

THE ADVENTURE TO FIND OUR BEGINNINGS!

A MORNING IN HODDER, WYATT COUNTRY

THE ENGLISH COUNTY OF DORSET.

Morning of Day 8 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 & Wyatt.**

23 May, 2017 to 26 May, 2017

**25 May 2017
DAY 8
Morning**



Thanks go to my sister, Julie who accompanied me and did so much of the driving, through wild country lanes, searching for the home of our Hodder and Wyatt families. Thanks go to all those Historical societies who painstakingly reproduce their parish registers to enable people like me who can only work through the internet. Thanks also to those other Ancestry researchers who guided me through their own Family Trees.

Written by Katherine Hammer and photography by Julianne Geldard and Katherine Hammer. Photo above is of the harbour in The Cobb, Lyme Regis taken by Julianne Geldard.



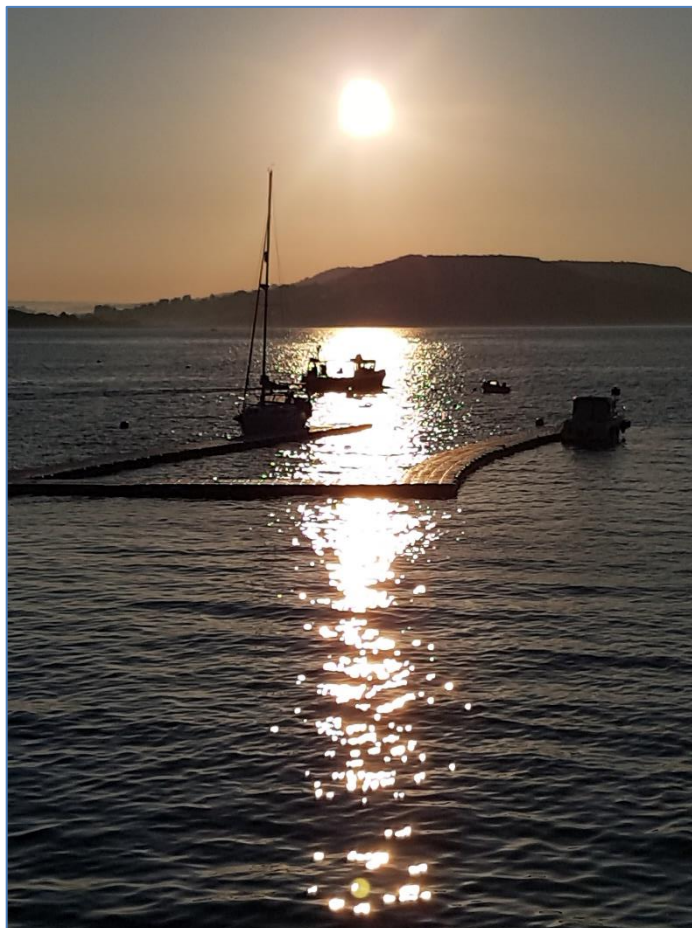
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Photo below – Morning at Lyme Regis. Taken by Julianne Geldard

Photos next page –

- 1. Historic stone doorway at Colway Manor. Taken by Katherine Hammer*
- 2. Names of Royalist Soldiers etched into sandstone doorway. Taken by Katherine Hammer*
- 3. 17th century Barn at the rear of Colway Manor. Taken by Katherine Hammer*



PREFACE



It was interesting to have a connection to such an infamous area as Colway, where such a siege was enacted, and such vicious battles were fought. It was hard to imagine that such violence, suffering, and death occurred in that area.

Sadly, the recounting of the Civil War does not reflect glory on either side, but only demonstrates what horror can happen, when people strive to control others through inflexibility, stubbornness and arrogance, believing that right is found in mob rule, and demonstrating the danger of slavishly following orders.

An estimated 200,000 people, 7% of the population lost their lives making the Civil War (aka the Wars of the Three Kingdoms ie England, Scotland & Ireland) the bloodiest conflict in the history of the British Isles. For the people, there was no real winner, often in families, their

survival meant 'a foot in both camps' with one brother on one side and another brother on the opposing side. So to be here in this spot, where Royalist soldiers had etched their names into the sandstone of the massive front entrance, made one feel a certain reverence.

Please note: In the following account, when referring to them, I have **underlined & bolded** our **direct ancestors** and **bolded** our **DNA relatives** ie. their siblings, aunts, uncles, cousins, etc. Also, in various chapters, so that you can detect who & where the various member is situated in the family, I have used column Family Trees from Ancestry.com, colour coded their borders & placed the same colour icon in the relevant place in the text, to help identification. I have used a bus icon as I believe we are all on the journey together 🚌

In an attempt to make clear whom I am talking about, I have also probably overused colour and Family Trees, compiled from Ancestry.com and Family Tree Maker (Ukraine based). Read insert left. As well as the coloured bus icon, in some cases, I have also made a letter in the name, the relevant colour.

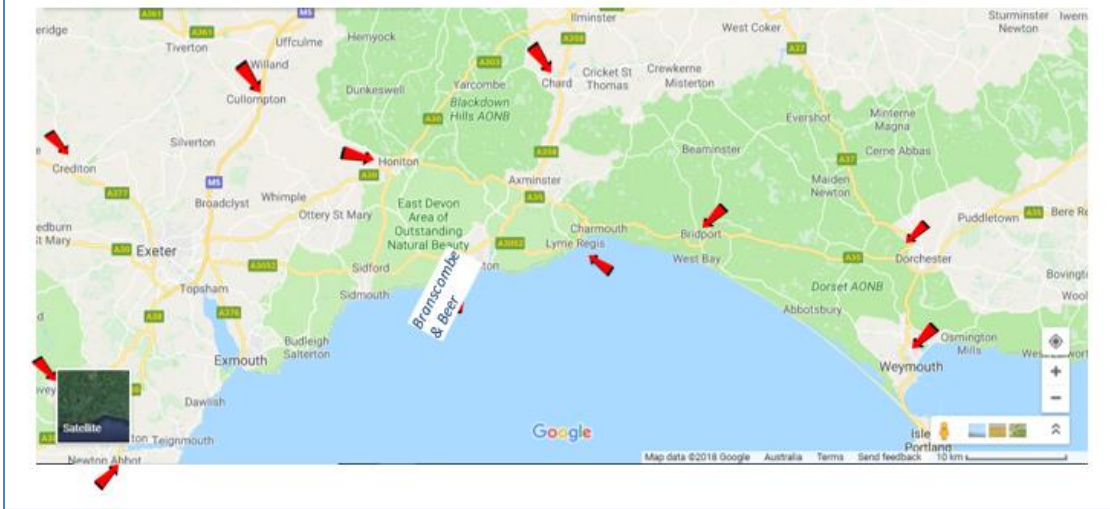
What I found interesting, in following the descendants, was how the families had intermarried.

Researching Lyme Regis and Uplyme for Hodders and their immediate families lead me down a narrow path, but as the descendants particularly of the Wyatt and later, the Edwards and Whitmore families, that families were closely connected throughout history in more than one generation.

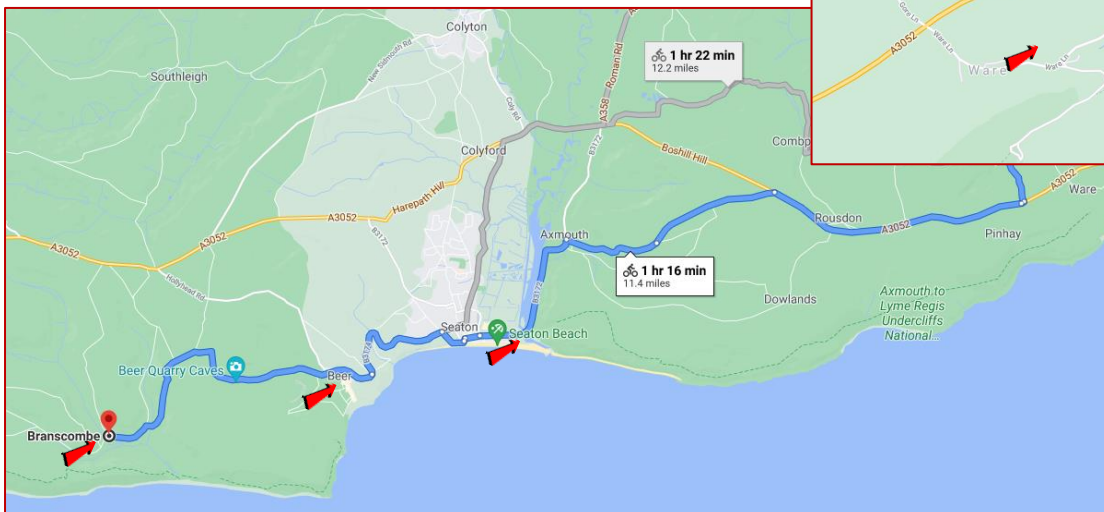
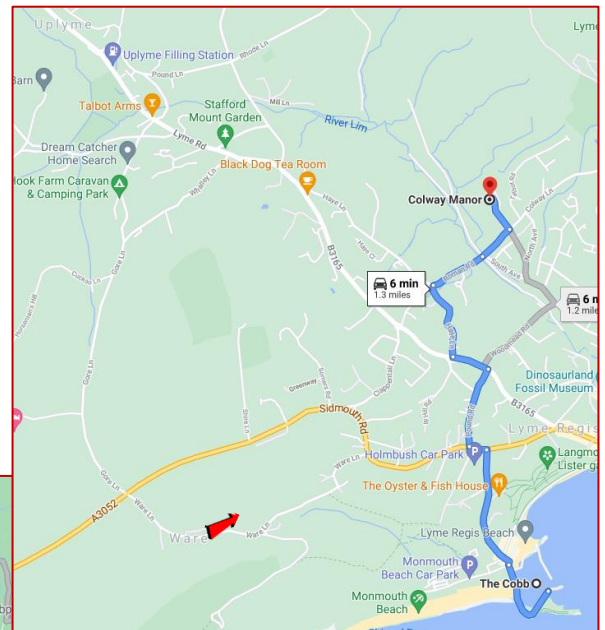
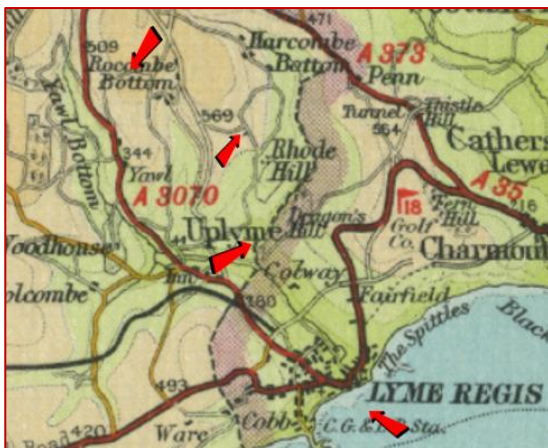
So enjoy! Any errors, please contact me and again I reiterate, I have made it as correct as I can, but people will always slip through the cracks!










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 Cridton. 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.




Map below left two top arrows are Rocombe & Hodders Corner.. On map below right, 2nd top arrow show Uplyme and where we were staying, just south of the Black Dog Tea Room ex Hotel, right arrow is Colway Manor. Map bottom shows route from Uplyme Seaton, Beer & Branscombe, that we will take later that day.



WYATT'S FAMILY TREE.

4th great grandmother	 SARAH WYATT b: Abt 1734 Lyme Regis, Dorset, England (Co d: 11 Mar 1797 Uplyme, Devon, England
3rd great grandfather	 SAMUEL HODDER b: 02 Feb 1766 Uplyme, Devon, England d: Jan 1845 Lyme Regis, Dorset, England
2nd great grandfather	 LIONEL HODDER CAPTAIN b: 14 Feb 1814 Uplyme, Devon, England d: 20 Dec 1859 West Bay, nr Bridport, Dorset, En
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:

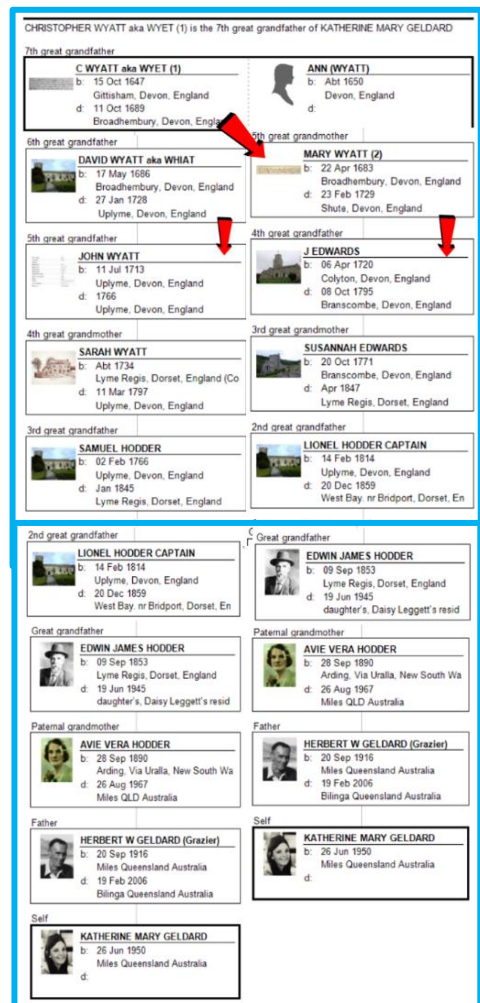
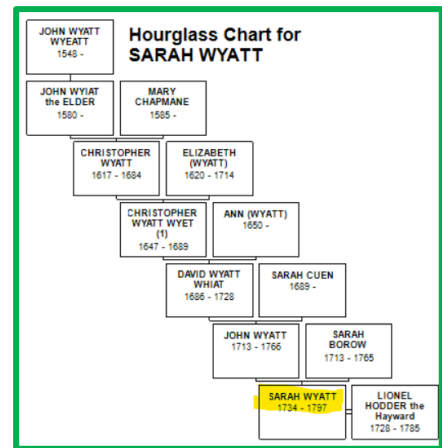
 LIONEL HODDER the Hayward b: 01 Sep 1728 Uplyme, Devon, England d: 19 Nov 1785 Uplyme, Devon, England
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Setting the stage. Left is a Family Tree, showing the ascendancy from myself up to our 4 x great grandmother, **Sarah Wyatt** and her husband, **Lionel Hodder**.

Above right is the Family Tree of our 4xggm **Sarah Wyatt**. Like all Family Trees, this is speculative, and created by following the parent's names given in the baptism register and ensuring that locations were all consistent in their localities. We address this in Chs 93 & 94.

Right is another Wyatt Family tree showing an unexpected possible Wyatt Family connection. Right, **C. Wyatt aka Wyet** and his wife, **Ann** could be a common ancestor of both **Sarah Wyatt** b. 1734 Colway our 6th great grandmother (left column) and **Susannah Edwards**, our 5 x great grandmother, through **Susannah Edward's** grandmother, **Mary Wyatt**, our 7 x great grandmother (right

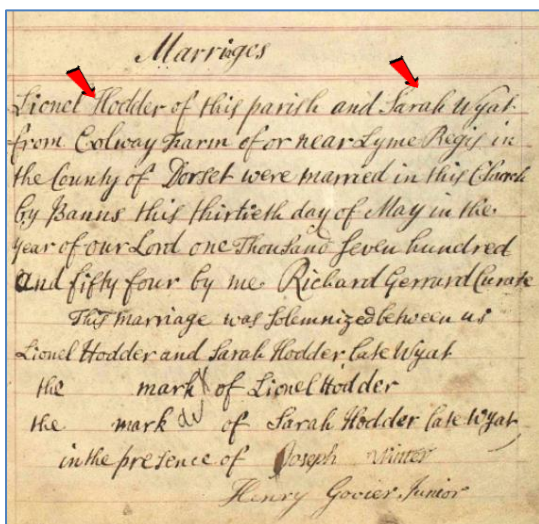
column). So if my research is correct, this makes **David Wyatt** and **Mary Wyatt**, (second from top) brother & sister and making **Mary Wyatt**, **Sarah Wyatt's** great aunt. We address this further when we research the **Edwards'** ancestors in the next installment.



DAY EIGHT – Thursday 25 May 2017 - In the Morning

CH. 93 - COLWAY MANOR & FARM

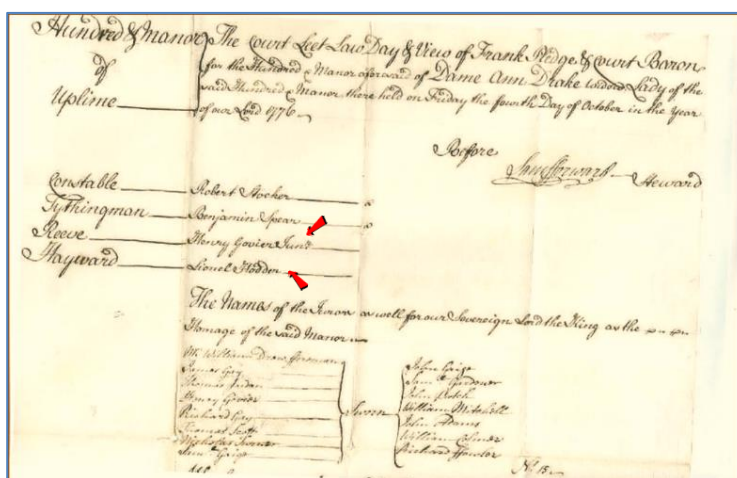
Well, bright and early, we began the morning. Julie was up about 5.00am and I was awake by 5.30am and began to write up our diary. Julie went for her dawn exploration of Lyme Regis and walked along The Cobb and tried to photograph cloud formations in the dawn – but it was a beautiful day and not a cloud in the sky! Here we are in the UK and where are the clouds when you want them! But Julie managed some beautiful photos of boats within the Cobb at Lyme Regis (See first page & right). We were a bit late getting away from our beautiful breakfast & doing our little housekeeping chores, but it worked in our favour, as the first place we



were going to was Colway Manor & Farm.

Colway Farm was where, according to her wedding record (left) our 4 x great Grandmother, **Sarah Wyatt** was born about 1733-34ⁱ and where she was living in 1754 at the time of her marriage to **Lionel Hodder** the Haywardⁱⁱ at the Church of St Peter and St Paul, Uplyme, where we were yesterday. In the Marriage record (left) both **Lionel** and **Sarah** make their marks, but that doesn't necessarily mean that they couldn't read or write, as an Officer of the Parish, the Hayward, he would be expected to be literate, to record information & to count. One explanation is that for many centuries in Europe, people made the cross as the traditional way of signing their names. I suppose like a seal with divine overtones! While they could

have spelt out their name had they wanted to, but the spelling out of the name was normally done by a witness which we see here in Joseph Winter and Henry Govier Junior, who have signed their names guaranteeing that these marks are those of **Lionel Hodder** and **Sarah Wyat**. However, by the 17th century, certain educated people felt distaste at using the sign of the cross for secular or business purposes and used instead their initials or some other sign recognized as their ownⁱⁱⁱ. Here we see that **Sarah Wyat** has signed with an individual device which looks to



comprise a combination of a 'd' & 'w', possibly signifying 'daughter of Wyat'! Perhaps, the Wyatts considered themselves worthy of a unique mark suggesting that they felt as Yeoman farmers, that they had some social standing. Obviously, the witness Henry Govier Jnr was a friend of long standing, as 22 years later in the 1776 document above^{iv} from the Hundred of Uplyme, Lionel Hodder is the Hayward, & Henry Govier Jnr is the Reeve.

Several significant historical changes occurred around 1754 when Sarah and Lionel were married. In 1752 was a change that would impact the way of life for of all nations under the aegis of Great Britain. The Gregorian Calendar was adopted. Prior to that the first day of the year was 25 March which was the Christian Feast of Annunciation, celebrating the appearance of the Angel Gabriel to Mary announcing that she would be the mother of Jesus Christ the Son of God^v. So, in 1752, the first day of each year changed

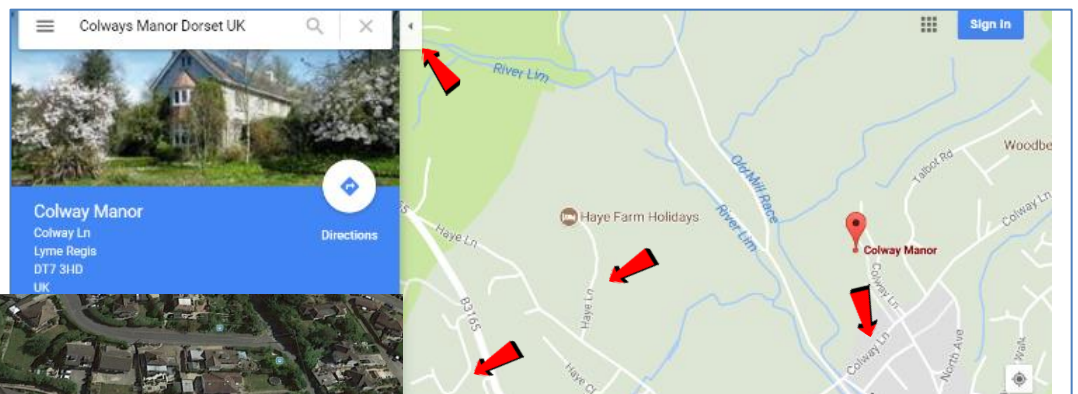
from 25 March to 1 January^{vi}. However, it was first adopted by the Vatican in 1582 and gradually changed throughout Europe, Scotland adopted it in 1600^{vii}.

The following year, 1753, English parliament passed ‘The Marriage Act’ or “An Act for the Better Prevention of Clandestine Marriage” proposed by Lord Hardwicke and which came into force on the 25 Mar 1754. This meant several changes to how people were married; in England & Wales, in reaction to the validity of Scottish clandestine marriages, it was the first statutory legislation requiring a formal ceremony, where the marriage must be performed in a Church of England Church after the publication of banns or the obtaining of a licence. This was an attempt to gain back control by families who arranged marriages as a means of joining together property, estates & wealth. Now, those under the age of 21 had to have parental consent if they married by licence; while marriage by banns was valid providing the parents of the minor did not actually forbid the banns. We saw a case of this back in Part 2b in the Wheadon/Hodder marriage, where the Wheadons forbade the banns in Uplyme, but the couple then ran away to Exeter and the banns were read there, obviously the parents did not object, because it was done without their knowledge.

However, prior to this 1753 Act, marriages were recorded in the same Parish Register as Baptisms & Burials & because of this Act, records of both banns & marriages required their own separate Registers, of special durable quality vellum with specific printed pages. The Banns showing the dates that they had been read and the Marriage Register giving names, parish they belonged to, marital status and the signatures or marks of the participants, the witnesses and the officiating minister. These registers had to be kept in a safe place & be available for

access by anyone who wished to view it. For more see Endnote ^{viii}.

Colway Manor is located on Colway



laneway leading off Colway Lane and is situated approx. one mile northeast of Lyme Regis, & just over a mile to Uplyme top left arrow, bottom left arrow is our B&B.



At the time that **Sarah Wyatt**, our 4 x great grandmother was living at Colway Farm, the greater part of the country around it was wooded; the road to Axminster, a distance of six miles was known as “*via Silvestris*” the woody way, or road to a wood, Google Earth shows in photo left. Colway Lane as it is in 2017, when Julie and I drove up it, and despite the high intensity housing, it still maintains that ‘*via Silvestris*’.

Four years after **Sarah** married **Lionel Hodder** the Hayward in **1758**, a turnpike road from London to Exeter was built. This turnpike road passed through Colway Hill, Colway Lane, Hay Lane (two arrows on map above) **through Uplyme** and onto Axminster. Prior to that the only way out of the Lyme Regis was by following narrow lanes, full of deep ruts scarcely passable in carriages. The main way out being from Millgreen to Colway Lane. Colway Lane^{ix} has an ancient history being originally part of the old Roman Road, & in an old deed is called the “King’s Highway^x”. Google Earth picture left shows narrow single road with high hedges, that yellow line is not the centre line, but

Google Earth's pathway. For more on how the high lane (carriage route) from London to Exeter went through Dorset and Devon, see Endnote^{xi}

On our visit to Colway Manor, the current owner showed us some stones that were believed to be



stones from the base of the original house, a Saxon Longhouse^{xii}, which historians believe was the original manor house at Colway, with it going back beyond William the Conqueror^{xiii}. UK archaeologists consistently regard the finding of the remains of a Saxon Longhouse as the elusive 'pot of gold'. *"It used to be assumed that the only buildings the Anglo-Saxons made of stone were churches. Recent archaeological finds have shown that some noblemen's halls were also being built of stone in the late Anglo-Saxon period, probably emulating the stone palaces of continental kings such as Charlemagne. It even seems likely that some of these buildings may have had glass windows! Stone halls are also known from literature, for example, Asser says in his 'Life of King Alfred'^{xiv}"*



The history of Colway Manor is very disconnected, but it seems that 700 years ago, as 14th century records show that **Ralph Carminow** (1349-1386) ironically, possibly a maternal Rowe Cornish ancestor, owned the Manor of Colway in Dorset^{xv}. A second authority, a history of Lyme Regis written in the 1820's^{xvi} tells us that

prior to Edward III (1327-1377), Colway Manor was gelded to the King's Service for three hides and was parcel of the inheritance of Alured de Nichole, held by Knight's Service to the Abbot of Glaston then held in a like-manner by Robert Fitz-pain. During the time of Edward III (1312-1377), John Bleyon held a charter of free-warren there, followed by **Walter de Carmino** (1320-1355) who held half a fee in Colweigh. During the time of Richard II, (1377-1399), the manor was held by **Ralph de Carmino**; while at the time of Henry IV (1399-1413) and Henry VI (1422-1461) the Bonviles of Chuten were connected with Colway, then Sir **Thomas Carmino**, (1396-1442) held Colway manor for the Duke of York (1411-1460) during the War of the Roses. The **Carmino** family from Cornwall was described as one of the wealthiest families in the United Kingdom, owning many suits of cloth of gold, and scores of manors and estates, so it is likely that Colway Manor of the time would have been quite 'up market' ^{xvii}.

In 2015, the following article was published ^{xviii} - *"Colway Manor is an imposing detached residence steeped in history and set in this private, yet convenient, position in [Lyme Regis](#). The original manor was a Saxon longhouse but the **present house was built around 1596.**"* The incumbent of Colway Manor in the mid-1500's appears to be Lord Cobham, who owned the land eastwards down to the sea at Lyme Regis^{xix} during the reign of Elizabeth I and James I^{xx}. It has been recorded that Lord Cobham unwisely supported the Lady Arbella (Arabella) Stuart (1575-1615), granddaughter of Henry VII, pretender to the throne on the death of Elizabeth and Lord Cobham lost all his lands as a result, this would be in 1603^{xxi}. History tells us that James I (1603-1625), son of Mary, Queen of Scots was made King and the unfortunate Arbella was imprisoned in the Tower of London. She died 25 September, 1615 and was buried in Westminster Abbey. Ironically, supporters of Arbella had the final say, for during a 19th century search for the tomb of James I, Arbella's lead coffin was found in the vault of Mary, Queen of Scots, placed directly on top of the Scots queen.

The current owner of Colway Manor, who obviously purchased it in 2015 and has had it extensively renovated, showed us a painting of a woman hung above the staircase, which came with the purchase of the house, very similar to the one shown right^{xxii}, and it is said to be of Lady Arbella Stuart.



After Lord Cobham, Colway Manor then was passed to the Henley family. However, the following records seem to be rather confusing on the dates, so it is difficult to reconcile the history of state of the structure of the Manor and its ownership, from the 17th century onwards. The National Archives has on record that the Henley family held leases in Colway Manor from 1516 through to 1849^{xxiii}. The Deeds of Colway Manor (right) from The National Archives tells us that Robert Henley bought Colway Manor from John William and wife Elizabeth and son Bruen in 1601^{xxiv}. Colway Manor then was passed to the Henley family and during a siege of Lyme in 1644 (English Civil War), the house was occupied by the royalists and used as a royalist headquarters. The only original part of Colway Manor still left is the front door and found in the stonework are gouged the names of many of the Royalist soldiers (Cavaliers) *See photos prev. page & Preface.*^{xxv}. *When the besiegers withdrew defeated, it was said anything found in the house was thrown out through the windows by the victorious Parliamentarians and an impromptu auction held on the lawn*^{xxvi}.

So, 70 years, after Sarah Wyatt's wedding in St Peter & St Paul's, Uplyme, in an 1820's history^{xxvii}, Colway Manor is described as a large house with a road running between two rows of stately trees down to the Church of St Peter and St Paul at Uplyme about a mile away, which Julie and I visited yesterday. While the trees have since been cut down, some believe that a subterranean passage ran underneath to the church.



But Bridport News tells us, *“Around 1850 the house declined into a farm and a serious fire in 1921 destroyed all the ground floor but leaving the Tudor porch with its collection of initials carved over generations. The current dwelling is of stone elevations underneath a slate roof and is simply bursting with character. ... Despite its obvious historical interest and charm Colway Manor is not a listed building. In addition to the main house there is a stone barn which can lend itself to a variety of uses, subject to relevant consents. The property is set in its own private grounds totalling approximately 1.3 acres ...”*^{xxviii}. The lithograph below left, dated 1872 is described as Colway Farmhouse^{xxix}.

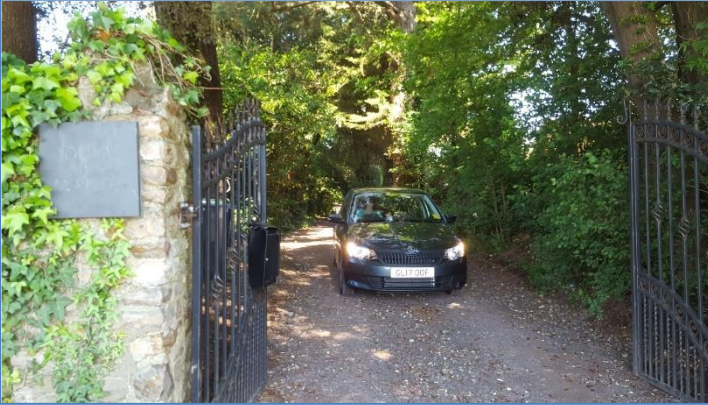
Behind the existing Colway Manor house & swimming pool is the old barn* (pictured below right)^{xxx}, which British History Archives places as being of 17th century origins^{xxxi}. This means that the barn was in existence when **Lionel Hodder** the Yeoman was in Uplyme and during the Civil War 1642-1650 when it was occupied by the Royalists. We tell that story in Ch's. 95 & 96. It was also in existence in the early 18th century when the Wyatt family lived/farmed there.



In their 1952 inventory, English Heritage, state “Colway Manor House, 1,050 yards northwest of the parish church, was entirely rebuilt in 1921 but incorporates the early 17th-century stone entrance to the former house;(see previous page) it has a moulded semi- circular arch, with imposts, key-stone and label; the inner doorway has a flat

Catalogue description	
LYME REGIS, etc. deeds, etc.	
Reference:	DD\TOR\16
Title:	LYME REGIS, etc. deeds, etc.
Description:	Manor of Colway in Lyme Regis [co.Dorset] acquired by Robt. Henley from Jn. William & wife Eliz., & son Bruen in 1601. This deed includes a detailed schedule of tenants of the manor [main series of deeds from 1544 numbered DD\TOR 1-15 (no 3 count seal of Hen VIII 1544); this is continued in DD\TOR 17-19, 39-72]; deed of 1489 also refers to manor of Trevenell and Trewynck and land in Bothes [co. Cornwall] (Davey, Coldale, Mauleverer); Inquisition post mortem at Bridport into lands of Joan Mauleverer, 1511; copy of i.p.m. into lands of Sir Wm. Carew also relates to manors of Whitchurch & Broadwindsor & moiety of manor of Sampit [co.Dorset], 1537; numbers DD\TOR 4-7 in main series relate only to 2a. in Wathe, Lyme Regis, 1544-156, numbers DD\TOR 8-10 to 1a. in Eastern Field, Lyme Regis, 1547-1575; numbers DD\TOR 11 & 12 also relate to moiety of manor of Egleston in Tynesham, [co.Dorset], 1595; unnumbered deeds relate to Manor of Colway and Blunthayes, Kitehayes, Broad orchard in Whitchurch Canonycorum and Marshwood [co.Dorset], 1569-1585. Deeds of lands sold off before Henley purchase relate to site of Common Hall adj. road to Colliford in Lyme Regis, 1553, house and cleaves (3a.) in the fee of Colway, 1578. (Davey Coldale, Mauleverer, Carew, Williams, Henley)
Date:	1489-1602





three-centred arch in a square head. A Barn, (see prev. page) north of the house, is of 17th-century origin. Colway Cottage, 30 yards south of Colway Manor, retains the moulded label of an original window. The roof is thatched".^{xxxii}









So Colway Manor and the barn are clearly in existence, but Colway Cottage eluded us! If we look on Google Earth left, in the 19th century Census, they describe Colway Dairy House, which is more likely the vicinity of where the Wyatt Family lived, and probably the farm stretches from that circular area on Google Earth (left, top red arrow) east of Colway Manor and rolling south towards the sea. Julie and I drove up to there and were stopped by a large gate, behind which was what looked as if it could

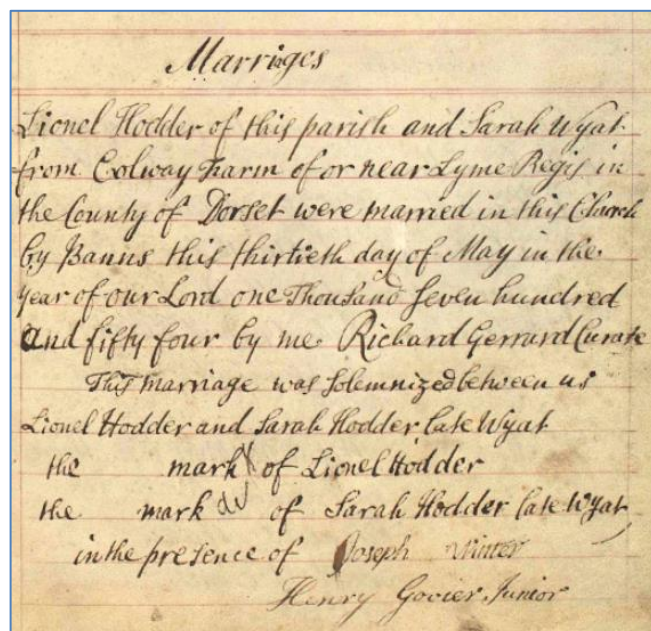
have been a working dairy farm. Red arrow middle is where the gate into the Dairy/Farm was.

However, it was most fortuitous that we were running late, as we happened to meet the new

owner at the gate of Colway Manor. If we had arrived earlier then we would have missed her, as we couldn't have got through that gate! The owner was most friendly and accommodating, inviting us to come in & showed us around, so we could see what Colway Manor looks like today. They have made it into a beautiful, modern, comfortable house, but still managing to retain its history.

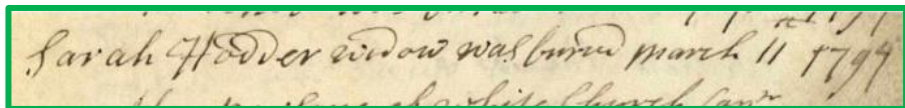
In this next chapter, we will investigate my generation's 4 x great grandmother, Sarah Wyatt.

4th great grandmother	
 SARAH WYATT b: Abt 1734 Lyme Regis, Dorset, England (Co) d: 11 Mar 1797 Uplyme, Devon, England	 LIONEL HODDER the Hayward b: 01 Sep 1728 Uplyme, Devon, England d: 19 Nov 1785 Uplyme, Devon, England
3rd great grandfather	
 SAMUEL HODDER b: 02 Feb 1766 Uplyme, Devon, England d: Jan 1845 Lyme Regis, Dorset, England	
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 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	
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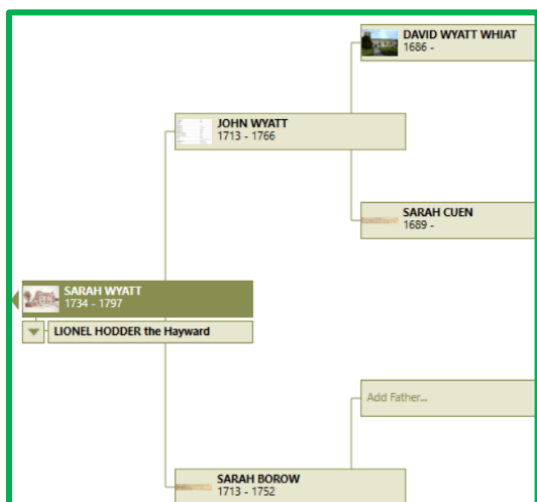
CH. 94 – SARAH WYATT (My generation’s 4 x great grandmother)

We don’t know much about our 4 x great grandmother, **Sarah**. However, according to a Millenium Record, **Sarah Wyatt** was born about 1733/4 Nr Lyme Regis and was buried 11 Mar 1797 at Uplyme and her spouse was **Lionel Hodder**. (*The Millenium Record says her burial date was 11 Mar 1789, but this is a transcription error, as I have diligently trawled the original Uplyme register & there was **not** a burial for Sarah Hodder in 1789. But there is a burial record for 11 Mar 1797, for a Sarah Hodder, widow*). There is a 1789 burial record for a **Sarah Hodder** in a Dorset register, but it is for the ‘infant’ daughter of a John & Sarah Hodder.



Sarah was born approx. 70 years after the end of the Civil War & restoration of the Monarchy (1642-60). The History of Lyme^{xxxiii}, published 1834 says “The house was nearly destroyed after the siege of Lyme 1644 and many ruins walls and foundations are still visible at the back of the part that is now occupied”. It is believed by then the Manor was in various stages of disrepair and there was separation of Farm and Manor. George Roberts writes^{xxxiv} in the 1820’s that “Colway...was formerly a manor but is now only a farm”^{xxxv}. So, while we cannot see **Sarah** as the Lady of the Manor! But it appears to be more likely that the family of **Sarah Wyatt** were working Colway Farm and perhaps living in the habitable part of the Manor or another cottage belonging to the complex.

However, it seems as if the Wyatt family have weathered well the drastic agricultural downturns brought about by Enclosures and the Industrial Revolution. Eighty years later, the 1840 Tithe Apportionment records of Devon demonstrate that the wider Wyatt family were still considerable land-owning farmers. Within 30 miles of Uplyme, at Membury, Dalwood, Stockland, Honiton, Upottery, Ottery St Marys, Cullompton, Clayhidon, Hemyock, Uffculme and Exeter, just to name some of the surrounding areas where members of the Wyatt family are owners of large swathes of land, which they tenant out. Seven miles away from Uplyme at Membury, James Trout Wyatt owns well over 100 acres; John & James Wyatt also own substantial land. While in 1840, at Ottery St Mary, only 3 miles from Gittisham, a John Wyatt

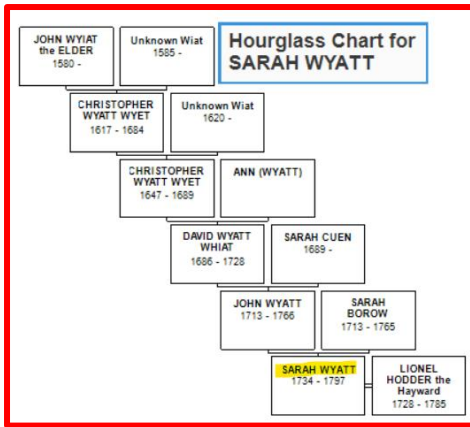


owns and leases out land. At Upottery, Stockland & Dalwood, only 8 miles east of Gittisham, both a John Wyatt & a Hannah Wyatt still own land and a Benjamin Wyatt also owns large holdings, well over 100 acres & a John Wyatt owns land 11 miles away at Cullompton. There are also large land holdings by Wyatts further west, a Nicholas Wyatt one of several farmers, owns over 100 acres at Modbury, further east near Cornwall, and John Wyatt owns over 80 acres, with other random Wyatt families farming in Devon, there are approximately 430 plots of land owned, (not tenanted), by Wyatts in Devon alone. So, appearing to come from the Yeoman class could explain the signature device that **Sarah** uses to sign/seal her marriage document and her husband, **Lionel** Hodder as the Hayward, a

position, which was described as an officer of an English parish^{xxxvi}. Members of the Yeoman class, as we have seen evidenced, took great trouble to marry their daughters into that same Yeoman class.

Sarah’s ancestry was difficult to locate and took a lot of digging and even then, **I can’t guarantee that it is correct**, so once again, I stress that family researchers are to do their own research, but for those who are happy to follow what I have found and interpreted, here it is!

Firstly, at this stage of global DNA testing, both myself and my uncle, Eric Geldard, have DNA connections to people with Wyatt family ancestry. We have a DNA match of 17cM with people who have



an ancestor on their Family Trees with Richard Wyatt, born 1806 in South Brent, Devon. South Brent is part of that cluster of landholders further west of Uplyme and Lyme Regis, down near the Cornwall border.

We have at least 10 Common Ancestry connections to other people across the globe which share common direct ancestry to **Lionel Hodder** the Hayward and **Sarah Wyatt** from Colway Manor Farm. Some DNA connections are through **Lionel & Sarah's** granddaughter, **Jane Hodder**; through their daughter, **Sarah Hodder** (twin); their granddaughter, **Mary Hodder** (twin) - most of these DNA connections take us to the USA.

But for **Sarah Wyatt** b. c.1734 Colway, Dorset, there is no primary evidence of a baptismal record for our generations 4 x great grandmother. So, while the Family Tree of **Sarah's** possible ancestry is hypothetical, it is grounded by circumstantial evidence. **Sarah's** 'possible' parents are **John Wyatt** (1713-1766), born, lived and died in Uplyme, Devon and **Sarah Borow** (1713-1765) of Lyme Regis. Their Uplyme marriage record reads '*John Wyat of this parish married Sarah Borow of Lyme Regis on 16 Dec 1734*'. (Colway is part of Lyme Regis parish, but closer to Uplyme.) This marriage is about the same time as the birth of daughter, **Sarah**, remembering that up until 1750, it was still in the Julian calendar, which means that 1734 didn't finish till the 25 March 1735, so, she could have been born sometime between 16 Dec 1734 and 25 Mar 1735. The family could have been Non-Conformist (dissenters), as we shall see when we look at Rev John Hodder, which means the baptism records have been lost or not available yet. At the same time, a severe outbreak of typhus was sweeping through England, killing about 10% of the population. During the 1730 Lent Assize Court held at Taunton, Somerset only 23 miles north, typhus spread so quickly that it caused the death of the Lord Chief Baron, the High Sheriff, the sergeant and hundreds of others. So, as we are well aware in the age of the Covid 19 pandemic, fear of infection causes people to isolate as much as possible and at Colway Farm, they could do so, or it was just a rushed marriage, and her baptism was not recorded.

David Wyatt
 Marriage
 2 May 1710
 Uplyme, Devon, England
 1710
 Anglican
 Sarah Cuen

There is also no baptismal record for **Sarah Wyatt's** mother, **Sarah Borow**, but there is a baptismal record for her proposed father, **John Wyatt** dated 11 Jul 1713 at Uplyme, showing **John's** parents as **David Wyatt** and **Sarah**. On the 2 May 1710, still in Uplyme, **David Wyatt** married **Sarah Cuen**, these dates and location make it very likely for them to be **Sarah's** grandparents.

David
 Whiat
 1686
 17 May 1686
 Christopher
 Ann
 Broadhembury
 Anglican
 Devon
 England

There is a baptism record 18 miles away at Broadhembury, Devon for a **David Whiat**, b. 17 May 1686, which would make him a good candidate to be **Sarah's** grandfather, indicating where **David Whiat's** family originated. While again there is no baptismal record for **Sarah Cuen**, the fact that the marriage was performed in Uplyme, which traditionally the wedding was held in the bride's parish and that the family remains living near Uplyme, indicates that **Sarah Cuen** could be an Uplyme girl.

Again, we have to look at historically what was happening in the area, the year before **David Wyatt/Whiat's** birth. In 1685, the Duke of Monmouth had raised people from throughout that Colyton area (which includes Lyme Regis and the area of Devon and Dorset where all our families lived) to rebel against King James II. But by Jul 1685 Monmouth had been defeated & now retribution! Through the 'Bloody Assizes' overseen by the 'Hanging Judge Jeffrey' anyone involved in the rebellion was hung or sent as slaves to the West Indies, so history shows that families were hiding those involved.

Colyton only 2.3 miles north of Seaton (and six miles from Uplyme) was regarded as the most rebellious town in England, with an unknown number of residents killed. The Colyton Parish History website tells us "*Colyton's peace and prosperity were overshadowed by the increasing influence of Catholics and*

*the resulting persecution of the dissenters who were in the majority in Colyton. In fact Colyton was one of the main areas of religious dissent in East Devon. As a result, 105 Colyton men (more than any other Devon town) chose to follow the Protestant Duke of Monmouth. Troops loyal to the king were also active in the town and valley trying to prevent others from joining the rebellion. Most of the Colyton rebels were hard working tradesmen who would not have joined the rebellion if they had been free to worship in their own way. Sadly, inadequate preparation, tactical errors and fatal misjudgements resulted in defeat at the battle of Sedgemoor. Monmouth had failed to ensure the support of the gentry in advance of his landing. An unknown number of Colyton men were killed in the battle and thirty-three were taken prisoner. Those that escaped faced long lonely days on the run, hiding in hedgerows and deserted barns. Some made it back to Colyton but were either captured or betrayed. Zachary Drover aged 21, was found hiding under a water wheel but was one of the few who were pardoned. Many were hanged and others were sent into slavery. After the rebellion, out of the 105 listed Colyton men, it is believed around 70 were captured and faced 'The Hanging Judge' Jeffreys at the 'Bloody Assizes held' around Dorset, Devon and Somerset. 23 were sentenced to transportation and slavery in the west Indies. Two rebels, Peter Bagwell and **John Whicker** actually escaped and, after many adventures, eventually made it back to Colyton. After pardons were granted others returned to their homes whilst it is thought some chose to established themselves elsewhere. Fifteen were sentenced to be hanged of which two, yeoman **John Sprague** and weaver William Clegg, were sent back to Colyton to face their grizzly fate at the end of the rope. The intention was clearly to put the maximum fear into the townsfolk to ensure they should never rise up in rebellion again.^{xxxvii} “*

The website also has a list of the men from Colyton involved in the Rebellion and their punishments,

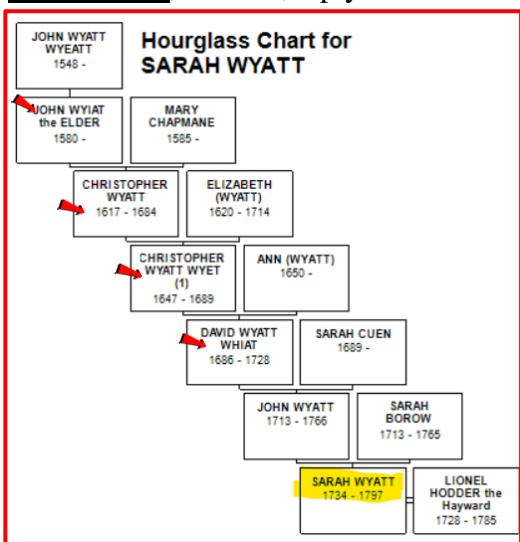
Nicholas Warren		Tried at Dorchester but also left out of the ship.
Benjamin Whicker		Eventually returned to Colyton from the West Indies
John Whicker (father of Benjamin)		Eventually returned to Colyton from the West Indies

while there are no Wyatt, Edwards, Whitmore or Hodder names, we do find a few names that we know. We have Benjamin **Whicker** b. 29 Jun 1666 Colyton and his father, John Whicker b.1 Jan 1629 Colyton. Our 5 x great grand aunt **Dorothy** Hodder (1713-1775) from Uplyme married a Hercules Whicker (1707-1763) a Yeoman from Colyton where they lived, research shows that they were part of the same family. Both Benjamin Whicker and his father, John were transported to slavery in the West Indies, but both eventually returned to Colyton. According to the website above, John Whicker actually escaped after many adventures. Perhaps I will buy the book and read up on it^{xxxviii}. Benjamin the son, also returned to Colyton makes one wonder if the family actually were able to buy his freedom & return.

We also have a wider connection to Nicholas **Warren**. He was tried at Dorchester, but it appears that he disappeared between his trial and the ship leaving. Robert Hodder from Chideock has an ancestor Nicholas Warren b. 1720 at Dorchester. There is also a John Sprague, Yeoman tried at Exeter and publicly hanged in Colyton as a deterrent against further rebellion from Colyton. Our 6 x great grandfather via the Gribble line was a Thomas **Sprague** (Sprake), born abt 1700 either at Topsham, near Exeter or at Silverton east of Crediton, which is 22 miles west of Colyton.

While these might not be our direct ancestors, but there is possibly a DNA connection somewhere so by drawing these random connections, we make our family come alive, so that through an understanding of the conditions and events surrounding our family's lives, we see them as people, not just names and dates. So, we have established that the latter 1680's was a turbulent time for that area of Devon and west Dorset & possibly suggested a reason why Sarah Cuen's baptism record is absent. We also have an understanding of the religious tension that was still alive in the area and some of the division that was within our own families.

David Wyatt/Whiat and Sarah Cuen were married in Uplyme on 2 May 1710 and remained in Uplyme to rear five children, (that I can locate). Their eldest child was our ancestor John Wyatt, b. 1713, Uplyme. Their second child was Samuel Wyatt, b. 11 May 1715 at



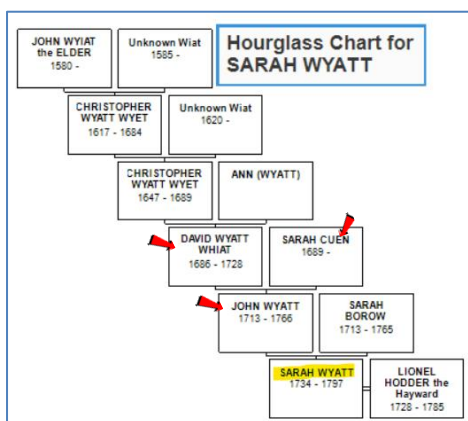
Uplyme. Samuel married Eleanor Hallett 24 Sep 1740. We know that in 1881 census, the family name of Hallett was the most prolific in Lyme Regis, and the 2nd most prolific name was Hodder. Their 3rd child was David Wyatt, b. 18 May 1717 Uplyme possibly named after his father, sadly, he died when he was nearly three years old & was buried in Uplyme, 6 Apr. 1720. While we will never know his cause of death, it could have been Smallpox as the vaccine was introduced in 1718 but viewed with skepticism. Up until then 80% of children who contracted the disease died, but as elder brother brother, Samuel b. 1815 was baptised 14 Feb 1820, illness could have been the instigator. In Uplyme, another son was born to

David Wyatt and Sarah Cuen on the 10 Nov 1723 also named David. On the 26 Nov 1747, David Jnr married Elizabeth Quick at Uplyme, also another Uplyme family. I have located two children born to them, William 1758 and James 1760, but there is most likely more born earlier. David Jnr died 6 Apr 1811 at Uplyme aged 88. David Wyatt & Sarah Cuen's 5th child was a daughter, Mary b. 31 May 1726 Uplyme, .

According to his Broadhembury baptismal record, David Whiat's father was Christopher Wyatt/Wyett and his mother is Ann. His father, Christopher Wyet was baptised at Gittisham, Devon on 15 Oct 1647, but died in Broadhembury, 52 years later in 1689. Broadhembury is 5 miles north of Gittisham. I cannot locate a marriage for Christopher and Ann, but the fact that Christopher died in 1689 at Broadhembury and his son, David was born there in 1686, indicates that Ann may be from Broadhembury and that son, David made the move to Uplyme. Christopher and Ann also had a daughter, Mary Wyatt born 22 Apr 1683 at Broadhembury, **we need to remember this Mary as we come across her again.** In fact, she and her husband, George Edwards, b. 1686 are our 5th great parents through their granddaughter, Susannah Edwards, wife of Samuel Hodder, making Susannah Edwards a cousin of

Samuel Hodder's mother, Sarah Wyatt. This makes Christopher Wyatt and his wife, Ann our direct ancestors through both Susannah Edwards through her grandmother Mary Wyatt and Susannah's husband, Samuel Hodder through his mother, Sarah Wyatt, 1735. See Family Trees next page.

Shown in the rough plan in the Endnote^{xxxix} is an attempt to rationalise the areas that the generations of Wyatt's lived. There was only 20.9 miles between the two furthest - Broadhembury to Uplyme and Ottery St Mary is 3.9 miles south of Gittisham, so all their locations are in a reasonable vicinity of each other. However, Gittisham appears to be the origins of this Wyatt ancestral family.



David
Whiat
-
1686
17 May 1686
Christopher
Ann
Broadhembury
Anglican
Devon
England
Christopher
Wyett
-
1647
15 Oct 1647
Christopher
Gittisham
Anglican
Devon
England

Christopher's father is also **Christopher** baptised 25 Nov 1617 at Gittisham, Devon, he died 21 Aug 1684, 3.9 miles away at Ottery St Marys, the family could have lived between the two towns.

Christopher (b.1617) has four sons, **Christopher** b. 1647 Gittisham; **John** (1650-1715); **Tobias** (1652-1664) & **Samuel** (1657). While **Christopher** (b.1647) was baptised at Gittisham, where the mother's name was not recorded, the younger three were baptised a few miles away at Ottery St Mary and their mother's

name was recorded as **Elizabeth**. Several other researchers have recorded the mother as Elizabeth Tothill, but I don't believe the year or location fit. The marriage date between a Christopher Wood and Elizabeth Tothill is 1656, so three of the sons would have been born out of wedlock! The marriage takes place at Yarnscombe, 50 miles away in North Devon to a Christopher Wood, gentlemen. While this is possible in the absolute chaos of the Civil War, but I believe that it is more likely that it was to a different Elizabeth & following Cromwell's instructions, parish registers were not kept up to date and the marriage between **Christopher** and **Elizabeth** took place at Gittisham or Ottery St Mary and just not recorded, so at this stage, we do not know the surname of **Christopher Wyatt(1617)**'s wife.

Christopher Wyatt/Wyett's father appears to be **John (Johis^{xl}) Wyiat the Elder** born in Gittisham about 1580. Trawling through the original register, I have found

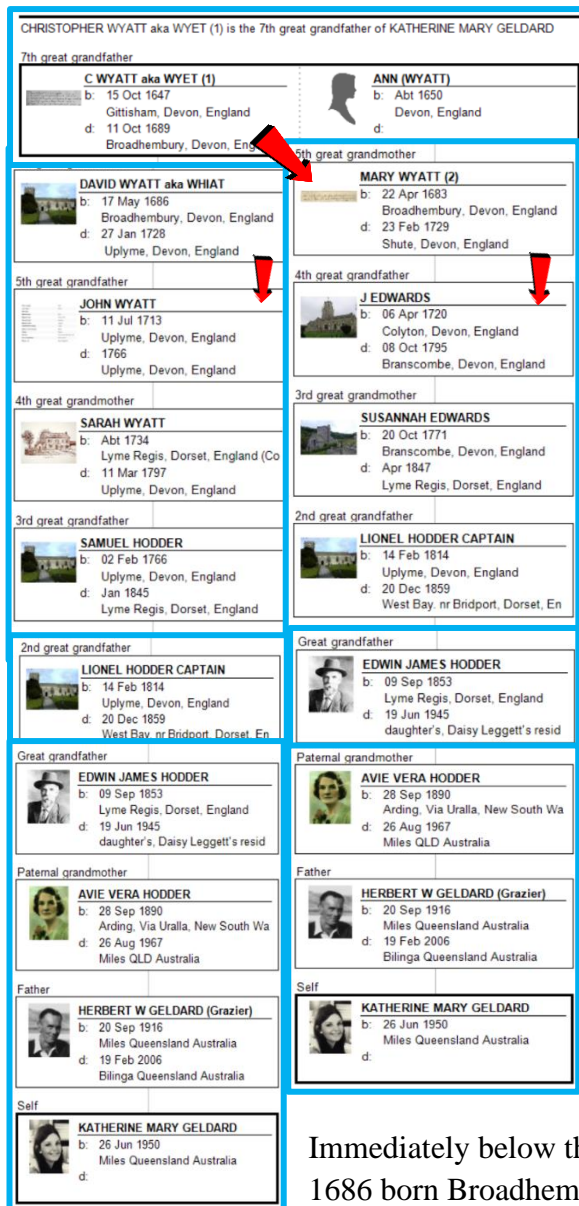
three siblings for **Christopher**, **John Wyaet Jnr** b. 1611; **Susan Wait** b. 1612; **Peeter Wiet** b. 1613. Once again, the mother's name is not recorded. However, there is a Gittisham wedding between John Wiett and Marye **Chapmane** but it is dated 10 Jul 1602, which makes it possible but without any primary evidence!

As per Family Tree left and p5, it shows our common ancestors of **Christopher Wyatt** b. 1647 Gittisham, Devon died 1689 Broadhembury, Devon and his wife **Ann (Wyatt)**.

Immediately below them are their two children, brother and sister, **David Wyatt** b. 1686 born Broadhembury and sister, **Mary Wyatt** b. 1683 born Broadhembury.

From there, brother and sister have different descendants, **David** moving to Uplyme to be **Sarah Wyatt's** grandfather and **Mary** is **Susannah Edward's** grandmother. Strangely, even though **Susannah Edwards** is married to **Sarah Wyatt's** son, **Samuel Hodder**, a generation has been skipped and **Susannah Edward's** is the same generation as her mother-in-law, **Sarah**.

We look at the shared ancestry again in the next instalment when we research the Edwards.

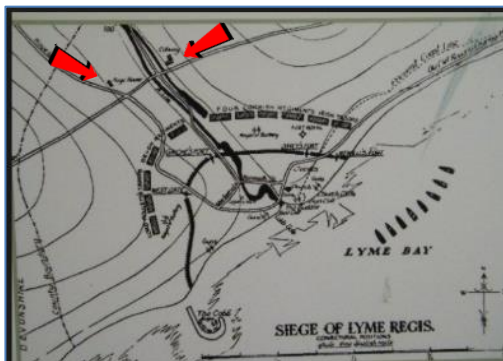


CH. 95 - SIEGE OF LYME REGIS – 20 April 1644-16 June 1644

So that appears to be as far back as we can speculatively take **Sarah Wyatt's** ancestors, instead we move back to a pivotal event for Colway Manor, which was the Siege of Lyme Regis. The siege of Lyme Regis was an eight-week blockade by the Royalist Army, as the Dorset port was considered to be of strategic importance & a significant port, busier than Liverpool. At the time, with a population of 3,000 at the most, the people of Lyme Regis were predominantly Puritans and the town claimed and garrisoned for the Parliamentarians.

Lyme Regis is situated in a valley, thus giving any attackers from the north, the high ground. It was composed mainly of thatched houses, making it susceptible to fire & described by another author as “a little vile fishing town defended by a small dry ditch”. Most of the rest of Dorset and southwest of England was under the control of the Royalists, but a combination of strong Puritan beliefs and demands from King Charles I for ship money meant that Lyme was sympathetic to the Parliamentary cause (see maps right showing how the tide of the war changed between 1642 to 1645^{xli}).

Thomas Ceeley and Robert Blake commanded Lyme Regis'

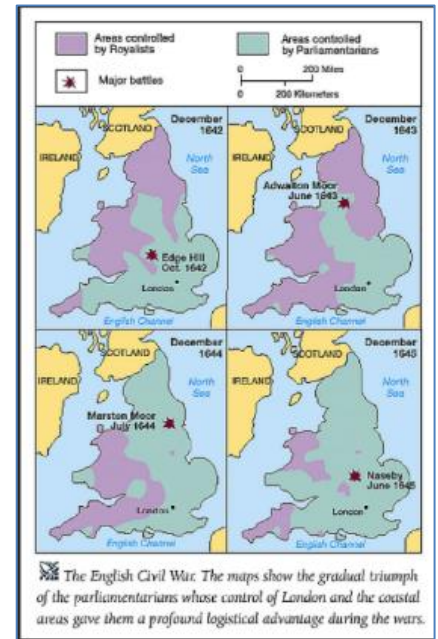


Parliamentarian defences which defended the town against the siege led by Prince Maurice.

The town had only sea-facing defences, and fearing an attack, Blake established a series of earthen defences (see diagram left, left arrow Haye Farm, right arrow Colway Manor, black lines indicate suspected defences. For more on estimated locations, see^{xlii}) surrounding the town, these have since disappeared and can only be speculated as to where they were, but it was called

the ‘Town Line’. It was around one mile long and comprised a ditch with a raised 6-foot rampart facing away from the town. Four blockhouses of earth and sod, reinforced with stone and timber known by the names of the commanders, Newell, Davey, Gaitch and Marshall, were incorporated into the 12 ft thick walls. Prince Maurice was sent by King Charles with approx. 4,000 troops to lay siege.

Colway Manor and Hay Farm are both famous in history for having been the headquarters of the royalist leader, Prince Maurice (nephew of Charles 1) during the 1644 siege of Lyme Regis. But despite a steady bombardment and three attempts to storm the town, the town's defences held fast and the town was continually re-provisioned and reinforced by sea thus making the siege ineffective and on 14 June, in the face of a relieving army led by Robert Devereux, 3rd Earl of Essex, Prince Maurice withdrew from the siege. After the Royalist besiegers left Colway Manor, it was said anything found in the house was thrown out through the windows and an impromptu auction held on the lawn. And as The History of Lyme^{xliii}, published 1834 says “The house was nearly destroyed after the siege of Lyme 1644 and many ruined walls and foundations are still visible at the back of the part that is now occupied”. As the Manor was an important Royalist outpost many of the Royalist dead were buried there. For more see https://en.wikipedia.org/wiki/Siege_of_Lyme_Regis

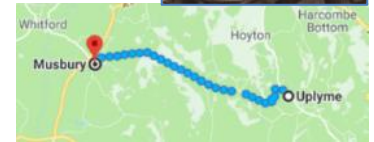


The English Civil War. The maps show the gradual triumph of the parliamentarians whose control of London and the coastal areas gave them a profound logistical advantage during the wars.



CH 96 - HOW THE LOCALS IN LYME REGIS & UPLYME SAW THE SIEGE.

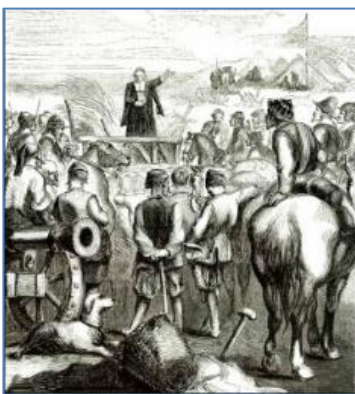
In the 17th century, the Civil War brought misery to Uplyme. In 1644, for six long weeks, Royalist troops unsuccessfully besieged Lyme Regis, a Parliamentary stronghold. Many troops were billeted in Uplyme, especially in the church, (St Peter and St Paul) which had to be extensively restored after the war. The church warden's accounts for 1649 show that the church roof, glass and pews had to be completely restored – Meanwhile, only 3.8 miles from Uplyme via Doatshayne Lane, over at Musbury the widowed Lady Drake, a Parliamentary supporter (the ancestor of the Lady Drake who was named in association with **Lionel Hodder**, the Hayward), was forced to flee from her house, which was set on fire. Hostilities over, she offered a home to her daughter who had married a Royalist captain called Winston Churchill. Their son, the future famous Duke of Marlborough (victor at Blenheim and owner of Blenheim Palace), was born at Musbury in 1650, a grandson to the patron of Uplyme church^{xliv}.



Much of the following is taken from Francis Bickley's book "Where Dorset meets Devon" written in 1911 and one would not call his account, non-biased as his writing leaves the reader no doubt to where his sympathies lie as the antipathy between Protestant/Puritan and Catholic which was still in existence at the time of his writing until the latter part of the 20th century is quite evident in his writings.

It all began in 1636, when the King required a sum of 40 pounds from Lyme Regis to build a 200 ton ship and they didn't want to pay it. It appeared that the Lyme Regis borough had had more than their share of war and bloodshed. The period might indeed be spoken of as "the troubles". The west of England was the chief theatre of war and supplied some of the hardest supporters of those political and religious principles ... one of their most marked features was an abhorrence of Roman Catholicism^{xlv}.

"That was in 1642, and in the waning of the same year Sir Thomas Trenchard and Sir Walter Earle came to hold Lyme for Parliament. For the town had some strategical import as one of a line across the boot of England. Defence works were at once started and soon needed. By January royalist troops under Sir Ralph Hopton and Lord Poulett were imminent, Parliament was asked for, and granted, men and money. Quick blows were given and taken in this corner of Dorset. Poulett took the Drakes' house at Ashe. The answer was the capture of Whitchurch Castle from the royalists by Captain Thomas Pyne and his men from the Lyme Garrison. Three days later Colonel Ware and a party were surprised and made prisoners, but ... were rescued the same night ... Burley House was also taken by the Parliamentarians. Meanwhile, Prince Maurice (above right) was moving westwards, taking Dorchester, Weymouth and Portland, and he was advancing towards Lyme, so Parliament thought it wise to re-provision Lyme. Plymouth, Poole and Lyme were with Parliament, the King's affairs were prosperous in the west apart from the previous towns.



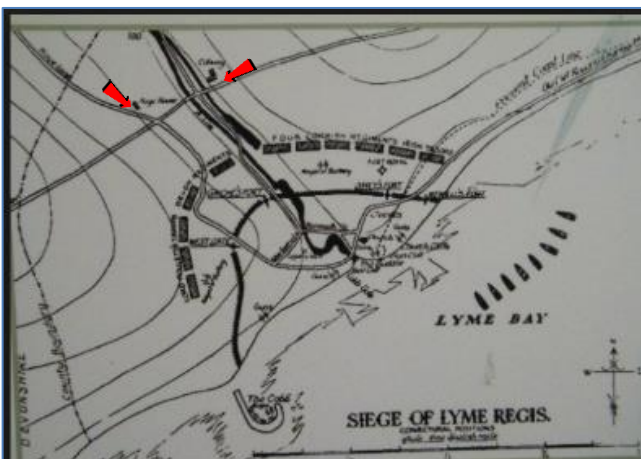
By April, 1644, Prince Maurice was at Beaminster, which was almost destroyed by fire, due to trouble between the French and Cornish in the Royalist Army, Prince Maurice then moved against Lyme. Francis Bickley tells us that *"the spunk of the Lymesters was manifest. There was only five hundred men in the garrison, while the army outside was larger. But there was no talk of surrender, though cavalier (Royalist) officers scornfully called the siege "breakfast work," and looked to dine in comfort."*

The courage of the Lyme residents was increased by the vehement harangues and violent rhapsodies of twenty-five Puritan preachers (left^{xlvi}) confidently assured eternal salvation to those who should fall in the contest.

The people of Lyme, aware of the approaching struggle, awaited the commencement of hostilities with firmness. Like the followers of Mahomet, they learned to look on death with diminished terror, the more.

they became inflamed by the powerful vapours of enthusiasm, the more, they fought with the united fury of civil and religious partisans^{xlvii}.

In Lyme Regis, the women rendered more practical aid. In the preparation of the defences, they worked as hard as the men, and during the siege their prowess was Amazonian. They were not content with hospital or commissariat work. They donned breeches and manned the lines, and one woman is said to have fired off sixteen muskets in the course of an action. ... It is to be hoped that the garrison authorities, at any rate, appreciated the assistance they got from wives and sisters. But that might not be the case when one reads of sundry whippings administered to these breeched Amazonian women, who sometimes carried themselves more galliardly (*brave, strong, lively*) than commended itself to the dour Roundheads (Parliamentarian troops). In other words, no matter what bravery the women exhibited, if they got above themselves, they were whipped by the Puritan Roundheads to keep them in line.

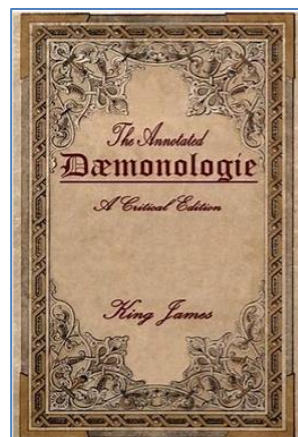


Maurice's troops were encamped at Uplyme and on the neighbouring hills. The prince himself lay at Haye House, (*left red arrow*) while he also put his officers into Colway Manor (some records have the Prince at Colway Manor – *right red arrow*). The siege began in earnest the 21 April 1644. Fortunately for historians, someone kept a diary, from which many details are to be gleaned. ... of the enemy's storming the town in a fog while the garrison was at supper, crying "Fall on, fall on, the town's ours." But the townsmen called them rogues

and drove them back after an hour's hard fighting, killing Colonel Bluet, a fine soldier and eighty others. (It seems that a Captain Davey was in charge of an Eastern Fort, perhaps that is the origin of the Christian names found in Samuel and Ann Hodder's children). It is good to recapture the very words that were spoken nearly three hundred years ago, to hear the "taunting language," the wounded lying there, crying "Bloody men, bloody men!" One can picture the townsmen's depression when a boy from the enemy's camp stole the colours from the Cobb and their sorrow over the death of gallant fighters. The royalists had made a bold night raid on the Cobb and cast wild-fire among the shipping, doing great damage. The loss of the ships," comments the diarist, "was not so much lamented as the death of one of their leaders, Capt. Pyne, for more ships might be had again.

Warwick, the high admiral, had just arrived outside Lyme, and had sent in coals and boots. The hearts of the defenders grew ever high, and the cavaliers, whose "breakfast work" had already taken them six weeks began to weary. The Cavaliers made a fierce assault on the 27th May and another two days later; when four hundred of them were slain and the Buddle river ran red. It seems that Lyme, defended by the

hastily thrown-up earthworks, (*shown above left*) was not to be taken by storm. The great danger was fire, which was constantly breaking out here and there. As a precaution the townsmen pulled the thatch from their houses. But, it was whispered, a subtler power than fire-arrows was to be used for the town's undoing. There was a **witch** in the enemy's camp, who had undertaken to set fire to the stone houses and to sink the ships by her devilish art."



Here we see the resulting superstition which pervades English history because of the previous King, King James I, who believed so strongly in witches, whom he believed to be the servants of the Devil, that he actually wrote a book "Daemonologie" which became the handbook for witch hunting. The strong irrational, fearful thinking which stirred English people into religious

discrimination and bigotry and their superstitious ignorant fears, with their belief in witches and magic and demeaning of women. George Roberts writes “*At some time, into the siege, two Irish soldiers fighting for the Royalists, absconded to the Parliamentarians in Lyme Regis, bringing with them a warning that the Royalists despaired of ever taking the town and therefore resolved to burn it if they could, and for this purpose they had procured a witch, who had undertaken to fire the stone healed houses; and further, could promise them to sink the lord admiral’s squadron of ships, by devilish art and practice.*”^{xlviii}”

Francis Bickley then writes, “*For some reason or other, these threats were never carried out. The end of the siege was at hand. Lyme, hard pressed for all her gallantry, had written urgently to the Committee of Both Kingdoms, and Essex himself was hurrying to the rescue. The cavaliers would not await his coming. On the 14 June they packed their baggage and by two o’clock next morning their camp was empty. The siege had added little to Prince Maurice’s reputation. The liberated garrison held a holiday, after the manner of the time. An old Irish woman, left behind by the flying army, was seized on, chivvied through the streets, literally hacked to pieces and thrown into the sea*” or, as some say, rolled thither in a spiked barrel downhill all the way from Haye House or Colway Manor to the sea at Lyme Regis. Accounts differ as to whether sailors or women were the perpetrators. England’s way with Ireland, in any case - and old women who could be ‘witches’! Or someone’s grandma!

The diary kept by a Parliamentarian reports the incident as following, “... *The mariners finding a poor old Irish woman of the enemy, drove her through the streets to the seaside, knocked her on the head, slashed and hewed her with their swords, and having robed her, cast her dead body into the sea, where it lay till consumed. ...*”



Next day, the 16th of June, being Sunday, a service of thanksgiving was held, “*and the day for returning thanks for the town’s deliverance and for many years the corporation paid for a sermon to be preached on the anniversary of Lyme’s merciful deliverance. No baptisms, marriages or burials were registered during the siege*”^{xlix}.”

For three years longer, the town was kept garrisoned, and intermittent fighting continued. But in July, 1647, the works were dismantled, and the troops dispersed, and in August 1648 on the petition of the distressed inhabitants, two thousand oaks were assigned by Parliament for the repair of the damage wrought by fire and by those cannon balls which are still, from time to time, dug out of the sands. ...”¹

I wonder at the courage of Charles II as it is against this background that earlier, he travelled in this vicinity to try to find passage on a ship to escape to France. Looking at records, for the time of the Civil War, there does not appear to be any Hodders living in Lyme Regis, and **Lyonel Hodder** the Yeoman appears to have been born several miles from Colway Manor at Whitchurch Canonicorum in 1658 and if my hypothesis is correct, never moved to Uplyme till later.

(For an excellent account of the Siege of Lyme Regis, © 2013 from Felicity Hebditch and Lyme Regis Museum - <https://www.lymeregismuseum.co.uk/>)

CH. 97 - COLWAY FARM

While we have no record of the length of time that **Sarah Wyatt's** family lived and farmed at Colway Farm or any other 18th century inhabitants. It is not till the 19th century, that we can get an idea of the state of Colway Manor and Colway Farm, whether there is a House, Lodge, Cottage, Farm or just a Lane and who is living where, however it seems that each decade, the individual Census takers describe the buildings according to their own perceptions.



But our Wyatt/Hodder history at Colway Farm has continued. The **1841** Census has living in “**Colway**”, a Christopher Aplin, whose occupation was Dairy Man/Dairy Manager/Dairy Farmer, aged 30 years old. He lived with his wife, Ann, and their four children. However, they must have been very prosperous as they had three servants, Charity Homier, aged 30 and her daughter, Ann, aged 10 both regarded as family servants. Also employed there as an Agricultural Labourer, is a Daniel Whellar, aged 30. Also living in a **second** separate building in “**Colway**” in the 1841 census was an Elizabeth Dory, aged 45 years old, whose occupation was a Cloth Maker or Cloth Marker and who had been born in Dorset. Also, living with her is an Amelia Tytherleigh, aged 50 years old, her occupation was as a Charwoman and she was not born in Dorset. So, there are two buildings inhabited in this census?

To add to the confusion, in the **1851** census, living at what is described as **Colway Villa** is William Heathcote, aged 24 years old, from Thursley, Hampshire (there is only 5 miles between Thursley and Netley where Eliza Penny comes from). He is described as an Annuitant, living with Independent means with his Irish wife, Letitia who is aged 22. They have four servants, Housemaid, Elizabeth Warr, Aged 23; the Cook, Mary White, 24; the gardener, James Hill, aged 42 years old, and James' wife, also a servant, aged 50. However, living in **Colway Home**, a second building, described as what appears to be Back Cottage is

John Hodder,
aged 40, a Carter
born in Uplyme

26	Colway Home	John Hodder	Head	40	7	Carter	40	Uplyme
	Back Cottage	Sarah Hodder	Wife	27		Dressmaker	40	Dorset
		Sarah Platt	Wife			Domestic	40	Dorset

and his wife, **Sarah Hodder** aged 27, a Dressmaker, but born Axminster^{li}.

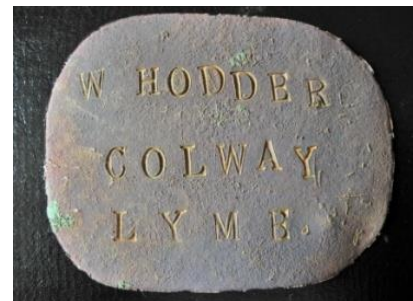
In the **1861** census, living at what is described as **Colway Lodge** is a widow, Elizabeth Barnes, aged 71 and her two daughters, Elizabeth, 40 and Anna, 30 all three of them are of independent means. Also, her son, Walter, 28, who owns 250 acres lives with them. They have three servants, the Cook, Sarah Hutchings, 27; Housemaid, Ann Record, 19 and the Groom, Walter Marcham, 30. This certainly describes a family that would be affluent enough to live in a Manor. Also in the **1861** census, living at what is described as **Colway Cottage**, a second building is Joseph Mansfield, aged 64, a Lodging House Keeper and Small Farmer from Uplyme, Devon, along with his wife, Jane, aged 63.

In **1871** Census, **Colway House** is occupied by a WH Hupey (Hussey), Aged 53 who is a land owner, and late Capt of ...Regiment, born in Lyme Regis, his wife, born in London and four sons, one of whom is 24 and is an Officer of the Court in Westminster. They also have a Housemaid and a Cook living with them. Whereas in a second building, **Colway Dairy House**, there is living a Thomas Graham, a Dairyman from Somerset with his wife and three children. In **1881**, we still have the Hussey family living in **Colway House**, though there is now only one son living at home, but we still have the Cook and the Housemaid living with them. In the second building **Colway Cottage**, is an Elizabeth Southern, 53, a Lodging House Keeper from Lyme Regis and she has a servant, aged 15 from London. In a third building,

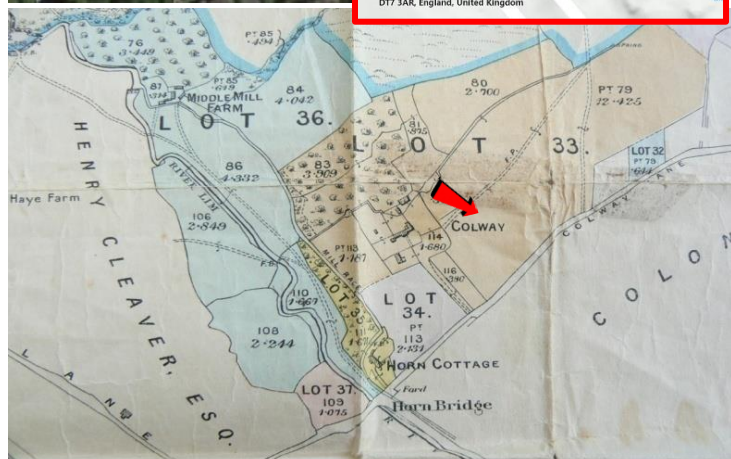
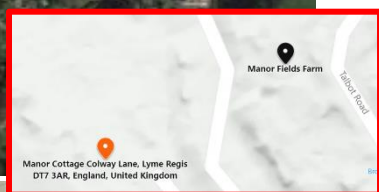
Colway Dairy, there lives another dairyman, George Eveleigh aged 39, from Dorset, with his wife and his son, Thomas.

In the **1891 census**, we have a George Brooker, 63 a Gardner, his wife, sister, niece and a groom/coachman living in Colway Lodge, though one wonders if this is really the cottage, as the term ‘lodge’ was often given to the secondary building and the Manor House is currently empty or perhaps in disrepair. But in Colway Dairy, we have a James Cheek, 30 a Farmer’s Labourer, with his wife and four children. And in Colway, there is living a John Gosling, 39 a Dairyman, with his wife and four children, perhaps this John Gosling is living in the manor!

However, in **1901**, we have a **William Hodder**, a farmer, aged 53 years old, born 1847/8 in Lyme Regis, farming Colway Farm, the Census has him as Self Employed. In 2013, two metal detectors found the brass plate behind 21 Talbot Street, only several hundred yards from Colway Farm. Graham Davies from the Lyme Regis Historical Association responds to their query - “The 1901 census records William Hodder (53) farming at Colway Farm, together with his wife, Eliza aged 48, (from Netley, Hampshire, 100 miles from Colway) and their eight children (5-24), and a servant and carter, Richard Mayne. Colway farm would have been Colway Manor, below you at 21 Talbot Street, (see map from Google Earth below. The existing Colway Manor is in the bottom left corner and top red arrow shows 21 Talbot Street) and surrounding fields, possibly including yours. William Hodder would have rented the property from the Talbot Estate. In the 1891 census, whilst living at Mill Green, William is recorded as a carrier and farmer. Your find might be a form of commercial identification.^{liii}”



The fact that Graham Davies says that Colway Manor Farm is “below 21 Talbot Street” indicates that the farm was where the new housing estate is. Insert is a map showing 2021 Camping & Holiday area named Manor Fields Farm. Below right is a 1904 photo of Colway Manor Farm.^{liii} This would have been taken when William Hodder was farming Colway Farm. It shows a sweep down to Lyme Regis on the sea and would have been a good vantage point during the Civil War.



Graham Davies from Lyme Regis Historical Association also supplied a sale plan of Colway Manor (below left) in 1912 (Lot 33) when Colway Manor was the family home of the Henley family, the Lords of the Manor (till 1839). Owned by the Talbots of Rhode Hill, the tenant farmer, William



Hodder died in 1910 aged 63, and the farm was put up for sale in 1912. At that time, the farm consisted of 23½ acres, a barn, four piggeries, two sheds and a cottage. The old manor house was out of repair. **William Hodder** will have lived in the cottage, and possibly farmed 'your field'.

We first find this **William Hodder** in the 1851 census (top right, then 1861 census, 1891 census, 1901 census) when he is four years old and living with his parents, **William Hodder**, Labourer and **Priscilla White** in Horse St., Lyme Regis. In the 1861 census, William is 13 years old & working as a Labourer, he is living with his parents, William & Priscilla and siblings now in Mill Green, his father now has his own business as a Waggoner. In 1871, there is a census record for William working in Hampshire, and living with his relatives, the Pennys. On the 25 Dec 1871 **William Hodder** marries Eliza Penny and by the 1881 census, he and his wife, Eliza Penny from Netley, Hampshire are back living in his parent's house in Mill Lane, near where **Eliza Hodder nee Gribble** our 3 x great grandmother died in 1886. But with a difference, William Snr has retired, and William Jnr has now taken on his father's role as both head of the house and is now running his business as a Carrier. And this is how we find them in the 1891 Census (above) living in Mill Lane, one house away from the Angel Inn, where the Innkeepers were the Lawtons, as mentioned back in Day 7 Part 2a when we looked at the lives of the family of Captain **Lionel**'s brother **Samuel**.

William Hodder	Head	Mar	53	Labourer	William White
Priscilla do	Wife	Mar	36	do do	Priscilla White
Henry do	Son	Un	15	do do	Henry White
Thomas do	do	Un	12	do do	Thomas White
George do	do	Un	7	do do	George White
Elizabeth do	Daughter	Un	10	do do	Elizabeth White
William do	do	Un	4	do do	William White
Robert do	do	Un	2	do do	Robert White

William Hodder	Head	Mar	53	Waggoner	William White
Priscilla do	Wife	Mar	48	do do	Priscilla White
Henry do	Son	Un	23	Labourer	Henry White
George do	do	Un	15	do do	George White
William do	do	Un	13	Labourer	William White
Robert do	do	Un	11	do do	Robert White

William Hodder	Head	Mar	53	Labourer	William White
Priscilla do	Wife	Mar	48	Scholar	Priscilla White
Robert do	Son	Un	6	do	Robert White
Sarah do	Daughter	Un	3	do	Sarah White
Henry do	Son	Un	1	do	Henry White
William Hodder	Labourer	Mar	17	do	William White
Priscilla do	Wife	Mar	14	do	Priscilla White

William Hodder	Head	Mar	53	Labourer	William White
Priscilla do	Wife	Mar	48	do do	Priscilla White
Robert do	Son	Un	24	do do	Robert White
Henry do	Son	Un	20	do do	Henry White
George do	Son	Un	13	do do	George White
Thomas do	Son	Un	12	do do	Thomas White
William do	Son	Un	10	do do	William White
Eliza do	Daughter	Un	8	do do	Eliza White
William do	Son	Un	6	do do	William White
Eliza do	Daughter	Un	5	do do	Eliza White
Robert do	Son	Un	5	do do	Robert White

HODDER William of Colway farm Lyme Regis Dorsetshire died 7 January 1910 Probate London 6 June to Eliza Hodder widow. Effects £486 16s.

However, in the 1901 Census. **William Hodder** the Carter, has left Mill Lane and is now with his sons and a servant

farming Colway Farm and running a Carrier business and one day he was sad to discover that the brass plate with his name on, had fallen from the cart and he looked and looked but couldn't find it anywhere. William Hodder from Colway Farm died 7 Jan 1910 and left a considerable legacy to his wife, Eliza, which is roughly equivalent to £12,000^{liv}.

But - here we were at Colway, and whether, manor, cottage, lodge or farm, 300 years earlier, there had been the **Wyatts** of Colway, our 4 x great grandmother, **Sarah**, had walked on that ground. A century later, a **John Hodder** lived at Colway and another fifty years later, there was **William Hodder** of Colway. Yet, 400 years before, our ancestors from my maternal side, also lived there, the **Carminows** of Colway.

Pictured right is Julie and myself leaving Colway Manor.



CH. 98 - THE BLACK DOG INN

About 500 metres from where we were staying, on Uplyme Road, the main road between Lyme Regis and Uplyme, there used to be a pub, built sometime around 1700 (*Sarah Wyatt was born at Colway Manor Farm, abt 1734*) called The Black Dog Inn. While the building is still there, it is no longer a pub, but now a tea shop and B&B, but it stands at the boundary of the parishes of Dorset and Devon, and the boundary of Lyme Regis & Uplyme.



There is a ghostly ‘legend’ about the Black Dog Inn through which, we can get a glimpse of the times that our 4 x great grandmother **Sarah Wyatt** lived. While there are many versions of this ghostly story, this version^{lv} dating from the 17th century, begins at Colway Manor, which this version names. Other versions, say “*Near to Lyme Regis, there was a farmhouse, which once formed part of a large mansion house destroyed during the English Civil War. The chimney, hearth and part of the roof of the farmhouse were part of the surviving structure of the old mansion.*” The manor had been almost destroyed and a farmhouse was built on the remaining part of the mansion. A lonely old man lived there, and his only companion was a loyal black dog. One night as he retired to bed, thieves broke into the house and demanded from him his hidden valuables, but the man refused. The thieves became angry and killed him, leaving the dog to pine for his master until he eventually died of starvation.

The farmhouse at that time still retained some of the original manor, such as the large original fireplace and also two large antique seats, which were fixed either side of the alcove. It was there, that the new owner, a farmer, would relax each evening. But one evening his solace was interrupted by the arrival of an eerie black dog, which came to sit on the opposite seat to him. The farmer was at first uneasy, but after a time he became accustomed to his new companion’s regular appearances. Discussing his strange visitor with neighbours, he was constantly advised to be rid of it. The farmer, who didn’t fancy the idea of confronting the animal, jokingly replied. "Why should I? He is the quietest and the most frugal creature about the farm, neither eating, drinking, nor interfering with anyone."

One evening while drinking with neighbours, the subject of his companion was discussed. The farmer who at the time was heavily drunk got so fed up with their mockery that he stormed off back home to confront the spectral beast. On his return, and in a terrible state of rage, he found the dog sitting at its usual place upon the chimney seat. The farmer without any hesitation seized a poker and lunged at the dog. The dog quickly jumped off the seat and fled upstairs followed in hot pursuit by the angry farmer. He soon cornered the animal in the attic, but the dog leapt through the ceiling and disappeared. Infuriated the farmer struck a hard blow to the ceiling dislodging some of the plaster. From the hole an old box fell to the floor. The farmer picked up the box to discover that it contained a considerable amount of gold and silver coins from the reign of Charles I (1625-1649). Could it be that this box contained the old man’s valuables he concealed from the thieves that broke in that night all those years ago?

The farmer later decided to buy a house nearby and with the help of his new found fortune, converted it into a coaching inn, where in honour of his fortuitous companion he named it ‘The Black Dog’ (*photo above right*)^{lvi}. This building still remains at Uplyme, where it once had the reputation as the first pub in Devon until its closure in the 1990s. It remained empty for a while until it was turned into a bed and breakfast business. When the dog ceased its haunting of the farmhouse, it took to haunting, at midnight the lane adjacent to the inn known as Hayes Lane^{lvii}, alias ‘Dog Lane.’

Julie and I drove passed the Black Dog, but sadly the Black Dog Tea Rooms were closed that day. Historians date the building of Black Dog Inn back to around 1700, so if we speculate that Sarah Wyatt was born at Colway Manor Farm around 1734, then the Wyatt family was very close to the origins of that story and perhaps previous tenants of Colway Farm were the builders of The Black Dog Inn!!!

CH. 99 - THE REV. JOHN HODDER, RECTOR OF ST JOHN THE BAPTIST, HAWKCHURCH, DEVON.

In 1660 in what history calls “The Restoration”, the English people restored the royalty to the throne with King Charles II. 1660 found the Rev. **John Hodder**, b. 1627, in a beautiful spot just four miles away from Colway Manor, named Hawkchurch. The village of Hawkchurch, Devon is surrounded by richly wooded hills and fertile vales, and in the enjoyment of the rectory, lived the Church of England Rector of St John the Baptist, Hawkchurch, Rev. **John Hodder**, a man of ability, and a celebrated preacher. History records that he was so much of a gentleman, and of such singular ingenuity that his very enemies admired him and were fond of his conversation." His loyalty to the King was undoubted. However, in 1662, The Act of Uniformity was passed which made it compulsory for all Anglican clergy to use the Book of Common



HAWKCHURCH, [R.] *Mr. John Hodder.* He usually preached at Mr. Henley's, at *Colway-house* near *Lyme*. He was a man of excellent abilities, and a celebrated preacher. He was so much of a gentleman, and of such singular ingenuity, that his very enemies admired him, and were fond of his conversation. He was also a great loyalist, as appears from a large epistle of his before a sermon of Mr. Ames Short, on the proclamation of K. Charles II.

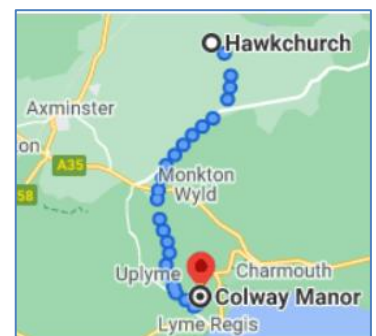
Prayer. This was in response to the strong, fundamentalist, Puritan religious policy of the previous Commonwealth, so all clergy had to be ordained according to the Church of England, otherwise they would be regarded as nonconformist clerics ie Presbyterian, Methodist etc. This Act, combined with the Test Act, and the Corporation

Acts excluded all nonconformists from holding civil or military office, and prevented them from being awarded degrees by the universities of Oxford and Cambridge. However, as we see next page, The Rev John Hodder had already matriculated from Wadham College in 1642, photo on right.

Another Act, the Quaker Act (1662), required subjects to swear an oath of allegiance to the king, which Quakers did not do out of religious conviction. As an immediate result of this Act, over 2,000 clergymen refused to take the oath and were expelled from the Church of England in what became known as the Great Ejection of 1662. Although there had already been ministers outside the established church, this created the concept of non-conformity, with a substantial section of English society excluded from public affairs for a century and a half.



When, however, the Act of Uniformity was passed, **John Hodder** found himself in a dilemma of conscience, as he did not agree with the Acts. He could conform to the requirements of the Act, and keep his snug parsonage, his ample living, and his place of honour and usefulness; or he might keep a good conscience and part with all these things. Like about two thousand other clergymen, **John Hodder** chose the latter course, and on the 24 Aug 1662, left the Hawkchurch rectory. On his giving up the living he did not leave the neighbourhood, where the people were dear to him, and he had many friends. He continued to live in the village, most likely in a house put at his disposal by one of his friends, probably Thomas Moore, Esq., of Wyld Court. Nor did he cease to preach.



After 1662, the Church was closed to him, but the houses of his friends were opened. Among other places, he held services at Mr. Henley's mansion house, at **COLWAY**, near Lyme Regis. Colway was only six miles south of Hawkchurch – a 2 hour walk - and the shortest route was via Spring Head Road, which is through Rowcombe, and only several hundred yards from Hodders Corner. See map above right.

As we can see below, from a list of six Graduates, from Oxford alumni from 1500-1714 ^{lviii}, three of them came from Dorset, two from Devon and one from County Cork, Ireland. The second John Hodder or third on the list, is the Rector of Hawkwood. He was the son of John Hodder of Beamister, Dorset, a

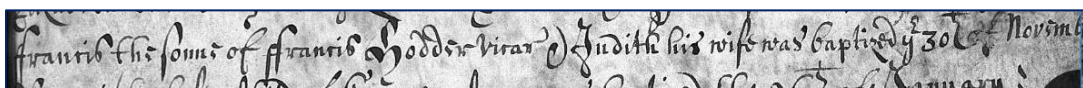
commoner (plebeian). Coincidentally five months before the Civil War began, John Hodder matriculated (passed entrance into) Wadham College, Oxford, 1 April, 1642 at the age of 15 which gives his year of birth as 1627. He was the Rector of Hawkchurch, Dorset and was ejected in 1662 for nonconformity. This is the John Hodder, whom we have

Hodder, Francis	s. Rob., of Whitechurch, Dorset, pleb. Exeter Coll., matric. 17 July, 1669, aged 18; vicar of Ugborough, Devon, 1677. See Foster's <i>Index Eccl.</i> [35]
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 <i>Inns of Court Reg.</i>
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 <i>Calamy</i> , 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 <i>Boase</i> , 77.
Hodder, John	s. Franc., of co. Cork, Ireland, gent. Trinity Coll., matric. 20 May, 1675, aged 18.
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 Punctnoll, Dorset, 1631; brother of John 1601. See Foster's <i>Inns of Court Reg.</i> & Foster's <i>Index Eccl.</i>

just read about. For more about Rev John Hodder, see APPENDIX – 2017-05-24 1 on page 71.

But the other Hodders on the Oxford alumni list 'could' also be part of our wider family. First on the list is Francis Hodder, son of Robert of Whitechurch, Dorset, a commoner (plebeian) who matriculated 17 Jul 1669, aged 18, so his year of birth would have been 1651. He became the Vicar of Ugborough, Devon. I found a record for **Francis Hodder**, Vicar of Ugborough (educated at Exeter College, Oxford) & his wife

Judith in Ugborough, Devon, with a baptism of a son,



Francis 30 Nov 1683.



Second on the list, we have **John Hodder, gentleman** (*see below for meaning*) of Dorset, b. 1582. There are no records for Chideock, but it was recorded under Whitchurch Canonieorum which is only 2 miles from Chideock. Chideock (*see map left*) is part of the 'hundred' of Whitchurch Canonieorum. John is the son and heir (eldest son) of John Hodder gentleman of Chideock,



brother of Robert who is also listed. John was in Hart Hall, Oxford and matriculated 23 Oct 1601, he then moved on to study at Middle Temple, London in 1602. Middle Temple (*see right^{lix}*) and the three other Inns of Court, Inner Temple, Gray's Inn and Lincoln's Inn are all exclusively entitled to call their members to the English bar as Barristers. The Middle Temple and the other three Inns of Court were established by the middle of the 14th century. The Inn's name derives from the Knights Templar who had been in possession Temple site for over 150 years prior to that^{lx}.

... Originally, a **gentleman** was a man of the lowest rank of the English gentry, standing below an esquire and above a yeoman. By definition, this category included the younger sons of the younger sons of peers and the younger sons of baronets, knights and esquires in perpetual succession and thus the term captures the common *denominator of gentility* (and often *armigerousness*) shared by both constituents of the English aristocracy, the peerage and the gentry. ... en.wikipedia.org/wiki/Gentleman

Hodder, Francis	s. Rob., of Whitechurch, Dorset, pleb. Exeter Coll. , matric. 17 July, 1669, aged 18; vicar of Ugborough, Devon, 1677. See Foster's <i>Index Eccl.</i> [35]
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 <i>Inns of Court Reg.</i>
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 <i>Calamy</i> , 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 <i>Boase</i> , 77.
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which is situated abt six miles east of Chideock, Dorset. However, what is interesting is that in this excerpt from Oxford Alumni records, it states that **Robert** is the 7th son, so we know that between 1582 with the birth of the eldest son, **John Hodder**, the heir and the birth of **Robert Hodder**, the 7th son in 1600, there are five other sons born over this 18 year period. We

know that there was a **John** and a **Robert**, and in Chapter 92 of Hodder & Associated Families Part 2B, we have discovered them. Chideok is only 6 miles from Lyme Regis and 7 miles from Uplyme, which is only just over two hours walk, and we know that both **Lionel Hodder** the Yeoman and his son, **Phillip Hodder** had baptisms, weddings, burials celebrated & recorded in Whitchurch Canonicorum, of which 'hundred', Chideock is part.

The third **John Hodder** is the son of John Hodder of Thorncombe, Devon, a minister. This John matriculated from Wadham College, Oxford on the 1 March, 1665-6 at the age of 15 giving him a year of birth of 1650. He was extremely well educated, receiving a BA in 1669, a fellow of Exeter College 1671-4 and receiving his Master of Arts in 1672. Sadly he died 6 Mar 1673-4.

The fourth **John Hodder**, was the son of Francis Hodder, gentleman of County Cork, Ireland and he matriculated from Trinity College, Oxford on 20 May, 1675, aged 18 years old, giving him a year of birth of 1657. Thanks to Dr Kae Lewis, the story of this fourth John is found in Hodder & Associated Families Part 1, Ch 24 p.83.

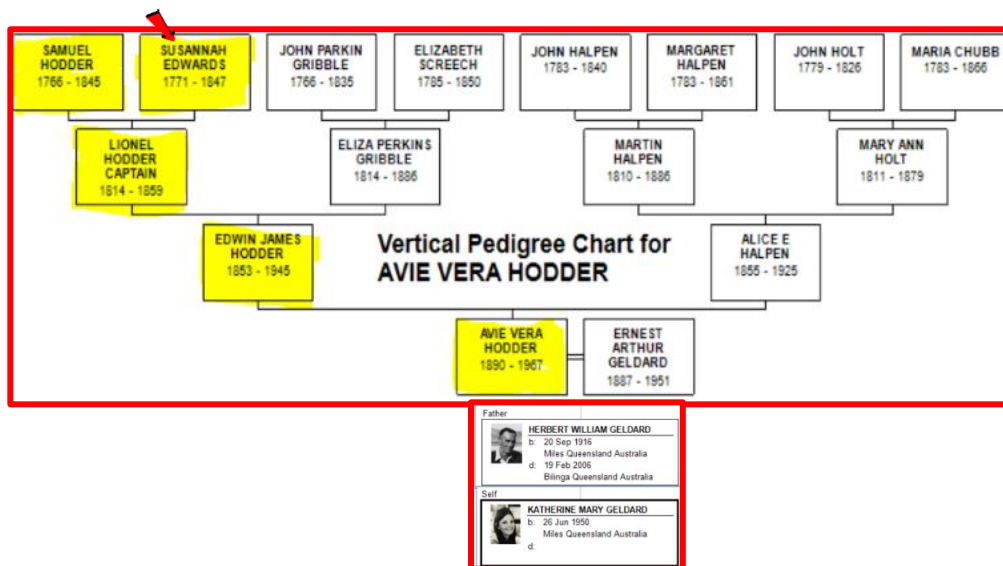
But let us return to the story of the second John Hodder, the Rev. John Hodder of Hawkchurch. After The Five Mile Act of 1665 which forbade any ejected minister from living within five miles of the place where he used to minister, Mr Hodder moved to Thorncombe in Devonshire, outside of the Bishop of Bristol's jurisdiction. Interesting, if we then look at the third **John Hodder** who died in his parish of Thorncombe, Devon in 1673-4 and it appears that a possible scenario is that Rev John Hodder from Hawkchurch moved in and took over the vacated 'living'. Rev John Hodder united with two other ejected ministers and continued holding services either in their own houses or in Sir Edmund Prideaux's splendid mansion, Ford Abbey. It was reported to the Archbishop of Canterbury that " about one hundred, sometimes more," attended, who are described as being of the "vulgar sort." Whether anything was done to prevent these services being held, or to punish the preachers, does not appear. But this is certain, that when Judge-Jefferys held the bloody Assizes, the fact that Prideaux had entertained Nonconformist preachers was remembered against him and cost him the £5,000?? which he had to pay the judge as the price of his liberty. In 1672, when a brief breathing space was given to the Nonconformists, by Charles II's declaration of Indulgence, which suspended the penal laws against Dissenters, we find Rev. Hodder still resident at Thorncombe, where, on May 8th, he licensed his house as a place of worship for " people called Presbyterians," and took out a license for himself as a Presbyterian minister. ... **Rev John Hodder** seems to have been in correspondence with Nonconformist ministers all over the county, for he prepared a

letter, dated May 10th, 1672, in which he, and 37 other Nonconformist ministers in Dorset, thanked the King for "your Majesties Royal Declaration of March 15th, and do from our souls bless God who hath put such a thing as this into the King's heart to extend so great a favour to us."

Though himself a Nonconformist, and deprived of his living for conscience's sake, he appears to have kept up friendly relations with his successors, for in 1671 the parish register records the baptism of "Joan, daughter of John and Katharine Hodder," and in 1679, March 24th, the burial of "John Hodder, quondam rector de Hawkchurch." Aged 52. So, the good man passes off the scene, taken away from the darker and more terrible days that were so soon to come, deluging this part of England with blood. (Obviously this is a reference to the Monmouth Rebellion of 1685).

As per page 8, evidence shows us that the National Archives has on record that the Henley family held leases in Colway Manor from 1516 through to 1849^{lxi}. The Deeds of Colway Manor from The National Archives tells us that Robert Henley bought Colway Manor from John William and wife Elizabeth and son Bruen in 1601^{lxii}. So either way, the Henley family owned Colway Manor up till 1849. Sarah Wyatt was born 55 years after the death of Rev John Hodder, so it would be possible that our Wyatt family could have attended the non-conformist services at Colway Manor and **Sarah** was baptised there & unrecorded.

Our journey next takes us west further into the County of Devon, to the home of our 3x great grandmother, **Susannah Edwards**, evidenced by DNA matches. Below is a family tree beginning with my generations grandmother, **Avie Vera Hodder** showing her relationship to **Susannah** and as a result, where we fit in. On the next page is a continuation of our ancestors, with another Family Tree, showing **Susannah Edwards** and four generations of her ancestors. Colway Manor was just over the border into County Dorset and so we headed west back into the County of Devon in search of more ancestors, following the Edward and Whitmore families, through our 3 x great grandmother, **Susannah Edwards**.



APPENDICES

APPENDIX – 2017-05-24 1 - REV. JOHN HODDER - DORSET - HAWKCHURCH – THORNCOMBE - Died

1680 The return of Charles II. to England, and his Restoration to the throne of his fathers, in 1660, found the Rev. John Hodder in this beautiful spot, surrounded by richly wooded hills and fertile vales, and in the enjoyment of the rectory. " He was a man of excellent abilities, and a celebrated preacher. He was so much of a gentleman, and of such singular ingenuity," says Calamy, "that his very enemies admired him and were fond of his conversation." His loyalty to the King was undoubted. Of this he gave convincing proof in a letter prefixed to a sermon preached by his friend and neighbour, the Rev. Ames Short, of Lyme Regis, on the proclamation of Charles II. He probably thought, as he had every right to think, as his distinguished neighbour, the Rev. John Hardy, of Symondsburry thought, that after Charles' Declaration ..., "that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom," he had no cause to fear any- thing from the Restoration of the Stuarts. When, however, the Act of Uniformity was passed, he found himself face to face with a great alternative. He might conform to the requirements of the Act, and keep his snug parsonage, his ample living, and his place of honour and usefulness; or, he might keep a good conscience and part with all these things. Like about two thousand other clergymen, he chose the latter course, and on the 24th August, 1662, went out of the rectory. On his giving up the living he did not leave the neighbourhood, where the people were dear to him, and he had many friends. He continued to live in the village, most likely in a house put at his disposal by one of his friends, probably Thomas Moore, Esq., of Wyld Court. Nor did he cease to preach. The Church was closed to him, but the houses of his friends were opened. Among other places, he held services at Mr. Henley's mansion house, at Colway, near Lyme Regis, and probably at Mr. Moore's house, Wyld Court, where his old parishioners would have the opportunity of hearing him, and at Sir Edmund Prideaux's splendid mansion Ford Abbey. The time came, however, when he could no longer reside in the village. The Five Mile Act, passed in 1669, forbade any ejected minister living within five miles of the place in which he had been minister. Mr. Hodder, accordingly, removed to Thorncombe, which was then reckoned in Devonshire, and outside the Bishop of Bristol's jurisdiction. There we find him in that year uniting with the Rev. Nicholas Wakely, the ejected minister of that parish, and the Rev. Mr. Bruncker, in conducting services, either in their own houses or in Ford Abbey. It was reported to the Archbishop of Canterbury that " about one hundred, sometimes more," attended, who are described as being of the "vulgar sort." Whether anything was done to prevent these services being held, or to punish the preachers, does not appear. But this is certain, that when Judge- Jefferys held the bloody Assizes, the fact that Prideaux had entertained Nonconformist preachers was remembered against him and cost him the £5,000?? which he had to pay the judge as the price of his liberty. In 1672, when a brief breathing space was given to the Nonconformists, by Charles II's declaration of Indulgence, which suspended the penal laws against Dissenters, we find Mr. Hodder still resident at Thorncombe, where, on May 8th, he licensed his house as a place of worship for " people called Presbyterians," and took out a license for himself as a Presbyterian teacher. On the same day a license was taken out for a service in the house of Thomas Moore, Esq. (Wyld Court), Hawkchurch. This Mr. Moore was son-in-law of Mr. Trenchard, of Wolveton, a famous Nonconformist family, and brother-in-law of Bampffield, sometime Speaker of the House of Commons, and of the Rev. Francis Bampffield, M.A., ejected from Sherborne. * On the same day another license was taken out for a service in the house of John Gill, also in Hawkchurch, and for the Rev. John Gill, who had been ejected from Shute and Colyton. Mr. Hodder applied for all these licenses. And he seems to have been in correspondence with Nonconformist ministers all over the county, for he prepared a letter, dated May 10th, 1672, in which he, and 37 other Nonconformist ministers in Dorset, thanked the King for "your Majesties Royal Declaration of March 15th, and do from our souls bless God who hath put such a thing as this into the King's heart to extend so great a favour to us." Though himself a Nonconformist, and deprived of his living for conscience sake, he appears to have kept up friendly relations with his successors, for in 1671 the parish register records the baptism of " Joan, daughter of John and Katharine Hodder," and in 1679, March 24th, the burial of "John Hodder, quondam rector de Hawkchurch." So the good man passes off the scene, taken away from the darker and more terrible days that were so soon to come, deluging this part of England with blood. (Obviously this is a reference to the Monmouth Rebellion).

APPENDIX – 2017-05-24 2

WHAT IT MEANS TO BE A YEOMAN IN ENGLAND IN THE 14-18TH CENTURY

From "The Time Travellers Guide to the Medieval Ages" by Ian Mortimer.

WHAT LIFE IS LIKE IN THE 14TH CENTURY

P11 The majority (of people) live in rural areas, coming into their local town or city when necessary. The majority walk in, and walk home, carrying whatever they have bought or driving whatever livestock they have to sell. P13 There is often no toilet, just a bucket (to be emptied at Shitbrook). P31 Most village houses measure between 25 and 40 feet in length, but some are square one roomed cottages and others 60ft long **yeomen's** houses. P35 Yeomen in Worcestershire in the first half of the 14th century can, at the age of 20, look forward to an average of 28 years more life; and their successors in the second half can expect another 32 years. ... Poor peasants in the same area can expect to live for five or six years less. P36 ... the medieval understanding of a bondsman's servitude is not very far removed from slavery. ... Average man is 5'7" and average woman is 5'2". P37 ...citizens as young as 12 can serve on juries. ...Medieval boys are expected to work from the age of seven and can be hanged for theft at the

27 The Adventure to Find our Beginnings - Day 7 Morning, Dorset – by The Rev Katherine Hammer B Th., B SSc.

same age. They can marry at the age of 14 and are liable to serve in an army from the age of 15. ...A woman is in her prime at 17, mature at 25 and growing old by her mid 30's. ... marriage at the age of twelve is approved of for a girl, although cohabitation usually begins at 14. Teenage pregnancies are positively encouraged ... Most girls of good birth are married by the age of 16 and have produced 5 or 6 children by their mid-20's. p42 In the social system, a franklin or yeomen are equivalent to Merchants with less than 500 pound, some professionals eg physicians, lawyers and a few master masons/master carpenters and Chaplains, friars and minor clergy. P47 There are as many grades of wealth and status among the peasantry as there are among the aristocracy and the clergy combine. The status of a **franklin or a yeoman** who has a whole yardland (30 acres) and his own plough team of eight oxen is far higher than that of a villein who is bound to serve his lord and has just one or two acres to his own use. If that franklin's daughter marries a younger son of a gentleman, his status is even higher. If his family provide the officers for the manor – the **reeve** (manorial overseer) or Hayward his status is further enhanced. P49 There is a considerable range of wealth and status among the franklins and yeomen (freemen). At the top end are those who have acquired enough freehold land to sustain their families comfortable and to employ others to help them farm their acres. P50 The three or four families from which the local officers are most often drawn (the reeve, jurors, chief tithing men, ale-tasters, constable and hayward) may well be resented by those who have suffered more from their accusations in the manorial court. P100 ... This puts 'masters' into an earning bracket of ten to seventeen pounds, similar to highly educated lawyers and physicians. In this way you can work your way up to a high level of social respectability, even if you do not come from a landed family. P120 ... under the provisions of the statute of Winchester (1285) every man between the ages of 15 and 60 must have arms of some sort, for the purpose of keeping the peace. P125 The Gough Map shows about 3,000 miles of main roads in use in 1360 ... 40% of these are of Roman origin.



APPENDIX – 2017-05-24 3 WORKING TIMELINE WYATT & SPILLER FAMILIES

(Those in italics at this stage, have proved to have no DNA connection to family line)

1548c JOHN WIEATT b. abt 1548 POSSIBLY at Gittisham, Devon. (See son's marriage register)

1565c Stucklei Wyatt baptised.

1580c JOHN WIEATT the ELDER b. abt 1580 POSSIBLY at Gittisham, Devon.

1596 Henricus Wiatt baptised, Burlescombe, Devon. F. Stucklei Wyatt

1602 JOHN WIEATT married MARYE CHAPMANE (8th & 9th g grandparents) at Gittisham, Devon 10 July

1617 CHRISTOPHER WYATT (7th & 8th great grandfather) bapt 25 Nov Gittisham. F. John Wyiat m. Mary Chapmane. Christopher died 1684 Ottery St Mary. (abt 3 miles from Gittisham)

1626 Henricus Wyatt married Alice Walle 5 Feb at Burlescombe

1630c Stukeley Wyatt b. Burlescombe, Devon. F. Henricus Wyatt and Alice Walle

1647 CHRISTOPHER WYATT (6th & 7th great grandfather) bapt 15 Oct GITTISHAM, DEVON. Gittisham is 5 miles south east of Broadhembury & 3 miles sw Honiton. F. Christopher m. Elizabeth Christopher's Whyat buried 11 Oct 1689 Broadhembury. Aged 42 years old.

1650c ANN (WYATT) 6th & 7th great grandmother. Bapt.

1652 Stukeley Wyatt married Dorothea Davy Burlescombe, 16 Jun

1652 John Wyatt born 2 Feb Burlescombe, Devon. Died 1726. F. Stukeley m. Dorothea DAVY Brother, Henri b. 1658 Burlescombe

1683 MARY WYATT (5 g grandmother) born Broadhembury, Devon. F. Christopher Wyatt (Whyet) m. Ann (Died 23 Feb 1729 Shute) Sister of David Wyatt 1686 (Findmypast baptismal record below)

1686 DAVID WYATT (6 g grandfather) born Broadhembury, Devon f. Christopher Wyatt (Whyet) m. Ann (Died 1728 Uplyme) Brother of Mary Wyatt, 1683. (Findmypast baptismal record below)

1686 GEORGE EDWARDS bapt 14 May at Colyton, Devon. F. George Edwards m. Anne Purse/Pursey

1710 David Wyatt married Sarah Cuen at Uplyme

1713 John Wyatt (5 x g grandfather) baptised 11 Jul in Uplyme, Devon.

1719 William Wyatt baptised 27 Apr at Buckland St Mary, Somerset

1720 JOHN EDWARDS BAPTISED COLYTON, DEVON 6 APR F. GEORGE EDWARDS M. MARY WYATT

1729 ELIZABETH aka BETTY WHITEMORE bapt 9 Sep Branscombe. F. Ellis m. Elizabeth Died 26 Oct 1801 Beer.

1734 John Wyatt married Sarah Borow on 16 December at Uplyme, Devon

1734 Sarah Wyatt (4x g grandmother) born Colway Farm, Lyme Regis, Dorset.

Mary
Whyet
-
1682
22 Apr 1682
Christopher
Ann
Broadhembury
Anglican

David
Whiat
-
1686
17 May 1686
Christopher
Ann
Broadhembury
Anglican

- 1749 William Wyatt married Elizabeth Domett 18 Sep at Churchstanton, Somerset.
- 1753 William Wyat bapt Buckland St Mary, Somerset f. William Wyat m. Elizabeth Domett
- 1755 JOHN EDWARDS MARRIED ELIZABETH AKA BETTY WHITEMORE 19 NOVEMBER AT BRANSCOMBE.
- 1770 Joel Spiller, Yeoman married Hannah Davy 13 February at Stockland, Devon
- 1779 Susanna Spiller baptised at Kilmington (nr Shute), Devon f. Joel m. Hannah
- 1782 Rebecca Waldron baptised Buckland St Mary, Somerset 30 Jun f. Thomas m. Mary
- 1781 Henry SPILLER married SUSANNAH WOOD at Combe Raleigh (abt 5 miles from Stockland)
- 1785 Susanna Spiller baptised at Stockland, Devon f. Henry m. Susannah
- 1785 Thomas Perham Yeoman baptised at Membury f. George m. Ann
- 1794 William Wyatt married Mary Middleton (first wife) 10 Apr Buckland Saint Mary, Somerset d. 1802
- 1802 William Wyatt's wife Mary Middleton buried 26 Ma 1802 Pitminster, Somerset.
- 1802 William Wyatt, widower married Rebecca Waldron 2 Aug Buckland Saint Mary, Somerset.
- 1808 Thomas Perham married Susanna Spiller at Yarcombe 10 Mar
- 1813 Walter Wyatt – Yeoman born Buckland St Mary 6 Jun f. William Wyatt (Freeholder) m. Rebecca
- 1818 Edith Doble (wife Walter Wyatt) born
- 1836 Walter Wyatt married Edith Doble at Buckland St Mary, Somerset.
- 1840 John Robert WYATT – Yeoman born Buckland St Mary, Somerset. Died Thorncombe 1927
- 1838 Susan Perham (John R Wyatt's wife) born
- 1845 Walter Wyatt married Susan Perham
- 1866 Walter John Wyatt born 28 Jan Combe St Nicholas, Somerset. F. John Wyatt m. Susan Perham
- 1871 Walter John Wyatt living at Harcombe Bottom, Uplyme. Siblings Frank 1870; Flora 1870, George 1872, Lilla 1873 born at Uplyme.
- 1891 Walter John Wyatt married Tryphena Forsey (descendant of Ellis Whitemore & Elizabeth Vincent) b. 12 Nov at Bettiscombe, Dorset.

ENDNOTES

ALL MAPS ARE FROM GOOGLE MAPS

ALL ANCESTRAL TREES ARE FROM EITHER ANCESTRY.COM OR FAMILY TREE MAKER

ⁱFrom Ancestry.com

Name: Sarah Wyatt
 Gender: Female
 DBirth Date: 1733
 Birth Place: Nr Lyme, Regis, England
 Death Date: abt 1789
 Burial Date: 11 Mar 1789
 Burial Place: Uplyme, Devon, England
 Spouse: Lionel Hodder
 Children: Thomas Hodder, John Hodder, Sarah Hodder, Dolly Hodder

Her burial record for the Church of St Peter and St Paul, Uplyme says that she was born near Lyme Regis, which according to her marriage record describes the location of Colway Farm ('of' or 'near' Lyme Regis). The Millenium records are not primary sources and are open to mistakes and misinterpretation. I believe that she was born in 1734 as her parents were married 10 Dec 1734, so as that era still came under the Julian calendar, the year did not finish till the end of March. The burial date of 11 Mar 1789 is also incorrect. I have read through the original Uplyme parish register and there is no Burial for a Sarah Hodder, for that year, though there is a record for the burial of a Sarah Hodder, widow 11 Mar 1897, making one think that it is a transcription error.

ⁱⁱ See Hodder, Gribble & Assoc. Families – Part 2B Ch 66 p.13 Lionel the Hayward & Sarah Wyatt

ⁱⁱⁱ Notes & Queries. 3 May 1941, p.321. Ward, Phillip, A Dictionary of Common Fallacies, The Oleander Press, New York. 1978 p.60 When we write 'Christmas' as Xmas, we are incorporating the sign of the cross into the birth of Jesus, predestining that at the time of his birth, his journey was to the Cross.

^{iv} See Hodder, Gribble & Assoc. Families – Part 2B Ch 66 p.13 Lionel the Hayward & Sarah Wyatt

^v en.wikipedia.org/wiki/Lady_Day

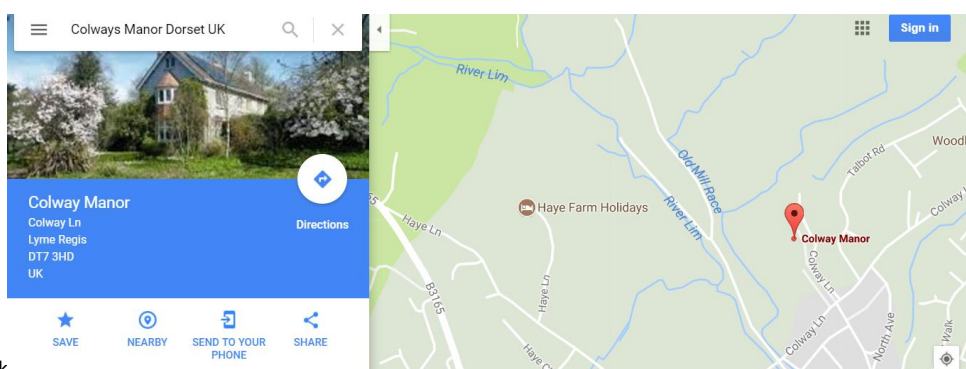
^{vi} https://www.familysearch.org/wiki/en/History_of_Parish_Registers_in_England

^{vii} https://en.wikipedia.org/wiki/Adoption_of_the_Gregorian_calendar

^{viii} **UK - THE MARRIAGE ACT 1753**, full title "An Act for the Better Preventing of Clandestine Marriage", popularly known as [Lord Hardwicke's Marriage Act](#)

(citation 26 Geo. II. c. 33), was the first [statutory legislation](#) in [England and Wales](#) to require a formal ceremony of [marriage](#). It came into force on **25 March 1754**. The Act was precipitated by a dispute about the validity of a [Scottish marriage](#) although pressure to address the problem of clandestine marriage had been growing for some time. Before the Act, the [legal requirements for a valid marriage in England and Wales had been governed by the canon law of the Church of England](#). This had stipulated that [banns should be called or a marriage licence obtained before a marriage could take place and that the marriage should be celebrated in the parish where at least one of the parties was resident](#). However, these requirements were directory rather than mandatory and the absence of banns or a licence – or even the fact that the marriage was not celebrated in a church – did not render the marriage void. [The only indispensable requirement](#)

was that the marriage be celebrated by an **Anglican clergyman**. The mistaken assumption that a simple exchange of consent would suffice is based on later conflations between the theological position that consent made a marriage and the actual practice of the **church courts**. Prior to the passage of the 1753 Act such an exchange only created a binding contract to marry rather than a legal marriage. The Act tightened the existing ecclesiastical rules regarding marriage, providing that for a marriage to be valid it had to be performed in a church and after the publication of **banns** or the obtaining of a licence. **Those under the age of 21** had to have parental consent if they married by licence; marriages by banns, by contrast, were valid as long as the parent of the minor did not actually **forbid the banns**. **Jews** and **Quakers** were exempted from its provisions, although the Act did not go so far as to declare such marriages valid and it was many years before their legal standing was assured. Nor did the Act apply to members of the **British Royal Family**. Indeed, members of the Royal Family have been consistently exempted from all general legislation relating to marriage since this date, which is why doubts were expressed in 2005 about the ability of **Prince Charles** to marry **Camilla Parker-Bowles** in a civil ceremony, https://en.wikipedia.org/wiki/Marriage_Act_1753_-_cite_note-7 civil marriage being the creation of statute law. https://en.wikipedia.org/wiki/Marriage_Act_1753_-_cite_note-8 It was also provided that the 1753 Act had no application to marriages celebrated overseas or in **Scotland**. Lord Hardwick's Act required separate registers for marriages (plus banns books). These were recorded on printed forms. The act exempted only Quakers and Jews from being married in the Church of England. The act was passed for the preventing of Clandestine (secret) marriages. This law required that separate registers be kept for marriages. Prior to this time the record of marriages had been entered with the christenings and burials. To make the Act more effective, a special printed form was devised which called for the signatures of the officiating minister, the two witnesses and those of the bride and groom. An indication of the marital status of the bride and groom (spinster, bachelor, widow, widower) and their resident parish was given. Marriages were to be either by banns (announced from the pulpit on three successive Sundays) or by license and **could not be performed in parochial chapelries unless special permission was obtained**. It ordered that records should be kept both of banns and of marriages, that these should be in books of vellum or good and durable paper, to be provided by the churchwardens. The entries were to be signed by the parties and to follow a prescribed form, and the registers were to be carefully kept and preserved for public use. https://www.familysearch.org/wiki/en/History_of_Parish_Registers_in_England



^{ix} Bridport@stags.com.uk

^x Colway Manor Farm History from the British Library – www.bl.uk/learning

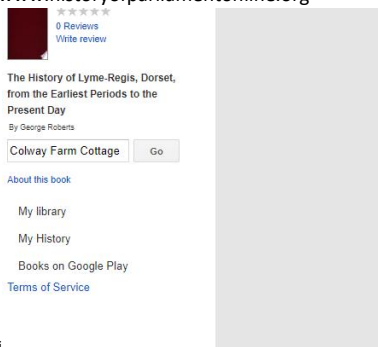
^{xi} In early history the way, or more properly, the high lane (carriage route) from London to Exeter was continued from Chideock by Morcombelake to Charmouth upon the Roman road, the lane remains upon Stoneburrow hill, thence over Charmouth bridge through Charmouth, over Rhode Horn, Colway Hill, Colway Lane, Clapentail Lane, to Colyford, thence to Exeter, slept, as it was termed, the fifth night at Morcombelake; in the morning it proceeded to Axminster where the passengers breakfasted, and reached its destination at the end of the sixth day. The ascent from Charmouth was tremendous. In December, 1824, a deep cutting was commenced between the old road on the summit of the hill and the sea, to form a new road, which was completed in June, 1825. In 1828, the new road, after one of the wettest seasons ever remembered. Colway Manor Farm History from the British Library – www.bl.uk/learning

^{xii} <https://regia.org/research/life/houses.htm>

^{xiii} "Hell's Hound on my Tail" www.uplyme.com

^{xiv} <https://regia.org/research/life/houses.htm>

^{xv} www.historyofparliamentonline.org



Colwey, or, as it appears in some Feodaries of Glaston, *Lym*, and *Colbeigh juxta Lym*, distant half a mile from the town, was formerly a manor, but is now only a farm. It gelded to the king's service for three hides, and was parcel of the inheritance of Alured de Nichole, held of the Abbot of Glaston by knight's service; afterwards Robert Fitz-Pain held it in like manner, as purparty of his inheritance. The other tenants in demesne held immediately of him. 9 Edward III., John Bleyon had a charter of free-warren there. 20 Edward III., Walter de Carmino held half a fee in Colweigh. 10 Richard II., Ralph de Carmino held the manor. 9 and 14 Henry IV., and 4 Henry VI., the Bonviles of Chuton were connected with Colwey. 21 Henry VI., Thomas Carmino, Esq. held the manor of the Duke of York: Margaret, wife of Hugh

xvi

Courtney, Esq., Joan, wife of Thomas, son of Richard Carew, Knt., his daughters and heirs. Since that time it has become the property of the Henley family, who lived there in great style for many years. The house was large, and a road between two rows of stately trees, which have been long since cut down, led to the church, to which some affirm there is now a subterraneous passage. The house is gone to decay,—some of the ruins are visible at the back of the present *farm-house*. No courts are held, nor any symbols of a manor preserved. Henry Host Henley, Esq. is the present possessor. It is a tything, in the hundred of Whitechurch Canonicorum.

xvii“Extinct Cornish Families, Part II” by Mr W.C.Wade. Read Dec 18th, 1890. Pub. “Transactions of the Plymouth Institution & Devon and Cornwall Natural History Society, 1890-1891”. <http://patp.us/reading/cornish2.aspx>

xviii Bridport News 19 Feb 2015, published an article on Colway Manor for Stags Real Estate, when it was up for sale.

xix“On 9 Oct. 1548 of that year Tudoll both made his will and died. He left two houses, one leased from Lord Cobham, as almshouses,...”
<http://www.historyofparliamentonline.org/volume/1509-1558/member/tudoll-%28tudbold%29-john-1485-1548>

xx“The History and Antiquities of the Borough of Lyme Regis and Charmouth” – George Roberts 1834

xxi Bridport News 19 Feb 2015, published an article on Colway Manor for Stags Real Estate, when it was up for sale.

xxii Wikipedia. (Donation given)

xxiii <http://discovery.nationalarchives.gov.uk/details/r/c8c5d484-12be-43cb-a013-a4e28f344ef1>

xxiv [LYME REGIS, etc. deeds, etc. | The National Archives](#)

xxv Photos of doorway & etchings by Katherine Hammer

xxvi Bridport News 19 Feb 2015

xxvii www.historyofparliamentonline.org

xxviii Bridport@stags.co.uk

xxix https://www.google.com.au/search?site=&source=hp&q=Colway+manor+image&oq=Colway+manor+image&gs_l=psy-ab..3..33i21k1.7219.11590.0.12016.18.18.0.0.0.374.2996.0j1j9j2.12.0....0...1.1.64.psy-ab..6.12.2993...0j0i131k1j0i10k1j0i22i30k1j33i160k1.bkiSOW6iveg

xxx Photograph by Julie Geldard

xxxi <http://www.british-history.ac.uk/rchme/dorset/vol1/pp141-150>

xxxii <http://www.british-history.ac.uk/rchme/dorset/vol1/pp141-150>

xxxiii “History of Lyme” by George Roberts. Published 1834.

xxxiv “The History of Lyme Regis, Dorset; From the earliest periods to the present day”

xxxv “Hell’s Hound on my Tail” www.uplyme.com

xxxvi [https://en.wikipedia.org/wiki/Hayward_\(profession\)](https://en.wikipedia.org/wiki/Hayward_(profession))

xxxvii <https://www.colytonhistory.co.uk/colyton-history-rebel.php>

xxxviii Out of print.

xxxix I have crossed out Mary Chapmane, only because the marriage date of 1602 was 9 years before the first child was born, but there could have been other children born between 1602 and 1611. Whereas Elizabeth Tothill had the wrong dates.

John the Elder	b. 1580? Gittisham	m. Mary Chapmane 1602 Gittisham 10 Jul???	bur 1657 Gittisham
(CHILDREN – John the Younger b. 1611 Gittisham ; Susan b. 1612 Gittisham ; Peeter b. 1613 Gittisham ; Christopher b. 1617 Gittisham)			
Christopher	b. 1617 Gittisham	m. Elizabeth Tothill 1656 (wrong dates)	bur 1684 Ottery St Mary
(CHILDREN – Christopher b. 1647 Gittisham ; John. b. Ottery St Mary 1650; Tobias b. Ottery St Mary , 1652; Samuel b. Ottery St Mary 1657)			
Christopher	b. 1647 Gittisham	m. Ann ?	bur 1689 Broadhembury
David	b. 1686 Broadhembury	mar. Sarah Cuen 1710 Uplyme	bur. 1728 Uplyme
John	b. 1713 Uplyme	mar Sarah Borow 1734 Uplyme	bur. 1766 Uplyme
Sarah	b. abt 1734 Colway nr Uplyme	m. Lionel Hodder 1754 Uplyme	bur. 1797 Uplyme

xl Johis is John, I've quite a number of Johns who appear as Johis. Something I've noted is that if during a period of time when families were having children baptised, and a new Rector is appointed in the Parish, suddenly Johis becomes John. If you see Johes filius Johis it's John son of John. *From* <https://genealogy-specialists.com/threads/early-christian-names.2560/>

xli Maps- [england_1642.jpg \(1035x1675\) \(emersonkent.com\)](#) – [phil038b.jpg \(1424x2280\) \(hostingprod.com\)](#)

xlii In *The Mariner's Mirror*, the Reverend J. R. Powell suggests that Newell's Fort guarded the road to [Charmouth](#), in a location now covered by the sea, due to the [coastal erosion](#) suffered by Lyme Regis.^[16] In his history of the siege, Geoffrey Chapman accepts that possible location, but also offers an alternative location on top of Church Cliffs, also now lost to the sea.^[17] The pair agree on the locations of the remaining three forts, proposing that Davie's Fort lay somewhere around the modern-day junction between Church Road and Anning Road, citing the contemporary references to it having a commanding position which could fire into the bay or town itself. Gaitch's Fort, also known as Middle Fort, they placed near the bridge where Coombe Street meets Mill Lane. Marshall's Fort, later known as West Fort, featured a gate and was the main entrance into the town. Chapman and Powell located it where Pound Street, Broad Street and Silver Street now intersect, though others have suggested it was further out of town from Silver Street, near where it meets Pound Road and Woodmead

Road.^{[18][19]} They both agreed that from West Fort the defences followed the line of modern-day Broad Street to meet the sea at Cobb Gate, just west of Bell Cliff.^{[20][16]} There were two more forts, which were permanent sea-facing buildings which did not feature in the siege.^[20]

- xliii "History of Lyme" by George Roberts. Published 1834.
- xliv Gosling, G., & Thomas J., "The Book of Uplyme; Portrait of a Devonshire Village." CPI Bath Press, Bath. 2004. P8
- xlv Roberts, G., "The History and Antiquities of the Borough of Lyme Regis and Charmouth" p96
- xlvi Pictures taken from "Dorset Life"
- xlvii Roberts, G., "The History and Antiquities of the Borough of Lyme Regis and Charmouth" p81
- xlviii Roberts, G., "The History and Antiquities of the Borough of Lyme Regis and Charmouth" p93
- xlix Roberts, G., "The History and Antiquities of the Borough of Lyme Regis and Charmouth" p93

¹ Bickley, Francis. "Where Dorset meets Devon", Constable & Co., London. 1911. P.22 ff

No. of Schedule	Road, Street, &c., and No. or Name of House	HOUSES		Name and Surname of each Person	Relation to Head of Family	Condition	Age of Males (Months)	Rank, Profession, or Occupation	Where B.
		Is inhabited	Year last built (If of brick or stone)						
44	Hell's Hound			Cecilia Knight	Daughter	Widow	17	None	Worcester, Leicestershire
				Martha Robinson	Servant	Widow	28	Housemaid	Worcester, Leicestershire
				11 Children on a visit	None	Widow			
45	Manor House	1		John Hodder	Head	Man	57	Farmer, 100 Acres, 1000 Sheep & 200 Cows	Devon, Devon
				Frances Do	Wife	Man	66	Wife	Devon, Devon
				Elizabeth Tucker	Servant	Man	27	Housemaid	Devon, Devon
46	Colway Farm	1		John Hodder	Head	Man	40	Farmer	to Uplyme
	Manor Cottage			Sarah Hodder	Wife	Man	28	Dressmaker	to Uplyme
				Sarah Hodder	Wife	Man	28	Wife	to Uplyme
47	Little Hay	1		William Hodder	Servant	Man	33	Farmer	to Uplyme
				Thomas Do	Servant	Man	26	Wife	to Uplyme
48	Great Hay Farm	1		George Thompson	Head	Man	54	Farmer	Devon, Devon
				Martha Do	Wife	Man	28	Wife	to Uplyme
				Elizabeth Keale	Servant	Man	26	Wife of Thomas in the Royal Navy	to Uplyme
				Mary Keale	Servant	Man	26	Wife of Thomas in the Royal Navy	to Uplyme
				Mary Keale	Servant	Man	26	Wife of Thomas in the Royal Navy	to Uplyme
				William Keale	Servant	Man	26	Wife of Thomas in the Royal Navy	to Uplyme

ⁱⁱ William Hodder of Colway - Extracts from emails between Mike Applegate and Graham Davies of Lyme Regis Historical Association, courtesy Jan Hercus. Mike Applegate - (Aug 27, 2013) - "I was detecting the field behind the house (21 Talbot Road) today with my friend Linda from Seaton. She found a brass plate about 7 x 5 cm with the name Hodder on it. It does not have any fixings on the back. It is too thin to be a horse brass. The inscription has been made by separate letter punches, judging by the uneven alignment." Graham Davies responds - "The 1901 census records William Hodder (53) farming at Colway Farm, together with his wife, Eliza (48) and their eight children (5-24), and a servant and carter, Richard Mayne. Colway farm would have been Colway Manor (below you) and surrounding fields, possibly including yours. William Hodder would have rented the property from the Talbot Estate. In 1891, whilst living at Mill Green, William is recorded as a carrier and farmer. Your find might be a form of commercial identification." Graham Davies from Lyme Regis Historical Assoc. On the 6 Sep 2013 also responds "I attach a sale plan of Colway Manor in 1912 (Lot 33) Colway Manor was the family home of the Henley family who were Lords of the Manor. It was put up for sale in 1912 when owned by the Talbots of Rhode Hill. It consisted of 2 1/2 acres, a barn, four piggeries, two sheds and a cottage. The old manor house was out of repair. William Hodder will have lived in the cottage, and possibly farmed 'your field'."

ⁱⁱⁱ https://www.google.com.au/search?site=&source=hp&q=Colway+manor+image&oq=Colway+manor+image&gs_l=psy-ab.3..33i21k1.7219.11590.0.12016.18.18.0.0.0.374.2996.0j1j9j2.12.0...0...1.1.64.psy-ab..6.12.2993...0j0i131k1j0i10k1j0i22i30k1j33i160k1.bkiSOW6iveg

^{iv} <https://www.in2013dollars.com/1910-GBP-in-2018?amount=1>

^v "Hell's Hound on my Tail" www.uplyme.com Photo of Black Dog Inn - courtesy Google

^{vi} https://www.google.com.au/search?q=The+Black+Inn+Uplyme&source=Inms&tbm=isch&sa=X&ved=0ahUKEwj0s5PrqMTVAhVFo5QKHYPoD_gQ_AUICyGc&biw=1093&bih=530

^{vii} See map (x)

^{viii} <https://www.british-history.ac.uk/alumni-oxon/1500-1714/pp706-747> list of Oxford graduates.

^{ix} Picture 1800's Middle Temple courtesy Wikipedia.

^x www.middletemple.com - Wikipedia.

^{xi} <http://discovery.nationalarchives.gov.uk/details/r/c8c5d484-12be-43cb-a013-a4e28f344ef1>

^{xii} [LYME REGIS, etc. deeds, etc. | The National Archives](http://www.nationalarchives.gov.uk/lyme-regis-etc-deeds-etc/)