

# Staveley & District History Society

## Journal Winter 2022-23

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The views expressed in articles in this Journal are those of the individual authors and not necessarily those of the Society.

*Cover photo: Kentmere Tarn in C21st*

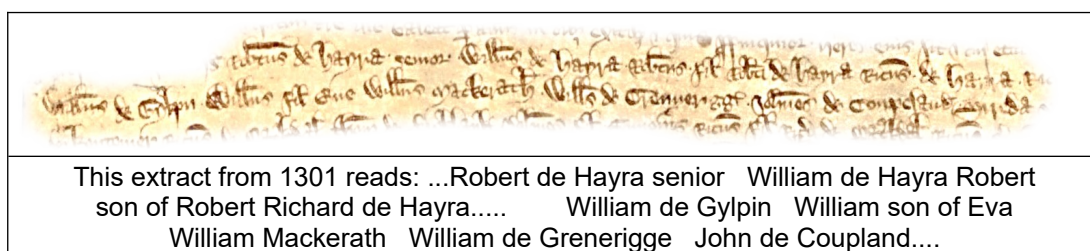
The next issue of the *Journal* (No 57, the Spring 2023 issue) will be published about the 12<sup>th</sup> April 2023. All contributions (letters, articles, etc.) are welcome at any time but should be with the Editor by mid-March.

## How did Kentmere become so rich by the 14<sup>th</sup> century?

In SDHS Journal 49, an historical background to the development of Kentmere was set out. Whilst that paper included a description of the gathering prosperity in the valley it did not dwell on how such a remarkable change of fortunes could have come about. How could an environmentally hostile corner of the region, still barely populated at all in C10<sup>th</sup>, have become the most prosperous parish as an average *per capita* by 1332, overtaking all its apparently better placed neighbours?

The 1332 tax valuations were the first for some time in the area, as a stay in tax had been granted because of the deprivations from the raids by the Scots. Some element of the enhanced valuation of Kentmere must be attributed to this state of affairs, as no raids ‘wasting’ the valley are alluded to in records, nor would any be expected up such an enclosed valley. Knowledge of the topography was clearly lacking to outsiders as evidenced by the thoroughly wrong depiction of the ridges surrounding it on all maps up to the beginning of C19<sup>th</sup>, which suggested a valley route to the south of Harter Fell over Kentmere Pike, along with many other errors. The reality is that Kentmere is a remarkably enclosed valley with only a narrow entrance between the hills, unlikely to be explored or raided by passers-by.

The essence of Kentmere’s high valuation in 1332 lies in the disproportionate wealth of a few residents, in particular of one multi- generational family. This family (Ayra) was valued at just below a half of the total for Kentmere although being only a quarter of the population. One family member alone, William Ayra, was valued at more than a quarter of the total for the Parish. This same family also dominated the 1301 IPM<sup>1</sup> list of tenants with nearly a quarter of the total named, and was already then also multi-generational: William Ayra was not the eldest in 1301, but a Robert de Hayra, senior, may have been, because he appears first, before William, in the list.



No details of what constituted the wealth are revealed in the valuations, so other records have been used to bridge this gap. First, the lists of possessions drawn from probate documents in late C16<sup>th</sup> for the inhabitants of Kentmere were studied. These showed a clear view of valuations being dominated by animals, in particular sheep. Even in C16<sup>th</sup> century, the probate documents are very suggestive of a cashless society with ‘owings by’ and ‘owings to’ very similar in size, and the net taxable difference of the estate very much smaller, sometime bordering on being trivial. Clearly there was some massaging of figures for the purposes of tax avoidance, but the revelation of ‘gold’ in just one inventory amongst a score or so, with the deceased

possessing negligible live-stock, is suggestive of a trader. This person would appear to indicate a mature 'industry' in the valley and complements the apparent distribution of wealth seen in 1332 and the early building of fulling mills. These later valuations are likely to be as illustrative of typical Kentmere life in the fourteenth century as they are of the sixteenth century, although the probate documents only show the wealth of the upper fractions of the population, these persons being the only ones who could afford a scribe, or who had any significant possessions.

Further indications of the reasons for the unique distribution of valuations in 1332 were culled from valuations taken from the *Calendar of Inquisitions Miscellaneous Vol 1387-1392*, held by the Public Records Office. This enables a speculative assessment of what made up the valuations set out in 1332, by looking at five 'classes' of 'family heads' likely to be counted not only as being taxable but also tenants as recorded in 1301. This division seems comprehensive, even as far as including widows, who by custom were entitled to take over a Customary Tenancy on the death of their spouse, on payment of the standard 'fine'.

The estimates for Kentmere using fifteen inventory items for each 'class' of inhabitant, were compared with the other neighbouring Parishes and showed that the method was suitably accurate to predict the valuations expected from each of the classes of the tax-paying 'family heads'. None showed the asymmetry of wealth that Kentmere showed. By using these estimated valuations it was possible to deduce that the underlying taxable wealth was attributed to animals, high valuations being apparent only through relatively large numbers of animals compared with the average, as appear to be the case with sheep, and not cattle.

Whilst the very great majority of the other Parishes conformed to a 'standard' pattern, Kentmere stuck out above all others with not only the most valued person (£10) of all 236 records in the Parishes, but also one of only two of the remaining 235 at the next level down (£4-10s) – a very skewed distribution with the overall average for all the Parishes being only around 30s. The taxed populations were not very different in number amongst the Parishes, so why then this disparity of value and how had it come about? To try to answer the question it is necessary to go back in time, but first to place the population in 1301 and 1332 in the context of population growth nationally. Population figures can be extrapolated from C14<sup>th</sup>. With due allowance for the effects of plague, famine and conflict, various records show an essentially exponential growth up to the C18<sup>th</sup> century as might be expected. This was followed by a mass exodus in Kentmere, most probably to the rapidly expanding centres of the industrial revolution and overseas migration - a hundred left in C18<sup>th</sup>. Kentmere fits the national trend for small isolated habitations dependent on a mono-culture, such as of hill farming in a naturally very confined area.

Extrapolating the population curve backwards in time from the early C14<sup>th</sup> as an exponential shows that the numbers in Kentmere around 1000 A.D. would have been around four family units. They would either have been a single close 'family' central habitation like those much earlier at High Borran and Millriggs, and perhaps a very

small one under Tongue Scar, or a set of small distinctly isolated families; there is no evidence of a 'central community' other than those much earlier ones. The lack of deep soils in the mostly steep topography of Kentmere except in the two flood plains makes it very unlikely that any other relic sites of significant population from around the C11<sup>th</sup> remain undiscovered and invisible in LiDAR or aerial photography today.

How could these three or four families, probably living to some extent separate from one another, have formed such a prosperous community? The key for migration growth to an uninhabited location is the possession of all necessary implements and tools to be able to gather local food and materials to build durable shelters, make clothing and provide heat. Without these, re-productive survival is too difficult to perpetuate. Accounts of the migration tracks in the largely unpopulated countries of North America and Australasia demonstrate this clearly, as did even the 'walk-about' survival of nomad peoples, such as Aborigines in North Australia, who, with barely no possessions, still continuously carried the minimum necessary tools of survival such as fire sticks, a method of digging for underground food, and for storing water. A key missing element in the local resources in Kentmere is metal ores. Tools such as axes and spears would be essential for survival to reproduce as a family group, in particular for harvesting wood for building and fire, and for food, such as fish and meat. Those who make such tools today have learned the techniques of making durable long-lasting steels as was the case in medieval times: not so good for making sharp edges but much tougher so lasting longer and thus being usable for several generations as prized possessions. Exactly this need still exists today in very isolated parts of the world, and any scarcity of the necessary materials is a limiting factor on survival, let alone growth.

One group of the populations stands out as already likely to have such tools when arriving in Kentmere – those of recent Viking descent. The migration of those expelled from Ireland would have included many who had already attempted migration from Scandinavia, and were not raiding parties. It can be no simple chance that the spear heads found in Kentmere Tarn and on Harter Fell, are not only amongst the few found in Cumbria but are of Viking style. Nor can it be chance that a log boat, although primitive in construction, was found in Kentmere Tarn dating from around the beginning of C11<sup>th</sup>, a product of significant use of tools: nor the later and better preserved boat from Kentmere Tarn being of Viking style with its part 'clinker' plank build. It is argued here that no other group of migrants besides the



The second Kentmere boat,  
with Leslie Ridding (right) who found it in 1955

Vikings would have had the resources and motive to establish a foothold in Kentmere on a long term basis.

William Farrer's Records of Kendale Vol 1 gives a careful study of the Domesday valuations of 1086. Kentmere lay just north in what Farrer identifies as '*Stercaland*' where 10 Parishes are named in Domesday, but Longsleddale and Kentmere are not included by name. Farrer's careful examination suggests a total area for '*Stercaland*' as 20 carucates from a total of 84 for the whole of Kendale, an average of 2 per Parish in '*Stercaland*'. On this basis it is hard to suggest any positive area for the missing Kentmere but the area of customary tenements in 1301 would be unlikely to have exceeded 2 or 3 so it appears reasonable to suggest in 1086 who ever lived in Kentmere was 'wild' enough to avoid taxation even if anyone had bothered to find them. Much of the lands were generally known as the 'Kings Forest' and it is relevant that in the *Inquisitions Post Mortem*<sup>1</sup> conducted after this time, lands in Kentmere are not mentioned until more than 150 years later. It is contended here that this is entirely consistent with a small group of people of Viking descent, having permanently settled in Kentmere during C11<sup>th</sup>.

One notable corollary of folk of Viking descent being most probably the earliest settlers in the valley is that '*Ulventhwait*' (now Ulthwaite) was granted to Richard de Gilpin as late as c 1272 (Farrer Vol 1) (and at around the same time as Kentmere was granted to John de Bellewe). The origin of the place name '*Ulventhwait*' is interpreted as meaning a settlement, or lair, of the wolves: the Ullstone further up the valley, amid a myriad of Old Norse names, also connotes the presence of wolves in the Kentmere valley. As the last wolf in Cumbria is said to have been killed c1380 near Humphrey Head it is both entirely credible that wolves were indeed resident in Kentmere earlier, and sufficiently so that residence in Ulthwaite was not viable until they were well-known to have been disposed of. Viking spears and skills may very well have been responsible for removing these wolves that had led to *Ulventhwaite* being so named, especially early after arriving from the eviction from Ireland and well before 1272, thus giving a significant length of time to prosper. Such weapons would have been very uncommon amongst much earlier residents in the lower reaches of the Kent valley, and equally uncommon in later years towards C14<sup>th</sup>, with no real chance of manufacturing replacements.

There are also clues as to what had happened in the name 'Ayra', or 'Hayra', as recorded in the 1301 list of tenants. (The 'H' in Hayra is thought to come from a scribe hearing an unexpected pre-aspirated 'a' as today's regional *haitch* for the letter h, not *aitch*.) The name is revealing because it is attributable to the Old Norse for *err* - a gravel spit or bank and *á* - a river, as existed at the north end of the Tarn where the river met deeper and wider water, but much further up than today due to the lowering of the Tarn in the early C19<sup>th</sup>. The present day photo on p6 shows the formation of a new spit where the river now meets the deeper water of the excavated Tarn. The old spit has been largely washed away by the faster river flow or overgrown at the banks, but would have been a few hundred metres further north towards Kentmere Hall. The exact location cannot be determined, however, due the lack of accurate survey records preceding these works.





Gravel spit at head of Tarn today  
- from Google Earth

‘Ayra’ or ‘Hayra’ is however an unusually specific locative name referring to a very distinct feature and not a more general place name, such as de Coupland, de Hogayl or de Patrickdal, all clearly names of ‘off-comers’ in 1301. Broune of Kentmere is the sole name as one might have expected to be taken by a resident, although de Grennerigge may refer to the feature so prominent today above Green Quarter. It is contended that the choice of Ayra is indicative in 1301 of the establishment of the family from times when a name was not needed because of isolation. It was in effect the first name of

a migrant peoples in a foreign land wanting to cast their origins aside, a practice still used today by some who have been dispossessed by conflict.

This paper contends that the family eventually taking the name of Ayra, so dominant by 1301 and 1332, would have been very early Viking migrants fleeing Ireland. They would have arrived sometime around the C11<sup>th</sup>, and have been well equipped as no other locals would be, to establish themselves with tools, including decommissioned weapons, and the full set of possessions as migrants already expecting to settle. They were likely to have had some Herdwick sheep brought from Scandinavia, and suited to Kentmere’s rugged terrain, not already occupied, peaceful, and even perhaps slightly warmer than their land of origin. Plots of the locations of Viking style artifacts around Cumbria show Kentmere to be the highest location around the upland areas above 200m.

If this contention is correct then there ought to be some archaeological evidence. From 1981 to 1990 Steve Dickinson oversaw extensive survey work in the upper valley of Kentmere (SDHS Journal 44 Winter 2018/19 and other papers). His finds appear to exactly match expectations as described above. The users of the building remains had possessions, notably whorl-stones, for spinning wool, not made from Kentmere stone. The inhabitants also appear to have found some iron ores somewhere as



A group of shale spindlewhorls discovered  
during the Bryant’s Gill excavation

as melt slag was found although with no parts of artifacts, suggesting, as would be expected from the geology, no viable source of good ores. Carbon dating of a few specimens appears to suggest some evidence of earlier use than the C11<sup>th</sup>, which may well be true, but the site is considered by Dickinson to have been occupied for a lengthy period. It would thus seem to be much more likely to have been taken over by the main wave of

new émigrés postulated by this paper, being abandoned later as the family of Ayra established themselves elsewhere in the valley in more durable abodes. The key to this contention is that to settle permanently required self-sufficiency from the outset. It also required a means of creating an abundance, which in a location bereft of metals and limited pottery clays, would need a resource to trade to acquire replacements for growing families. Wool was the clear resource for trade.

As the upper valley names show so clearly, these Norse migrants, seemingly naming themselves after the particular location they first settled in - de Ayra - had found their ideal landscape free of competition with a natural enclosure of high fell ridges almost entirely surrounding it, with only one narrow opening into it. This location and their own resourcefulness (and the absence of raiding Scots) allowed them to profit from hill farming and to dominate the valley by the C14<sup>th</sup>, attracting others to their location and building up a strong flock of sheep as a unique selling point to the wool-hungry population of the wider world: the classic route to a successful business.

*Robert Courtier*

1: Inquisition Post Mortem: *A court hearing on behalf of the King to validate the succession of land and benefits on the death of the tenant in chief.*

## **Mr Pickwick**

Sometime in the mid-noughties Martin Crossley Evans was walking back from a Kentmere excursion. When he reached Silver St. he noticed that the doors of the defunct Wesleyan Methodist church were wide open. He had never seen inside the building and so here was his chance. The building had been bought by Kentmere Ltd and was being used as some sort of engineering workshop. He noticed a large marble plaque on a wall, and on inspection saw it was a plaque to the memory of James Tyson who had been a significant figure in Staveley in a couple of decades either side of 1890. When Martin inquired why the plaque was still on the wall he discovered Kentmere Ltd had no interest in it. The rest is history and eventually the plaque was transferred to St James Church where it resides today.

The story of the transfer of the plaque and a discussion of Tyson's life appeared in an earlier volume of this journal and was written by Martin himself.<sup>1</sup> The Methodist Church was opened in 1887 and closed in 1991. These figures are taken from the Wesleyan Methodists website although the note under the plaque where it now hangs claims it closed in 1994. It is now divided into flats.

This article though concerns the story of Martin's life, itself not without interest. He was born on 8<sup>th</sup> August 1957. His full name and title was Martin John Crossley Evans, MBE, JP, BA, Ph D, FSA, FGS. The last two titles are 'Fellow of the Society of Antiquities' and 'Fellow of the Geological Society'. The Crossley in his name is an addition he inserted probably to give his name greater gravitas. The additional word is not hyphenated to the surname. Pure affectation?

He was born in Bromborough on the Wirral and attended Wellington Independent Grammar School, Bebbington, which closed in 1995, but most of his life was spent in the environs of Bristol. However he had a great affection for the Lake District. For many years and until his death in 2021 he had a cottage on Gowan Terrace and visited it whenever he could. He attended St James' Church when he was in Staveley and it was here he was befriended by David and Marjorie Hooson who resided for a number of years at Fell Close and now live in Wainwright Court, Kendal. I am grateful to them for some of this information.

Why Mr Pickwick? He was known thus by many of the students he came in contact with in Bristol because of his dress. Most photographs show him as a corpulent person with the usual attire of a three piece suit, pocket watch and chain, pocket handkerchief and walking stick. His perfect manners were also perhaps more suited to the Victorian era of Dickens; at the dining table whenever a lady came to or left the table he would invariably rise out of politeness. And, as a closet Victorian, naturally he did not drive.

His life round Bristol was mostly concerned with university life. He was Warden of Manor House, a student accommodation facility at the university, for 34 years from 1984 to 2017. His popularity with students was such that on his untimely death well over a hundred contributed to an online memorial to him. He was particularly good to foreign students and was noted for cooking a Christmas dinner for those who could not travel home at this time.

His scholarship was wide ranging. Besides writing academic papers on Geology and Archaeology which he had studied at university, he also published papers on the history of Bristol especially that of an ecclesiastical nature. When staying in Staveley he spent many hours in the Kendal Record Office researching the history of this area.

His demise was rather sad. He fell in his Gowan Terrace property and it was several hours before an ambulance arrived. He was taken to Royal Lancaster Hospital but after an operation died on 18 October 2021. A memorial service was held at Wills Memorial Building in Bristol on 23 April 2022.

As an afterthought one wonders what Mr Tyson, by all accounts a strict Methodist, would think of being remembered in a more liberal Anglican building?

*Don Morris*





**Tales from the Tapes: Mike Houston interviewed by John Hiley.**  
 Recorded in the home of Mike Houston in Bowston 23<sup>rd</sup> February 2021 **Part 4**

JH. Mike, you made a list of one or two things which I hadn't read when we were talking about your early life and Beanley school days. So, before we talk about your big school in Alnwick, I'll ask you about each of the items. Village dances it says first (*laughing*)!

MH: Village dances yes. There was no such things as television you see, it's difficult to sort of believe that, so for entertainment we had a radio. I can remember when we didn't have a radio and getting the first...an uncle gave us a radio. And you had much more general sort of community entertainment and that was the way I think a lot of husbands and wives met. There were loads of dances and you see living where we did we were close enough to the Border to have access to all these Scottish bands. I remember one who used to come down and play in some of the village halls in north Northumberland - you'll of heard of him, Jimmy Shand.

JH. Oh yes, Jimmy Shand!

MH: Jimmy Shand was fairly regular but he was very expensive so a little local area like say Staveley couldn't afford him but they could afford somebody like Bobby McLaren, or one from Edinburgh Chrissy Bathgate. There was I think up to about ten bands in that north Northumberland area....

JH. Yes, I was going to say that folk music tradition is very strong there isn't it?

MH: Oh yes. A great friend of my father was a chap called Jack Armstrong, now he was from north Newcastle, Gosforth. He used to be on the radio, and if you twiddled it round to the North East region at say half past five on a Tuesday night, there would be different musicians. Bobby MacLeod I remember him coming down. Jack Armstrong was the local but the sort of music they played was very similar you know, they were all these Scottish dances.



Chrissy Bathgate with accordion in 1945

JH: So this was in your village hall?

MH: Yes, it would be. Every little village would have its village hall.

JH. And how many would go along? I mean was it fifty - or one hundred and fifty?

MH: They would be bursting at the sides, yes, people would be standing outside 'cos they couldn't get in....

JH: And was the hall the size of Staveley Village Hall?

MH: Mostly not as big as Staveley village hall, more like Ings village hall. They were all reels and whatnot..folk dances. For the eightsome reel, for example, and if we were having two sets, it's only going to be eight partners you see for the hall to be full. So you would go outside while these dances were taking place. Then you could come back

in and then they would have a waltz - Pride of Erin they used to have - well all of you could be on the floor at the same time. But they were great.

JH. Now the next thing on your list is bird nesting. We dealt with a little bit of bird nesting because we talked about curlews, didn't we, and peewits, lapwings....

MH: Yes, that's right, I mean bird nesting that was my great hobby, I couldn't wait till this time of year because they'd already started as you probably see, things like rooks carrying sticks into their nests and that, and there was competitions among us schoolchildren you know.

JH: So you'd take eggs?

MH. You were allowed to by your parents - I suppose really that's what limited you. But you were in severe trouble if you'd taken more than one egg! And of course my Dad had a big collection of eggs that he gathered when he was a kid. He had some I could never collect because they were no longer there. But I could find nests like fun. I can't do it as well now as I could then but I mean even in the house you'd see a Robin, and watch him for a bit and he would go all over the place and then you'd see he has got moss in his beak here, and he would take that very secretly to where he is busy building a nest. You get a sort of intuition as to where they were going to, you know.

JH: Now, there's an item here on the list. Midges! What's that about?

MH: As I say my Dad was a gamekeeper and he used to shoot foxes. He was the enemy of the local foxhounds 'cos they didn't like people that shot foxes, they liked to hunt them with their dogs. He would, when it was dark, reasonably early and I didn't need to be in bed, he would sometimes say to me I am going out to sit for a fox, "Are you coming?" 'cos somebody would have told him there was a fox in Crawler Dene or in the Muggins Wood or wherever it was. And he'd say "Now if you want to come you can but you must sit still." He'd say "Come here, if you go there, which way is the wind blowing? If you're wanting to see a fox you want to be round the other side so the wind's blowing from the other side," and so you learned these techniques automatically as it were. He'd say "Grand now we've got to wait; the foxes won't be out until it's dusk at the very earliest" and we'd be sitting there getting absolutely eaten alive you know. 'Cos it was Northumberland, the midges are worse there than they are here. People complain about the midges here but until they've gone to Northumberland they don't know anything. Dad had the patience and I know he had a thick skin and we'd have to sit and get eaten alive.

JH: You've also written down pit props. Now, what's that story?

MH: Yes well, the estate would supply them as part of the war effort. You forget how one thing affects another. Industrial things needed coal and, of course, southeast Northumberland is just solid coal, still is a lot of it you know. Places like Ashington, these places were full of coal miners. Pitprops were the main function of a lot of my Dad's work. He planted trees and felled them when they were still quite small when they were just about that round.

JH. Like nine inches diameter?

MH. Yes, at the most nine inches. It was nearly all spruce, Norway Spruce or Sitka Spruce trees and they grow fast so if you planted a tree in 1939 you could be using it as

a pitprop by the middle of the war 1943. A mine is not a very big passageway. You only needed one four or five feet long 'cos they were on to a solid floor, you didn't hammer them into the ground. There was great pressure on to provide these pitprops so big areas of what had been mature woodland or wasteland or anything would be planted up with these pitprops and ladies used to peel them 'cos you had to peel the bark off before they went off to where they would be used.

JH. We've done your list now. So, you went to grammar school in Alnwick didn't you. How far away was that?

MH. I had to bike to catch the bus and it was like the Lake District; it was hilly. Then, it was a special school bus that used to come from Wooler to Alnwick. It was easiest for me to cycle about two and a half to three miles to a little village called Eglingsham and then it was another six miles into Alnwick by which time the bus was packed. I would be like last on there and a lass used to get on too. The bus would pull up, all the seats taken, lads standing and this girl, she is still alive actually, Kitty Lauder, her father was a gamekeeper on the estate. There was a conductress. There wouldn't be a conductor 'cos most of the men were still kept on even after the war had finished, weren't they. So one of the big lads in the bus who had come all the way from Wooler would say "Enter madam" and so this lass would get on the bus. I'd be following on. "Where do you think you're going," - 'cos he's a sixth former and I am a little second former! I said "Well I'm getting on the bus". "Not on here mate, you're not coming on here". I said "How am I going to get to school?" "That's your problem." This was the sort of attitude that you got. Now, there was always a safety element and a service bus which wasn't supposed to bring children would be coming on behind, so if they wouldn't let you on the school bus then you could get on this service bus. Now they weren't keen on you getting on this service bus but I had a big sister who caught the service bus. She was seven years older than me - she'd left school and was working. So if there was going to be a problem she would say "Look they wouldn't let him on the school bus you must let him on here" so I always had that safety net.

JH. Now, Nancy (*Mike's eventual wife – Ed*) went to school in Alnwick, didn't she?

MH. Yes she was from Seahouses...

JH. And, she was at the sister school to yours...

MH. Yes. I was with the Dukes and hers was the Duchesses...

JH. Oh right yes, and you would meet Nancy at some point during your school career?

MH. Just a minute while I think. Oh yes, I remember how I met her but I had to recollect the circumstances. There was a girl who I didn't really have any interest in but my mates used to think I did...

JH. I've had that experience...

MH. Have you? (Laughter) It's not very nice is it! So, the other lads were determined that I was going to be with this girl you see, but there was some dances where you changed partners, and to sort of spite them, I thought I am not going to be pushed in with this girl I barely know. So I had a bit of a look around and there was Nancy and a friend, still sitting you see, they weren't up for a dance yet. And I just remarked

something like "no partners already organised?" and asked Nancy if she would have this dance.

JH. Oh, that's nice.

MH. Yes, yes, and she did. That was the start of it all and her friend that she was with is still alive!

JH. And that was the school dance?

MH. Yes, that's how I met Nance. You don't know Northumberland, do you, but you'll have heard of Seahouses?

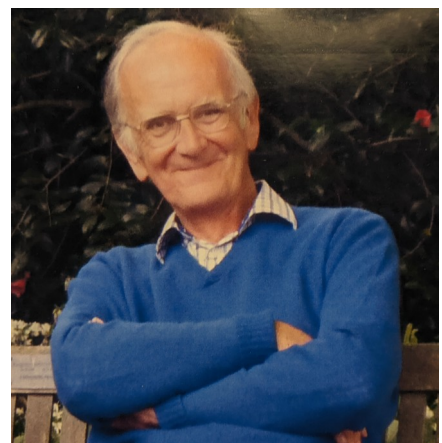
JH. Yes, I've been to Seahouses.

MH. Well, Seahouses is as you know on the coast and a couple of miles south is another little village, a fishing village called Beadnell, and in between these there's a farm called Longsteads and they had a big barn, and every now and again they used to have a dance there. I was friendly with the son of a fisherman from Seahouses called Bobby Rutter and he said "Oh there's a dance on at Longsteads, you should come." I said I couldn't get home, it's over twenty miles home. He said "come and stay with us, my mother'll not mind, we're fishermen, and there's a Scottish band coming down you know, Bobby Mcleod or Chrissy Bathgate or somebody like that." I said I'd ask. Of course, mothers used to meet and they would talk about their kids to each other so she knew who I was talking about and said that would be alright. So I went to this dance at Longsteads, in the massive barn. I don't know how Nance was at this dance, see, so we had a dance or two and you know you swapped around and you get talking and I thought, she's quite a nice person this. I can't remember just what happened but.....(*phone ringing - a timely interruption to the conversation?*)

*To be continued*

## **Roger Collinge – an appreciation**

Roger was our Treasurer from 2011 until shortly before he passed away in October, just two months before his 80<sup>th</sup> birthday. A Lancashire lad, he worked as a Chartered Accountant, part of his career for Black and Decker in Buckinghamshire, and as a partner in the family firm J.H. Lord & Co. in Bacup. He became President of the N.W. District of Chartered Accountants in 1990. In retirement, Roger was director of several companies, chairman of the Cumbria branch of the Institute of Directors and non-executive director of the Cumberland Building Society - with whom we banked!



He will be much missed in the Society, not only for his stalwart work but for the friendly enthusiasm with which he discharged it. His email address was most appropriate: *uncleroger5@...* The work he initiated in the field by his home on Hall Lane, summarised in the Summer 2022 Journal of the Society '*Staveley Old Hall – a site survey*' is a fine epitaph. Whilst he wasn't well enough to join the survey team, he oversaw the work from his lounge.

*John Hiley*