

EDMONTON HUNDRED HISTORICAL SOCIETY

Founded in 1936 to promote and foster interest in local history in
Edmonton Enfield Potters Bar Southgate South Mimms Tottenham Wood Green Monken Hadley



April 2023

Newsletter

Our next meeting will be on **Wednesday 19th April**
7.30pm at All Saints Church Hall, Church Street, Edmonton, N9

Thirty Years at Edmonton Girls Charity School

by Irene Money

EHHS member Irene Money was the last custodian of the Charity School and lived in the adjoining cottage for over 30 years, leaving in 2012. Irene will talk about her time at the school, with anecdotes and artefacts.

This is a joint meeting of Edmonton Hundred Historical Society and The Enfield Society's East Enfield Group and will be held at the Parish Hall of All Saints Church in Church Street, Edmonton, on Wednesday 19 April at 7.30pm. The hall is alongside the church, with on-street parking and a small car park behind the hall, is served by buses W6 and W8 and a short walk from Edmonton Green. This is an open meeting and free to all.



Photo: Rachael Macdonald

Edmonton Charity School with Irene's Cottage on left

Annual General Meeting Report

With Howard Whisker still in hospital and Robert Musgrove in the Chair, the meeting discussed the closure of the Society. Minutes of the meeting are attached to this newsletter. There will be an Extraordinary General Meeting in July when members will have the opportunity to express their views.

Diary Dates - talks and events arranged by other organisations

Tuesday 11th April. Online only. 6.30pm. Tickets via **Eventbrite**

Syon Abbey revisited: reconstructing late medieval England's wealthiest nunnery.

Bob Cowie

London & Middlesex Archaeological Society

Tuesday 18th April. 2-4 pm. Bruce Castle Museum, Lordship Lane, Tottenham, N17 8NU.

Reminiscence Café. Picture Gallery - bring your school photo and any stories you have of your school and the children and teachers in your pictures.

Bruce Castle Museum

Thursday 20th April. Visit. Meet at 11am Brook Street Chapel.

Brook Street Chapel - A Special Visit - part of the 250th anniversary programme for Luke Howard

Free. **Book** via **Eventbrite**.

Bruce Castle Museum

Monday 24th April. 12 noon for 12:15. Doors open 11:50. Bruce Castle Museum, N17 8NU.

Munch & Listen: Civic Pride and Communities: Two Stories from Wood Green's Past.

Free. **Book** via **Eventbrite**

Bruce Castle Museum

Wednesday 26th April. 7 for 7.30pm. Bruce Castle Museum, Lordship Lane Tottenham, N17 8NU

Luke Howard's 'Climate of London': the work of an observational genius. Professor Gerald Mills

Free. **Book** via **Eventbrite**

Bruce Castle Museum

Visit to the Grave of Luke Howard 'Namer of Clouds' (1772 -1864)

A chance meeting with descendants of Luke Howard at Bruce Castle Museum in 2010 sparked my interest in the Edmonton Hundred resident (Tottenham to be precise) known as 'The Namer of Clouds'. Richard Lloyd and Oliver Howard had been hoping to find Luke's gravestone in the burial ground of the Winchmore Hill Quaker Meeting House but had almost given up. I suspected the stone was one of many now being used as paving stones (usually on their faces so the names are not visible) or broken up and placed in the rock garden, but when I casually mentioned to Richard and Oliver that I knew the location of Luke's wife Mariabella's stone I found myself driving them up to Winchmore Hill to see for themselves. I also thought it a good idea to contact Graham Dalling, then president of EHHS and a member of the same Quaker Meeting, who I guessed would be able to help. "Graham will know", said everyone about him, and of course he knew where the burial plan was. That and an aerial photo I had seen of the area taken during a dry summer showing the outlines of graves had me thinking how lucky we were.

The Howard family arranged for Mariabella's stone to be engraved with her husband's details too and put back approximately where it originally stood but between their two graves, and in May 2011 there was a memorable ceremony in the Meeting House and outside in torrential rain, with the BBC having to return next day to film a segment of a Songs of Praise episode about weather, as the 'nimbus winchmoriensis' was just too much for their cameraman. Somewhere beyond the clouds Luke was laughing.

Luke was buried on 21 March 1864, and on 21 March 2023 members of Tottenham Clouds (led by Tottenham local historian Margaret Burr) and EHHS visited the meeting House as part of Luke's 250th anniversary year celebrations. While there some of us also visited the grave of Graham Dalling, who had died a mere 18 months after the above celebration, and whose stone is visible from Luke's grave. The Edmonton Hundred is famous

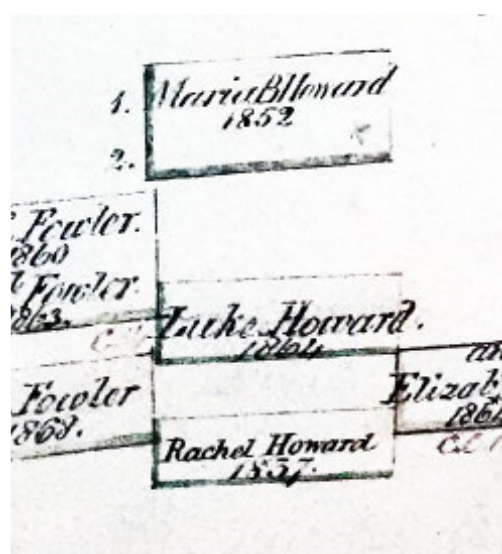


Photo: Rachael Macdonald

Luke and Mariabella's graves (detail from original burial ground plan, courtesy of Winchmore Hill Quaker Meeting)

for its 'firsts' (the diode valve, television, the vacuum flask and so on), as our current president Dr Jim Lewis is keen to point out, but in Luke Howard we have the man who was the first to give names to clouds, used ever since across the world, the first to keep a long-term daily record of weather conditions, and the first to recognise the Urban Heat Island some 200 years ago, which he believed to be caused by the burning of fossil fuels – truly a man for all seasons and way ahead of his time.

Rachael Macdonald



Photo: James Wilson

Group including Margaret Burr of Tottenham Clouds and EHHS members Victorine Martineau, Stuart Delvin and Rachael Macdonald.

Women’s History Month

Bruce Castle has been running events to celebrate Women's History Month. On Thursday 23rd March a gallery talk on Beatrice Offor was given by Annabel Gee, the new Heritage Officer. As she had also trained as a dancer, she chose the painting Esme Dancing. A small group had booked and two visitors were delighted to be allowed to join them. Beatrice Offor was born in Sydenham, 21 March 1864, the day Luke Howard, “namer of clouds”, died. Later she would live in a house at Tottenham next door to one he had lived in. Beatrice studied at the Slade School of Art from 1882-85 where she met Annie Horniman and her future first husband, William Farran Littler who she married in 1892. She had many friends in the theatre which she often attended. She had a tragic life. Both her sons died as babies followed by her husband in an asylum. She married again, becoming Mrs James P Beavan but died 7 August 1920 in the Prince of Wales Hospital, Tottenham, of injuries sustained from jumping out of her bedroom window.

Victorine Martineau

Coronation Cup

A few months ago I popped into the charity shop on Windmill Hill where I saw a 1937 Coronation mug and although it was a type that I already had an example of, I nonetheless took it down for a closer look. I was very surprised to find on the back in badly worn gold lettering; “Presented by Cuthbert Road.”

I bought it on the off chance it was from a local street party and soon afterwards, with John Clark’s help, found a Cuthbert Road in southern Edmonton near the junction of the Hertford Road and Angel Road. A search of the Weekly Herald for 1937 produced a full page article on Edmonton street parties published on May 12th. Although many streets were listed with some parties

described in detail, Cuthbert Road was not mentioned but as it was a very small street I expect its children joined with those from neighbouring streets.



1937 Coronation presentation mug, Cuthbert Road

The party that was nearest to Cuthbert Road in the article was one held on Aberdeen Road whose description is below and although we cannot say if the Cuthbert Road children were involved here, it at least gives an idea of how their day went.

In Aberdeen Road, Mrs. Blythe, aided by Mrs Everett, was responsible for the organisation of a tea for 50 children. Tables were laid in a brightly decorated enclosure, but when the rain came the party was carried on in the mission hall in Dysons Road.

Neighbours contributed gifts of mineral waters, cakes, sweets, tea and sugar.

Unfortunately, there are no pictures presently known of this particular party and those of Edmonton parties that Local Studies has are only available on microfilm and so are not of the best quality.

Ian Jones



Haselbury and Bulwer Roads, coronation party in 1937

From Tottenham & Edmonton Weekly Herald 12th May 1937

Edmonton at the time of Domesday - Questions from Canada Answers by Robert Musgrove

We received an email request from Jeremy Witten, a student in Edmonton, Alberta, last November asking for help with a history project. He had four questions which at first glance might seem to be fairly straight forward but nothing to do with Domesday is ever that. Luckily Robert Musgrove was able to provide answers

(1) In 1086, Edmonton had a population of 87 people (52 villagers, 17 smallholders, 14 cottagers, and 4 slaves). How does this population size compare to other English settlements of the time?

Firstly, Domesday wasn't concerned with population totals themselves but in values and tenure, namely the holders of the various assessed properties in the manors or hundreds under investigation and how much the lands were worth for taxation purposes. Domesday was not a census, concerning itself mainly with the owners of the manors and the heads of households who tenanted the lands.

In attempting to estimate the general population we might use a multiplier of between 4 and 5 to account for wives, children and other relatives living in any one household, (non-producers or holders of tenancies who would not be counted in Domesday). And that also includes the families of slaves. Censuses such as the Lincolnshire surveys of the time suggest an average family size of around 4.68 in 1200 in southern and central England, and if we take that as a model for Edmonton, the population would have been in the region of 400-410.

But if we estimate the entire Edmonton Hundred, which included Enfield and Tottenham, then the Hundred as a whole was relatively well-populated in contrast to others, especially in the North, where the population was sparser and reduced further by the devastation caused by the Rebellions of 1069. Enfield, held by Geoffrey de Mandeville, accounts for 114 people, including 6 slaves. Tottenham, held by Countess Judith, niece of King William I, accounts for 66 people, also including six slaves and one priest. Taking the median average above, the Edmonton Hundred as a whole might include at least 1,250 people.

However, it was certainly small compared to say Ossulstone, the Hundred immediately to the South of Edmonton in Middlesex. Ossulstone estates, held by powerful church officials such as The Canon of St. Paul's, the Abbot of St. Peter's or the Abbess of Barking as well as influential nobles, encompassing populous areas such as Holborn, Stepney, Fulham, St. Pancras, Hampstead and Barking was much larger, and Domesday notes the number of those who worked on the land at about 860, possibly an under-estimate. But calculated on the above-mentioned criteria this would suggest a population of over 4,000, not mentioning monastic personnel, members of land-owning families, and workers in towns and in mills etc.

Hundreds took many different forms. Within the boundaries of a single shire (or county) a huge Hundred like Kinwardstone in Wiltshire was assessed at almost 200 hides (similar to ploughlands), while smaller ones like Bempstone in Somerset accounted for just one hide.

Edmonton might be considered a fairly conventional rural Hundred, though regional diversity prevents any definitive assessment of a 'typical' English settlement. An estimate of the rural population of England based on Domesday can only be approximate, but assessed on the above criteria would suggest that England below the Tees had around one and a half million people in 1086. We might conclude that Edmonton had an average population for a Hundred of that size. The number of Hundreds, mainly sub-divisions of the Shires, amounted to about 630 in the 11th century, and many were much smaller than Edmonton, many much larger, as Domesday testifies.

(2) In 1086, Edmonton had 26 ploughlands and 16 lord's lands and 26 ploughs of meadows. How do these translate to an approximate area of measurement? What was the approximate size of Edmonton in square kilometres in 1086?

A ploughland or caracute were the normal terms used in Domesday for the amount of land tilled by a team of eight oxen in a ploughing season. It was usually 100 to 120 acres. The equivalent of an acre at this time was based on the amount of land tillable by one ox in one day during a ploughing season. It is difficult to be specific about this, but acres tended to be long and fairly narrow due to the difficulty of turning the plough.

The variation over time and place and dependence on soil and fertility makes estimates little more than speculation, but if one 120 acre ploughland converts to .48 square kilometres then 26 ploughlands might measure 12.4 sq.km. The ploughs would be used for tilling these lands.

The Lord's lands might vary from one manor to another but for the purposes of tillage they would generally be of similar size to the villein's ploughland, intermingled within the fields as they often were. Sixteen 'lords lands' would therefore amount to around 7.68 sq. km., making the cultivatable land in Edmonton approximately 20.08 sq. km.

The Hundred still contained areas of forest and woodland, good for rearing pigs and making fences, but not for arable requirements. Only about 15% of England was woodland or wood-pasture in 1086 and it is difficult to estimate how much remained in Edmonton or other Hundreds in the Southeast of England, as Domesday only estimated the number of pigs in the uncultivated wooded areas rather than the size of the woodland itself. In Edmonton there were reckoned to be 2,000 pigs, a fair number suggesting reasonably large woodland, possibly covering an area of around 4-5 sq. km.

Edmonton was assessed at 35 hides, a hide originally an estimate of the amount of land required to support one household, but was now more of a measure of value and tax assessment, Domesday seemingly recording hidage as a general measure of land producing £1 of income annually. And in some instances, a hide, for convenience, was considered the equivalent of a ploughland. Sixteen of these hides were lordship' lands with 4 ploughs, though the villagers had 22 ploughs, making up the number required for both their own and the lord's ploughlands. Villagers were required to work part of their time on the lord's demense in exchange for their own holdings.

The Edmonton Hundred was calculated at 130 square km, and this of course included Enfield, Tottenham and South Mimms, then accounted with Edmonton as a whole. Based on the above mentioned estimates, Edmonton as a separate entity, including cultivated and wooded lands as well as areas of habitation and common waste areas might conceivably have totalled around 35 sq. km. which would coincide with the 35 hide assessment noted in Domesday.

(3) How much tax would someone who owned 68 ploughs/lands owe to King William in 1066?

Domesday was undoubtedly produced as a definitive investigation into the wealth of the country and how much the major landowners holding manors might own in order for William to tax his subjects more thoroughly and effectively than in previous investigations. Two successive circuits were made by the commissioners to check on possible fraud or evasion. Secondly, the survey coincided with a new tax levy. We have documentary evidence of the instructions given to the commissioners that were presented to the jurors of the Hundred courts under oath, twenty questions about each manor at three different periods, covering issues regarding tax and ownership prior to, during and after the Norman regime was established. The point of the questions was the value of the manor or estate in terms of taxation, *'and whether more can be got from it than it is now.'*

The owner of 68 ploughlands would be eligible to be taxed at a high rate, but assessment was less predictable and uniform than the records might suggest, depending on the manor where the ploughlands were situated, whether they were affected by de-population (as in the North), the geld levels imposed at the time and how far it was possible to 'conceal' some of the dues from royal commissioners, a practice that was not uncommon according to the records.

The Gelds of 1083 and 1086 referred to the tax imposed in those years by the Norman regime of William I based on the Geld or Danegeld, a national tax paid by all freemen, those who were not serfs or slaves. The geld was based on the number of hides of land owned by the chief taxpayer

and could be demanded by the king and assessed at varying levels without the need for baronial consultation. The geld of 1086 was assessed at 6 shillings or 72 pence for each of the 10,316 taxable units of land called hides. But 32.8% of these were exempt because they were farmed directly by the king (Royal estates) or his barons. English villeins who paid for their land in money or labour and Norman lesser lords or knights paid their quota to the bailiff who passed the total sum to the commissioners.

Any tenant forced to pay the geld –and in full – for 68 ploughlands, (a hide commensurate to a ploughland- depending on the part of the country being assessed) at 72 pence per unit would pay 408 shillings or £20.40. Putting this into context, Domesday's assessment of the De Mandeville lands - 35 hide assessment for Edmonton and 30 hide for Enfield valued at £40 and £50 respectively after 1066 might suggest that a geld of 6 shillings per hide would produce approximately £19.50 in total, for lands valued at £90 in total the taxable rate nearing 10%. Of course, this is hypothetical and based on basic values. Forms of payment differed from estate to estate. Much of the burden would fall on the free peasantry who tilled the land rather than the lord, unless the lord was still a Saxon, and that would then involve a more deliberate policy of expropriation for political purposes.

(4) What was the likely source of income/wealth for the documented owners of Edmonton? (Eadhelm, Esgar the Constable, and Geoffrey de Mandeville)

As noted above, land was the source of wealth for all major landowners during this time. The amount of money calculated for each estate in the Hundred was not what the ordinary villeins earned but how much the estate was worth to the landowner.

When Eadhelm was supposedly lord of the Edmonton manor the Anglo-Saxon forms of tenure would be somewhat different. Folkland or Bookland brought with them obligations, but the distinction between taxation and rents was often still based more on local custom, and Domesday also shows that some of the free tenants on the lands of nobles or thegns prior to 1066 could sell their lands without permission of the lord.

Esgar or Ansgar the Constable or Staller, a leading councillor to Edward the Confessor (1042-1066) who was wounded at Hastings and helped defend London against the subsequent Norman attack became one of the many Saxon lords who was deprived of his lands in the years after the Conquest. Domesday shows that his manors of Edmonton and Enfield were awarded to Geoffrey de Mandeville after 1075. Ansgar's extensive holdings in the Ossulstone Hundred also went to Geoffrey, who consequently became one of the wealthiest tenants-in-chief of the early Norman period through the royal grants of manors in a dozen shires. Ansgar was exiled in Normandy where he died in 1085.

This wholesale transfer of wealth and power to the new Norman overlords was swift and decisive. Of 500 barons in 1066 Domesday notes that only 13 were English by 1086, and William of Malmesbury later wrote about the brutal and wrongful seizures of land by the Norman invaders.

The few English nobles who managed to keep hold of their land were in a precarious position. Even those who married into the Norman aristocracy were vulnerable to attack. Earl Waltheof, who held estates in Tottenham within the Edmonton Hundred and married Judith, the niece of the Conqueror, was nevertheless eventually tried for treason and executed in 1076.

William 1 tightened his grip on England by these and other measures. The pivot of Norman society was that there was no land without a lord and all land was ultimately held by the king who awarded it according to his desire for total political obedience and military support when demanded. These lands became known as fiefs, the central social and economic institution of Norman society.

The only real source of income/wealth was therefore land, and that required royal patronage and continued support which depended upon the ability of the landowner to pay certain taxes to the king when demanded and more importantly to perform military service when required. The Norman aristocracy was held together by service and tenure. So wealth was commensurate with loyalty

and Royal favour. The manor or fief, as it became known, was the only real source of income after 1066 in England for these predominantly Norman or French tenants.

References

John, Eric (1966) *Orbis Britanniae*, Ch 2, English Feudalism and the Structure of Anglo Saxon Society, Leicester University Press, pp.128-153.
Morris, John, (1975) editor, *Domesday Book, Middlesex*, Phillimore, Chichester
Pam, David (1990) *A History of Enfield, Volume I, A Parish Near London*, Enfield Preservation Society
Welldon Finn, R (1961) *The Domesday Inquest and the Making of Domesday Book*, Glasgow, Longman
White, V.S.(2017) *Middlesex: Old English Adelmetone Hundred: A Model to Synthesise an Old English 120-hide hundred with an associated proposed set of boundaries*, Edmonton Hundred Historical Society Publication
Wood, Michael (1986) *Domesday, A Search for the Roots of England*, Book Club Associates, London

One Hundred Years Ago in the Edmonton Hundred

Easter Treat

The patients of Enfield House, 320 in number, were all supplied with hot-cross buns on Good Friday by the kindness of Miss Blyth Smith and her friends. This luxury was very greatly appreciated by the patients.
Enfield Gazette & Observer 6th April 1923

“The Spotted Cow” Goes Dry

On Friday the magistrates at the Middlesex Sessions gave assent to the transfer of the “on” beer and cider licence held by “The Spotted Cow”, Bulls Cross, to new premises to be erected on land facing Green-street, Enfield Highway, and adjoining the railway station at Brimsdown.
Enfield Gazette & Observer 27th April 1923

War Memorial Hospital Extension

Our picture of the Enfield War Memorial Hospital extension, now nearing completion, gives a good view of the children’s ward and the balcony to which the three large windows give access
Enfield Gazette & Observer 20th April 1923



Overhead Wires at Chase Side

An application was made by the Post Office Authorities for permission to fix overhead telegraph wires along Chase Side. Mr Cobbett moved that permission be not granted, so as to challenge the whole position raised before as to whether the Council could refuse permission. Mr Weston: It is spoiling the amenities of the district. Mr Fussell: I shall be “up the pole” at the next election if you agree to this. No objection was raised for underground wires; but the Chairman said the Post Office Authorities were not satisfied they could go to the County Council to challenge the decision of the Council.
Enfield Gazette & Observer 13th April 1923
Graham Frost

Registered Charity No. 299073.
Please send contributions to the newsletter to Kate Godfrey, 69 Margaret Road, New Barnet.
Website: edmontonhundred.org.uk. Twitter @Edmonton100. Email: info@edmontonhundred.org.uk.