



Ridges &
Furrows

**A creative arts and heritage
programme with the ridge villages
between Sleaford
and North Hykeham**



This research has been commissioned by the NK Arts Partnership as a starting point for a creative programme inspired by the area's history. artsNK has worked extensively in villages on the east of North Kesteven, leading to the creation of several trails, public realm regeneration projects, artworks and heritage projects, leading to the Spires and Steeples Arts and Heritage Trail.

The Ridges + Furrows programme will be delivered in partnership with The National Centre for Craft and Design, Design Factory, Design Nation and The Terry O Tool Theatre.

We are keen to work with residents, village organisations, community groups and local councils to develop new heritage inspired arts projects with the potential to contribute to the development of a new western ridge arts and heritage trail.

This narrative provides an inspirational glimpse of the areas rich history and the stories waiting to be explored, shared and celebrated. The NK Arts Partnership would like to share this as the catalyst for future conversations about how we can work in partnership to enrich the life of residents and visitors to the county.



**A Broad History of the Lincolnshire Heath South Of Lincoln
(with special focus on Welbourn, Sleaford, Waddington and the Hykehams)**

At what period this locality [the heath] was first dignified with the existence of a town, or series of habitations for the enjoyment of social life, cannot be conjectured.
Oliver, G., 1856

Introduction

Following is a potted account of the history of four parishes and four communities and their environs through time. It is neither an account of geology, archaeology, historical successions –more a combination of those and a look at other disciplines.

Focus has centred on the four parishes in particular - Sleaford in the southeast of the Heath, North Hykeham and neighbouring Waddington in the northwest and on the south eastern edge, Welbourn.

In order to hang the four together they need context. Therefore, a description of their landscape and its common denominators, in particular, the Limestone Heath south of Lincoln is included.

Historical accounts tend to speak of the wealthy and powerful. Here, we seek those who had no voice in history, the commoners, the villagers, the poor and their families. As little was written about them we have attempted to see them through their everyday working lives, their archaeological legacy and, importantly, through their limited leisure activities, their customs and their folklore.

Descriptions of the Heath

Capped by oolitic limestone the Heath in Lincolnshire forms a north-south tract of high, stony land, part of an extensive arc of limestone which stretches northeast from the Cotswolds, up through Northamptonshire and Lincolnshire and northward into Yorkshire. Known as the Heath or Cliffe in Lincolnshire it is divided by two main gaps, at Ancaster and Lincoln, where it was breached by former rivers. Varying in height from nearly 77m OD north of Lincoln to between 123 and 154m OD on the Kesteven uplands (Robinson 1993, 8) the Heath has a steep west-facing escarpment overlooking the Trent Vale and a more gentle dip slope to the Witham valley in the east. Numerous dry valleys dissect the heath, providing an undulating landform of hills partially denuded of soil but with varying depths of colluvial fill in the valley bottoms. The predominantly straight roads attest to a late 18th-early 19th century pattern of Enclosure of the once featureless tract. South from Ancaster, the Heath is topped by increasing amounts of boulder clay. This area, once heavily forested further south in the county, is known as the Kesteven Uplands.

The section of the Heath of specific interest here is that immediately south of the Lincoln gap, extending south to the Ancaster gap, a distance of c22km. Running north-south through the heath in this area is the Roman road Ermine Street. This 2000 year old road-on-a-ridge is locally known as High Dyke (Dyke here = Bank) and forms the boundaries of many of the Heathland Wapentakes (pre-Norman conquest administrative districts) and parishes. Parishes are generally long from west to east and narrow, especially on the western side, where they utilise the resources of the Heath, the steep escarpment with its springs and where the main villages are sited, and the lowlands of the Trent vale stretching out to the rivers Brant and Witham. To the east the parish pattern is more irregular but nearer Lincoln the narrow parishes extend from Ermine Street east into, and in some cases through, the low-lying Witham valley.

Leadenham, directly south of Welbourn, is a good example of the western heath parishes. When Enclosed in 1777-78 it extended little more than 2 miles north-to-south but 6 miles east-to-west, stretching from the river Brant in the low grounds to the west, up the cliffe and onto the heath, ending at the High Dyke. Pre-enclosure there were large areas of common pasture on the heath, open arable on the cliffe edge with the village set along the spring line. West of the village, on the claylands lay four or five open fields with meadows and common pasture on the lowest, wettest land near the river (Russell and Russell 1987).

Parishes generally are lined up either side of the broad Heath with few central to the undulating limestone lands. To the west, where the steep scarp flattens out briefly mid dip, are villages, many sited along a spring line. To the south Fulbeck, Leadenham and Welbourn are so sited. North from Welbourn the villages are at the top edge of the scarp; Wellingore, Navenby, Boothby Graffoe, Coleby, Harmston, Waddington and Bracebridge Heath. On the low grounds to the west are the Hykehams, North and South.

On the east side of the Heath are two lines of villages. Immediately west of Sleaford lies North and South Rauceby, then, to the north, Leasingham, Cranwell, the now-deserted village of Dunsby St Andrew astride the A15, Brauncewell, Bloxholme and Ashby de la Launde. The line of villages north of Sleaford comprises Ruskington, Dorrington, Digby, Rowston, Scopwick, Blankney, Metherringham, Dunston, Nocton. Potterhanworth and Branston. Central to the Heath is Temple Bruer, lands carved out for the Knights Templars, and further north Mere, again a Templar holding.

Place names of the villages give an initial indication of nature of the immediate area. Water was, of course, crucial and figures prominently in Welbourn (the stream running from a spring), Sleaford (the ford over muddy or slimy waters), Brauncewell (Brand's Spring), Cranwell (the spring where cranes are found) and Fulbeck (foul, dirty stream). Both Nocton and Scopwick, on the eastern heath, have names relating to sheep farming, Wellingore reflects its geographic position on a flat topped ridge, while Ruskington, nearer to the Witham Fens was 'growing with rushes'. Curiously, Hykeham means 'the homestead estate, where the blue tit-mouse is found' (Cameron 1998, 68).

While the four parishes, Hykeham, Waddington, Welbourn and Sleaford are the main areas of study a broad history of the Heath is needed to give context to the parishes

and their archaeology and to indicate the environments in which the parishes operated. There the problems begin because, while chance finds have been recorded and there are some sites known, very little detailed archaeological work has been conducted in the area. A parish survey of Ropsley and Humby, east of Grantham, where the parish spans the limestone heath soils, typical of the terrain between Ancaster and Lincoln, and the boulder clay cover of the Kesteven uplands, limestone soils contained early prehistoric settlement with flints common from the Mesolithic through to the Bronze Age and clusters of well-preserved Bronze Age pottery (Lane 1995). In the Iron Age and Roman periods settlements in Ropsley and Humby tended to be sited near to the junctions of the two soil types, presumably utilizing the resources that each type offered. The number of prehistoric flint arrowheads found on Ropsley Heath are testament to the good hunting grounds of the doubtless gorse covered lands of the Heath generally.

*Description of the Heath by Trollope ****, 2*

'Formerly one continuous tract of light land called generally Lincoln Heath extended from the high table ground on the south of Lincoln and the Witham to Cranwell, or about 13 miles....its whole surface consists of a series of gentle undulations resembling those of the Atlantic after a storm and the straight white road carried over these in succession on its way northward, does not very inaptly represent the foamy track of some vast steam-ship, such as the great Eastern leaves behind her in calm weather, while the shadows of the little clouds passing over the surface of the heath, just as they do in the real ocean, add to the correctness of the comparison.'

Description of the Heath quoted in Lloyd 1983,60

'wild barren and naked, possessing no appearance of civilisation, stocked with rabbits and covered with furze, bracken and irregular patches of long, tough grass'.



Previous archaeological work

Comparatively little systematic archaeological fieldwork has been conducted on the Heath, or in the four parishes that are focussed on here. Therefore, the early history of the area, and of the four parishes, remains sketchy. The condition of the landscape of the Heath in the prehistoric and Roman periods is likely to have been similar to that of the medieval period when the first descriptions appear, chiefly ‘all goss and thorns’ (see below).

Antiquarians such as the Reverend George Oliver (1856, 157) have hinted at prehistoric, possibly, Iron Age ‘camps’. “.... *two camps ... formerly existed on Scopwick Heath, but they are now almost obliterated by agricultural operations. The first of these is still known by the name of Castle Banks; and it is situated on the highest part of that heath which reaches from Lincoln to Ancaster;It was eighty yards in diameter, surrounded by a double vallum, eight feet high with a broad deep ditch and situated near a natural ravine towards the north, leading to another earthwork of a similar description about half a mile distant, which is now the site of some recent plantations belonging to C. Chaplin, Esq., of Blankney*”. There seems to be no trace of them now, certainly from the air. Gutch and Peacock (1908, 347) quote George Oliver’s comments that “*On the Heath are many vestiges of vast trenches, some in pairs running in parallel lines within half a mile of each other several of which are obliterated by the plough; others remain wide and deep, and protected by high banks; but the old warreners remember them all much more capacious than any of the remains; and the say from the report of their predecessors, that these excavations were called Oliver’s trenches – intimating that they had been thrown up during the civil wars of Charles I*”.

It seems probable that Rev. Oliver had seen such earthworks on the Heath; he even appeared to know the name of one ‘deep ravine across the heath’ which he called ‘Asketal’. However, it is a common mistake even to this day for people to attribute any earthwork to either the Romans or Oliver Cromwell. Later in the passage even Rev. Oliver muses that ‘some of them [the earthworks] are entitled to claim a much higher antiquity’

Air photographs do pick out seeming isolated lengths of linear ditches, sometimes parallel double or triple ditches. In Cranwell, Brauncewell and Metherringham Heath, for example, lengths meander around with no obvious purpose. A number of other multiple ditched boundaries are on the Lincoln edge or heath including Caythorpe, Fulbeck, North Rauceby, and Coleby (Boutwood 1998, Fig.1). These are typical of a class of ditch, presumably land division or boundary markers, which occurs in the East Midlands. Where excavated these tend to be Iron Age, although dating material is scant.

Prehistoric Routeway

The single most important north-south prehistoric route was the Jurassic Way. Situated along the western edge of the Heath the route here is known as 'Pottergate'. The route was presumably used not only for small groups of travellers but for larger numbers and those moving stock. Running close to the springline Bronze Age antiquities are said to mark its line generally (Whitwell 1980, 61) and Roman sites too. Close to the routeway, during a watching brief and excavation in the quarry in Welbourn parish, but known as Leadenham Quarry, a pit alignment and other features thought to date to the Neolithic period (c4000BC) were recorded. The alignment consisted of 17 pits positioned north-north-east/south-south-west, with the pits becoming larger towards the northern end of the alignment. A flint adze or axe displaying a lack of contemporary damage was found in one of the pits with sherds of Neolithic pottery, Grooved ware and Fengate Peterborough ware, hinting at deliberate deposition. The size of the pit alignment suggests it was not a major landscape feature, but a more discrete feature with a possible local ritual significance. The pottery assemblage was recovered from the south-western and north-eastern limits of the alignment, possibly also indicating a special significance.

Roman roads

Three Roman roads act as an underlying framework to the Heath. Two, Ermine Street and the Fosse Way, are significant early Roman military roads while the third, Mareham Lane/King Street/Bloxholm Lane, is a lesser road linking the Peterborough area to Lincoln via Sleaford.

Ermine Street

The single most impressive surviving archaeological feature of the Heath is Ermine Street, the Roman road from London to Lincoln and beyond to the Humber. North from Ancaster to Byards Leap the modern road sits atop the agger (linear mound) of the Roman forerunner and serves as arguably the best example of its kind in Britain. North from Byards Leap the road is represented by a green lane but in places the agger is still visible. Ermine Street acts almost as a spine as it transects the Heath on its north-south alignment. At one time Ermine Street between Byards Leap and Lincoln was known for its good condition. In the 18th century Stukeley noted that '*the Hermen-Steet hereabout is very bold and perfect, made of stone gathered all along from the [---] quarries...., the holes remaining. ...it goes perfectly straight from Ancaster to Lincoln full north*'. In 1878, it was described more romantically, "*This silent highway, so conspicuous by its width of close grown grass, bounded on either side by stubble, or ploughed fields; so silent, so solitary; the pheasant runs in its wheel-tracks, and the hare plays and feeds in confident security* (Mayhew 1878, 282). Between Byards Leap and Lincoln it now forms a green lane. A section excavated through Ermine Street at Coleby showed the road to lie just to the west of the green lane. The Agger was 15.6m wide and the 0.85m thick, with a second, plough damaged phase above (Chowne 1987, 33)

Fosse Way

As with Ermine Street, the Fosse Way had a Roman military origin. Extending 320km from Seaton in Devon to Lincoln the Fosse Way is remarkable in that it never deviates more than 10km from a straight line. In 1772 William Stukely described the Fosse Way thus "*Descending southwards [from Lincoln], where the Fosse parts with the Herman Street below Lincoln, by the abbey without the most southern gate, and passing over the river Witham by Bracebridge, before it comes to Lincoln; I soon*

perceived myself upon the Foss road, by its straight ridge carried over the barren moory ground, by a mill near Stickham [Hykeham]. Hard by lies a stone cross of good height, of one piece, vulgarly called Robin Hood's Whetstone upon the Foss, and it is called sometimes the three mile stone. The elevation of the road is still preserved, the common road going round about: it is much overgrown with goss, and the moor but thinly so; its straight length easily distinguishable for that reason; It butts a good deal to the east of Lincoln: between Bracebridge and its union with the Hermen way, some pavement is left of flag-stone set edgewise; the road beyond the moor goes through the inclosures of Hikeham and Thorpe, then enters Morton Lane, very pleasantly set on both sides with woods full of game”.

The ‘Whetstone upon the Foss’ may well have been a surviving Roman milestone, but is now lost.

King Street/Mareham Lane/Bloxholm Lane

This road tends to be known as Mareham Lane south of Sleaford and King Street from the Sleas northwards towards Lincoln. The most northerly section is thought to correspond to Bloxholm Lane. Before the Enclosure of Sleaford and Leasingham Moors a portion of the embankment of this ancient road (Mareham Lane) leading towards Ruskington was plainly visible (Trollope 18**, 40). This can now be traced as a cropmark (Winton 1998, fig.11). North of Ruskington, near Bloxholm side roads appear to be located there and a settlement is likely in the vicinity. North of Ashby de la Launde the road is hard to trace but most probably links up with Bloxholm Lane near to the junction of Blankney and Metheringham Heaths, continuing towards Bracebridge Heath and eventually Lincoln

Known Roman settlements on the heath are few and far between, partly because of the lack of systematic research. A number of cropmarks suggest Roman settlement and a few pottery scatters, for example in Welbourn, show that some settlement took place. In Welbourn parish, at Leadenham quarry, excavation revealed two Roman structures built of limestone and interpreted as corn driers. The first measured approximately 7.5m by 5.4m, and contained a T-shaped stone flue, a large pit and a flagged floor. The external quarry pits appear to have been reused as rubbish pits for activities carried out in Structure 1. Structure 2 consisted of an H-shaped stone flue measuring approximately 3.3m by approximately 1.4m. To the south of the structure, a shallow cut was surrounded by limestone flags, possibly a small wall or boundary. The base of the cut was metalled, possibly forming an external working area. The corn driers contained deposits of charred cereal grain, especially spelt wheat. Some of the grain in Structure 1 had germinated, suggesting it may have been used for malting and brewing.

At Waddington and Bracebridge Heath various Roman finds have been made including pottery with roofing tile and big blocks of limestone. Metal detecting has yielded many other Roman finds including lead weights, a pin, five brooches, a seal, spoon bowl and a bronze fragment. A pot containing a hoard of about 2900 Roman coins was unearthed in April 1976. The coins, which were declared Treasure Trove, were generally well preserved, and are all silver-alloyed bronze folles issued during the period AD309-317. The bulk of the coins were Constantine I and from the London and Trier mints. A purse hoard of 5 denarii, a sestertius and a dupondius were found shortly afterwards in the same field dating to about AD60-160. In 1977 a further

Roman coin hoard was found. There were 24 coins, 16 of which formed a coherent group. A Roman ceramic figure, possibly of an eagle, was found south of Bracebridge Heath in the north western part of the Roman site. The largest coin hoard comes from Coleby, just to the south, where some 15-20,000 coins dated between AD260 and 282 were found.

Cremations and inhumations, found at the northern limit of Waddington parish, form part of a group and it would appear that the cemetery served the Romano-British settlement to the west of Grantham Road. There may be grounds for suspecting that the cemetery represents two phases of pre-Christian burial practices, considering the differing alignments of the burials, but all the pottery from the cemetery dates to the 2nd century. Eighty-nine nails were recorded from four of the inhumations, and coffin remains were recorded in one grave, suggesting that the burials were in wooden coffins. A quantity of hobnails from a shoe was also recorded in the grave containing the coffin remains.

Near North Hykeham, a Romano-British pottery kiln was located during quarrying c 500m north of the Fosse way (Thompson 1958). No other kilns were present but third to fourth century pottery was found during building works in 1947 a mile to the southwest in North Hykeham village. The northern part of the Heath was also once thought to be the 'territorium' of Roman Lincoln, the lands given to ex soldiers from Lincoln, although the evidence for this location is slight.

By far the most significant Iron Age and Roman site in the area is that around Old Place, to the east of Sleaford. Covering some 32 hectares south of the Slea the Late Iron Age settlement contained ditches and pits in which considerable amounts of pottery, including high quality stamped and rouletted wares, and animal bone were found. Among the finds were up to 4000 pieces of coin pellet mould, indicating the production of pellets and probably the stamped final coins. This is the greatest number of any coin mould fragments found on one site anywhere in northern Europe and indicates a place of some importance and strongly suggest the presence of a mint. This significance continued into the Roman period where a 'small town' was present and flourished into the late 4th century. There were many stone dwellings and agricultural buildings including corn driers and also cemeteries.

The Roman small town of Navenby, on the Heath, was also a significant stop along Ermine Street between Lincoln and Ancaster. Recent excavation has revealed ribbon development along Ermine Street from the second half of the first century AD continuing until the end of the fourth century (Palmer-Brown and Rylatt 2011).

Saxon

The presence of a large Anglo-Saxon cemetery was originally recorded in Sleaford in 1858. In 1881 when the Grantham and Sleaford railway was extended to Boston, a further 242 inhumations were recorded taking the total to around 600. A large amount of extremely rich artefacts were recovered from the graves including a hanging bowl, a decorated bucket, many types of bronze and iron brooches, amber, glass and crystal beads formed into numerous necklaces, some with more than 100 beads, pottery urns, iron spears and shield bosses, girdle hangers and coins. The cemetery appears to be roughly split into three sections, those buried with brooches, beads and pottery appear to be mainly situated at the western end of the site. Those with spears and shield

bosses are clustered at the eastern end, and the graves with little or no goods appear at the extreme south-west corner of the site. Many burials were found in rough stone cists. All the artefacts are Anglo-Saxon in date except for the presence of Roman coins, many of which were pierced and were used as pendants. In one child-burial six coins in two piles were buried in the child's hand. There are also two cases of animal bones being buried with the body at the time of interment. A small number of cremations have also been found at the same site. Other local Saxon cemeteries are known at Quarrington (Dickinson 2004) and at Ruskington. The Sleaford area was heavily settled in the Early and Middle Saxon periods, including the site at McDonalds at the roundabout at Holdingham.

St Giles church at Old Sleaford, demolished in the 1600s, may have had a Saxon precursor on the site. Traces of robbed stone foundations of an earlier building were found and dated by a small amount of 9th century pottery. An early church on this site is also suggested by the original dedication to All Saints (changed later to St Giles) as many churches with this dedication have a pre-Conquest foundation date. A single inhumation of probable Anglo-Saxon date was also found. This burial was cut by the lime pit which is presumed to have been made during the construction of the medieval church. It is thought the church was associated with Quarrington.

Four or more Saxon inhumations were found in close proximity to the Ermine Street Roman road, in Welbourn. It was stated in 1964 that the inhumations were fragmentary burials without grave goods; they were discovered 'many years ago' but were only reported to Lincoln museum in c.1950. At Waddington eleven Anglo-Saxon inhumations were found in 1947.

Excavations at the Market Place in Sleaford in 1978 revealed a number of Saxon features. These include a rectilinear arrangement of timber slots enclosing an area of approximately 11m x 6m. Other parallel slots appear to be associated with it. The function of this structure has only been guessed, but the layout of the slots seems unsuitable for supporting a roof. It is suggested that it may have been an animal pen, possibly one of several which may represent a market on the site. Alternatively the presence of charcoal flecks and possible pot-boiler stones may point to a domestic function. Other features uncovered include post holes and a large east-west ditch, thought to be of similar date to the rectangular features, and several pits. Pottery recovered from the site includes a large amount that is broadly described as 'Pagan [Early] Saxon' although this is thought to be residual. Quantities of shelly wares were found in the same features, however Stamford ware was absent except in the pits suggesting that the other features date to a time when it was not available. An 8th-9th century date is therefore suggested for many of the features with the pits being of later date, probably dating to the century prior to the Conquest.

The Late Saxon period saw the creation of parishes and Wapentakes. Parishes were laid out to make the maximum use of the land with, on the western side, the use of Heath (up to Ermine Street) for predominantly grazing, with the narrow parishes then extending west to the lowlands of the river Brant. In Lincolnshire there is a clear tenurial boundary along the line of Ermine Street which forms a parish and wapentake boundary for some 10 miles (16km) of its course (Roffe 1984).

Medieval Heath

Domesday records the first written descriptions of the land-use of the heath and the four main parishes concentrated on in this report. Domesday is very general but gives an idea of relative arable, meadow and underwood. South Hykeham had a fishery, Waddington and the Hykehams more meadow than Welborn and Sleaford.

Little arable agriculture was thought to have been carried out on the Heath at this date. Generally the Heath was a wide, uncultivated and relatively featureless expanse, probably used predominantly for sheep grazing.

Trollope (18***, 2) noted that *'there were also natural dangers arising from the character of the heath in olden days. When no well-kept roads traversed it... poor folk were often lost in its dreary expanse, and some died from prolonged exposure to cold and wind and snow upon the Heath. Leasingham parish registers record several such misfortunes. In the list of burials is 'Elizabeth Ping, a stranger', Susanna Ellis, a traveller and Dolton Pickworth, a poor stranger, among a number who never finished their journey across the remote heath'*. Because of its remoteness the medieval Heath was an unsafe place for travellers as Trollope recognized, *'Many deeds of violence have been perpetrated on this heath. One was long recorded in the nave of Lincoln Minster to this effect: 'Here lies John Ranceby, formerly Canon of this church, who was with malice prepense nefariously slain on the Haythe (sic) in the year of our Lord 1388 by William -----'*

The early medieval heath was indeed relatively featureless. Probably only Ermine Street was a recognizable route until a new road 'the Broade Strete' (now the A15) was built by Bishop Alnwick 1436-49 to improve communications between his castle in Sleaford and Lincoln (Mills)

Even with the new road the Heath was a formidable landscape to cross. To counteract the problems of navigating across the Heath and reduce the increasing number of lost travellers there a local benefactor, Sir Francis Dashwood, erected Dunstan Pillar in 1751. This rarity, an inland lighthouse, built to guide strangers and locals alike over the heath was 92 feet tall with a 15 feet octagonal glass lantern at its summit to light the way. Originally, the pillar had a spiral staircase inside the tower to take the lighthouse keeper to the gallery which surrounded the base of the lantern. Unsurprisingly, the view from the tower was said to be magnificent. Lincoln Cathedral stood out to the north and, on a clear day, Boston Stump could be seen to the far southeast. The lantern gradually collapsed as the ironwork rusted and, in c1810, the lantern was replaced with a bust of King George III given by the Earl of Buckinghamshire to celebrate 50 years of the king's reign. This bust, together with the top 30 feet of the pillar was removed in 1940 as the pillar was considered to be a hazard to low flying aircraft using the Coleby Heath and Waddington airfields. The bust can now be seen in the grounds of Lincoln Castle.

Templars and Temple Bruer

In the centre of the Heath in the medieval period land was given by William of Ashby from his holdings in Ashby [de la Launde] to the Order of Knights Templars. The Templar movement was formed in 1118 as 'The Poor Fellow Soldiers of Christ and the Temple of Solomon', shortened to the Knights Templar, to protect pilgrims in the aftermath of the first crusade (1096-1099). The semi-religious, semi-military

Templars were often men of high aristocratic birth. A parallel Order, the Knights Hospitaller, had a special duty to look after poor and sick pilgrims. Templars were granted many privileges to help them raise funds including freedom from control by Bishops and freedom from paying tithes. Kings and landowners were eager to grant property to the Templars and by the end of the twelfth century it is estimated that the Templars had acquired about 10,000 acres in Lincolnshire. Five preceptories, or estate headquarters, existed in the county including Temple Bruer on the Heath (Bruer comes from the French word meaning heather or heath). Here about 4,000 acres had been donated.

The Templars had the right to hold a market and a Fair on 24-26th July. Areas seem to have been shaved off adjoining parishes to create the Templar land, identified by its extra-parochial status. These extra-parochial areas totalled over 4,000 acres, with Temple Bruer, Temple High Grange to the north, Byards Leap and Maiden House to the south. In 1311-12 Temple High Grange's stock included four cart horses, 22 oxen, 32 cows, about 50 pigs and 4,500 sheep. Sheep grazing on the Heath was clearly an important Templar economic activity.

However, amid accusations of corruption and misconduct, the Templars were suppressed by Edward II. He had already obliged them to discontinue holding tournaments at Temple Bruer because of the disorder they occasioned. On January 10th 1308 John de Cormel, the Sherriff of Lincolnshire, arrested William de la More, the preceptor, along with his knights and imprisoned them in Clasketgate in Lincoln for almost two years. They were then tried in the Chapter house of the Cathedral and stripped of their estates.

Some of the original Templar centre survives including the preceptory tower at Temple Bruer, which was built about 1200 as the southeast tower of a large church, whose main structure dates to about 1160. In c.1185 some 37 peasant households in the adjacent village were cultivating about 560 acres and sharing common rights on the Heath. Nothing survives of this associated village, which was situated southeast of the church.

Sheep farming declined in the late middle ages, partly because monastic activity in this field, including that of the Templars, was on the wane. The village set up by the Templars at Temple Bruer was depopulated in the late Middle Ages. The Heath would have reverted to ling (heather) gorse and furze once the sheep were not present to keep the plants in check. One alternative economic use for the area was as rabbit warrens. In 1820, 1000 acres northeast of the preceptory were still used for this purpose but in 1823 the land was finally converted to arable farming.

Access to the Templar estates had been via Ermine Street and William Stukeley recorded that '*Over against Temple Bruer is a cross upon a stone, cut through in the shape of that borne by the Knights Templars' and this is likely to have remained until 1776 by the side of the High Dyke (Ermine Street)*'. No trace of this exists now.

Other medieval buildings are known from the Heath and its periphery boasts three castles, at Somerton, in Boothby Graffoe parish, Sleaford and Welbourn.

The major castles in Lincolnshire were almost all established within a hundred years of the conquest. From early on castles were also established as honorial centres. Few castles were established after c1220; Somerton was licensed in 1281 but this was an exception. Welbourn did not survive much later than the mid fourteenth century. Castles by that time had become outmoded with both Lords and gentry aspiring to more comfortable residences. By the later Middle Ages the castle had given way to the country house (Roffe 1993).

Welbourn Castle

The ringwork known as Castle Hill at Welbourn survives well as a series of earthwork and buried remains. It is a rare example of a ringwork with a stone curtain wall rather than a timber palisade. Ringworks are medieval fortifications built and occupied from the late Anglo-Saxon period to the later 12th century. They comprised a small defended area containing buildings which was surrounded or partly surrounded by a substantial ditch and a bank surmounted by a timber palisade or, rarely, a stone wall. Ringworks acted sometimes as strongholds for military operations but also as defended aristocratic or manorial settlements.

Following the Conquest, land at Welbourn was held by Robert Malet. The manor lands were divided, and in the early 12th century land granted to the Lord of Bayeux became the manor of 'le Northalle', referred to in a document of 1158 as being walled in stone. The other part of the manor, lying to the south of Castle Hill, was known as 'le Southalle' (thought to be the present Welbourn Manor) and was first mentioned in the 14th century. The two manors remained independent throughout the 13th century, but by 1334 both were held by Isabel de Vescy. The amalgamation of the two estates is thought to have led to the abandonment of 'Northalle', and in 1374 the site was said to be waste and entirely without buildings.

The ringwork is roughly D-shaped in plan and is enclosed by a bank and external ditch. The interior formerly accommodated the buildings referred to in a document of 1288, including a hall with two chambers, a kitchen, brewhouse, oxhouse, cowshed and sheep fold. The document also indicates that there was a wall, surmounted by a tower, and a ditch around the court. A geophysical survey has indicated the survival of buried building remains, mainly on the western and central parts of the ringwork, and suggested the presence of other features, such as an oven and pits, concentrated on the eastern side of the interior. The survey also identified a circular feature, approximately 15m in diameter, on the west side of the ringwork, thought to be the remains of the tower mentioned in the 13th century description of the manor. Limited archaeological excavation has provided evidence of building remains dated to the 13th to 14th century.

Somerton Castle

Somerton Castle is a late 13th century stone quadrangular fortress, founded by Anthony Bek, bishop of Durham. In 1281, King Edward I granted him a licence to crenellate his manor but by 1309 the castle had been given to King Edward II. The fortification is encased by a ditch and consisted of ranges of buildings around a central courtyard, with round towers on the angles. King John I of France was confined here after being taken prisoner at Poitiers in 1356. Repairs and alterations were made in the mid to late 13th century but by 1601, the castle was utterly defaced and fallen almost down to the ground. Three towers, the south front and part of the curtain wall remain, along with a later adjoining farmhouse. To the south is a large

platform, with an enclosing wide moat and a high counterscarp bank, which also extends alongside part of the inner ditch. It is suggested that the moated site was a walled 'grange' mentioned in a survey of 1279, pre-dating the castle, belonging to the De Grey manor. It is also suggested that it was where the Lord's dues were stored, including crops, foodstuffs and livestock.

In 1601 the castle is recorded as being almost completely ruinous, except for the south-eastern tower which stood almost to full height. Attached to the south-eastern tower is the south front, extended by a wing built in the late sixteenth or early seventeenth century by the Disney family. More curtain wall is thought to survive attached to the south-western tower. The L-shaped wing was built in about 1660. The castle seems to have been Crown property until the Victorian period. The castle remains were converted to a farmhouse in the nineteenth century.

Sleaford Castle

Sleaford Castle was built by Bishop Alexander of Lincoln in 1125. It was surrendered to King Stephen in 1139 but returned to the Bishop of Lincoln later. The Castle was visited by King John, October 14th 1216. King Henry VIII may also have stayed at the castle during his visit to Sleaford in August 1541, and again in October 1541. Bishop Fleming died at the castle in 1431.

It served as an administrative centre for the episcopal estates in the Sleaford area. In the 15th century it was partially rebuilt by Bishop Alnwick, and in 1547 was transferred by Bishop Holbeach to Edward, Duke of Somerset. After this date it became a source of building materials and was progressively dismantled. In 1720 parts of the walls and towers were still standing; now the only fragment of masonry surviving above ground is part of the north eastern corner tower.

When visiting Sleaford in the early 1500s Leland (Itinerary Vol.1, 27) noted "Without the towne of Sleaford standith west south west the propre Castelle of Sleford, some very welle maintained, and it is compasid with a rennyng streme, cumming by a cut oute of a litle fenn, a lying almost flatte weste againe it. In the gate-house of the Castelle, be 2 porte colices. There is an highe toure in the midle of the Castelle, but not sette upon a hille of raised yerth". However, during the next 50 years its demolition had in great measure taken place (Trollope ****p120).

Medieval Sleaford

The castle was built on the wet, west side of Sleaford which at the time was fen with pools of water and was traversed by the river Slea. Although not a great river by any standards the Slea is probably one of the largest Heath rivers, as opposed to the Witham and Brant which flowed through the lowlands to the west and were significantly larger. The Slea provides the origin of the place name of Sleaford – the ford over the Slimy river. It is a river with a chequered history and, over time, much realignment. Thus, in the medieval period there was two courses to the east, The old Slea and the New Slea and two courses through the town, the Slea itself and the Nine Foot, the latter possibly created during the construction of the moat for the castle (Pawley 1996, 11). Originating as a spring near Barkston Heath the stream becomes recognisable as a river around Bully Wells, or Boiling Wells, west of Sleaford, where it became navigable. Of late the river has often been a trickle or less but the geographer Hermann Moll noted in 1724 that "*The river runs here with so quiet and swift a current that the water in the great frost of 1683 was not frozen at all*". East of

the town the Slea was altered in the 18th century, making navigable for barges on route to the Witham and subsequently the coast at Boston.

Sleaford has two centres Old and New but their antiquity has been in question. Old Sleaford is clearly the longer lived, with its origins in the Iron Age and probable near continuation of settlement ever since. New Sleaford was once thought to be built post conquest but recent re-examination of documents and the discovery of Saxon finds during excavation in the Market Place have pushed its origins back a few centuries.

It was, then, during Saxon times that the main focus of settlement shifted from Old to New Sleaford, the site of the present town, and by the time of the Norman Conquest it was an established administrative centre for the region. Sleaford's market also dates from Anglo Saxon times. At Domesday, the River Slea provided the power for 18 water mills, most of them in Sleaford itself. This was a remarkable concentration. One of the 18 is believed to be Cogglesford Mill, formerly the 'Sheriffs Mill', and of possible Saxon origin. Cogglesford Mill still grinds corn, but is rebuilt, the ground floor being 18th century and the upper 19th century.

Old Sleaford was associated with Quarrington and New Sleaford with Holdingham. Following Domesday much of the land of Sleaford was given over to the Bishops of Lincoln.

The next situation of note is the execution of Sir John Hussey. The Hussey's were in residence in Old Sleaford from the 1430s. Sir John was implicated in the Lincolnshire Rising in October 1536, found guilty of treason and executed at Lincoln, his lands being confiscated by the crown and eventually acquired by the Carres. At the end of the seventeenth century, the Carre estates passed by marriage to the Hervey family, Earls (and later Marquesses) of Bristol, who were Lords of the Manor until very recent times.

A rare aristocratic visitor to the Angel Hotel in Sleaford was Hon John Byng in 1791. As hotel guests do Byng complained endlessly - 'dinner was intolerable; wine intolerable', the market too dull, the church 'a cumbrous pile...choak'd up with pews and galleries'.

At the end of the eighteenth century, a navigable waterway was opened along the Slea to link the town with the River Witham, and for some years following this it enjoyed a unique position as the local terminus of the inland waterway system in the area. The coming of the railways in the middle of the nineteenth century stripped it of this role and the Navigation itself was closed down in 1881.

Rope-making was one of the industries established in the 1700s. Hemp and flax was soaked or retted to soften the fibres, beat them using water-powered hammers in the mill, and then made rope by twisting these together along a long rope-walk along the banks of the Slea. A play with music about this period of Sleaford's industry has been written.



Land Use on the Heath

On the Heath itself little formal agriculture took place in the early part of the medieval periods. Many parishes may have enclosed limited lands along the edges of the wide expanse but the core was not ploughed until much later. Early exploitation is likely to have focused on sheep grazing and rabbit warrens. The Heath was identified as good sheeplands in 1580 during Leland's visit (Steele 1996, 44). In the sixteenth century the principal income from the heathland was said to derived from the sale of sheep, wool and barley, although some rye and oats were also sold' (Thirsk 1957, 90). In 1609, Waddington, on the northwest edge, was described as 'a village firmly planted on the limestone' with a soil described in 1609 as 'very good and profitable' (Thirsk 1957 (80).

Celebrated by travellers in the 1720s as fine open country for hunting (Beastall 1978, 14) the Heath underwent an agricultural revolution in the period between 1740 and 1870 (Thirsk 1957, 257). Large hedgeless expanses of sheepwalk and rabbit warren were ploughed up, in most cases, probably, for the first time. The soil, which was often only a few inches deep and had hitherto been incapable of bearing crops was transformed by chalking and boning the application of crushed bone brought from the Bonemill at Sleaford. This fertiliser was supplemented by the planting of turnips, which, when eaten off by the sheep, returned a rich manure to the ground and by the use of oil cake for sheep feeding which enriched the land still further. After some years of this treatment the land was fit to bear respectable crops of barley or even wheat. By 1850 the countryside had changed out of all recognition and the whole tract of Heath and Cliff has been brought into tillage, forming a pattern of high farming on inferior land.

The 1801 crop returns provide the statistical attempt to measure agricultural land use in the county. By this time Barley was the most important crop on the Heath and south of Lincoln, as it was more successful on these less fertile soils. In total some 22.5 % of the land in the area was in arable use, with still some areas of gorse and warren, albeit diminishing amounts (Rawding 1993).

Visiting the Heath in the 1840s Phillip Pusey was moved to comment that "For miles we passed on through fields of turnips without a blank or weed, on which thousands after thousands of long-woolled sheep were feeding in netted folds" (Brown 2005). The Lincolnshire Longwool variety were common and their fleece was described as "wondrously heavy, and send down a long unctuous wool in pendulous masses almost to the ground" (Perkins 1977, 7).

With the coming of arable agriculture Gang work became common on the heath, with farmers and gangmasters controlling teams of local and not so local labourers. Work consisted largely of weeding, picking up couch grass on the fallows, singling turnips,

and later lifting root crops and picking up stones for road repair and the creation of field boundaries. *‘But the social consequences of gang labour proved so pernicious as to be regarded in the end as a greater menace than poverty and unemployment. The mixing of people of both sexes and all ages for hours, days and weeks together, the hard work and the tiring walks to and from the fields, sometimes four hours long, destroyed all humanity, dignity, and self-respect among the adults and barbarised the children* (Thirsk 1957, 270).

As always farming was unpredictable and subject to the vagaries of climate. Any weather or yield-related changes in the crops could drastically affect the incomes of not just the farmers themselves but the labouring classes as well. The great drought of 1826 was devastating and in Welbourn much of the stock in the fields died. Little boys were said to have been hoisted on the shoulders of the men, so that they could reach the branches of the trees and pull off the leaves and throw them down for the cattle to eat.

The following letter highlights not just the potential for poverty and hardship among the working classes but also the spirit and hardworking determination of the labourers. It was dated December 11th 1850 and sent by Cooper Lawson, of Waddington in a year of gloom and farming depression to the Steward of Christ’s Hospital

“Kind gentulman i hope you will pardon my bouldness in approaching so grate a nobility. i ashure you it is distress that causes me to do it. i am a labering man with a family of smal children. i am working for sixteen pens a day. i am paying 2 shilens a week for rent, I shilling for coal, so that you see that there is very little for our liveing. i have 2 hours at a night that I have nothing to do and if you will be so kind to give me a bit of ling from Skilingthorpe i can spend my time at night making besoms which would bring me in a little. theiirfore i hope that by the blessing of God and your kindness i shal be able to provide things honist in the sight of all men. i am your humble servant, Cooper Lawson, Waddington, near Lincoln
LAO TLE 38, 7, 202. Thirsk 1957, 309)



Social History, Customs and Folklore of the Heath

The customs and folklore of the people of the heath forms an insight into their largely unrecorded lives. Even then, records are sparse and it needs comparisons with other areas in the county and beyond to gain an insight.

Wells/Springs

Water was crucial for survival on the Heath and its periphery. Water, wells and springs have been revered from the prehistoric period onwards. The deposition of metalwork into rivers and wet places as gifts to the Gods is known from the Bronze Age onwards. Our own custom of throwing a coin in a fountain and making a wish reflects the prehistoric and later tradition.

Some wells and springs are said to have curative qualities to bathers and drinkers of the waters. Often these 'special' wells or springs are marked with rags tied on nearby bushes, the process being that those partaking of the waters leave a little bit of 'them', the rag, behind, then the disease or malady they suffer from will stay behind too. Sometimes pins were dropped in the water sources, in the ancient tradition noted above. Sometimes wells were 'dressed' with flowers for certain days of the year, such as at the Aswell at Louth.

Like many of the special wells/springs in Lincolnshire the waters of St Chad's well, at Welbourn, were said to cure sore eyes. *'There is a field at Welbourn called St Chad's well field, on the way to the station...that was used for this purpose, and one in Little Lane; and there are some [other curative] old ...wells now filled in on the green.* Puckridge 1937

A holy well at Rowston, on the western side of the Heath, is said to have '*been used in times beyond memory for its medicinal properties, and was much frequented by persons afflicted with the scrofula and other complaints, which are said to uniformly relieved if the water was applied at the proper time of the morn, for then the spirit of the well was most propitious*' (Gutch & Peacock, 1908, 12).

This particular well was much revered and anyone who was ill locally '*went to the well, gathered a twig, wished to be well and threw the stick in the water, and watched which way the stick turned, one way indicated that the suffered would get well, but if it turned the reverse way there was no hope*' (Pacey, R., 2011, 92). Rowston Holy Well also features in a tale of a monk from nearby Temple Bruer who '*broke the rules [of the Templars] by falling in love with a lady – and he was found out and a curse put on him by bell and by book, in consequence of which he turned a yellow colour all over. His repentance was sincere, and the chief man at the temple told him to wash three times in the holy well at Rowston. He washed twice and there was no change in his colour, and his faith was badly shaken- so that he delayed washing the third time – but finally he was induced to do it, and he dipped in the well for the third time and came out white again*' (Pacey , ibid, 50).

Other springs are described and, despite their glowing descriptions, are not mentioned specifically in relation to any curative qualities. At Cranwell, Creasey (1825, 184) describes ‘ “...the striking feature in this place ... is that of a beautiful spring issuing out of a cleft in the rock and employing itself into a stone cistern below....” . Mere, in the northern part of the Heath, is an unusual place in being situated firmly on the heath yet possessing enough springs to form a small lake. During the Middle Ages it was extra-parochial reflecting its association with Templar land.

Punishments

Local punishments were meted out in Welbourn. The scold and the ducking stool were kept in the church, along with the key of the stocks, which stood on the green just beyond the Manor. A man was recorded as spending time in them in about 1860. A big whip with which offenders were punished was kept in the parish chest in the church. In July 1817 the act was passed to abolish the public whipping of female offenders but prior to that a local girl who stole some calico was ordered by the Assizes in Lincoln to be whipped. In Sleaford a whipping post and pair of stocks stood in the Market Place.

In the 1600s the whip was used on vagrants passing through to encourage them out of the village, as well as for misdemeanours. Criminals were often whipped in their own village or at or near the scene of their crime as extra deterrent. In 1712 the ‘maden Huddle’ was whipped in Wellingore, one of many examples from the parish. Those with a pass for travel might escape the punishment and even get a small amount from the parish. In Wellingore it seems you could receive a pass but still get whipped. In 1661 money was paid to Will Jackson for ‘wiping of the poore man’ and ‘for a passe makinge of a poor boy’ but then to ‘Lion _alor for the whiping of him’ (Gough, nd 208). Travel in early post-medieval Lincolnshire could be perilous.

Despite the severity of punishments at the time, with hanging (of the poor) for relatively minor offences and Transportation to the Antipodes and America, crime was relatively rife. Often this was just the poaching of a hare or rabbit to feed the family but more extreme crimes were not unknown. The undated ‘Sorrowful Lamentation of George Winfield of Lincoln, Aged 34, Sentenced to execution at Lincoln, for robbing Mr Capp of Leadenham , on the King’s Highway’ shows that serious crime did occur. The broadside ballad outlining the crime, probably produced at short notice, purported to be written by the condemned man and asking everyone for forgiveness.

Beating the Bounds

This is a very ancient tradition. Annually a contingent from each parish perambulated the parish boundaries to remember and confirm the extent of their land. This was a time before the presence of maps or, even when maps were present, they were often rudimentary and perhaps unreadable by the parishioners. Where the parish boundary coincided with a permanent natural feature, such as a river, the extent of the parish was straightforward, memorable and non-contentious. Elsewhere boundary markers were made, often in the form of rows of pits. In Scopwick it is recorded that ‘*the annual perambulations formerly observed here for the purpose of preserving the boundaries of the parish have been discontinued from the period of the inclosure*

(17**); *At different points there were small holes made in the ground, which were re-opened on this occasion, and the boys who accompanied the procession were made to stand on their heads in these holes, as a method of assisting the memory; and several persons who are now living, who, by this expedient, can distinctly remember where every hole was placed*' (Gutch and Peacock 1908, 297). Often boys were beaten with willow wands while standing on their heads as an additional *aide-memoire*.

Maypoles/Dancing/Music

Most villages had a Maypole including that recorded at Waddington. Initially these were often regarded as phallic. The ribbon dancing now an integral part of Maypole dancing was a late 19th century introduction, prior to which the Maypole was really just a straight tree minus branches but often decorated. The dances round it were previously simple circle dances.

Maureen Sutton recorded the memories of a lady from Caythorpe who visited Leadenham as part of a Garland dancing team in the early 1900s. *'As a girl I lived in Caythorpe, but all the family used to go to Leadenham Feast. It was held on the first weekend in May, and a day or two before my sisters and I would make our garlands. They were made from a piece of twig or branch that would bend easily, willow or the like. It was bent so that we could hold each end in each hand, horseshoe shape. We covered them with greenery, anything we could get off the hedges; wild flowers went on and if they were a bit short on account of the weather we made some from the coloured crepe paper. Sometimes you put both on. Then we had coloured ribbons, bows, even little bells. We always like to make them as pretty as possible. We stood facing each other in lines for the dancing and weaved in and out around each other, not unlike the maypole dancing. That [maypole] was done as well on the village green. The feast itself was a grand affair, all the old Lincolnshire recipes, home-made stuffed chine, plum bread and cheese, hot tates. I was eight when I did the Garland dancing, I'm 83 now. After the war it stopped and never got going again'* (Sutton 1997).

On the eastern side of the Heath, at Dorrington, an altogether different dance was recorded by George Oliver in the early 1800s; *'The principal solemnity which was practised on this Playgarth, and it was continued down to a very recent period, was dancing the solar deiseal. The villagers were arranged in ranks and moved round the playgarth in circles from east to west by the south; proceeding at first 'with solemn step and slow, amidst an awful and deathlike silence to inspire a sacred feeling. The dance increased in speed by almost imperceptible degrees, until the party were impelled into a rapid and furious motion by the tumultuous clang of musical instruments, and the screams of harsh and dissonant voices, reciting in verse the praise of those heroes who had been brave in war, courteous in peace, and the devoted friends and patrons of religion. These dances were frequently performed in masks and disguisements. The minor games practised here are such as the superstitious portion of the peasantry still regard with reverence. The autumnal fires are still kindled, except that the fifth is substituted for the first of November; and it is attended by many of the ancient ceremonies, such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion to escape from the black short-tailed sow. On the following morning the stones are searched for among the ashes, and if any are missing they betide ill to those who threw them in. The ceremonies of gathering the mistletoe at Christmas, and the sports*

*of May-day were practised here; and the old people of the village well remember hearing their aged parents say that when they were children it was customary to have periodical sports in the same place. The young people of both sexes danced on the green in the presence of the assembled villagers, who were seated under the Tree Grained Oak which grew near the spot, to behold the sports... May games [were] celebrated on this spot, for the pole decorated with garlands was annually elevated on Chapel Hill, down to the last century – (Gutch and Peacock 1908, ***)*

How much of this dance, the Solar Deiseal, is to be believed is open to question for some of the ‘records’ made by Oliver are believed to have been somewhat coloured by his interest in Druidism. Nevertheless, to circle deiseal, or the direction of the sun, was important in dance (and still is in country dancing, being ‘ballroom direction’). Irish writer T.F. O’Rahilly (1946, 296) notes ‘...the daily course of the Sun, bringing about the alternation of light and darkness and the regular succession of the seasons, was the most striking example that man had of that divine order of the universe which served as a model for order and justice in terrestrial affairs. Hence to go **dessel** or righthandwise, thus imitating the course of the sun, was not only the right way to make a journey, but was likewise beneficial in other affairs of life, and was likely to lead to a prosperous result; whereas to go in the contrary direction (**tuathbel**) would be a violation of the established order and would lead to harm. —

Other forms of ceremonial dancing would have included ‘Baccapipe dancing’, where two of the clay pipes with long stems would have been placed crossed on the floor and individuals danced around and over them in the manner of Scottish sword Dancers. There is a record of this from Stixwould, in the Witham valley.

Many villages would have had their Morris dancing teams, some also featuring sword dancing. Broom Dancing too was a Lincolnshire speciality with examples from Helpringham on the fen edge and from the north of the county.

Little is recorded of the music of the time. It was just taken for granted that there would be some local musicians and almost everyone sung the songs of the day. Sadly, none of the folk song collectors of the early 20th century visited the Heath. Among the instruments played were the Lincolnshire bagpipes, a known variant of the bagpipe family which even received mention by Shakespeare c.1597 when Falstaff in Henry IV likens his melancholy to their sound: "I am as melancholy as a gib cat or a lugged bear...Yea, or the drone of a Lincolnshire bagpipe."

Welbourn had at least one piper, John Ward, but the date is not known. He was listed in the church records as he also ‘kept watch and ward’. At Heydour, southeast of Ancaster, the vicar Richard Northam, was heavily fined by the High Commission Court in 1638 for chasing William Keale with a pitchfork and putting him in the stocks for piping for dancers on the evening of the Sabbath (Brears 1940, 20).

Gargoyles above the eastern window of Welbourn church include a piper, a female figure, and a fish, while a further two pipers are blowing lustily nearby.

A replica set of Lincolnshire bagpipes was made by the late John Addison for the Heritage Trust of Lincolnshire. These pipes were based on a carving on a pew-end at Branston church, on the eastern side of the Heath, along with an oak ceiling boss in

the cloister of Lincoln Cathedral and a stone carving taken from Moorby Church, near Horncastle, before it was demolished in November 1982. The replica pipes are now loaned to the City of Lincoln Waives.

Plough Monday/Plough Boys/Plough Plays

Another ancient custom, the visitation of the ploughboys to the 'big houses' of the village, could be regarded as another example of a village looking after its own people in times of need. Often the weather was bad when the Traditional Plough plays were performed on the first Monday after twelfth night. Then, the plough boys would dress in fantastic costumes and sometimes black their faces for disguise before venturing out. They would visit the main 'big' house of the village and perform their curious plays, based on the ancient twin themes of death and resurrection (of crops). As a mild 'threat' they accompanied their travels with a plough with which they would threaten to plough up the lawns and gardens of any non-contributors, which of course seldom, if ever, happened. It was a significant day in village life and was usually followed by much drinking and general village merriment. Some church records indicate associated payments such as the following in the Welborn Churchwardens accounts 'Rec'd ye 9th Day of Jan 1710 of ye Constable of Welborne for plow Day sessions fees'.

Plough Jags [boys] feasts' occurred annually in Waddington when the church bells rang to hail the festivities. Raucedale was one of the many villagers where the plough play was performed. On Plough Monday 1882 "*the young farmworkers perambulated the parishes according to ancient custom. Their conduct was good and their efforts to please commendable*" (Allen et al 1970,78).

Both Branston and Bassingham had plays and early photographs show the teams in their costumes

Rook Pie

In Wellingore it was once the custom to eat rook-pie on the 13th May. Between the 11th and 15th of May the baby rooks – also called squabs – came out of their nest for the first time of their own accord. Because they were so vulnerable a number of them could be picked up or taken from the nest; the baby birds were selected for a pie. The pie was made and eaten on 13th May (Sutton 1997,108)

Fairs

Where granted Fairs and markets were common through the medieval period and later. There were five fair days at Sleaford, on Plough Monday, Easter Monday and Whit Monday, 12th August and 20th October (Creasey 1825, 78). In the Middle Ages there were markets at Navenby, Nocton, Blankney, Ruskington and Welbourn. At in 1272 the lord Elias de Rabayn had a market lasting from 1-8 March. Market day there was generally a Tuesday

Puckridge 1937 describes a fair at Welbourn; '*The licence for a fair at Welbourn was granted on St Chad's day March 2nd. Fairs were held in the churchyards at one time. Booths of boughs were always erected by the parishoners for the travelling showmen who always came. Booths were situated on either side of the path or propped against the wall. Strolling players mingled with the villagers. In one corner there may have been a bout with gloves, down the other side the archery, or practise with the long*

bow.... A cocoanut (sic) shy, sometimes, alas at live cocks, which in 1500 was denounced as a barbarous and wicked diversion, but which was still practised as late as 1794. Crowds of people in holiday attire, the gingerbread stall, another for quack medicines, acrobats and inside the church, which of course has no seats, was set up a platform from where plays would be given from time to time’.

In 1285 a statute was passed forbidding fairs to be held in churchyards and slowly the church prevailed against early custom

Ran Tanning

As part of the social justice meted out in villages in Lincolnshire Ran Tanning (also known variously as Rough Music or Riding the Stang) was practised. This was a form of humiliation for wrong-doers such as wife beaters or others who broke social codes. The whole village would assemble outside the miscreant’s house and for three nights running create an enormous din with whatever means came to hand. This form of keeping local wrongdoer’s in check continued into the 1900s in the county with the last known example being 1928 in Quadring Fen, near Spalding.

An undated record in Waddington tells of a ‘*procession of villagers with trays, saucepan lids and other means of making a din ...[marching] ... three nights running headed by an effigy. Outside the house of the wrongdoer they chanted:-*

*.....is a very bad man
For ill-treating his good woman
I’ll tell you for what, I’ll tell you for why
Because she’d not do without food – when hungry
And drink when she was dry
And he’d been at his Aunt’s house and having a treat
While she was at home with nothing to eat
He went home at night as soft as a Billy
And he wanted to give some of her skilly
He shook her, he shook her, like a sinner so bold
And then he compelled her, to go out in the cold.
But if he doesn’t mend his manners
We will send him to the tanners
And if the tanner doesn’t tan
We will hang him on a nail to sell; and if the nail should happen to track
We’ll hang him on the devil’s back; and if the devil should happen to run
We’ll shoot him with a pellet gun*

Finally, they marched him to the horse pond. After various ducking rites, the effigy was burned in what is now Gamble’s hill-top field, just over the hedge.

In January 1859 the Sleaford Gazette reported that the village of Rauceby was “*in a state of commotion over a case of a wife being beaten by her husband: pots and pans were used to make a great noise*” (Allen et al 1970, 79). The accompanying song this time contained the following words:-

*Ran Tan Tan, Ran Tan Tan
To the sound of this pan*

*This is to give notice that ----
Has beaten his woman
For what and for why
'Cause she ate when she was hungry
And drank when she was dry*

Harvest Home

Most villages had celebrations when the last of the harvest carts came home from the fields. Usually the women and children of the village rode on the last load singing. This was a common occurrence and was usually followed by a night of celebration put on by the grateful farmer for the villagers. Often the day was known as Horkey Day.

At Waddington the children and others piled on to the 'moffreys', [last cart home] riding on top of the corn singing
*Mr Wright's a very good man
And gets his harvest as well as he can
Well sown, well mown, never stuck fast, nor yet o-erthrown
An old sheeps head, and a bacon bone
And now we'll shout the harvest home
Hip Hip Hooray*

Variants of the song are common throughout Lincolnshire.

At a Lincolnshire farm in the early 19th century, the 'Old Sow' would pay a visit. This was two men dressed in sacks, but the sow's head would be filled with furze cuttings which would prick the people it approached (*N&Q* 8s:9 (1896), 128).

Because of the merrymaking associated with this day the Victorian squires and clergy changed the old, disorderly suppers into tea parties with speeches. From the 1860s many parishes replaced their much loved 'Horkey days' with a day of harvest thanksgiving with a special church service known as the harvest festival. This has gone on to become an annual highlight of the Church's year.

Hiring Fairs or Statutes

Farm labourers used to 'sign on' to work for a full year at the annual Hiring Fairs or Statutes. Often in Mid may (May Day on the old Julian calendar) rows of labourers would line up in the market places, often with a symbol of their trade or speciality attached to their clothes. Farmers looking to fill the vacancies would walk along the rows looking for the strong and if they felt they saw the right man for the job would offer a small sum, a 'fastening penny', which bound the labourer to work for that farmer for a full year.

These Statute weeks represented the only holiday for the farm workers and was a chance to spend time with their families. Consequently, as a time of celebration there were often scenes of 'drinking, dancing and debauchery', to the disgust of the gentry.

Despite the reputation of such events the May Statutes at Navenby in 1860 seemed to be an event at which 'the greatest order prevailed' (Russell*****). Waddington had

statutes and at least three inns there are named as a focal point at various times. At Branston the hirings were said to be very sparse in the late 1800s (Mackinder 2002).

Mrs Watson of Waddington recalled that, as the daughter of a farm foreman at Branston Mere, she went into service and 'stood' for hiring at Sleaford where men and women offered themselves for new situations in front of the Bristol Arms.

Those married farmworkers changing their positions annually (often on flittin' day April 6th as opposed to on Pag Rag Day in mid May when the single men and women were hired) and who had a family brought with them the wife and children. In 1909, for example, the Headmaster at Welbourn reported at the beginning of the summer term nine new children, several of them deplorably backward, who previously lived at very out-of-the-way places' (Goodhand 1989, 325)

Byard's Leap, a Witches tale

Located at the junction of the A17 and Ermine Street Byards Leap is a well known location in the area. Not a settlement, it does, however, take its name from a local folk tale of unknown date. It predates 1601 when it was recorded as '*Bayard's leape of Ancaster Hathe [ie Heath]*'. There are many versions to the tale all broadly along similar lines.

The tale involves one Meg, a witch who lived in a cottage here and she tormented travellers as they used the roads across the heath. She lived in a hut by the side of the heath road with her two children, her "cubs". She 'witched the corn and she caused cattle to die of sudden and mysterious illness.

In Ancaster, so the legend goes, there was a war veteran, who took it upon himself to rid the countryside of the evil old woman. In order to carry out the task, he would need a horse, the very best he had. He chose "Blind Bayard", his oldest and most trusted horse, battle worn and weary but loyal. The following morning he saddled Blind Bayard and donned his mail-coat and armour and rode out to Meg's hut. "Meg, Meg, come out and show yourself." He called. Meg shouted back at him, "I'll buckle me shoes, and suckle me cubs, an' I'll soon be wi' ya laddie".

As soon as she came out, the knight took a strike at her with his sword, the blade cutting through her breast. Maddened, she flew at Blind Bayard's flanks and dug her finger and toe nails into his flesh. As Bayard leapt into the air, he left a single horseshoe behind. At his second leap he left a second shoe a hundred yards distant, at the third leap he left a third shoe another hundred yards distant. Finally, the knight took a mighty thrust at the old witch clinging to Bayard's flank, the sword pierced both the Old Meg and Bayard. The thrust was so severe that it killed Blind Bayard on the spot and he fell upon the witch killing her too. The "Leap" of Blind Bayard was supposed to have been three hundred yards altogether between the place where he left the first shoe and the place where he died.

Until recently horseshoes 300 yards apart commemorated the spot. There are a number of modern folk songs telling the tale.

A lesser known folk tale from the area goes thus:- "*near Byards Leap in Lincolnshire is a place called the Devil's Ditch, which was made...a very long time ago. There was a man who wanted to make a road, and whilst he was considering what to do, one [?] came to him and said, 'Take thy horse and ride quickly from the place where thou wouldst have the road begin to the place where thou wouldst have it end. But beware thou dost not turn round or look back'. So one night the man took his horse and rode*

quickly over the ground where he wished the road to be, and as he went the road was made behind him. But just before he reached the end he turned round and looked back'. Now in this place where he turned round is a ditch called the Devil's Ditch, which can never be filled up, for as often as they try to fill it during the day so often is it dug out again at night" (Gutch and Peacock, 1908, 3, quoting Addy's Household Tales of 1895). Beside the story in Gutch and Peacock is another version of a similar tale. *"A part of a road leading out of Crowle in Lincolnshire is unfinished, and never will be finished. A farmer once met a mysterious person, who enquired of him why the road was not finished and told the farmer he would finish it if he would turn his back and not watch how it was done. But when the farmer heard the tinkering and hammering on the road he could not resist the temptation of looking round. He then saw a number of little men working at the road. But they vanished in an instant, and the road was returned to its former condition and never can be mended."*

As with any there stretch of countryside there are folk tales of witches and ghosts. Dorrington has more than its share of these, as well as a curious and elaborate tale of mischief said to explain why the church is separated from the village by several hundred metres. Indeed, the church and village are separate and the building does occupy a prominent mound in the landscape but the likelihood of there once having been a stone circle on the spot is remote.

Elsewhere, a ghost, one Dicky Dunsby, is also said to haunt a hollow and startle motorists on the A15 near the deserted village of Dunsby St Andrew.

As early as 1417, a witch was tried in Sleaford for using divination to trace a thief (O'Neill, S., 2012, 115).

Recreation

Little is known of rural sports and pastimes and perhaps only the unusual are recorded.

On St Bartholemew's Day, August 24th, a specific custom prevailed at Dorrington. In the morning a number of maidens, clad in their best attire, went in procession to a small chapel, then standing in the parish, and strewed its floor with rushes, from whence they proceeded to a piece of land called the 'Play Garths', where they were joined by most of the inhabitants of the place, who passed the remainder of the day in rural sports, such as foot-ball, wrestling, and other athletic exercises, with dancing etc. The pastimes, however, are not confined to St. Batholemew's Day, but occur at other times of the year; as the garths was left by an inhabitant n for the young men and women of the village to play in.

The cruel pastime of bull-baiting, the attacking and eventual killing of a tethered bull by dogs, was formerly 'enjoyed' in almost every village. It was once stated that 'a superstition lingered that bull beef is not good for food if the animal has not been baited' (E. Peacock I, 40). In Sleaford it was noted that 'a bull ring still remains in the centre of the Market place, but, to the credit of the inhabitants, it has not been applied to its savage purpose, for a considerable time, scarcely within the memory of man' (Creasey 1825, 77), although Trollope suggests the date of the last bull-baiting as 1807. Also in Sleaford a cock fighting pit is depicted on the Cragg map of c.1770 (Pawley 1990, 58)

Skating

Off the Heath and in the lowlands to the west where the rivers Brant and Witham flowed towards the Lincoln Gap the harsher winters of the day enabled winter skating on the frozen waterways.

A North Hykeham resident recalled in the 1930s that *'When I was a lad, a popular sport if the conditions were right was skating. As Boxing Day was a holiday it was the day when competitions were held. We'd skate from Hykeham to Lincoln and back, it was great fun. For the competition we'd line up a few old oil drums and jump over them. The men of the fen were the best skaters in the county and their competitions were fierce. Their skates were often home-made from the thigh bone from a beast or even a pig's bone. Somehow they managed to attach them to their shoe; a sort of screw was used. Hykeham flooded up until the 1950s every year in an area locally known as the Delft'*

Wild winds of Welbourn

On October 13th 1666 at Welbourn there came the Great Storm. Two days later an account of it was written by Dr Thomas Fuller who says it came in a channel... 'some saw it coming like fire, moving in a circle and yet it kept straight on'. The results of this whirlwind or tornado were devastating to the village.

Such was the devastation that a letter was issued by the Kesteven Justices of the Peace to the various churchwardens throughout the county and dated 1667.

'Whereas on the Thirteenth Day of October last, Between the hours of three and four in the afternoon it pleased the Lord to visit the town of Welbourn with a sad and Dreadful Judgement, there was Thunder hailstones as big as Pigeons Eggs, Congealed and sharp pointed, and after some smart cracks there was a continuous thunder for above a quarter of an hour together. And a tedious, Dismal storm ensued that in Less than Four minutes blew Down four and fourty dwelling houses, as also their Barns stables hovels and stacks, and that remained was spoiled with rain before it could be possibly gathered together.

The Whirlwind carried the breadth of eleven or twelve score yard: it had the appearance of fire, and a sulphurous smell, the day exceeding dark, and it threw the houses and trees into all quarters, E.W,N,S.

It pleased God to spare their lives, but only one Youth was slain.

At the end of the short fury *'above 40 families were not only harbourless, but also cast into great poverty'*. Unsurprisingly, the extent of the damage and even those killed or maimed depended on which account was read.

A letter of October 22nd 1666 reads *"--- on the 13th there was the strongest whirlwind or earthquake, or both, in Lincolnshire that was ever heard of. In the town of Welbourn near Newark of the 80 stone houses only three were left standing, the timber being so dispersed that no one can tell his own; three or four persons were killed"*.

The death of two women is recorded on this 13th October in some manuscript registers of Wellingore, Jane Morrice and Eliz. Cockfield were *"both slain by a sudden blast*

of wind. It blew off the broach of Boothby steeple and tore up the very foundation of the church so that the church was quite extirpated"

Captain John Cragg of Threekingham wrote in 1790 that the rebuilt Manor House still showed the effect of this extraordinary storm in the newer masonry of the middle part of the building, which it destroyed, leaving both ends standing (Puckridge 1937).

Another storm occurred on the 11th day of July 1872 and was recorded in the diary of William Robertson "*there was fearful storm at Welbourn and neighbourhood. It began at four o'clock in the afternoon and lasted until 8 o'clock. The rain fell in torrents till 5 o'clock. Then there was a tremendous whirlwind which started at Fulbeck and made dreadful havoc in Colonel Fane's garden, and also blew down some of his glass houses ...* "

Robertson was Welbourn's most famous son. Born in the village in 1860 he joined the army and became Britain's only man to join the ranks and be promoted to Field Marshall. At the outbreak of the First World War he was appointed Quartermaster General to the British Expeditionary Force. Following various positions during the war, he was promoted to the rank of Field Marshal in March 1920, at the age of sixty.

Anti-slavery campaigner Peter Peckard was also born in Welbourn in about 1718.

Royal Air Force

Dominating the northern heath and located on a former racecourse is the airfield at RAF Waddington, North Kesteven's largest single employer.

RAF Waddington

The airfield at Waddington opened as a flying training station in November 1916 teaching hundreds of pilots, including many from the US Army, to fly on a wide variety of aircraft until the station was put into care and maintenance in 1920.

After that RAF Waddington was enlarged, particularly after 1934, when major RAF expansion began, with many buildings constructed, including some of the hangars which remain in use today. The station was re-opened as a bomber base on 12 March 1937, and by the end of year housed squadrons flying the Bristol Blenheim, which were subsequently superseded by Handley Page Hampdens.

The two Waddington squadrons, numbers 44 and 50, were in action on the first day of World War II attempting to bomb the German Navy at Keil, and during the Battle of Britain, Waddington's Hampdens bombed German invasion barges anchored in Channel ports. The Hampdens gave way to Avro Manchesters, and then, in December 1941 the first of the vastly superior Avro Lancasters entered RAF service for the first time with 44 Sqn at Waddington. It was with this unit Squadron Leader John Nettleton earned the Victoria Cross in June 1942 leading an attack on a German U-boat engine factory.

Concrete runways were laid during 1943 after which two Royal Australian Air Force Lancaster squadrons took up residence. The final WWII raid from Waddington took place on 25/26 April 1945 against an oil refinery at Tonsburg, after which the station was heavily involved in Operation Exodus, the repatriation of Prisoners of War.

Post war, Waddington hosted a variety of Lancaster and Avro Lincoln squadrons, and, later, Washingtons. The station was put into care and maintenance again in 1953 to prepare it for the V-bomber force.

In June 1954 the Queen approved the RAF Waddington badge, incorporating the towers of Lincoln cathedral, and on 25 April 1959 the station was granted the Freedom of the City of Lincoln. Since then all Waddington aircraft have carried the City Crest. The station re-opened in June 1955. Two Canberra squadrons moved in and the first Avro Vulcans arrived in May 1957. By August 1961 three squadrons of Vulcans were based at Waddington, and the type remained there until March 1984, its planned retirement having been postponed because of the Falklands conflict. Waddington provided the Vulcans that bombed Port Stanley and also those hastily modified for air-to-air refuelling duties.

RAF Cranwell

The history of military aviation at Cranwell goes back to November 1915, when the Admiralty requisitioned 2500 acres (10 km²) of land from the Earl of Bristol's estate. It began life with naval personnel held on the books of HMS *Daedalus* a hulk that was moored on the Medway. This gave rise to a misconception that Cranwell was first established as HMS *Daedalus*.

With the establishment of the Royal Air Force as an independent service in 1918, the RNAS Training Establishment became RAF Cranwell. T.E. Lawrence, better known as *Lawrence of Arabia*, was stationed at RAF Cranwell just after the war, in 1926, where he wrote a revised version of his *Seven Pillars Of Wisdom*. He mentioned the nearby village of Navenby in a letter to a friend at the time, saying: "I'm too shy to go looking for dirt. That's why I can't go off stewing into the Lincoln or Navenby brothels with the fellows. They think it's because I'm superior: proud, or peculiar or 'posh', as they say: and its because I wouldn't know what to do, how to carry myself, where to stop. Fear again: fear everywhere." Of Sleaford, he described it as "our purse-proud local village".

Cranwell became the entry point for all those who wished to become permanent officers in the RAF, and the selection process was extremely stringent. Initially the course took two years, but by the 1950s this had expanded to three. Until 81 Entry, arriving in September 1959, all flying training took place at the College; basic training on Percival Provosts and advanced training on either De Havilland Vampires or Gloster Meteors. With the arrival of 81 Entry, the academic syllabus was improved to allow cadets to gain degrees in humanities, or AFRAeS. To enable this to happen in the three-year course, only basic training was carried out at Cranwell on the new Jet Provosts Mk 3 and 4. Cadets still received their wings on passing out of Cranwell, but went on to advanced flying courses at either RAF Oakington or RAF Valley. In 1962 Whittle Hall was built to support the new syllabus, opened by Sir Frank Whittle. This meant that the old East and West Camps, which had been used for lectures, were re-deployed for other activities.

From 1917 RAF Cranwell was served by its own dedicated railway station on a single track branch line from Sleaford, the train being known as The Cranwell Flyer. The spur line was closed in 1956 and all the track removed. However, the original station building still stands and today remains in use as RAF Cranwell's main guardroom.

The main building of RAF College Cranwell is noted for its distinctive dome, visible from most of the surrounding roads.

The motto - *Altium Altrix* - translates roughly to *Nurture the highest*, and this motto can be found in gold print above the main doors of CHOM (College Hall Officers Mess). Also on the top of the dome of the Mess is a connection to the RNAS past life of the station, that makes Cranwell unique in RAF history and a record holder as well; RAF Cranwell has the furthest lighthouse from the sea in the UK, and the only RAF station to have a permanent lighthouse on its grounds.

Around the 1970s the RAF introduced the Direct Entry Scheme, in which a fresh graduate from any university could be admitted into RAF after a short training period at RAFC Cranwell. The course has trained RAF Chaplains, officer ranked nurses, officers transferring to the RAF from the Army or Navy and former officers re-joining the RAF. Most entrants emerged with the rank of Flight Lieutenant with chaplains being commissioned as Squadron Leaders.

RAF Digby

The airfield was already in use for flying training by Royal Naval pilots in the summer of 1917. During the second world war American-born pilot and poet John Gillespie Magee of the Canadian air force was killed at the age of 19 on 30th June 1941 while stationed at RAF Digby. Magee took off in a Spitfire from the satellite field at RAF Wellingore and, while descending through cloud over Roxholm village just south of Digby, was involved in a mid-air collision with an Airspeed Oxford climbing out of RAF Cranwell. Magee is buried at the war graves section of Scopwick church along with 49 other aviators from local airfields and five German aircrew. On his grave are inscribed lines from his poem High Flight:

Oh! I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed, and joined the tumbling mirth
Of sun-split clouds, --and done a hundred things
You have not dreamed of --Wheeled and soared and swung
High in the sunlit silence. Hov'ring there
I've chased the shouting wind along, and flung
My eager craft through footless halls of air...
Up, up the long, delirious, burning blue
I've topped the wind-swept heights with easy grace
Where never lark or even eagle flew --
And, while with silent lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.

Since March 2005, Digby has been operated by the Ministry of Defence's Joint Service Signals Organisation, part of the Intelligence Collection Group and is currently a tri-service military signals installation.

Elsewhere on the Heath RAF stations have been operative at Leadenham, Wellingore, Coleby, Fulbeck and Bracebridge Heath.



Key Points

All of this area has interest for both archaeologists and other disciplines. There is more information than could be written down and hopefully I can add to this document over the next few months.

The Heath is the link between the villages, as is the network of Roman roads.

Old Sleaford and Navenby were major Roman settlements

The Heath was mostly used for sheep grazing and rabbit warrens up until the about 1800

The Knights Templars had their preceptory was central to the area in the medieval.

Welbourn has the most information of the four parishes, although the social history/customs would have been carried out in all the Heath parishes

Of special note in Welbourn is the whirlwind of 1666 and the damage done

The odd dance at Dorrington might warrant revisiting

Hykeham seems to have little information but the link with skating might bear fruit

Given the centenary of the Great War the connection with Sir William Robertson, born at Welbourn, provides a useful link, as does the early airfields

Byards Leap and the ghostly goings on could be imaginatively revisited



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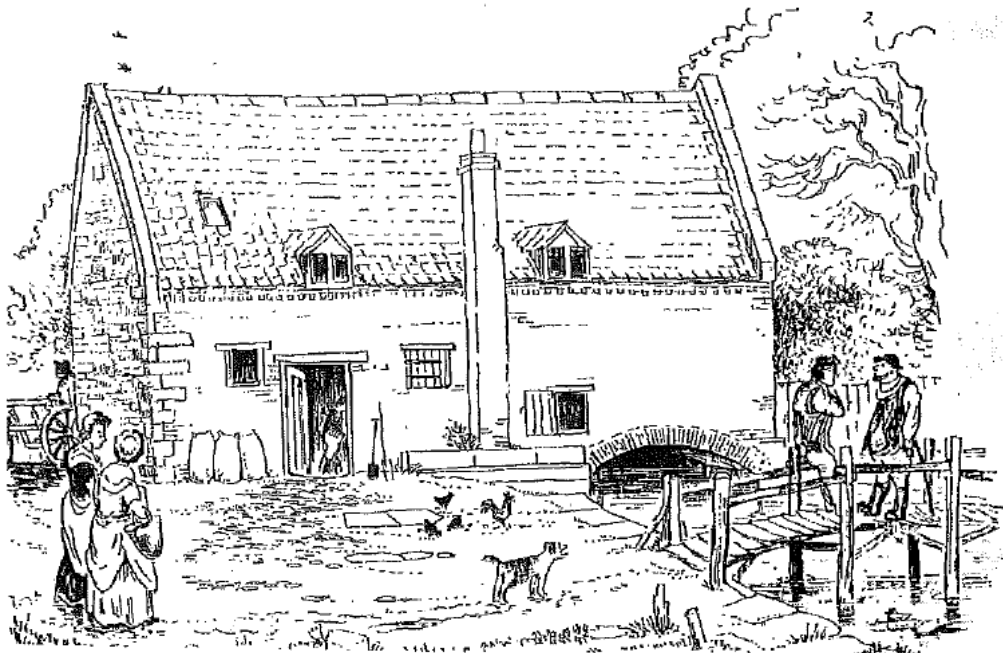
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Ridges & Furrows

Picture references



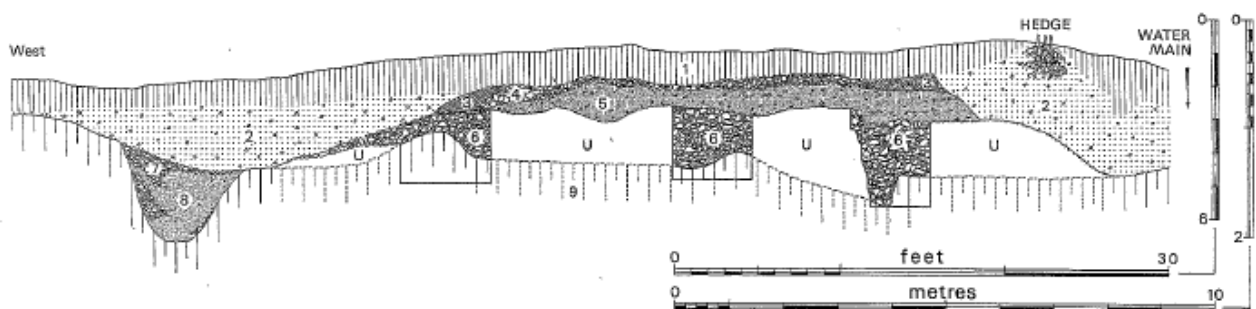
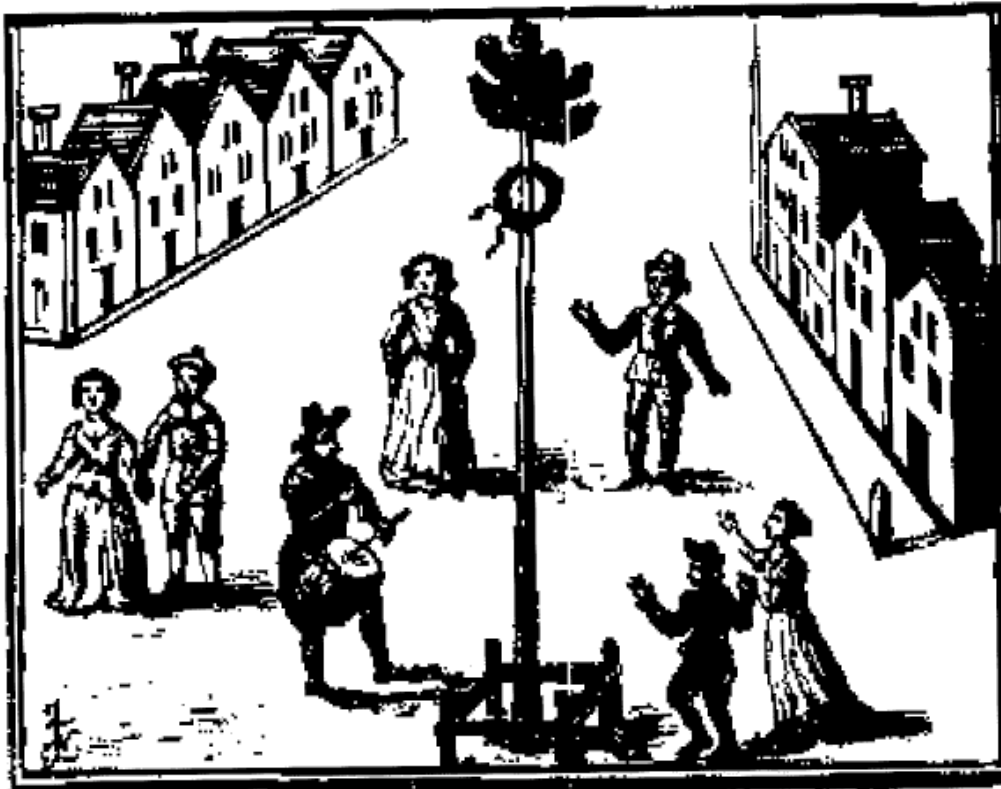


Fig. Section of Ermine Street at Coleby, Lincolnshire, facing north. U=unexcavated. (M. Clark).





**THE SORROWFUL
LAMENTATION OF
GEORGE WINFIELD
OF LINCOLN, AGED 34,**

**Sentenced to execution at Lincoln, for robbing Mr. Capp, of
Leadenham, on the King's Highway.**

Young men that live in Lincolnshire,
I hope you will awhile give hear;
Unto these lines which I reveal,
I wrote them while in Lincoln goal.

G. Winfield is my wretched name,
I've brought myself to grief & shame;
For robbing on the king's highway,
My life it forfeited must be.

On the twenty-eight of November last,
Mr. Capp of Leadenham he rode past;
I seized his horse & fetched him down,
And then inflicted several wounds.

Then robbed him of his money bright,
And for the crime was taken that night;
For which I have been tried and cast,
And sentence on me now is past.

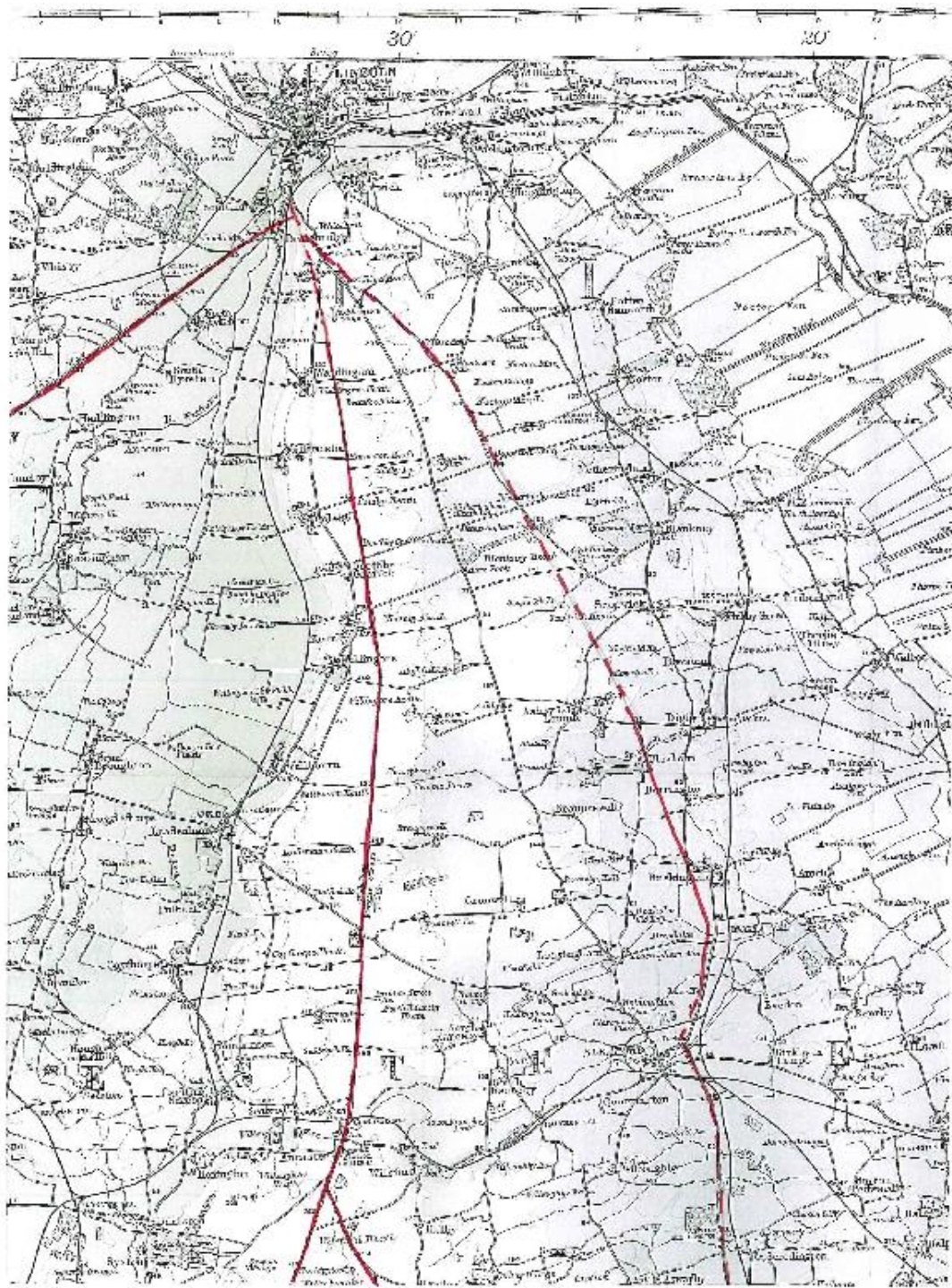
I am condemned for to die
Upon the gallows tree so high;
My wife and children I must leave,
Which does my heart most sorely grieve.

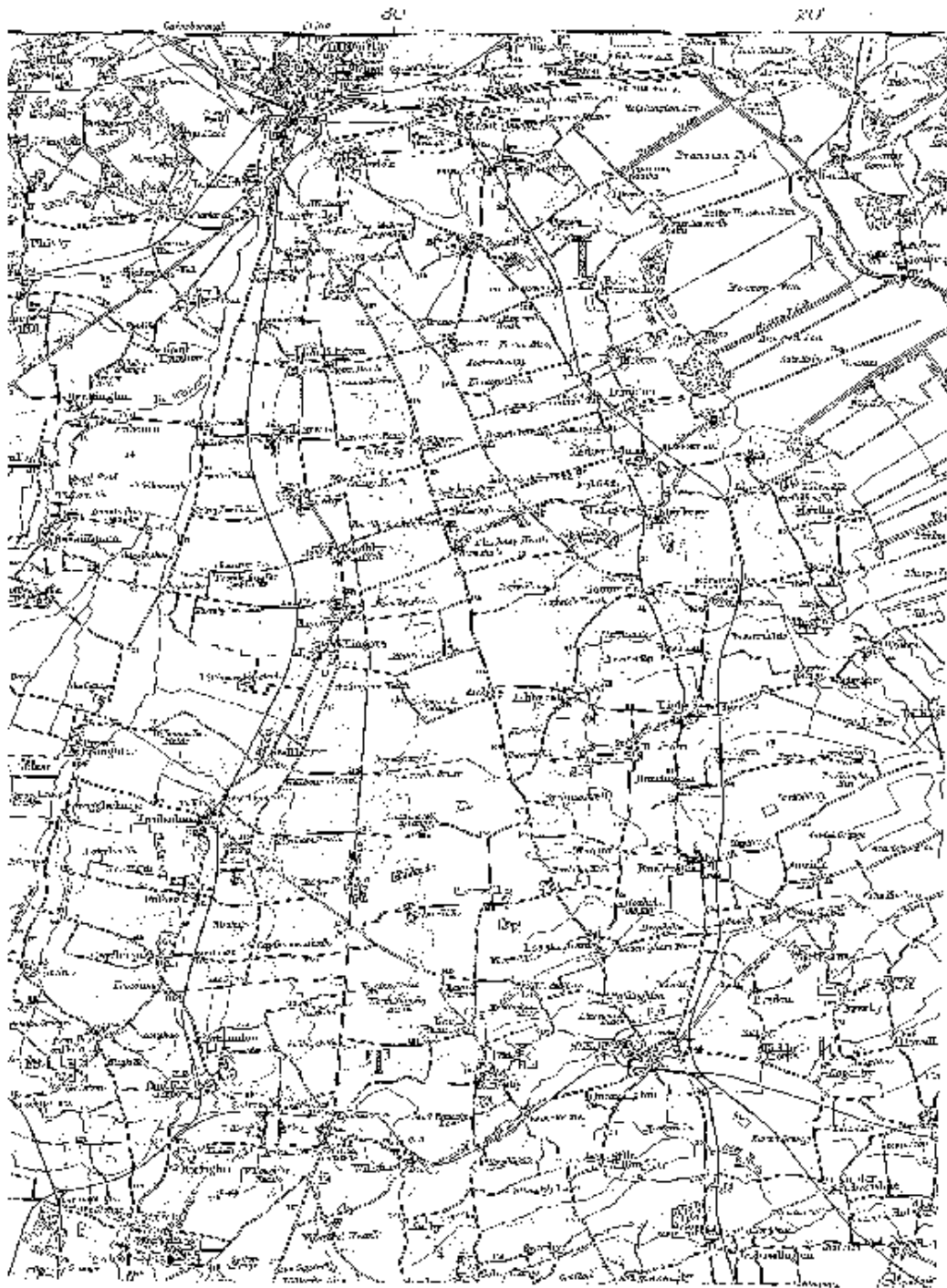
My aged Father and Mother dear,
Who from the cradle did me rear;
And nursed me when I was a child,
Forgive me, though I have been wild.

Pray to the Lord while I do live,
My many sins he will forgive;
And when the time is o'er and past,
On my children no reflections cast.

How awful will that morning be,
When I must meet the fatal tree;
Young men be warned by my downfall
And the Lord have mercy on you all!

Keynarth, Printer, Lincoln



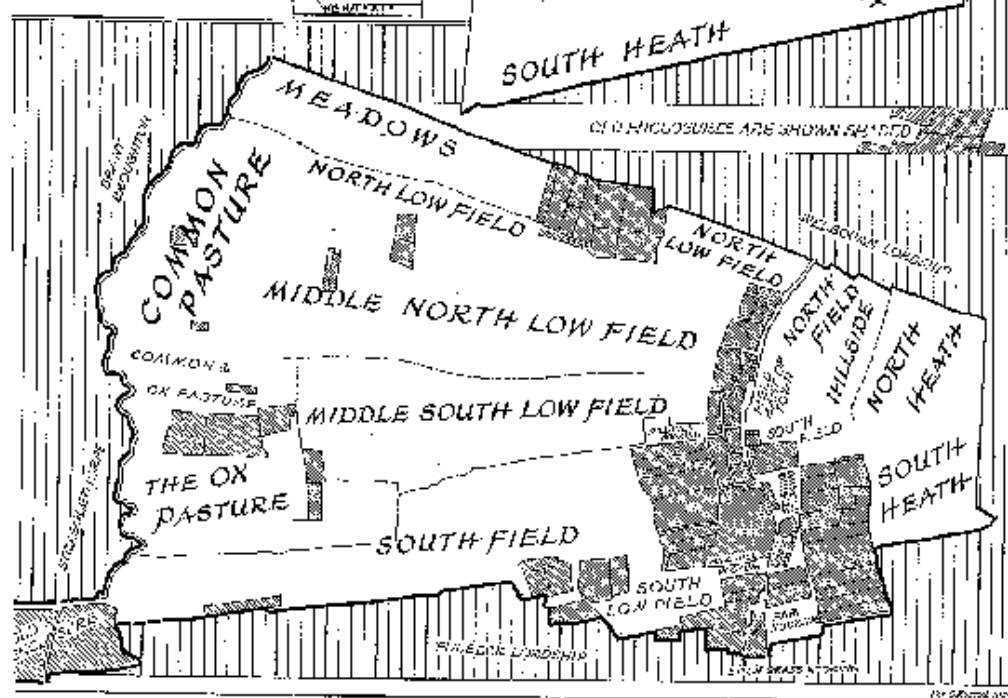


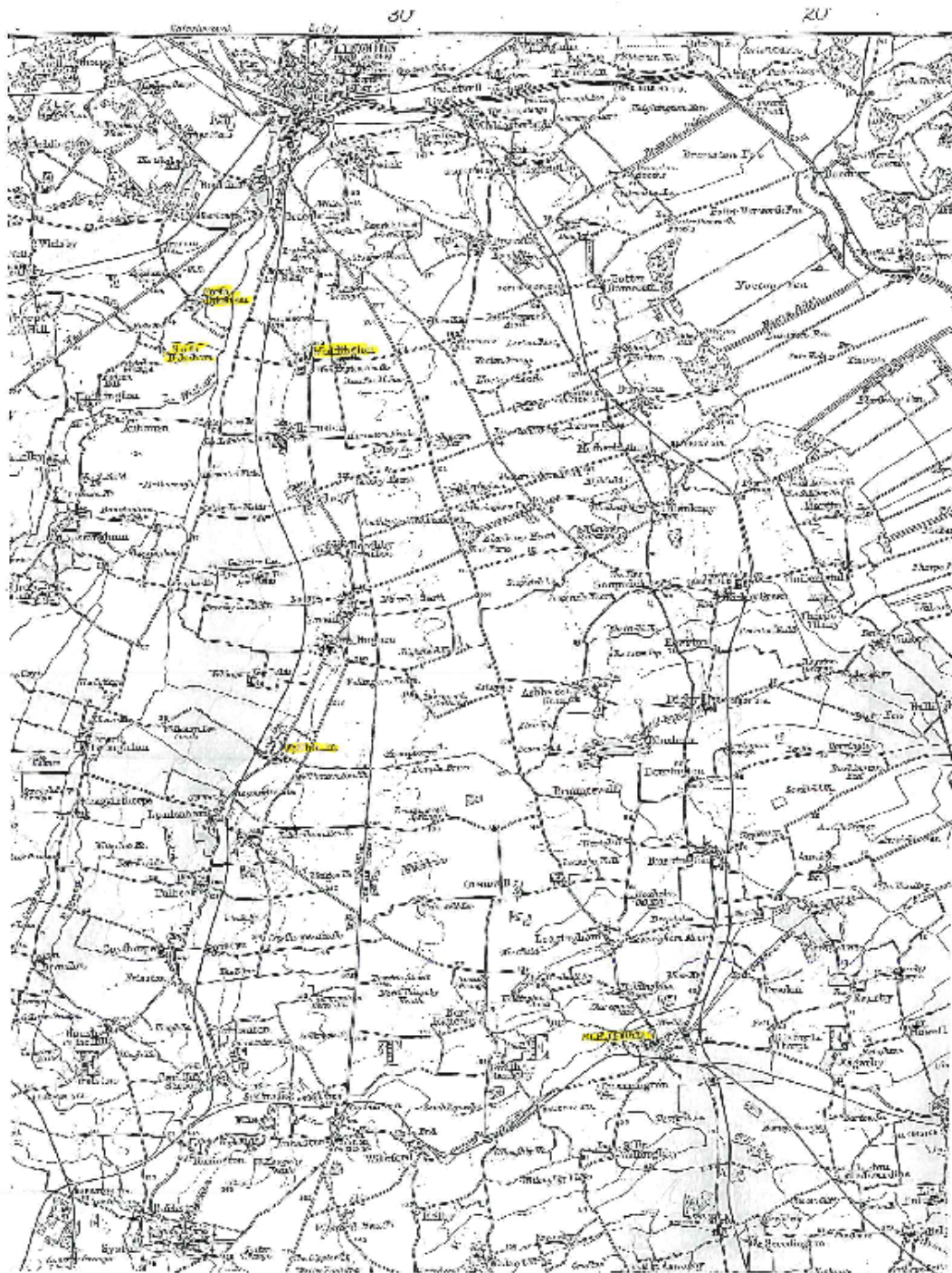
LEADENHAM ON THE EVE OF ENCLOSURE · 1777 ·

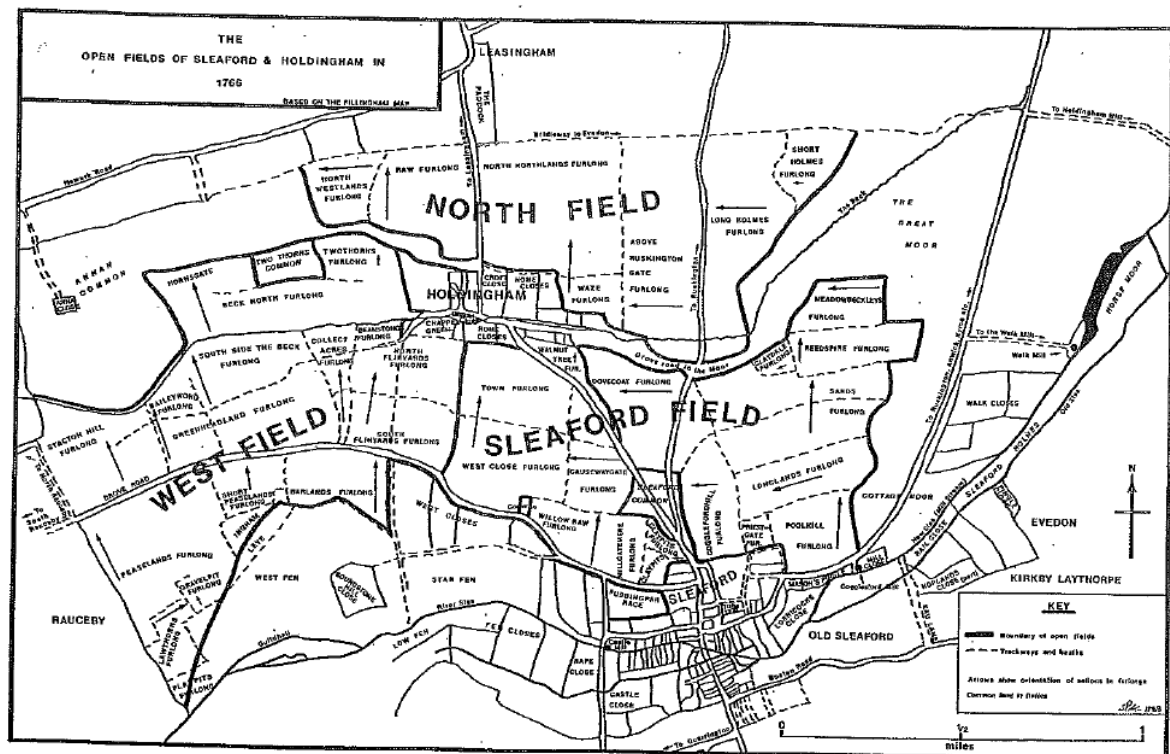
The Open Field System

EDWARD BENTLEY, FROM THE ENCLOSURE ACTS AND SOME VOTING MAPS
BY R. C. GARDNER, 1978

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AND BIRMINGHAM OF PUBLICITY OF THE LONDON & LONDON







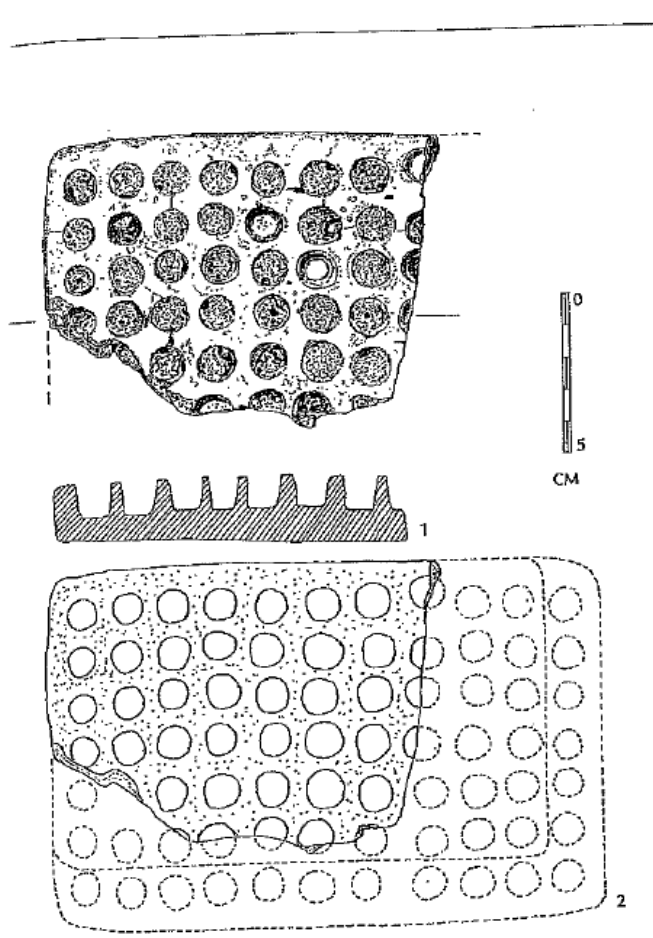


Fig. Fragment and hypothetical reconstruction of pellet mould tray



