



2 THE MONASTIC PERIOD

Into this somewhat rosy scenario step the monks.

By the middle of the 12th century, most of the Dales had been settled more or less in the pattern we see today. Earlier, Anglian and Danish villages had become well established as nuclear settlements with a scattering of isolated farmsteads beyond the valleys. Most villages formed self-sufficient units and displayed elements of careful planning and land utilisation. In the case of Stainforth, the village was divided up into a series of tofts (house sites) and crofts (adjoining plots of cultivated land). In addition the lynchets that lie to the north of the village would have been divided up among the village's various householders. For many villages in the Dales it is known how many open fields existed in the medieval period. Arncliffe, for example, had a two-field system, while Wensley had four. Place-name evidence may indicate the location of former open fields: Marshfield, Ingfield, Northfield and Ashfield, all now parts of Settle, may once have been open fields.

Such evidence is not immediately available for Stainforth, but the area of lynchets may well have formed one open field, and the area now bounded by Stainforth Scar and the Ribble could well have been another such field. Householders were allocated cultivation strips in the various open fields, often in sequence: for example householder A would always have his strips next to those of householder B. It is documented that in Stainforth these cultivation strips were allocated under a system known as 'solskifte', which means that strips were handed out according to the geographical position of each householder's toft in the village. (See the glossary at the end of this chapter for a list of terms used.) Thus, a householder with his toft at the north end of the village would be allocated strips at the north end of each open field. It was one way of trying to avoid conflict.

Medieval documents often use the Latin word 'campo' when referring to land holdings away from the village. This simply means field, but whether it refers to arable field, meadow or pasture is a matter of conjecture.

As the population increased, and once the utter destruction brought about by the Norman conquest of the North had been consigned to history, new land was brought into cultivation to cater for the additional mouths. In many cases, freeholders cleared woodland or scrubland adjacent to their holdings. In other cases, land was cleared as a communal, township effort with this new land being allocated according to the size of existing land holdings (to those that have, let there be given!).

Assarting

The process of clearing virgin land was known as 'assarting' and the new pockets of land as 'assarts' or 'forelands' or 'riddings'. In a neighbouring parish, for example, the farm of Jop Ridding has preserved this historical process to the present day. Outfields were sometimes created well away from the village itself, possibly near the boundary of the township or village. Such outfields were variously known as 'foredales', 'takelands' or 'burgangs'. Foredale, near the boundary of four townships (Stainforth, Horton, Lawkland and Austwick) probably preserves this process, as dale in this sense is thought to be a corruption of 'dole', which means a share (as in 'to dole out'). There is no obvious place-name evidence of assarting in Stainforth, but documentary evidence does confirm that the process did indeed take place here.

One surviving place-name does suggest some kind of land division, possibly between two open fields, or between an open field and pasture beyond, or between the land holdings of prominent farmers in the township. Rains Barn is situated at the north end of the lynchets. The term 'rains' signifies a boundary strip and this precise area is documented as such in the records of Sawley (formerly Salley) Abbey.

So, by the middle of the 12th century, we can conjure up a picture of life in the township of Stainforth. Somewhere in the vicinity of the modern village stood the medieval village with its huddle of wattle and daub and wooden tofts and adjoining crofts, its craftsmen's workshops seeing to the needs of the villagers, its surrounding cultivated lands, divided into strips, growing a range of cereal crops and legumes, cultivated by oxplough. Beyond the village, lay areas of woodland, important in the medieval economy, meadowland in the lower and wetter areas, pastureland on the higher parts, with assarts being created as needs dictated.

The picture is basically one of self-sufficiency without conspicuous prosperity; of dependence on the vagaries of nature, although there had been a noticeable climatic improvement after 1150 with the start of a period warmer and drier than in our own age; and possibly of a feeling of optimism as the Harrying of the North began to pass into folk memory and as new land was carved out of the wildwood. For Stainforth, the picture also includes a high proportion of freeholders among the township's population.

Into this somewhat rosy scenario step the monks.

The coming of the monks

With the Norman Conquest of England came an influx of monastic influence, initially in the form of Benedictine monks and, from 1119, Cistercian monks, an Order that had broken away from the Benedictines. Early Cistercians held three ideals above all else: simplicity of life and buildings, austerity in dress, and isolation from the wider community. At the maximum there were some 100 Cistercian houses in England and Wales, including

eight abbeys and ten nunneries in the historic county of Yorkshire alone.

This county provided the optimum conditions for the new Order. It was still recovering from the ravages of the Harrying of the North, with much of the land still depopulated and under-utilised but offering economic potential. Rievaulx, founded in 1131, was Yorkshire's first Cistercian foundation. Sawley, its fifth, was founded as an offshoot of Newminster Abbey near Morpeth, itself a daughter house of Fountains.

Sawley's foundation was atypical of the early Cistercian pioneering spirit. In 1148, Abbot Benedict set out from Newminster with 12 monks and ten lay-brothers (or 'conversi') to set up on land provided by a local landowner with the blessing of William de Percy, one of the North's greatest magnates. In addition to land at Sawley itself, the foundling abbey was also granted the right to construct fishponds and a mill to maintain their stay on the new site.

Difficult times for Sawley

Over succeeding years, the monks were granted lands over a wide area, though the abbey's long-term future was in doubt as the monks failed to make a success of the new venture. In fact, 40 years after its foundation, the monks petitioned corporate Cistercian headquarters in France to be allowed to dissolve the abbey. The area's climate was cited as the main reason for failure: *terra nebulosa et pluviosa* (a wet and foggy land!). A contemporary account cited as evidence of Sawley's inability to sustain itself the fact that 'the standing crops white unto harvest ordinarily rotted in the stack', while the abbey suffered from 'dire poverty [and] an intolerable scarcity of food and clothing'.

As a result, William de Percy and Matilda, Countess of Warwick, came to Sawley's rescue by granting further land and sources of income from church revenue at Gargrave and Tadcaster. The abbot and monks could now look to the future with increased confidence and they were in a position to extend their land holdings throughout the Ribble valley.

Sawley's 'chartulary'—a written account of its business—lists hundreds of deeds by which various landowners, large and small, granted land to the abbey, often in return for the monks saying prayers for the donor's soul in perpetuity. The deeds cover the whole period from the late 12th century to the end of the 14th, by which time Sawley controlled the whole of Stainforth township to the east of the Ribble. The present parish boundary between Stainforth and Horton in Ribblesdale from Helwith Bridge past Churn Milk Hole to Dale Head was the boundary between the estates of Sawley and Jervaulx abbeys, while the so-called Monks' Ditch, between Sannat and Capon Hall, was the boundary between Sawley and the Fountains Abbey estates. To the south, Sawley's possessions spread all the way down the Ribble to Sawley and beyond.

Monastic impact

Some of the land granted to the abbey would have been of mediocre quality. It is easy enough to imagine a wily peasant being reluctant to give away prime agricultural land that hard labour and perseverance had slowly improved over the generations. In some cases, barren, marshy or thickly wooded land was given, and it was the drive, vision and determination of the monks and the labour of the lay-brothers that won such land for cultivation and pasture, that cleaned out stream channels, dug fish ponds, quarried stone for building, established a road system, and developed extensive sheep runs on the fells and moors.

The 13th century, still warmer and drier than now until around 1250, but ever so slowly deteriorating after that, saw the heyday of local prosperity in our area. If one had to be born in the medieval period, this was the century to have chosen. It was also a time of glory for the abbey, which benefited from a nationwide revival in religious fervour, from increased estate revenues and from trade.

These positive factors must have had a beneficial effect on the folk of Stainforth and on the Dales in general. Skipton's economy certainly prospered with the abbey, and almost certainly so too Settle's. Abbot Stephen of Sawley,

who led the community from 1224 to 1233, was renowned across the country as a spiritual scholar, so it is not unreasonable to postulate that the peasants who lived under the abbey in Stainforth east of the Ribble fared better than their counterparts under baronial tutelage across the river.



*Goat Scar Lane looking down on Stainforth. The walls post-date the Monastic period
- photo courtesy Ronnie Chapman*

Grants to Sawley Abbey

The principal landowners in the 13th century Stainforth were Hugh (or Hugo), son of Adam of Stainford, and Elias of Giggleswick, who owned much of the higher parts of the township. At the turn of that century other names appear as landowners, not local people but major land-owning families from afar, all with Norman-sounding names like Mauleverer, Fauvel, de Normanville and Fauvelthorpe. Note that the name of the township varies in historical records. Forms used, not in chronological order, are: Stainford, Stainforde, Staynford, Staynforth, Staynford Underbergh, Stainford sub montem and Freer (Friar) Stainford.

In a series of legal processes, Hugh granted his lands in Stainforth to Sawley Abbey, along with rights of pasturage for 200 sheep and 11 cows. Other township householders followed his example, ending with Thomas, son of William, who granted Sawley his lands between Sherwood and the northern township boundary. Elias, in about 1240, granted the abbey his lands and mill in Langcliffe, land in Stainforth, the rights of way through the lands he retained, the right to collect wood throughout the ancient parish of Giggleswick and, most significantly of all, 'the demesne of all Stainford'. Effectively, this gave the abbey complete control of Stainforth township.

In 1270, a royal charter of Henry III granted Sawley 'free warren' in Stainforth and elsewhere. Warren was the term used to describe land given over to, or the right to, hunt or breed game such as rabbits and hares, partridges and other game birds.

In total, 56 deeds are listed in the Sawley chartulary concerning gifts or exchanges of land in Stainforth. The majority are clear in stating what was being given in terms more familiar to medieval folk than to us. In some cases the gift was of a 'messuage', i.e. house and accompanying farmland, but with acreages rarely stated. In other cases, the gift is recorded as so many 'bovates'. A 'bovate', or 'oxgang', equated to how much land a single ox could be expected to plough in a season, which was roughly 13 acres. Most gifts were of one bovate though two was not uncommon, and Hugh excelled himself by granting many. He had an ulterior motive, however, as he was accepted into Holy Orders at Sawley around 1222. He was clearly a man above most men.

Place names

Some deeds provide us with actual place-name evidence and it has been possible to match up several land grants with modern locations within the parish. In the early years of Henry III's reign (1216 -1272), a local man called Henry, son of William le Waite, agreed to pay the abbey 12 pennies a year as rental for a toft called Scouhpot, which means deep hole. Could it possibly refer to land around Churn Milk Hole?

Around the same time Adam, son of Cecilia of Settle, gave the abbey a toft with 2.5 acres of land at Gorsker in exchange for land in Settle. Gorsker

was Goat Scar, so this deed refers to land at the foot of the lane that leads from the village past Catrigg Force.

In the 1220s, Hugh, son of Adam Tunnoc, granted to Walter of Bikerton a toft called Archilcroft and a ridding (clearing) in the wood near the Ribble, common pasture, and a croft called Hustedes. All of this, which was subsequently granted on to the abbey, was in exchange for an annual rental of 11lb of cumin each Christmas. (Cumin was used as a substitute for black pepper to both flavour food and mask the taste of rancid meat. Being imported, it had a high value and was a frequent form of payment.) Archilcroft, which means the croft of Arnketil (a Norse personal name) has not been identified, but Hustedes was the land around what is now Hustrill Plantation just north of the village.

Two other place-names mentioned in deeds have so far defied location. In about 1230, Abbot John of Fountains Abbey gave the freemen of Stainforth, including Robert, son of Gamel, and Henry le Waite, 'seisin' (freehold possession) of their pasture lands in Lotenrig and Walteburg. Rig means ridge and the latter means Walter's hill, but where were they? Finally, in 1279 or 1280, there was an exchange of land between the abbey and Walter of Clapham, which resulted in the abbey securing the area called Docbothim—Dog Hill Brow as it is today.

A different way of life

Some of the deeds illustrate the (to us) less acceptable face of medieval life, namely feudal service. The terms 'forinsec' and 'homage' appear in a number of documents. Both indicate that some villagers in Stainforth were bound in service to their lord, in this case to the abbot. A few examples will suffice. Hugh, son of Adam, who later became a monk, rented lands and four tofts to William, son of Arkil, with forinsec involved. A few years later, around 1226, this William exchanged all his new possessions with the abbey for land in Scosthrop. Apart from four tofts and two bovates the abbey also gained as part of this bargain the homage and forinsec service of Simon, son of Dolfin and his heirs and of Robert, son of Gamell. They were living in a state of servitude and could do nothing about it.

Even worse, perhaps, was the case contained in Deed No. 335. Early in the reign of King John (1199 to 1216), Robert of Kirkby granted two bovates, various tofts, crofts and assarts to the abbey along with Swain, Swain's 'nativus', i.e. those who had been born into bondage to him, and all his issue. Swain must by this time have felt like a used car: around 1194 he had been given by Adam of Stainford to the latter's son, Reiner. In 1198, Reiner gave him to the said Robert... and he gave the poor man to the abbey. It is, of course, easy for us to condemn this practice but, perhaps, we should fight shy of judging the distant past from a cosy 21st century perspective. In 1227 Hugh, the would-be monk, granted to the abbey the homage and service of Henry le Waite who, we learned earlier, was a

freeman. Freeman paid homage: bondage was for *nativus* or serfs.

In a rather more magnanimous gesture, Warrin, son of William le Waite, bound himself to pay the abbey an annual rent of 12 pennies for a toft in the township and to be a faithful and loyal servant of the abbey. More bizarre is the case of Thomas, son of William of Stainford, who granted the abbey silver to the annual value of five shillings—a substantial sum then—to provide a light for the abbey church. Furthermore, he granted the abbot the right to seize goods from him if he failed to pay as agreed. Devotion indeed!

Nigel of Stainford—he who gave his name to what is now Neal's Ing—presents a more human and fallible face. In 1299 or 1300, he had illegally enclosed a small piece of monastic land, all of 24 by 30 feet. The abbot took him to court to settle the matter ... won ... and graciously allowed Nigel to purchase the land in question.

Abbots needed to be astute business executives as well as spiritual leaders. 'Sawley Abbey plc' needed to make a profit. The abbot needed to live well. The two objectives were inseparable and land grants helped him in his endeavours.

Cistercian rivalry

As we have seen, the 13th century was Stainford's apotheosis as a possession of Sawley. The monks had consolidated their landholdings between the abbey and Stainford, the economy was thriving, a sound network of roads was in existence, the village was prosperous by medieval standards, and religious fervour was strong. It was, no doubt, with a strong feeling of optimism that folk looked to the dawning of the next century. How wrong they were to be proved! The 14th century witnessed one calamity after another and it was only in the last two decades of the century that people found themselves able to start picking up the pieces. The whole set of sad circumstances were to have an utterly devastating impact on life, economy and social attitudes.

One of the first blows was struck from within the Cistercian Order. In 1296, a rival abbey was founded only eight miles away at Whalley. The respective abbots entered into a long dispute, with the end result being that Whalley Abbey creamed off a significant proportion of Sawley's trade in timber, salt, tanning bark and iron. Sawley's coffers were hit hard. Adding to its woes was its geographical position on a major north-south route way linking Settle and the north with Pendle, Rossendale and all places south. (Just south of the abbey, this old road crosses Swanside Beck by a classic arched bridge. Swanside preserves the name of Swain, who had sold the first two carucates to the foundling abbey along with pasture and woodland.) Its hospitality bill was enormous because of its location. The dispute with Whalley eventually went to external arbitration by the abbots of Fountains and Byland Abbeys, and it was only settled in 1305. In the true tradition of arbitration, however, discord simmered and further mediation was called as late as 1324.

Acts of God

As far as the abbey and its occupants were concerned, Nature began to play its cards badly. The slight climatic decline that had set in after 1250 became progressively more serious in the 14th century and, indeed, the weather was markedly cooler and wetter than even now up until the latter years of the 15th century. As early as 1291, the records indicate that the weather was having an adverse effect on the wool crop, so the harvest and life in general could only deteriorate. The year 1314 is noted as having suffered a very poor summer, followed by monsoon-like rains in 1315 and 1316. Apparently, people had to wait until 1323 for the next decent summer.

For those who depended on a successful harvest to provide food for the winter as well as seed for the next sowing, the effects were devastating. Famine was frequent in those years. With famine and severe weather came disease: 1315 and 1316 saw the first of many pestilences to hit the country in that century. Every school child must know of the bubonic plague of 1348-49, the Black Death, which decimated Europe's population, but that was just one of many. In 1361-62 the so-called Children's Plague—probably a virulent flu virus—swept the country. In 1369 and 1374, further pestilential outbreaks weakened an already diseased and malnourished populace. In an age of fear of God and of superstition, what must folk in townships like Stainforth have felt? The Grim Reaper must have been a constant thorn in their tortured flesh.

The climate did not just affect the harvest and food supply. The 1315-16 monsoons adversely affected cattle and sheep stocks. Figures for Stainforth are not available, but they must have been similar to Bolton Priory's loss of 2,000 of its 3,000 sheep in those years. As if this was not enough, three years later cattle murrain—probably foot and mouth—further depleted cattle and oxen stocks: in 1318 Bolton had 225 head; in 1320 only 31.

Devastation under the Scots

Edward I, the so-called Hammer of the Scots, had died in 1307 and was succeeded by his fickle and effete son, Edward II, a ruler of little distinction. All his father's gains were reversed in one fell swoop when a small Scottish army under Robert Bruce utterly defeated the English army at Bannockburn in 1314. England as a political entity was plunged into chaos and our ancestors in the Ribble valley were to pay a long and terrifying price.

Bands of raiders poured down the Eden valley from Scotland and ravaged not only Stainforth, but also much of the Dales, which became a Scots playground of the most destructive kind. To have this happen, on top of the natural disasters and economic woes, must have been intolerable for local folk. The Scots did not just raid once: roving bands came repeatedly. The following years are known to have suffered attacks: 1314, 1316, 1318, 1319 (after which, it is said, Langcliffe village was re-sited owing to its total destruction), 1322, 1327 and 1347. The terrible images conjured up in our

own time of Kosovo and Chechnya might perhaps put into some kind of perspective these Scottish raids.

Matters had reached such a low ebb in our area that Sawley Abbey was granted official protection against the raiders for one year from each of September 1316, September 1318 and 1322. In 1327, the abbot was ordered not to leave the abbey precinct 'on account of the Scots'. A contemporary account describes the abbey as having been reduced to a state of 'utter poverty and want' and another, mid-century, account describes the abbey as located in a wonderfully wooded and hilly region, but mainly 'barren and unfruitful' owing to a combination of weather and raids by the Scots.

The impact of all these happenings on the Exchequer was also dramatic, if Stainforth was a typical case. It, and other local townships, could not meet their tax demands so, in 1319, tax was reassessed at only one-eighteenth of what remained unpillaged. People quite simply had nothing to pay tax on.

Social change

The troubles that commenced at the start of the 14th century were to change the social order in this country forever. So many people had died that there was an acute labour shortage. No longer was there to be an endless supply of cheap or bonded labour to maintain baronial and monastic estates. No longer were men queuing up to enlist as *conversi*. Now men could make demands and set conditions: they had a price and could afford to be selective; they had found a new freedom.

For the first time Sawley Abbey was forced to employ '*mercenarii*', men working for a regular salary. Some were paid in kind, for example given sheep or grain in return for work. Others received money as payment. William of Stainforth, for instance, was being paid 22 shillings a year in 1381 to look after the abbey's birds and animals at the abbey. Others were employed on monastic land in Stainforth, performing the many and varied tasks formerly the preserve of the *conversi* or tenants or bondmen.

The abbey's '*compotus*', its register of accounts, gives full details for 1381 (though the date is disputed) of income and expenditure, and shows that the abbey made a small loss that year from the sale of its products: wheat, barley, oats, beans, wool and ale. It lists the number and salaries of those employed by the abbey and it lists its stockholdings: 70 beef cattle, 30 milk cows, 35 horses, sheep and poultry. The *compotus* also itemises Sawley's charitable outgoings (sadly these had fallen to only 0.1 per cent of its annual income) and informs us that there were 15 monks and two *conversi* at the abbey.

Increasingly in the 14th and 15th centuries, the abbot became more of a landlord, supervising numerous tenants; an employer of abbey, agricultural and industrial servants; and far less of a spiritual leader, bound by the Order's original tenets. The monastic ideals of privation and poverty, of simplicity and manual labour, had long since been abandoned. Some religious

houses, including Sawley, did not consider it wrong now to clear peasants off land to make way for sheep. Indeed, the social change that resulted from population decline may well have encouraged this trend. Sheep looked after by paid servants or tenants were less tiresome than peasants with new ideas, demanding this and that. We have no direct evidence of population clearance in Stainforth, but one legal transaction did bind the abbot to allow the occupants of 70 acres the abbey had been granted, in a place called Akerland, to remain on the land until after the next harvest before evicting them.

The abbots were coming increasingly under pressure from above—from the Crown as well as from the papacy—to pay more tax. In turn, the abbots felt obliged to exert more pressure on their tenants and servants to maintain the abbey's coffers. After 1450, economic prospects did begin to show signs of improvement and rents began to creep back towards the level reached before all the troubles had begun. It was, however, a long and painful process.

Meanwhile ... across the Ribble

Little Stainforth (known also as Knight Stainforth, Stainford Altera and Stainford Scotan) never came under the tutelage of either Sawley or Furness Abbeys, but was a baronial possession surrounded by—and to an extent suffocated by—monastic land. Perhaps for this reason, Little Stainforth never enjoyed the prosperity of its larger neighbour across the river.

In the 13th and most of the 14th centuries, the de Stainford family held Little Stainforth until the male line died out in 1390, when their possessions passed by marriage to the Tempest family. One Tempest has been remembered by history. Ever an astute political player, and definitely a survivor, he was knighted (hence Knight Stainforth) after the battle of Wakefield in 1460, when he fought in the Lancastrian camp for Henry VI. A year later Henry had lost the throne to the Yorkist Edward IV and Sir Richard found himself forfeiting his lands following a charge of treason. By 1465, however, he had made his peace with the king and had had his position and lands restored. He died in 1488 and his descendants held the manor until 1511 when it passed, again by marriage, to the Darcy family.

Eviction and worse

That Henry VIII dissolved all the monastic houses as part of a dispute with the papacy over his desire to divorce in order to secure the royal succession is something we all learned at school. There is obviously truth in this but it is only part of the story. The early 16th century saw rising inflation in England as well as a series of expensive military campaigns against France and Scotland. Henry was in dire need of cash and the riches of the abbeys were temptation to him. The king's Visitor-General, Thomas Cromwell, also saw the opportunity for his own self-advancement. Cromwell's agents, the Visitors, toured the country at the commencement of 1536 and visited all

monasteries and nunneries, including Yorkshire's eight Cistercian houses, within the space of one month.

The Visitors reported back with the desired tales of malpractice and decadence and, in February, an Act of Parliament suppressed all smaller houses, including Sawley. The abbot and monks were evicted, the abbey's riches were forfeited to the Crown and that, seemingly, was that. The Crown granted the penultimate abbot, Thomas Bolton, an annual pension, while the monks and conversi received nothing; they were left, presumably, destitute.

Local luminaries and peasant leaders had other ideas and a movement to reinstate the monasteries soon took hold across the North. Many people had relied on the monks for medical and charitable help; many believed that the abbeys were more enlightened landlords than the self-seeking barons; and perhaps Northerners then, as now, were more traditional and hostile to change. Increased tax demands may well have been the final straw.

Whatever the motives, the Pilgrimage of Grace was born as an anti-government movement and it rapidly spread across the North in 1536. It had a strong following in Yorkshire and a local lawyer, Robert Aske, found himself the leader by default. Stainforth was drawn into the rebellion and Dale Head was used as a meeting place for the rebels, being sufficiently off the beaten track.

Within a year Henry had the rebellion suppressed and he exacted a terrible vengeance. The reinstated abbot, William Trafford, was executed brutally and the 21 monks and 37 conversi adhering to the abbey were summarily evicted. Those districts that had given succour to the rebels were not spared either. Troops were despatched to 'burn, spoil and destroy their goods, wives, and children with all extremity'. Sawley's possessions, including Stainforth, were hit hard.

Post-dissolution

The removable possessions of Sawley Abbey, including its plate, silver and lead, were sold to Sir Arthur Darcy, who was also granted the entire abbey estate in Stainforth and other townships. Thus, the two Stainforths were united under one family. However, in a series of legal transactions, the estate in Little Stainforth was soon sold off piecemeal:

1. Richard Paley was given a messuage with lands in Little Stainforth and a one eighth share of the manor of Stainforth.
2. 1547: sale of the manor and hall of Knight Stainforth to Anthony Watson.
3. 1579: 500-year lease of land in Stainforth to Thomas Asteley, John Harrington and Peter Osborne.
4. 1582-83: 500-year lease of land to John Lambert in Little Stainforth.
5. 1583: 500-year lease of land to Richard Horsfall in Stainforth.
6. 1583: 500-year lease of land to Thomas Frankland at Neal's Ing.

7. 1595: 500-year lease of land to Henry Laikland, John Cockett, Christopher Husband and William Tatham in Stainforth.

What of the rest of Stainforth's population? No doubt the daily routine of life went on much as before, once the after effects of the Pilgrimage of Grace had subsided.

Glossary of terms used

Assart: woodland cleared for cultivation or pasture.

Bondman: a person living in a state of servitude but with the lord's rights over him limited by law.

Bovate: the amount of land that could be ploughed by a single ox, approximately 13 acres or one-eighth of a carucate.

Burgang: cultivation or pasture created from wasteland, often near a township boundary.

Campo: Latin word for field.

Capital messuage: land containing several houses.

Carucate: the amount of land an ox team could plough in a season, equating to about 100 acres, with regional variation.

Chartulary: a written record of an abbey's business.

Compotus: an abbey's financial account.

Conversi: lay-brothers governed by the same rules as monks but not in holy orders.

Croft: a small piece of cultivated land adjoining a toft.

Demesne: a manor and estate of land

Foredale: *see* burgang.

Foreland: *see* assart.

Forinsec: feudal service owed to the lord of the manor.

Freeholder: one who owns land free of tax other than to the crown.

Free warren: the right to hunt game and to breed game species.

Lynchets: terraced cultivation strips.

Mercenarii: those who laboured for a monastery on a paid basis.

Messuage: a house and the land that surrounds it.

Nativus: one who is born into bondage to the lord of the manor.

Outfield: *see* burgang.

Oxgang: *see* bovate.

Ridding: *see* assart.

Seisin: that which is given as a token of possession.

Serf: *see* bondman.

Solskifte: a method of dividing and allocating land holdings by geographical position.

Takeland: *see* burgang.

Toft: a homestead.

Township: an administrative division of a large parish, e.g. Stainforth and Langcliffe were two townships within the ancient parish of Giggleswick.

Vill: see township.

Waste: land not presently cultivated or put to use. It does **not** mean desolate land.

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