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**David the miller**

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*All Saints, Lubenham*

# Chapter 1 David and Frances Patrick of Lubenham in the County of Leicester and their descendants

## DAVID THE MILLER

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The 1699 administration showed that David Patrick was previously called Gillpatreck. By 1700, his wife Frances is called Patrick, and in the 1705 administration David is called Patrick. The next piece of luck was to spot, prominently displayed on a shelf in the L.R.O., the "Index to Leicestershire Marriage Licences", edited by Hall. Not having any reason to suppose that David and Frances had married by licence rather than the cheaper method of banns, it was with a delighted "eureka" that I found the marriage licence of:

KILPATRICK, David of Harborough to CATESBY, Francis of Lubenham

at either Harborough or Lubenham church, dated 4 May 1693.

It was then easy to ask for the original document (appendix 8).

1. 1. Marriage licence of David and Frances, 4 May 1693.

*Noverint universi per praesentes, Nos David Kilpatrick de Harborough in Comitatu Leic. Shoemaker et Robertum Bates de Lubenham in Comitatu predicto yeoman teneri et firmiter obligari in duecentis libris bonae & lealis monetae Angliae solvendis...*

*The Condition of this Obligation is such, That if there shall not hereafter appear any lawful Lett or impediment, by reason of any Precontract, Consanguinity, Affinity, or any other just cause whatsoever; but that David Kilpatrick of Harborough in the county of Leic. Batchellor aged 20 or theirabouts & Francis Catesby of Lubenham in the afforesd. singlewoman aged 21 years or theirabouts may lawfully Marry together:....And that the consent of the Parents... be openly solemnized in the Face of the Parish Church of Harborough or Lubenham aforesd. between the Hours of Eight and Twelve of the clock in the Forenoon... That then this Obligation be void and of none effect, or eleset to remain in full force and virtue.*

*Signat. Sigillat. & Deliberat. in praesentia*

*T. Stephens.*

*The mark of Davidis Kilpatrick*

*Roberti Bates*

In those male dominated days, Frances is not required to sign the document, though she is allowed the feminine privilege of not revealing her exact age, which from L. registers we know to be 24 years! While the bond of £200 was an enormous sum to forfeit if David failed to turn up at the altar!

A search of L. and M.H. registers failed to reveal that any marriage actually took place. It was only by chance that Jim's daughter, Sue, several months later, happened upon a stray reference in Northamptonshire R.O to the marriage having taken place at Great Bowden, which in fact is in Leicestershire. Appendix 9 gives the page from the 1693 Great Bowden register recording:

*David Killpatrick and Frances Katesby were married May ye 7th*

Had we taken a closer look at the local history of M.H. we might possibly have been led to Great Bowden as a likely marriage venue.

Although M.H. now embraces both Great and Little Bowden in its suburbs, it had started in the 12th century as a chapelry of the more ancient parish of Great Bowden, with its fine parish church of St. Peter and St. Paul. Little Bowden to the south also had its own parish church of St. Nicholas, or at

least for half of its inhabitants. The other half belonged to the parish of St. Mary in Arden, a church now in M.H. suburbs, near the present railway station, but for centuries standing isolated in fields half a mile from M.H. centre.



*Fig 1: Saint Mary's in Arden. Margaret Patrick (Geoff's wife) with Bernard Patrick*

This was presumably because there had once been a village of Arden, whose villages at some time moved either to M.H. or Little Bowden. The allegiance of M.H. inhabitants would be split between their parish church of St. Mary, and the splendid Chapelry of St. Dionysius, rebuilt about 1300 to 1350 on earlier foundations dating to at least 1220, right in the middle of the Great Street.





*Fig 2: Saint Dionysius, Market Harborough*

Since 1613, the chapel and church were served by the same curate, with the chapel as the normal place of worship, and St. Mary's kept in repair and used for services on certain days of the year. Although a few clandestine marriages took place at St. Mary's as late as 1753, marriage services were expressly forbidden since 1613. It was of course much used for burials, since St. Dionysius had no churchyard of its own. St. Mary's had lost its steeple, destroying much of the church in the process, in 1650 and had just been rebuilt on a smaller scale and without its steeple in 1692. As for Great Bowden, some of the inhabitants of M.H. held grazing rights in the fields of Great Bowden, and might well be attracted to the church there. Why David and Frances chose Great Bowden and not St. Dionysius or Lubenham we do not know. Possibly David may have been a Presbyterian or Independent, in which case the attitude of the vicars of the three churches would be of some importance.



*Fig 3: Saint Peter and Saint Paul, Great Bowden*

There followed a search for both the names Patrick and Gilpatrick/Kilpatrick in the registers of many of the parishes surrounding M.H., in both Leicestershire and Northamptonshire, which latter Record Office has many transcribed and indexed volumes, so much more handy than the near ubiquitous microfiche. The search, exhausting but not exhaustive, has so far produced no trace of any parents, brothers or sisters of David. We thought to have found one in Bulwick, near Corby, but this turned out to be James KirPatrick, scotus buried 24 Nov 1702. In Northampton, St.Peter records there was a John Kilpatrick of St. Sepulchre, buried 16 Apr 1747, but no way of proving relationship. Whence then came David?

The name Patrick is likely to have derived, as both forename and surname, from the saint. Gilpatrick could be derived from Gillepatrick, meaning "servant of St. Patrick", and is largely a Caithness name. Kilpatrick means the "church of St. Patrick", since Gil or Kil means "church" in Gaelic. Black's "Surnames of Scotland" does not suggest any link between Gil and Kil, but a search of the Mormon index for Scotland, and the evidence of the spellings of David's name we have seen, clearly shows that they were interchangeable. There are several Kilpatrick place names - from which the surname is likely to have derived - in Scotland: one in Dumfries; one in the Kilpatrick Hills above Glasgow, in Dumbarton; and one in the south-west of the Isle of Arran. This last is only a few miles from Ardiamont, the later seat of the Lamont clan until the close of the nineteenth century. The Lamonts had previously ruled a large part of Cowal in Argyll from their former castle at Toward, but this was utterly destroyed and all the defenders put to the sword by the Campbells in 1645. The Patricks and presumably the Kilpatricks are a sept (a non-direct branch) of the clan Lamont. There exists a book "The Lamont Clan" by H. McKechnie, published in Edinburgh in 1938. The Mormon Index reveals that there were, and presumably still are, vast numbers of Gilpatricks and Kilpatricks in the middle area of Scotland between Arran and Edinburgh, most numerous in the 18th and 19th century, but with some from the 17th, whence records have perhaps not survived as well as they do from English parishes.

Argyll has over 100 Kilpatricks from 1694 on; Ayr over 700 from the 18th and 19th century; Dumbarton 150 from 1690 on; Fife 350, including some from the 17th century; Lanark over 1000; Perth 48 from 1653 on. Midlothian gives 12 Gilpatricks, all between 1613 and 1651, and 22

Kilpatricks, all from Edinburgh, from which we could easily choose a suitable candidate for our David: David Killpatrik s. of William Killpatrik and Jean Pringle b 23 July 1669! The names spread down into Cumberland, with 135 from the 18th and 19th century.

Though proof is not possible, it does seem likely therefore that the Patrick family of Scottish origin, and a romantic - if bloodthirsty - participation in the Lamont clan warfare is a not implausible assumption. But we do not know if David arrived footsore from Scotland. His ancestors may have fled the 1645 massacre, or else moved down from Scotland many generations earlier, with David himself arriving from no further afield than Leicester or Derby. Had his grandfather taken part in the Battle of Naseby, also 1645, we should have expected traces of relations in the nearby parishes.

Since there are none, we must assume that he arrived from elsewhere, perhaps with a pass from his own parish accepting responsibility for him if he became impoverished, and by the age of 20 established himself as a shoemaker, acceptable as a parishioner of M.H.

The most infamous clan rivalry in Scotland is the 1692 massacre of Glencoe, when the Campbells dispatched many MacDonalds, their hosts for the previous 12 days - a shocking betrayal of hospitality. Either of two earlier massacres may have more directly affected the Kilpatricks.

I have speculated that the Kilpatricks were attached to the Lamont clan, whose castle at Toward in Argyll was destroyed, and its defenders put to the sword, also by the Campbells, in 1645. A message came over the Internet in 2006 from the Patrick family (not closely related to us) of Lochwinnoch, Renfrew, about 15 miles from Toward, who "proudly wear the Lamont tartan, acknowledging begrudgingly that it bears a rather close resemblance to the tartan of the Campbells"!

However, Jim Patrick had, by 2001, found evidence suggesting that the Kilpatricks may well have belonged to the Colquhoun clan. These, too, were subjected to massacre in 1603 at Glenfruin, when some 140 were slaughtered, and more wounded, by the MacGregors. This so annoyed the new King James the First of England, that he had passed an Act of Privy Council abolishing forever the names of Gregor and MacGregor. Full details are given in Alan McNie's "Clan Colquhoun", pub. Cascade 1986. Thus David the Miller's ancestors might have fled even earlier than 1645.

Of course, they may, and are more likely to, have been economic migrants - Scots who simply sought a better life in England, as did Johnson's Boswell. And I personally much prefer to think of David's ancestors as victims rather than participants in the deplorably bloodthirsty vendettas of their clan "betters"!

Jim's visit to Northampton Library in 2001 soon provided a Coat of Arms for the Kilpatricks, which he roughly traced, and also a "description of the Kilpatrick's Coat of Arms, and they appear to be the same i.e. Gil=Kil=Kirk. They include a bloody dagger!"



*Fig 4: There seemed no point in scanning Jim's original rough tracing when this was available from [www.irishsurnames.com](http://www.irishsurnames.com). However, there's no sign of the bloody dagger in this version.*

McNie begins with listing the various branches of the Colquhoun clan: that of Colquhoun and Luss was the chief family, and may have descended from, or at least been vassals of, the old Earls of Lennox. Interestingly for us, "The immediate ancestor of the family of Luss was Humphry de Kilpatrick, who, not later than 1246, obtained from Malcolm, Earl of Lennox, a grant of the lands and barony of Colquhoun, in the Parish of Old or West Kilpatrick, pro servitio unius militis etc, and in consequence assumed the name of Coquhoun instead of his own". Most of the clan living thereabouts would of course retain the name of Kilpatrick or Kirkpatrick, and David would be a poor descendant thereof, just as his wife Frances was probably a poor relative of the Catesby family!

Several villages in the Dunbarton area retain the name Kilpatrick or Kirkpatrick, but the most striking presence on the maps, down to the present day, is that of the Kilpatrick Hills, just north of Glasgow, before you get to the beauties of Loch Lomond. Let us imagine our ancestors roaming there and hopefully not marauding!





*Fig 5: 17th and 18th century houses, Lubenham. 1988*

Let us imagine that he entered the little town along the Leicester Road. Most of the houses were built of timber, with white-washed plaster, though there were a few brown stone house, one of which is now incorporated in the Peacock Hotel. The basic layout of the streets of the town - now the central area surrounded by suburbs - was basically the same as it had been and was up until 1900. The Great (now High Street, the continuation of the Leicester Road) continually broadened until it formed the Square at its southern end. Muddy and unpaved, it sloped down either side to the Town Brook, the stream dividing it: a stream wide enough to need a wooden bridge for pedestrians, a ford for vehicles (just north of the present Town Hall), and three further pedestrian bridges. A little further on it was joined by a second stream, the Dag Brook, needing a second ford and another bridge. Together the two streams ran for 50 yards into the ford over the River Welland. This was also crossed by means of a bridge "called Chain Bridge from a chain which is fastened across it and only leaves a passage for foot-people and horses over it except in floody seasons, and then the chain is unlocked and carriages are allowed to go over on their paying a trifle to the Lords of the Manor - the bridge consists of three ribbed gothick stone arches and three straight arches of timber and stone, but all the walls and buttresses are of stone" [i.e. the flat arches had a timber roadway over them] (Rouse, in J.Nichols "History and Antiquities of the County of Leicester" 1798). The flat archways were probably added when the River Welland changed its course, moving slightly southwards. It is a very modest structure, commensurate with the modest river flowing beneath it.

David might first have seen a market cross (though V.C.H says it was removed in 1615) in the middle of the road, near the Red Lion (later no. 45 Saunt's Pump Hotel) to his left. to his right the Angel Hotel. If anything like his descendants, he probably popped in for a pint. If the day was Tuesday, there would be the Beast Market for oxen, calves, the occasional cow and some horses. Then came the Shambles i.e. the Flesh Market or butchers' stalls. Next, in front of the Swan Hotel, was the Corn Market, with men standing about with small samples of corn, upon the quality of which a price would be agreed and the bulk delivered later. The Swan Hotel was probably of timber and not the present late Georgian stuccoed building, but it may well already have been adorned with its splendid wrought iron sign, to which two extra swans were to be added in the later half of the 18th century. Next, where there is now a block of buildings dividing the Great Street from Little Street (now Church Street) were possibly market stalls erected for the day and then dismantled.

Here was the Cloth Market, where cottage weavers brought their cloth to sell. The street then widened into the Chapel Yard (now Church Square), and here was not only the Chapel of St. Dionysius with its splendid steeple, but the Grammar School, built in 1614, with the open space underneath it being used as a Butter Market, including sale of poultry and eggs, and behind the school the Pot Market, mainly for coarse earthenware. Here too were the lock-up, the stocks and the whipping post. There followed more encroachments, probably then consisting of stalls, but later of buildings, erected on the Sheep Market (now The Square), where sheep were penned in wattle pens, as they had for centuries been and were to be until 1903. These encroachments were divided by Dag Lane (later New Street, then Factory Lane), which was probably a market for ironmongers, and Adam and Eve Street, where there was another inn, which stood until about 1730, which gave the street its name. Possibly Tripe Alley existed as part of the street. How on earth did the grammar school boys concentrate on their Latin and Greek amongst all this noisy, odorous hubbub of haggling, chattering and colourful distraction?

Carrying on over the Chain Bridge would have taken David to Northampton and London. Turning east up St. Mary's Lane would have led him to Great Bowden, or on to Cambridge. Turning west up Lubenham Lane (now Coventry Road) would have brought him to Rugby and Coventry. Another path, Great Bowden Lane, from the north end of the Great Street, also led to the place where David was to marry.

Before this, courtship would have directed his steps towards Lubenham, two miles west of M.H., and lying largely between Lubenham Lane and the River Welland, though the village green was on the north side of the road. Older than M.H., it appears in Domesday Book with a population of 45, though by 1700, M.H., with its roughly 160 households of some 700 persons, was just about twice as populous. Not only was Lubenham not on the main road from Northampton to Leicester, but it had suffered up to 100 deaths, a horrifying percentage, in the plague of 1604, their names recorded in the parish register.

A parish of about 2700 acres, it still had open fields called the West or old Mill Field, Middle Field, and East or New Mill Field, but there were also a large number of freeholders with small estates resulting from an agreement with the local Lord of the Manor in 1600. The present owner of the manor was the Crewe family, who had purchased it in 1624, but they were absentee landlords, who leased the old manor house to local farmers.

It was in 1693 an H shaped brick building of two storeys, surrounded by a moat. It would be largely demolished in 1774, leaving only the south wing, where the kitchen and dairy had been, and where our great grandmother, Lydia Wilkinson, was to live in the early 20th century, after its conversion into tenements. Until 1961, there also stood a timber framed house of three bays, with a main ceiling beam dated 1668 and bearing the initials W.M.C which David would have seen, while a house surviving in 1958, no. 42 the Green still retains part of the original wattle and daub work and two mullioned windows. The Coach and Horses Inn - churches and pubs, the religious and secular, are the two main survivors everywhere - has a long ironstone front dated 1700, of fine ashlar masonry, with mullioned and transomed windows of three and five lights, where David undoubtedly drank as did his descendants of the next three hundred years.

And, of course, there was the church, which then looked from the outside much as it had done since 1500 (parts date from 1180 and earlier) and as it does until the present day. Inside, in common with so many English churches, the Reformation had led to the removal of the rood screen (dividing the sacred chancel from the more functional and secular nave) together with its loft and sacred images, the whitewashing of the wall paintings, and the smashing of the stained glass. Having lost their rood-loft, the choir and instrumentalists were moved to a new musicians's gallery at the back of the nave, and here David would have heard the various instruments, ranging from fiddles to vamping horns, whose players would have performed for village festivities and dances: an organ replaced them in 1872. Over the chancel arch were four boards which, for those of David's descendants who could read, contained the Ten Commandments, Our Lord's Prayer and the Creed. The altar, with its massive turned and carved legs; the old oak chest containing the vestments, chalice and parish records; the sanctuary chair, said to have been used by Charles I when he stayed at the Manor House in 1645 on the eve of the Battle of Naseby: all these survive.



*Fig 6: Sanctuary Chair*

The congregation sat on medieval-style benches and heard the vicar preach from a different pulpit, which, like the oak pews, date from the early nineteenth century. There was only one bell, dated 1624, to be rung, though four new bells, with the chance for change-ringing, were hung in 1724 within David's lifetime.

David was a shoemaker when he married Frances in 1693, in the splendid church of Great Bowden. Their first child William was not born until 1697, four and a half years later - a long wait for those days, when we are accustomed to find the first child born within a year. It seems unlikely that they had any child baptized at Great Bowden, for there is no trace of any in L. in later years. Their next child David came after another long interval of five years, on 18 Nov 1702, and their daughter Mary after a further four and a half years on 25 May 1707. Unless any stillbirths went unrecorded, these then were their only children:

1. William 1697- 1767 q.v.

2. David b 18 Nov 1702 ( bap 20 Nov 1702). There seems to be no further trace of him. No Patrick deaths at all are recorded in L. until 1750, when Frances died. Possibly he moved from the parish, and married and died elsewhere. But tracing someone who leaves his parish is very difficult. He remains a mystery.
3. Mary b 25 May 1707 (bap 4 July 1707). "Stray's Index" records a Mary Patrick of L. marrying William Crisp of M.H. on 4 Nov 1734 at Foxton. This is probably David's daughter, and a son David Crisp was born at L. 20 Mar 1736. Mary may have had a further three children born at Swinford, near Stanford Hall, about 10 miles southwest of L.: Mary Crisp 1741, Ann 1745, and William 1747.

By 1697, David had set up as a miller and was still a miller in 1705, when he doubtless provided flour for his brother-in-law William, the baker for Lubenham. Reading about the vanished mills in Part 2 of Nigel Moon's "The Windmills of Leicestershire and Rutland" (1981), there were probably two mills at L., for there is a 1659 reference to Old (or West) and New (or East) Mill Field. Moon could find no trace of the second, so it may have been a case of demolishing an old mill and resiting it in a different field.

A 1703 glebe terrier shows that the church owned land with a mill, namely "The millpiece eight land two acre and a halfe Common Balk north". A 1734 "Book of references to several Lands in ye Mapp of Lubenham belonging to Samuel Wright Gent., surveyed and dreawn by I.a.s. Bermingham Anno Dni. 1734" shows that Mr Wright owned the Old-mill-hill furlong, which was part of Westfield. Some tenants are named, such as Tilley, Sprigg, Luck, but no David Patrick: which may indeed support the view that Old-mill-hill no longer contained a windmill. David was undoubtedly a tenant, with very possibly the Church as owner. The tenancy certainly did not pass to his son William, but William's wife was Mary Tilly, and it is possible that she was of the same family of Tilleys which was to work the mill for most of the nineteenth century.

The certain site for a mill is on the hill overlooking L., the grid reference of which is SP 78 70458775. It was standing in the 18th century, until destroyed by fire in 1886 or 1887. Its foundations are still traceable, and the iron poll-end still remains. It was doubtless a post mill, with wooden windshaft and sails of either spring or canvas type, since there is no striking rod hole. We have no picture of it, but it would have been very much like the Clipston windmill of 1900, of which a photograph exists, as it was of a traditional type commonly found throughout the Midlands and elsewhere. Moon describes how "The miller had to alter the area of canvas every time the wind increased or decreased. This meant stopping the mill and was very time consuming, since no grinding was being done. If the mill became becalmed for several days there would be a tremendous backlog of work... The sail had to be handled with care: windmill brakes were always inefficient, and if the wind became too strong while all the canvas was set, the miller might be unable to stop the mill. The resulting friction in the bearings and millstones meant that a fire could easily start and the mill be destroyed". The fire in 1886 was thought to be due to the tail bearing being insufficiently greased in the miller's absence. And so we picture David, haggling over prices with farmers in the Corn Market in the Great Street of M.H., or over a pint locally in the companionship of the Coach and Horses Inn, heaving the heavy sacks of corn and flour, wrestling with the sails and the wind, and returning at the end of the day, white faced and weary, down from the gentle hill with its pleasant prospect over the surrounding countryside, to the warmth of his cottage fire and family.





*Fig 7: Geoff with the remains of the windmill*

There are several references to David in OH and CW. They refer to manual labour and not to milling, but this does not mean that David had ceased to be a miller. Either he was making a little extra money - for versatility of employment was then common - or for certain entries was being paid for the work which all villagers were expected to contribute to the upkeep of the roads within the parish. The spelling of the village officials, who were only literate by the standards of the day, in these and subsequent years owes much to inspiration:

*OH 10 Oct 1711 Pd. Daudy Patrack for 2 Day Diging Gr[aves?] 1s4d*

*OH 12 Jun 1712 Pd. Daudy Patrock for 7 Days Ditching and trenshing 4s8d*

*OH 8 July 1712 Pd. Daudy Patrock for 4 Days worke: and Drinke 4s3d*

*OH 1712 Pd David Patrick for 4 days woork 2s8d*

There is another entry which could be for son William, age 18:

*CW 1715 Pd. Patriack for ditching the Churchyard*

*Straw 2d a peece of wood 6d 3s8d*

There is then no more reference to David in OH until 1733, and this could be his son David, age 31 if alive, and not David himself, age about 60:

*OH 4 Sep 1733 Paid David Patrick for 5 days worck att Down Hedge 3s4d*

*OH Sep 1733 Paid David Patrick for 35 days work 11s8d*

N.B. This is only 4d a day: previous payments had been 8d.

*OH 3 Nov 1733 Pd. Daued sarung Pauer 35 days 11s8d*

*OH 13 Nov 1733 Pd. Daued Patrek on days work 8d*

*OH 1 Dec 1733 Pd. Patrick diking at town heeg 4 days 1s4d*

*CW 1735 Pd. Patrick ditching Churchyard 2s3d*

And a final entry for 1745, which like the above could mean either David or his sons:

*OH Nov 1745 Pd. Patrick ye sum of 1s6d*

*There is one other reference to David. In 1730, he appended his mark as witness to the will of William Waters of L., dated 16 Nov 1730. "My dau. Elizabeth my cottage in the occupation of William Jorden in L. My son William, single £10. My dau. Frances £30. My dau. Alice £30. My dau. Jane £30. Daus. unmarried. My wife Alice executrix. Inventory 28-18-6d."*

To witness the will of a wealthy person perhaps indicates a certain standing for David. It is also a little coincidence that, whether Frances was still an unmarried spinster of 58 (father William having perhaps lost his wife Elizabeth and remarried to Alice) or a Frances of the next generation, David had a slight connection with this second Frances (the other being Frances Catesby), born on 13 Mar 1672, who might have proved to be his wife.

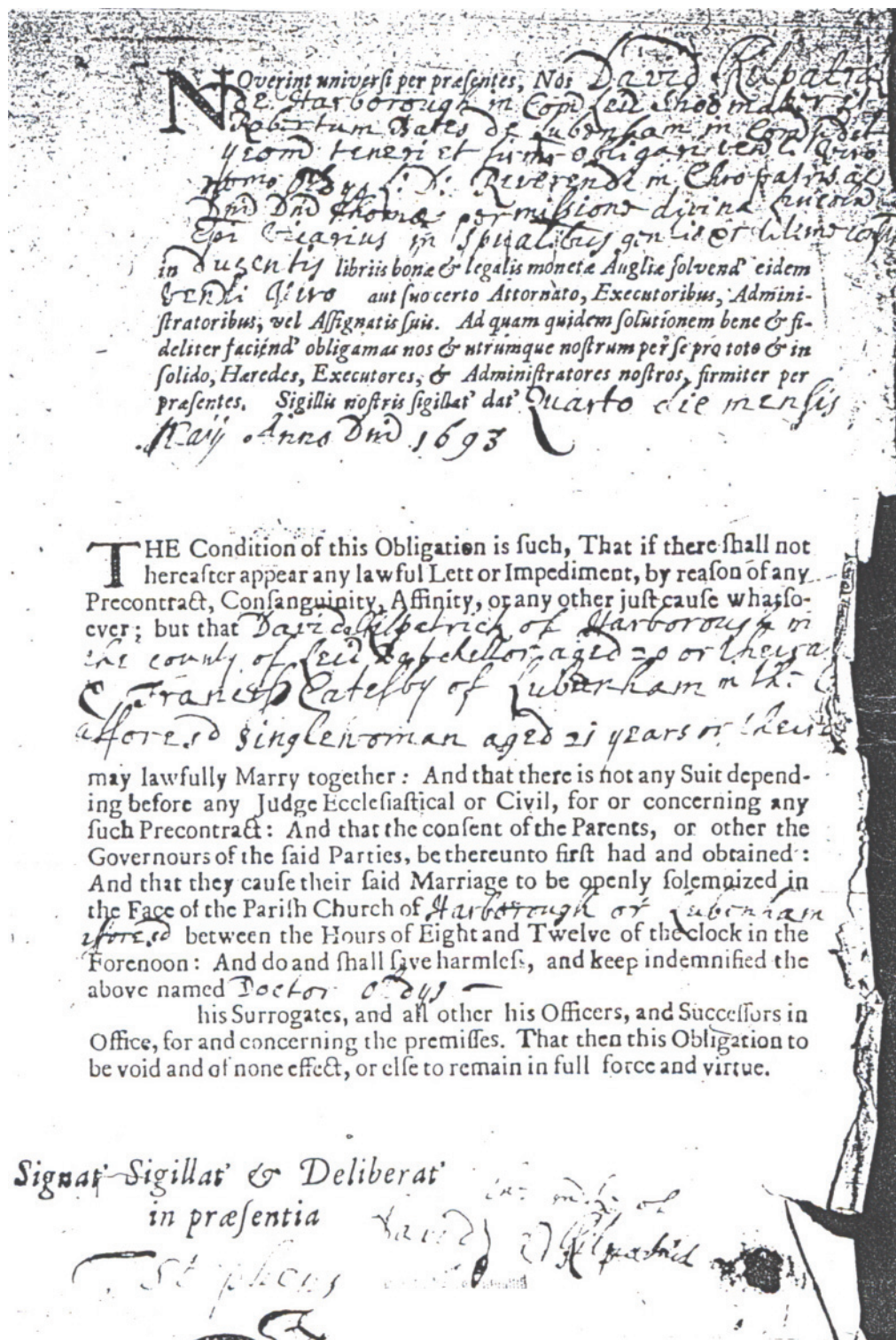
OP records only survive from 1761 onwards, so we cannot know whether David retained his independence until he died, or had to rely on parish relief in his declining years. David the miller died on 1 Nov 1755. Age c. 80



*Fig 8: Jim, Dorothy and Geoff Patrick at the remains of the windmill*



## APPENDIX 8





## APPENDIX 9

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| Marriages in the year<br>1688  | Thomas Holmes and Elizabeth<br>Hardyman were married<br>September 9th. |
| Henry Hauster and<br>Joyce Danks were<br>married July 7th.           | George Yeomans and Mary Rendle<br>were married December 26th.          |
| Edward Adams and<br>Mary Higgins were<br>married July 19th.          | Marriages 1691.  |
| Benjamin Dains and<br>Sarah Parker were<br>married October 11th.     | John Hitchcock and Elizabeth<br>Wagstaffe were married May 28th.       |
| Christopher Bonnet and<br>Mary Smith were<br>married October 14th.   | John Yeomans and Sarah Freestone<br>were married November 16th.        |
| Marriages in the year<br>of our lord 1689                            | Marriages 1692.  |
| William Nost and<br>Mary Spude were<br>married April 18th.           | William Parsons and Mary<br>Clarke were married July 3d.               |
| Anno Domini 1689   | Edward Adams and Katherine<br>Dofford were married July 6th.           |
| William Mame and Mary<br>Incheene were married<br>May 19th.          | John Sumpter and Elizabeth<br>Parson were married December 20th.       |
| Thomas Excester and<br>Katherine Johnson were<br>married March 19th. | John Chester and Mary Ward<br>were married February 28th.              |
| Anno Domini 1690   | Marriages 1693.  |
| Richard Tompkins and<br>Mary Caris were married<br>September 21th.   | Henry Boddy and Lydia Brown<br>were married April 13th.                |
|  | Thomas Dingley and Dorothy Bates<br>were married April 13th.           |
|  | David Hillpatrick and Frances<br>Katesby were married May 7th.         |
|  | Thomas Gamble and Elizabeth<br>Sharton were married August 13th.       |
|  | Mattias Whiting and Mary Glegg<br>were married August 28th.            |
|  | William Rustind and Elizabeth<br>Gordon were married November 9th.     |
|  | Isaac Buzzwell and Hannah<br>Cumbridge were married<br>November 26th.  |