-organisation/where-we-are/naval-base/portsmouth>

xli www.Devonheritage.org

xlii "History of Civil Registration in England & Wales" www.owenfamilyhistory.net/civilreg.html

xliii https://en.wikipedia.org/wiki/Great_Depression_of_British_Agriculture

xliiv Linda Hammond – "Reformatories and Industrial Schools", *Who do you think you are? June, 2018.* P54

xlv Written by Richard Bull is at http://www.lymeregismuseum.co.uk/lrm/wp-content/uploads/2016/08/2_cloth_industry_in_the_lim_valley.pdf

xlvi © Richard Bull & Lyme Regis Museum Revised with extra images July 2015. This paper gives names and dates of James Boon and a map of the Uplyme estates held by the Boon family in the 1840's. It also includes directions for an historical walk from the Lyme Regis Museum to Uplyme, showing the locations of the Mills, Waterworks, homes and cottages of the workers.

xlvii <https://www.dailymail.co.uk/sciencetech/article-3243445/Now-s-impulse-buy-Cecil-Chubb-bought-Stonehenge-6-600-auction-present-wife-100-years-ago.html>

xlviii Picture of Weymouth from Google Images, advertising for Blue Chip Holidays.

xlix Roberts, George "The History and Antiquities of the Borough of Lyme Regis & Charmouth" E books, 1835, p48

¹ WEYMOUTH from "In Search of England" by HV Morton pub. Methuen & Co Ltd., London. 1921

^{li} <https://www.ancestry.com.au/name-origin?surname=gribble>

^{lii} From www.surnamedb.com

^{liiii} <https://www.houseofnames.com/gribble-family-crest>

^{liv} <http://www.internationalheraldry.com/myarms.htm>

^{lv} "Who Do You Think You Are?" Magazine, Immediate Media Company Bristol Limited. Mar. 2018

^{lvi} "Who Do You Think You Are?" Magazine, Immediate Media Company Bristol Limited. Mar. 2018.

^{lvii} From "The Royal Dragoon Guards: An illustrated History" by Anthony Dawson. EBook. Google Play

^{lviii} **Credit:** Photo Credit: National Museums Scotland. **Copyright:** Copyright information and licence terms for this image can be found on the Art UK website at <http://www.artuk.org/artworks/184988>

^{lix} Between 1702 and 1819 Britain fought over 70 battles in all parts of the globe. https://en.wikipedia.org/wiki/Timeline_of_the_British_Army - donation given.

^{lx} Did Napoleon Visit Lulworth Cove? *Jan 1st, 2010* by [Dorset Ancestors](http://DorsetAncestors.com).

^{lxi} "The Impact of the Napoleon Wars on Britain". Written by Ruth Mather. Ruth Mather is a PhD student at Queen Mary, University of London. Her research is focussed on the links between working-class political identities and the home in the late 18th and early 19th centuries. The text in this article is available under the [Creative Commons License](https://creativecommons.org/licenses/by/4.0/).

^{lxii} "Memoirs of a Smuggler" by J Rattenbury.

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^{lxiii} Exeter Flying Post, 6 Jul 1815

^{lxiv} “Exeter & Plymouth Gazette” 30 Jan 1841

^{lxv} www. year without a summer in 1816

^{lxvi} <http://www.intriguing-history.com/after-the-battle-of-waterloo/>

^{lxvii} Walasek, H., Ed., “The Best of Punch Cartoons”, Prion, London. 2008. p.18

^{lxviii} [6]https://en.wikipedia.org/wiki/Diseases_and_epidemics_of_the_19th_century

^{lxix} https://en.wikipedia.org/wiki/Hiring_and_mop_fairs

^{lxx} https://en.wikipedia.org/wiki/Hiring_and_mop_fairs

^{lxxi} courtesy of Wikipedia; https://en.wikipedia.org/wiki/Hiring_and_mop_fairs

^{lxxii} “My Ancestor was an Agricultural Labourer” (My Ancestor series) Loc. 809,813 & 892.

^{lxxiii} Dr Marjorie Bloy, “A Web of English History” <http://www.historyhome.co.uk/peel/ruralife/swing.htm>. Donation Given.

^{lxxiv} Te Ara, The Encyclopedia of New Zealand - courtesy Wikipedia – donation given.

^{lxxv} Posted by Steven. “Captain Swing was here!” libcom.org, Mar 19 2017. Courtesy Wikipedia – donation given

^{lxxvi} <http://www.australiagenweb.org/tas/proteus.htm>

^{lxxvii} Information in text box, from “History of the first One Hundred and Fifty Years of the Baptist Church Bovey Tracey” by Frances Billinge B.Sc., M.Sc., Ph.D. <https://boveytraceyhistory.org.uk/places/baptist-church/>

^{lxxviii} “My Ancestor was an Agricultural Labourer” (My Ancestor series) Loc. 1464

^{lxxix} <http://www.jaunay.com/newsletter/newsletter117.html>

^{lxxx} https://people-dont-have-to-be-anything-else.fandom.com/wiki/Weymouth,_Dorset,_England,_UK

^{lxxxi} While we are not certain on any of our ancestors and there are many John Gribbles born about the time of John Parkin (Perkin) Gribble, but we do know that a John Gribble married an Elizabeth Screech in Crediton in Oct 1806, whether or not it was our John Gribble, it is hard to tell but – we do have DNA connections to members of the Screech family and also a DNA match to Jeffrey Parkin, of whom John Gribble was believed to be the illegitimate son.

^{lxxxii} Google earth

^{lxxxiii} Martha Gribble born 7 June, 1806 at Crediton, Devon, her parents were a John and Elizabeth Gribble. Yet, John Gribble and Elizabeth Screech were not married till Oct 1806. *The Dobson Garrett Tree has Martha’s parents, John Gribble 1750 and Elizabeth Francis 1759 which means that Elizabeth Francis, Martha’s possible mother was 47 years old when this Martha was born.* I found another record for an Elizabeth born in Ugborough in 1809, but a later census record showed that she could not be our family, as she was with her sister, Mary in Plymouth, and that Mary could not have been our Mary. But I have found no further records for any offspring between 1807 and 1811. In 1857 a FMP record shows a Martha Gribble aged 22 years married to a Christopher Inch in Crediton but her father was Samuel Gribble. THERE APPEARS TO BE NO RECORDS FOR A MARRIAGE FOR A JOHN GRIBBLE IN DORSET, SOMERSET OR WILTSHIRE.

^{lxxxiv} (this is also recorded for William Parkerson Gribble, but the images of the parish register, show that it is in fact John’s baptism).

^{lxxxv} Eliza Perkins Gribble born 1816 at Granby, near Weymouth (1861 census). The only records available for Eliza are the 1841, 1851, 1861, 1871 & 1881 Census and her Marriage record to Lionel Hodder, in which she refers to herself as Eliza Perkins Gribble and her father as John Perkins Gribble, Farmer. In the censuses she is mostly the same age as her husband, Lionel, so speculating that she was born 1814, which fits with her siblings

^{lxxxvi} https://en.wikipedia.org/wiki/Feudalism_in_England

^{lxxxvii} Mortimer, Ian. “The Time Traveller’s Guide to Restoration Britain: Life in the age of Samuel Pepys”. Loc 4013

Elizabeth Gribble	
England Births and Christenings	
Name	Elizabeth Gribble
Gender	Female
Christening Date	30 Jul 1815
Christening Date (Original)	30 JUL 1815
Christening Place	CREDITON,DEVON,ENGLAND
Father's Name	John Gribble
Mother's Name	Elizabeth

^{lxxxviii} Elizabeth’s baptismal record from Family Search – there is also a death record dated 1816 from Find my Past see below.

First name(s)	Elizabeth
Last name	Gribble
Age	12 Months
Birth year	1815
Death year	1816
Burial year	1816
Burial date	10 Nov 1816
Denomination	Anglican
Burial place	Crediton
County	Devon
Country	England
Archive	South West Heritage Trust

Record from Find my Past

^{lxxxix}The 1851 Census has Elizabeth born in Hinton, Devon. But there is no Hinton in Devon, and while there is a Hinton St George in Dorset but Colin Aylsbury and I have decided that it is more likely a mistake by the Census taker as he spells Weymouth, Dorset as Whymouth, where Susan Parkin Gribble was born and it could be that Elizabeth's birth place was meant to be Honiton, Devon which is close to Crediton, Devon. Crediton was the Administration centre for Honiton and the Census Taker is spelling according to how he is hearing it through their accents, especially when one discovers that the Devon village of Mildenhall is pronounced 'Mine-all' by the locals. **HOWEVER, Crediton is also known as KIRTON**, which is where the Screech/Gribble family resided, so in view of that I have gone with KIRTON.

England Billion Graves Cemetery Index

Elizabeth
 Bussell
 -
 1855
 Axminster
 Devon
 England
 Axminster Cemetery
 11 Dec 1855

^{xc} <http://billiongraves.com/pages/record/ELIZABETH-BUSSELL/9427233>

^{xc} www.ancestry.com

First name(s)	Mary
Last name	Gribble
Gender	Female
Birth year	-
Birth place	-
Baptism year	1823
Baptism date	14 Dec 1823
Residence	Wyke-Regis, Dorset, England
Place	Wyke Regis
County	Dorset
Country	England
Father's first name(s)	John
Father's last name	Gribble
Mother's first name(s)	Elizabeth

^{xcii} Mother's last name

First name(s)	Frances
Last name	Gribble
Gender	Female
Birth year	-
Birth place	-
Baptism year	1823
Baptism date	Dec 1823
Place	Wyke Regis
County	Dorset
Country	England
Father's first name(s)	John
Father's last name	Gribble
Mother's first name(s)	Elizabeth

^{xciii} Mother's last name

First name(s)	Frances
Last name	Gribble
Gender	Female
Birth year	-
Birth place	-
Baptism year	1823
Baptism date	Dec 1823
Place	Wyke Regis
County	Dorset
Country	England
Father's first name(s)	John
Father's last name	Gribble
Mother's first name(s)	Elizabeth

^{xciv} My Ancestor was an Agricultural Labourer" (My Ancestor series) E-book - Loc. 1448

^{xcv} Ian Mortimer, "The Time Traveller's Guide to Restoration Britain." Ch. 3

^{xcvi} https://en.wikipedia.org/wiki/Wyke_Regis

^{xcvii} <http://www.thedorsetpage.com/history/smugglers/smugglers.htm>

^{xcviii} Google Images- pubsublike

^{xcix} Gregory Parker, "The Business of Crime at Sea" Discover your Ancestors periodical, Apr. 2019. P.14 www.discoveryourancestors.co.uk

^c Church of the Holy Cross, Crediton, courtesy Google Images.

^{ci} Sprague, B.G. *Spragues in Exeter from 1800 plus some earlier in Crediton*. Typescript (1986) 26p. [Westcountry Studies Library - px929.2/SPR] It seems as if the descendants of the Crediton Spragues were located in Exeter. <https://www.genuki.org.uk/big/eng/DEV/Exeter/ExeterGen>

^{cii} The Genealogist Tithe Records.

^{ciii} www.shobrooke.com

^{civ} Mortimer, Ian. "The Time Traveller's Guide to Elizabethan England", Vintage Books, London. 2012. P. 22, p55

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Gemma Smythe Family Tree.

- cv [Photo of random house fire – Free fire image on Unsplash – Google images.](#)
- cvi [“The Universal Spectator”, The Great Fire of Crediton - <http://credithistory.org.uk/history-society/read-our-online-articles/great-fire.aspx>](#)
- cvi [The Great Fire of Crediton - <http://credithistory.org.uk/history-society/read-our-online-articles/great-fire.aspx>](#)
- cix <https://en.geneanet.org/genealogy/gribble/GRIBBLE>
- cx [Archaeology.co.uk – Google Images](#)
- cx <https://en.wikipedia.org/wiki/1511> - donation given.
- cxii <https://www.your-family-history.com/surname/h/hodder/>
- cxiii <https://www.your-family-history.com/surname/h/hodder/>
- cxiv <https://www.houseofnames.com/hodder-family-crest>
- cxv <https://www.your-family-history.com/surname/h/hodder/>
- cxvi https://en.wikipedia.org/wiki/Odda,_Ealdorman_of_Devon Donation given.
- cxvii <https://www.houseofnames.com/hodder-family-crest>
- cxviii *Early Origins of the Hodder family* <https://www.houseofnames.com/Hodder-family-crest>
- cxix <http://forebears.io/surnames/hodder>
- cxix Houseofnames.com via Google images.
- cxix Houseofnames.com via Google images
- cxix Image of east and west piers, courtesy of Google images.
- cxix Picture courtesy Bridportnews.co.uk and Bridport Museum.
- cxix This article thanks to Graham Davies and Jan Hercus.
- cxix Picture, courtesy Google Earth by Mary Alice Donaldson.
- cxix https://en.wikipedia.org/wiki/West_Bay,_Dorset
- cxix <https://www.westbay.co.uk/harbour/>
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- cxix Picture of Eype’s Beach from <https://www.thebeachguide.co.uk/photos/eyemouth-1638246.htm>
- cxix *Gosling, G., & Thomas J., “The Book of Uplyme; Portrait of a Devonshire Village.” CPI Bath Press, Bath. 2004. P31.*
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- cxix This article thanks to Graham Davies and Jan Hercus.
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- cxix <https://www.countryfile.com/go-outdoors/discover-smugglers-dorset/>
- cxix Trove, Australia.
- cxix <https://www.countryfile.com/go-outdoors/discover-smugglers-dorset/>
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- cxix <https://www.countryfile.com/go-outdoors/discover-smugglers-dorset/>

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- cxlv https://www.familysearch.org/wiki/en/History_of_Parish_Registers_in_England
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- cxciiii Crabchurch.wordpress.com; youtube videos – Crabchurch Conspiracy.

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- ccj Citation: C N Trueman "Life In England Under Oliver Cromwell" - historylearningsite.co.uk. The History Learning Site, 17 Mar 2015. 20 Nov 2015
<http://www.historytoday.com/tom-reilly/cromwell-irish-question#sthash.nvullQ69.dpuf>
From Wikipedia, the free encyclopedia
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- cc iii <https://www.opcdorset.org/WhCanonicorumFiles/WhitchurchCanonicorumMarrs.htm>
- cc iv Records from Findmypast.
- cc v https://en.wikipedia.org/wiki/Monarch%27s_Way
- cc vi https://en.wikipedia.org/wiki/Escape_of_Charles_II
- cc vii Frances Frith collection, Google Images.
- cc viii <https://www.freshford.com/charles%20flight.htm>
- cc ix www.lymergis.org
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- cc xi Gosling, T., "Seaton, Axminster & Lyme Regis; in old photographs" Alan Sutton Publishing Limited, Gloucestershire. 1992. P29 Book is owned by me.
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- cc xviii Photo from [lymergis.org](http://www.lymergis.org)
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- cccl [www. Candlesonthecobb.org](http://www.Candlesonthecobb.org);