

## Beating the Bounds - of Dunster and Carhampton

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### Introduction

George Luttrell, who died in 1629, left a considerable collection of memoranda “written in an atrocious hand”-according to Jordan (2007), History of Dunster Church and Priory, Vol 1. (Quoting from Lyte (1909) who described the handwriting as “execrable”) His spelling, even by the standards of that time, also leaves much to be desired. In those papers, are two references to Rogation Day perambulations, one of Dunster parish and the other of Carhampton.

Rogation Day processions, beating of the Parish bounds, were outlawed in 1547 but Elizabeth 1 ordered them to recommence in 1559. Their purpose was to reaffirm the parish boundaries and so to maintain them whilst offering prayers for good summer weather and a successful harvest. A secondary aim was to ensure continuity by teaching the parish children every detail of the route. There were many ways of imprinting this information upon impressionable minds including beating (hence, ‘beating’ the bounds), and ‘bumping’.

The Dunster perambulation text is the shorter of the two and the parishioners do not appear to have had as much fun whilst ‘perambulating’ as did the good folk of Carhampton - who spent a lot of more time drinking en route than their neighbours.

The original spelling of the text has been retained and slow reading is, therefore, recommended. Any useful explanations within the text are [italicised].

### Dunster

“The perambulacon of procession in the weke caulyd Processyon weke or Gayne [unknown term] weeke or Rogation weke, of the parysh of Dunster. The Monday in Rogacon weke, the parysh going [toward] Alcombe a gospell sayd by Skilaker by the west part of the way that lieth at the south part of Dene close where .ointyeme was a crosse, and from thence to Alcombe Crosse and thear was acostomyd to be sayd a gospell, and from thence to the Chapell of Alcombe md thear a gospell and from thence backwards downe by the water at Yllicombe [Ellicombe] to Pyne's house and thear a gospell, and theare the parysh were accustomed to have a drynkyng, and thence to Dene Lane [still exists] and so to Dunster Church. The Tewsdaye, upp St George Strete [still exists] and through Dene Lane and thear torne west by the pekyd [Pekyard?] or Threccorner close along in the Marsh and so over the Fresse [unknown but Frisian in origin] to Dunster llawn [Haven], and so from thence over the felde to go to Salterne

Lane [now a byway called SaltryLane off the current A39], and so by Gyltchapell [now gone but formerly located close to the current A39 at the Carhampton end of Dunster Lawns] along by the parck [pale or fence?] under Henstye [a rounded triangular hill at the east end of Dunster Lawns and now called Hensty Hill] to a crosse by thollow elme, and from thence leving Holwaye llowse [now/ost] and grounds which W Hart now holdyth upon the left hande, and so to Gallockes Crosse [at Gallox Bridge], and theare a gospell, and from thence over the stone bridge through Gallockes Strete [leading from Gallox Bridge to West Street], and over the tymber bridge and so home. The Wennysdaye, from the church through Weststrete over the sayd brydges through Gallockes Strete and by Jone l'ynnes dore west in the way to Fayer Oke, and thence to Avell and thear was acostmyd to be sayd servys in the chapel of Mary Maddaleyne [now lost] and thear was a drynkyng for the parysh at Avell Howse, and then from thence the sayd parysh went over the water to Hurlepole path and so to the crosse that stode by the est [of Frajckford Howse, whear the bowndes of the burgh of Dunster began and home.”

## Carhampton

“The perambulacon of the procession of the parysh of Carhampton in the Rogacon weke as followith:-The Monday, from the parysh church to the crosse in the strete which stodc upon the strete and from that southward to a howse or tenement nowe in tholdyng of Lawrence Escott thear and from thence west along byjeles Dyes howsc to Aller styele [top of Aller Hill close to the park gate entrance to Bats Castle] where was wont to be a crosse and thcar sayd a gospel, and from thence to Colstones Crosse [unknown but, speculatively, the circulai encampment on Gallox Hill below Bats Castle where there is a common parish boundary] whear was sayd another gospel, and from thence to Holwaye Howsc [lost] now W Harte’s, and so to Holwaye [or hollow] elme at Henstye fote, ami from thence to Henstye hedd and thear another gospel, and so home. The Tewysdaie, from the church to the thester [eastern] church styele and from thence by Henry Lee’s towards Webber’s and so towards Brethren Cross, [unkfjown] and thcar a gospel, and so upp by Hadley’s howse and so towards (lie parsonage of Wythicomb by Sanhill [Sandhill Racing Stables] gronde to Laurence Escotte’s and thear wont to be sayd a gospel, and thear was wont to In som refreshing for the pryst [priest], and from thence to Rodchuysh In Chestershowse the wydo Doddiyg and to Georg Escotte’s and thear a gospel sayde and thear they dranck, and so to St Barthemewe’s Chapell [StBarthlomeu eating the Bounds - of Dunster and Carhampton Chapel, Rodhuish] whear they said a gospel, and from thence to Poppers [or Pyppers but not known] Crosse where also was sayd a gospel and from thence to Okehowse [now called Oak] whear was said a gospel and drank, and so to Harpers and a gospel and thear they drank, and from thence they goo to a crosse that goyth to 1 .okesborough [Luxborough] and thear was sayd a gospel, and from thence to F.verarde’s howse [Aller Farm] whear was wont to be sayd a gospel, but now they goo without hys wawles [wa/is?] homeward by Lawrence Escotte’s, Rogers howse and so to the Hundred Elme wher the Sherow turne is kept, and from thence to the churche agayne. The Wennysdaye, westward along the towne to Dunsterward and at the fotewaye entry going to Hensty thear was wont to be a crosse caulyd Emmy’s Crosse alias Lanhey Crosse, and thear was sayd a gospel, and from thence by Gyltchapell to the lordc’s feelde gate and so along the waye in the north part of the parck to Broklanefote [unknown but on Dunster Alarsh] over the bridge thear and so along by Chapman’s hawse and the widow Hobbes [or Holes] and so over to Marsshbrydge to Poynz’ howse [Lower Alarsh ?], and thear was sayd a gospel and was some refreshing, and from thence to Marchwaye [Alarshways ?] estward along by all the Chesell [beach] and so to Marshwood [Blue Anchor] and thear sayd a gospel and wear also was wont to be refressed, and from thence towards Shilvcs and to a crosse that was wont to stande by est the styele that goyeth into Rogers grounds caulyd South Carhampton and so home along the depe wave to the churche”.

## End Note

There is little symmetry between the texts and the actual parish boundaries certainly, after the first day of each perambulation. Each walk seems to have encompassed a few crosses where they suited the general direction of the walk (and thus, less of the actual parish boundary) and also places where drink was promised. However, from some locations, the parish boundary was in sight. At the end of each day, the perambulation was curtailed as the walkers took a direct route or a short cut back to Dunster or Carhampton church. Perhaps they were tired, wet or under the influence! Both perambulations seem to resemble a parish outing on foot — an excuse for a party — and why not!

JORDAN, JOAN, (2007). *History of Dunster Church and Priory: The Mohuns, the Luttrells and their Castle, Cry Dunster and St George*, Vol 1. Halsgrove, Wellington. 288 pages.

LYTE, H. C. MAXWELL, (1909). *A History of Dunster and of the families of Mohun & Luttrell*. St. Catherine Press, London. 404 pages.