

Abinger Church: Introduction

By John Arthur Gibbs of Goddards, Abinger Common [Written 1933-1938¹]

The earliest mention of a church in Abinger is in the Domesday Survey² of 1086 A.D., which records under the heading Abinceborne³ “ibi ecclesia” (which words are inserted between lines). It is quite possible, as I shall show further on, that the Norman nave of the existing church (at least in its north and south walls) is that of the Domesday church and that 1080 is about the date when it was built. No Saxon work is known in it, though there may well have been a previous church (if only of wood) which was taken down to erect another in the Norman style.

Of all the anciently-founded churches in Surrey, St. James' Church, Abinger, at 551 feet above sea level, is the third highest situated: Tatsfield Church on the border of Kent, at 790 feet, and St. Martha's in Albury at 570 feet alone exceeding it.⁴ The church is placed in a prominent position on the edge of a nearly flat shelf of the sand hills at the head of a long slope down to the Tillingbourne valley about 230 feet below it, on to which shelf there converge deep tracks and pathways, down hill to northward, eastward, and westward, and uphill southward⁵, giving at once the impression that here is a place of possibly very ancient resort, while the site of the church as I have described it is just such an one as may have been a place of assembly and worship from far distant pagan times. The idea is not altogether imaginative. The great mound in the garden of the old manor house of Abinger about 70 yards from the west wall of the nave and separated from the churchyard only by a hollow, if it is a tumulus (burial barrow) as it is marked in the Ordnance maps and as it has been described by many a writer⁶, may be the grave of some hero of antiquity honoured by worship on the neighbouring plot. On the other hand in recent years archaeologists have very confidently

asserted⁷ that the mound is in reality the central earthwork of a Norman fort (burh) and they even hint that the church was built where it is just to be under the protection of the fort⁸ as is known to have happened sometimes elsewhere. Indeed the site is a perfect one for a fort, the view from the mound extending as it does over the valley to the south-west and across to the chalk range on the other side of the stream and surveying the level shelf stretching away in other directions and all the approaches to it, but this theory as to the church would very unnecessarily preclude the possibility of there having been a previous Saxon one, and even if the mound is a Norman fort, there are precedents for thinking that it may have been superimposed on a burial tumulus. It is much to be desired that this should be investigated by excavation under skilled direction, and meanwhile belief in the pre-historic origin of the mound need not be entirely given up.

However this may be, there is another possible link between the church site and pagan times in the Abinger “St. James' Fair” held on the festival of St. James to whom the church is dedicated, in the field (the village green since 1920) outside the churchyard. It is recorded in Aubrey's *Surrey*, vol. IV (1718) that at Abinger “there is a fair kept on St. James' Day for cattle &c. now much decayed” and in Cox & Halls *Magna Britannia* vol. III. (1728) “there is a fair kept yearly upon the Town Manor on St. James' day for cattle &c. but it is very much decaying”. It is not named even as a pleasure fair in Owen's *New Book of Fairs* 1783 or 1856 editions (the only ones I have seen) and for many years it has been one of that character only (held last in 1933). In W. J. Evelyn's *Abinger Monthly Record*⁹ for July 1890 it is stated that “no lord of the manor so far as we have been able to ascertain having, obtained

Abinger Church: Introduction

a charter for holding a fair here, it should properly be called Abinger Feast, Wake, or Hopping.,” and is possibly “a survival of the patronal dedication feast” but the writer must have overlooked the records I have mentioned that it was a cattle fair in the 18th century. If it was an ancient Fair, which I will assume it can hardly have escaped the imposition of a charter in mediaeval times, but record of it may easily have been lost.

Now according to Dr. Dexter¹⁰ it is no proof of the Christian origin of a Fair that it is held on the day of the saint to whom the church is dedicated. “It seems pretty certain that most of the churchyards of our ancient churches are older than the churches and are the sites of early village meeting places where religious feasts were held in honour of the dead.” They were “market places too, and it is known that fairs were largely of pagan origin and that the parish church was often built within the ancient fair ground.” Trading on pagan Sun-days was so deeply rooted that it went on still on Christian Sundays but fairs were later usually held on or changed to the day of the saint to whom the church was dedicated. The Statute of Winchester of 1285 laid down that “henceforth neither fairs nor markets be kept in churchyards”. Ousted from the churchyards the fairs often came to be held just outside these. Thus Abinger Fair, held as it is beside the churchyard may have been at one time held inside it, and the present practice may indicate that the site of the churchyard and church was a pagan meeting and trading place and perhaps from a very remote period indeed.

No longer are there cattle grazing on the Leith Hill commons of Abinger, Wotton and Coldharbour, and the gates on the roads that kept them to the Commons (such as still exist, e.g. in Hollow Lane, Abinger Lane, and on the Abinger Common-Holmbury road) are never shut now but within living memory a few cattle were still turned out by the commoners and the gates kept shut. It is believed that in ancient times these commons were all covered with grass, the heather being kept down (perhaps by burnings), and that thus they could support a sufficient head

of cattle to form the nucleus of the annual fair. As and when for some reason or other the cattle which grazed away other growth fell off in number, so would the fern and oak-scrub spread and the Scots pines, (which were a later introduction), and the heather would no longer be kept down; till the present stage was reached when very little grass remains¹¹.

Romans or Romano-Britons lived in Abinger, witness the Roman villa near Abinger Hall excavated in 1877 and Roman coins of 133 to 361 A. D. found on the site¹², but it is very improbable that there was ever a Romano-British or British church here, as there are no remains and no evidence of any kind that the people of what became Surrey were Christian in Roman times or in the succeeding two centuries, but it seems possible that Surrey was nominally included in the West Saxon see established in 654 at Dorchester (Oxon) by Birinus whom the Pope to work among the pagan inhabitants of those districts. It seems however that the real conversion of Surrey to Christianity can hardly have taken place before the middle of the century, and even if a church was built at Abinger, in the 7th century or at any time before the reign of Canute (1016-1035), Surrey was so much ravaged by the Danes (852-1016) that the survival of a church to the latter period is very unlikely. If therefore at the time of the Norman Conquests there was a church in existence at Abinger it is probable that it would not have been more than 50 years old.¹³

The Winchester Diocese, which was divided off from that of Dorchester (Oxon.) in 676 seems from the first to have included all Surrey except the Croydon Deanery, and in that Diocese Abinger remained till the Guildford Diocese was separated off in 1927. The Archdeaconry of Surrey, which up to 1928 included Abinger, and existed at least from 1107, was divided into Rural Deaneries varying in numbers and titles at different times: thus Abinger was in the Rural Deanery of Guildford up to the reign of Henry VIII, in that of Stoke from that time up to 1829, in that called the South East District of Stoke from 1829 to 1878, and in that of Dorking since

1878.¹⁴ But through all these changes Abinger, Wotton, Dorking, and Ockley, and their derivative ecclesiastical parishes were always together as parts of one Deanery till 1928 when the association was spoiled by Oakwood being removed to the Deanery of Cranleigh, a new Deanery formed on the founding of the Diocese of Guildford.¹⁵ At the same time Dorking Deanery became one of the units of the new Archdeaconry, that of Dorking, taken out of the Archdeaconry of Surrey (to which Cranleigh belongs).

After Doomsday the next recorded allusion to the Church seems to be the institution on 28 Ap. 1286 of Richard Fulvenne¹⁶ as rector, presented by the patron Sir Adam Gordon¹⁷.

In the 14th century the church appears as "the parish church of Abinger alias the parish church of Paddington" and the rule seems to have been (though it was not strictly followed) for the lord of each of these two manors to present in turn, but in 1364 the two portions were united and from that time the advowson remained with the lords of Abinger. Between 1595 and 1624 Richard Evelyn of Wotton acquired the manor of Abinger and the manors of Paddington, Pembroke, and Paddington Bray (into which Paddington in about the middle of the 16th century had been divided) and thenceforth with 2 or 3 exceptions, all presentations to the living have been made by members of the Evelyn family of Wotton, who also own the advowsons of Wotton and Oakwood.¹⁸

The patron saint of Abinger Church, St. James, is always assumed to be St. James the Great, the brother of St. John. No record of the dedication is known but it is very tempting to conjecture that St. James - the pilgrim as he is represented in art - was chosen for Abinger as well as for the neighbouring Shere church when the stream of pilgrims to St. Thomas à Becket's shrine at Canterbury was flowing along the ancient track from the west of England, and from the Continent via Southampton and Winchester, through Farnham, Guildford, and Dorking. This track had come to be called the Pilgrims' way from the use made of it by Canterbury pilgrims

and its supposed course through both Shere and Abinger is shown in the 6 inch Ordnance Map. Malden in his *History of Surrey* (1900) states his belief that from Guildford to Dorking the ancient ways were two, an upper one on the Downs, and a lower one to the south of it. The latter he believes was the actual Pilgrims' way to Canterbury, running from church to church and the old bridleway from Shere Church, past Abinger and Wotton Churches to Dorking is held by Lord Farrer to be part of it. (Abinger church was actually called the Pilgrim Chapel in 1935 through the press for funds for its repair). Many books besides Malden's testify to the belief that the ancient route along the line of the Downs was the Pilgrims' Ways, such as Dean A. P. Stanley's *Historical Memorials of Canterbury* (1855), and Belloc's *The Old Road* (1911). An article by Edwin Hart on *The Pilgrims' Way from Shere to Titsey* in *Surrey Archaeological Collections* vol. XLI (1933) is one of the latest, but he shows that there were then some who disputed that the Canterbury pilgrims used this route, and in the same *Collections* vol. XLIV (1936) an article by Dr. Wilfred Hooper, and one in the quarterly *History* of June 1936 by C. G. Crump purport to discredit it completely. Even if these objectors should prove to be right the reason for the adoption of St. James as patron of Shere and Abinger churches in the 13th century may well have been that men's minds were turned to him to whose shrine at Compostella (Santiago) in Spain crowds were flocking from England as well as other countries, whom artists depicted as himself the Pilgrim, in Pilgrim dress with staff and scrip,¹⁹ so that it would seem appropriate when the great English shrine at Canterbury was also drawing crowds to it to dedicate or rededicate the newly extended churches of Abinger and Shere to him; and even if what is called the Pilgrims' Way was not the regular route followed by the pilgrims from the Continent and west of England there may well have been actual contact with pilgrims which would suggest St. James as the most appropriate saint to adopt at that time. Alternatively, it might have been an order which Lord Farrar says was made by Canon in 1296 (when the Canterbury pilgrimages were

Abinger Church: Introduction

still active) “that all churches must have a patron saint so as to attract pilgrims or wanderers”²⁰ that caused these churches to be named.

Ancient Abinger was a long narrow strip extending (as the present civil parish still does) the whole north to south stretch of the Hundred of Wotton²¹ viz. from beyond the top of the Chalk Downs to the Parish of Rudgwick in Sussex, a distance of about 9½ miles as the crow flies, and it occupied all the western side of the Hundred except for, in part of the distance, an intervening outlying bit of Ockley (one of its parishes). From east to west the ancient parish measured under 1½ miles in its northern part and under 1¾ in its southern part, while it narrowed in the middle to a waist barely ½ mile wide.²² The great importance of the western side of Abinger as a boundary is brought out in my Paper No. 8.

No date can be assigned to the origin of Abinger Parish, but like all the ancient parishes in England (viz. those mentioned in Domesday) it was derived from the pre-existing district commonly called the township or vill, appertaining to a settlement of Saxon people. This was the oldest unit of civil administration. Only later would it become an ecclesiastical unit, that is to say a parish to be defined when fully developed as a settlement, or cluster of settlements having its own church and administered to by its own priest to whom the tithes and ecclesiastical dues were paid. Sometimes it has been asserted that the territorial unit began with the church but such a lengthy strip of a parish as ancient Abinger can never have been assigned deliberately as an area conveniently situated for access to one church, for, reaching as it did, from the top of the chalk downs, across the fertile valley of Tillingbourne, over the drier sandhills and down into the clayey forest of the Weald, it can hardly be doubted that its shape was determined by the variety of soil and the opportunities of hunting that it gave to settlements which were, or afterwards were, contained in the two manors that Domesday records to have been in Abinger in the time of King Edward the Confessor and William I, namely the manor of Abinger and that of

Paddington (the latter, since about the middle of the 16th century, as already mentioned, divided into the manors of Paddington Pembroke, and Paddington Bray). Abinger is indeed only one of a number of ancient parishes that, stretching, or formerly stretching, southward and northward from the Downs in long strips²³ across a variety of soils, prove that they must have grown up, or been planned, not as ecclesiastical but as agricultural and social units.

The church at Abinger, situated towards the northern, more settled part, was doubtless built by one, or both jointly of the two landowners, and, as the manorial system developed, so side by side with it grew the parochial system under which the priest, from being little more than a chaplain of the Lords came in time to have the whole of the district appertaining to the Abinger settlements for the sphere of his ministry, and to be endowed by the Lords with Glebe²⁴ and by the Bishop with the tithes of produce from the lands of the parish.

This organisation may not have been complete in 1086²⁵ but Malden considers that even at that date “we may suppose that the Surrey churches mentioned in Domesday were generally to all intents parish churches.”²⁶

It is true that the earliest actual evidences of this as regards Abinger are the institution of a rector to the Paddington portion of Abinger in 1286 and the valuing of the living in 1291 for the Taxation of Pope Nicholas, but it does not follow that the Church which Domesday mentions in Abinger in 1086 was not already practically a parish church. There is no suggestion that there was ever a church in the Paddington portion as well as one in the portion belonging to the manor of Abinger; rather it must be supposed that for whichever of the two the minister was actually appointed he served the one church.

The ancient parish was bordered on the north by the parishes of West Horsley, East Horsley, and Effingham. On the east (going south) by Wotton, Ockley, and for the last 21/3 miles of this side by an outlying part of Wotton of an area of 690 acres²⁷ within which on the edge of Abinger Oakwood Chapel was built about 1220

A. D. on the south by Rudgewick. On the west (going north) for the first $1\frac{2}{3}$ miles by Ewhurst, then the outlying strip of Ockley already mentioned, which bordered Abinger for $2\frac{3}{4}$ miles (crossing the Ockley-Ewhurst road) and then diverged from it to embrace Holmbury Hill; then came an outlying bit, containing 63 acres, of the distant parish of Ockham, which was followed by an outlier of Cranleigh and that by an outlier of Ewhurst (those last two containing the present houses Moxley, Holmdale, and Lindholm), while lastly on this border came the parish of Shere.

The area of the ancient parish is 5718 acres of which about 3400 acres lie north of the Ockley-Ewhurst road and about 2320 south of it. Within the southern part were two outlying bits of Ockley parish and one of Wotton with an area together of 217 acres which are not included in the 5718 acres.

When in course of time people established homesteads here and there in the Weald of Abinger their distance from the parish church was a very great inconvenience to them, especially in winter when the deep clay of that part made the journey a serious undertaking. (It was about $6\frac{1}{2}$ crow miles from the extreme south of the parish to the church). The Wealden parts of the neighbouring parishes of Wotton, Ockley, Ewhurst, Rudgewick and Warnham²⁸ being in similar case as regards their churches, there was founded in the 13th century for the convenience of those parts of these parishes a chapelry of Wotton in the detached portion of that parish already mentioned, namely the chapel of St. John the Baptist at Oakwood, which is said to have been built about 1220 A. D.²⁹ It is mentioned in the Taxation of Pope Nicholas of ca. 1291 as a Perpetual Curacy, and the right of presentation to it, at least since 1306, goes with that of Wotton. It had no share of tithes but it has been endowed, at least from 1431, by various benefactors, notably by a gift of 3 farms under the will of 1741 of the Rev. R. Offley, rector of Abinger. It had no Glebe house but a vicarage was built south of the church in 1884, since replaced by a new one in Wallis Wood, N.W. of

the church. Of which the foundation stone was laid in 1935.

One of its incumbents, the Rev. J. Massy Dawson, brother-in-law of the patron George Evelyn of Wotton held the living simultaneously with that of Abinger, being appointed to both in March 1835. The relative value of the chapel to the different parishes cannot probably be appraised for the period before 1696 during which no records are known to have been kept at Oakwood³⁰ of any baptisms or burials, but there are in the printed Registers³¹ 1125 baptisms 1700 A. D. to 1814 and 401 burials 1696 A. D. to 1813, and of these the parishes are named of 903 baptisms, viz. 476 from Abinger, 277 Wotton, 95 Ockley, 28 Rudgewick, 15 Warnham and 12 Ewhurst; and the same parishes are named for 241 burials viz. Abinger 130, Wotton 75, Ockley 23, Rudgewick and Warnham 3 each, and Ewhurst 6. From this it is clear that Abinger people used the chapel much more than those of the other parishes, at any rate during the 100 and more years referred to and probably always. The only marriage entries in the printed Register are 17 between 1697 and 1751, and the Introduction to the volume states that there are more between the latter date and 1853 where, as will be seen directly, Oakwood became an independent ecclesiastical parish. Doubtless in the interval all marriages had to take place at Abinger, Wotton or other recognised parish church. There is a note at the beginning of the Oakwood Register which shows that the burial fee for Abinger and Wotton people was the same, but that it was double for people of other parishes. And in the Oakwood baptismal register, under 1812, there is a note which emphasises the dependent character of the chapel, viz. that by Act of Parliament from 1st January 1813, the minister officiating at Oakwood was enjoined to deliver to those bringing anyone for baptism or burial a certificate of the duty having been performed which the parties were to deliver to the minister of the parish to which the baptised or buried belonged.³² There is a picture of the exterior of the chapel in Brayley's *Surrey*, s.v. Wotton, and a different one and a plan in *V.C.H. Surrey*, s. v. Wotton.³³

Abinger Church: Introduction

Abinger parish retained its ancient boundaries both for ecclesiastical and civil purposes up to 1853, but in that year Oakwood Chapel, which for over 6 centuries had remained with no stated territory, was, by an Order of the Privy Council, assigned definitely for the ministrations of its incumbents the whole of the part of ancient Abinger south of the Oakley-Ewhurst road (about 2320 acres), and the outliers of Oakley and Wotton inside it (217 acres), the Wotton outlier containing the chapel (690 acres) and the strip of Ockley on the western border of Abinger up to the Ockley-Ewhurst road (about 607 acres); in all about 3834 acres with a length of about 4 miles. Thus was constituted the present ecclesiastical parish of Oakwood, or, as it is called in the Order in Council, the "Consolidated Chapelry of Oakwood".

This effected, Abinger was no longer one unit both for ecclesiastical and civil purposes, but, while the ancient area was retained for civil purposes, becoming the separate "civil parish" (as it is called - giving the word parish a new meaning) of Abinger, the spiritual ministrations of the Rector could only be exercised in that part of the "ancient parish" north of the Ockley-Ewhurst road (about 3390 acres with a length of about 5½ miles) which thus became a separate "Ecclesiastical parish".

But the Ecclesiastical parish was not long left with this area, for in 1878 an Order in Council cut off more than another mile from its southern end, which included Upfolds Farm, Pratsham Grange and Forest Green House, and took a mile slice (along arbitrary lines through Pasture Wood) out of the western side of the remainder including Feldemore and Hopedene houses, in all about 560 acres to help form another new ecclesiastical parish, that of Holmbury St. Mary round the church that was then building by Street.³⁴

Abinger Ecclesiastical parish thus finally reduced contains about 2830 acres, in a length of about 4½ miles with a population of 663 according to the census of 1931, and its bordering Ecclesiastical parishes are, on the north West Horsley, East Horsley and Effingham. On

the east (going south) Wotton Ecclesiastical and Coldharbour Ecclesiastical (both of them in Wotton civil parish). On the south Holmbury St. Mary, and on the west (going north) Holmbury St. Mary and Shere.

It remains to add that in the following year (1879) an order of the Local Government Board enlarged the civil parish of Abinger, so far containing only the territory of the ancient parish, by adding to it all the outlying pieces that were, included in Oakwood Ecclesiastical parish, and the Ockley outlier north of the Ockley-Ewhurst road which embraced Holmbury Hill, and that in 1882 another order added the Ockham outlier.

This made the total area of the civil parish 7576 acres as computed by the Ordnance Survey but in 1901 the Board transferred to Ockley a piece of about 94 acres from the eastern side of the southern part of the civil parish leaving the area about 7482 acres. Of this about 3730 acres north of the Ockley-Ewhurst road constitute the North Ward of the present civil parish and 3750 south of the road the South Ward, as measured by me on the six inch map.³⁵

Though I have hitherto spoken of the Ancient parish of Abinger in the past tense it will be observed that the territory left to the Ecclesiastical parish is all part of the ancient parish, and I must add that the ancient parish does still survive as one whole in two way, first that it is the area within which are all the lands from which the Rector's tithe rent-charge is due³⁶ and secondly within which the old Charities of Abinger are distributed.³⁷

It is necessary also to lay stress on the fact that it was only the sphere of the Rector's spiritual obligations that was limited by the creation of the ecclesiastical Parishes of Oakwood and Holmbury St. Mary. He still remained chairman of the Vestry, the civil jurisdiction of which, in the whole of the ancient parish up to 1879 and in the same as enlarged in that year, continued unaltered by these changes: the Vestry being that ancient body with roots in the days of the assembly of the vill, before ever its land was a parish, which, at least from Tudor times had civil

duties in the parish exercised through churchwardens, overseers of the poor &c. (and for a great part of the period very extensive ones), right up to 1894 when the Parish Council was set up and took over such as still remained of the civil duties of the Vestry.

Papers and books of the Abinger Vestry from 1701 to 1896 are stored in 2 chests belonging to the Parish Council and kept in the Church Vestry room, and I hope I may not find it too hard a task to study these and write a separate paper about them at some future date.

Here may be mentioned the break in the continuity of Church of England services at Abinger when the Rector, Anthony Smith, was deprived in 1645. Some of the accusations against him were that he had spoken and preached against Parliament and had prayed that God would prosper the King, that he had withstood the taking down of a religious picture in Abinger Church and the removal of altar rails. Probably he also insisted on using the Prayer Book which was made illegal in 1645. In his place one Durant was

put in, but was very soon superseded by Stephen Gere who remained Rector from 1646 to 1665, conforming no doubt to the Presbyterian rule, but at the Restoration of the King in 1660 adopting the Church of England Services. In 1646 Parliament ordained a regular Presbyterian system under which the counties were to be divided into "Classes", the parishes in which were to elect elders for themselves, and in 1648 the scheme for Surrey was sanctioned, which placed Abinger in the 2nd "Classis" of the County, with Dorking, Shere, Leatherhead and 17 other parishes, without regard to the boundaries of either Hundreds or Deaneries, but it is not known for certain whether any of the Surrey Classes came into operation except the 6th, which contained Reigate and other parishes. For the above see *V.C.H. Surrey*, Ecclesiastical Section (1902) and the "Popular" *History of Surrey* (1911) both by H. E. Malden. Malden gives a list of 36 Surrey parishes whose ministers were sequestered from their livings, "rather more than ¼ of the beneficed clergy of the County".

Appendix 2 to Paper No. 1: Translation of Surrey, Domesday³⁸ in V.C.H. Surrey, vol. 1 (1902)

The Land of William son of Ansculf.³⁹

William himself holds Abinceborne [Abinger]. A yeoman of the guard (huscarle) held it of King Edward. It was then assessed for 6 hides; now for 4 hides. The land is for 9 ploughs. In demesne there are 2 ploughs; and [there are] 10 villeins and 7 bordars with 5 ploughs. There is a church; and 5 serfs; and a mill worth 6 shillings; and 3 acres of meadow. From the herbage and pannage, 40 hogs. In the time of King Edward it was worth 8 pounds, and afterwards, and now, 7 pounds.

William himself holds Padendene

[Paddington in Abinger]. A yeoman of the guard (huscarle) held of King Edward. It was then assessed for 4 hides; now for 3 hides. The land is for 9 ploughs. In demesne there is nothing; but there are 12 villeins and 5 bordars with 6 ploughs; and a mill worth 6 shillings; and 4 acres of meadow. Wood worth 40 hogs, From the herbage, 15 hogs. Of this manor Hugh, a homager of William, holds 3 hides, with a hall, and (there is) 1 plough in demesne. The whole manor in the time of King Edward was worth 9 pounds, and afterwards 7 pounds. Now, in like manner, 7 pounds.

|

- 1 Original document transcribed and formatted by Philip Rawlings, March 2010
- 2 See translation of the Abinger part of the Survey at the end of this paper.
 - 3 "Abinceborne" of Domesday clearly meant the stream of the Abbings (cf. the neighbouring Tillingbourne), an alias to Abingeworth not, as *Place Names of Surrey* asserts, a corrupt form of it. "*The Place Names of Surrey* by J.E.B. Gower and others (1934) gives instances of "Abingeworth" 1191 to 1378 A.D., "Abinger" 1552-8, "Abyngeworth alias Abinger" 1557-1850, all variously spelt. It translates Abingeworth "Farm of Abba's people", (Abba-ing worth Bosworth's Anglo Saxon Dict. has "-ing", a termination meaning descendants or people of, and "worth" a farm.) Abinger is undoubtedly a late form and its derivation in Cox & Hall's *Magna Britannia* (1728) and in Aubrey's *Surrey* (1718) from "Abin" an eminence, and "gager" a castle must be false.
 - 4 *Victorian County History of Surrey* vol III p. 129; IV. P. 326, Some books, ignoring St. Martha and Tatsfield speak of Abinger as the highest; e.g. Brayey's *Surrey*(1848), Bright's *Dorking* (1884) and even the 1935 (6th) edition of *Surrey* by Dr. J. C. Cox and P. Johnston in *The Little Guides* series. Other books omit to mention St. Martha. There are modern churches between the two, Ranmore at about 620 feet, Coldharbour at 745.
 - 5 Abinger Lane, Sutton Lane, Hollow Lane, Smugglers Lane, tracks to Wealden Abinger, paths to Paddington and Raikes farm and beyond.
 - 6 The latest, the editors of the 6th, edition (1935) of the *Surrey* vol. in *The Little Guides* series, op. cit.
 - 7 For the Norman fort theory see Malden's 'popular' *Surrey* (1900) p.77; *V.C.H. Surrey* vol. III (1911) p.130, and the article on Ancient Earthworks in IV. 1912 pp.379-405. That article gives a description and plan of the mound, showing the pond on the N.W. of the mound and the hollow between churchyard and mound from which it was probably built up. However in *V.C.H. Surrey* vol. I (1902) it was stated, p. 238, that "the mound had been considered by some to be a prehistoric camp but opinions, are divided as to its origin", and on p. 250 it was described as "possibly a barrow with defensive works". Examples of other theories are in Cox & Hall's *Magna Britannia* vol. III.(1728) p. 386, which rejects one that it was a keep made by the Danes or Saxons and expresses confidence that it is nothing but the earth thrown out of a pond made for watering the cattle of the people living on this upland! In the ordnance map, the diameter of the base is about 33 yards.
 - 8 See Malden's "Popular" *History of Surrey* (1900) p. 77.
 - 9 A Parish magazine issued 1889-93 in rivalry to the Rector's magazine. A complete set bound in one volume is in possession of Lord Farrer.
 - 10 For this account of fairs, see Dr T F G Dexter's *The Pagan Origin of Fairs* (New Knowledge Press 1930), and an account which is based on Dexter's and other books in W I Leeson Day's *History of Holsworthy, Devon* (1934).
 - 12 See *The Builder* 5th Jan. 1878. C. Darwin's *Formation of Vegetable Mould* (1881) Chapter IV and *V.C.H. Surrey* III 129.
 - 13 "Pre-conquest church buildings existing in Surrey are not extensive, nor recognised by all as such." *VCH Surrey* II, 5, but this of course refers only to stone buildings, wood ones would not survive.
 - 16 The name remains as Fulvens Farm in Shere between Sutton and Abinger Hammer on the Abinger border; and Volvens Farm in the lane called Mole Street which runs from Cox's Corner (below Leith Hill Place) to Oakwood Chapel.
 - 17 For the successive lists of Abinger Rectors see Manning & Bray vol. II (1809), Brayley vol. V (1848), Fairbank (1911) and the printed Parish Registers book (1927), this last being a revision by Lord Farrer. A framed copy of the last list brought up to 1930 hangs in the church. Since writing the above note I have printed a further revision, with notes, in my pamphlet *Abinger Parish Church*, published Oct. 1938. The dates of the institutions of a few of the rectors are missing, and the episcopal registers of 1415-1456, 1492-1500 and 1643-1665 are lost.
 - 38 There is a facsimile and translation issued by the Ordnance Survey (Vacher, 1862), and a translation in Walford's edition (1876) of Brayley's *Surrey*.
 - 14 *V.C.H. Surrey I* 329, II 3 and 49-52. The Taxation of Nicholas IV, included Abinger in the Deanery of Guildford.
 - 15 The present Deanery of Dorking contains what is left of the ancient ecclesiastical parishes of Abinger, Wotton, Dorking, Ockley. It also contains Holmbury St. Mary, Holmwood (North and South), Capel, Ranmore, Coldharbour, and Westcott, all derivatives from the first four, but some of them with pieces of other parishes added to them. The other derivative, Oakwood, has gone, as stated above. For all of them see my paper on Abinger Boundaries pp 14-15. Mickleham and Newdigate ecclesiastical parishes are also in the Deanery.
 - 18 Among the rectors of Abinger three were also rectors of Wotton and died in occupation of both livings, viz. Thomas Fitzgerald (d. 1752), Thomas Taylor (d.1808), and Henry Jenkin (d.1817), while John Massy Dawson (d. 1850) held Oakwood as well as Abinger till his death. For details of the history of the manor, and of the advowson, and references to authorities see *V.C.H. Surrey* III 131-4. See also the lists, mentioned in note above.
 - 19 See Mrs Jameson's *Sacred and Legendary Lore* (1848) I pp214-16
 - 20 Quoted by Lord Farrar in the reprint from Abinger Parish Magazines of 1922 of his short *History of Abinger* (from which also comes the suggestion that the name of the 2 churches was connected with the Pilgrim's Way); but Professor A. Hamilton Thompson of Leeds whom I asked about the canon could not trace it and thought that "if there was such a decree it must have referred only to England and to the dedication of churches as ordered by the Legate Otho in 1237-8", but he said "churches that had never been dedicated were common in England in the early 14th century and English bishops were active about that time in enforcing obedience to the legatine constitutions of the previous century." Moreover, "changes in dedication were not infrequent, e.g. a Saxon giving place to Norman or rebuilding or reconstruction". (H. M. Barron's *Your Parish History* (1930)).
 - 22 Hearnshaw in the book mentioned above speaks of the subdivisions of the Hundreds as "tithings or townships".
 - 23 The most remarkable perhaps of these is Little Bookham, which in the 5 miles and more of its length is in breadth nowhere more than ½ mile and nearly all of it under ¼ mile.
 - 24 For Abinger Glebe and Tithes see my Paper No 7.

- 25 Abinger in Maidett's *Popes of the Surrey* (1900) Walter Canon of the 3rd. See also Canon (1179) below that it was complete at that date at least. Presumably he infers this from the 13th. Canon "Quia nonnulli", which forbade priests to hold more than one salaried living and patrons to appoint anyone who would not reside and exercise the cure on the spot. (Really pluralities were already past control) - Information from Prof. A.H. Thompson of Leeds with a reference to *Friedburg & Richter Corpus. Jur. Can.* (1879) ii, 3 decretal, tit. IV C3.
- 26 In connection with this paragraph and the preceding one, see *V.C.H. Surrey*, Ecclesiastical Hist., Malden's "Popular" Surrey, and Hearnshaw's *Place of Surrey in History* (1936) pp. 37, 43, 44.
- 27 The acreages so marked are official Ordnance ones; those not so marked are planimeter measurements made by me in the 6" Ordnance map.
- 28 See my Paper No. 8 on Abinger Boundaries &c.
- 29 See *V.C.H. Surrey* III. 162-63.
- 30 In the Abinger Register 4 baptisms are entered as having taken place at Oakwood Chapel, viz. one in each of the years 1676, 1684, 1686 and 1687.
- 31 Printed in the same volume with the Abinger and Wotton Registers.
- 32 There are a number of these certificates in Abinger Vestry chest.
- 33 For details about the chapel and its endowments see, besides the above works, Manning and Bray's and Aubrey's *Surrey* and Dr. Fairbanks' *Churches of Wotton, Abinger and Okewood*.
- 34 The other lands assigned to Holmbury St. Mary, were part of Shere, that part of the outlier of Ockley north of the Ockley-Ewhurst road containing Holmbury Hill, and the outliers of Ockham, Cranleigh and Ewhurst.
- 35 What is written in this paper on the ecclesiastical and civil boundaries of Abinger is in part a repetition of some of my earlier written paper No. 8.

- 36 ~~Wiston, Ockley, Dorking and Capel 1936, which abolished the rent-charges of 500 by 1700. The Periodic~~
 37 ~~Smith's of 1628 and Spooner's of 1613 (these two consolidated), Dame Mary Evelyn's of 1817 and Lawe's of 1829 (these two~~
 Ecclesiastical charities). The only others are the Inverarity Ecclesiastical charity of 1928 which applies solely to the present
 Ecclesiastical parish, and the Mrs. Lewin charity of 1929 for the upkeep of the churchyard. Abinger is one of a great number of
 parishes in Surrey and other counties which benefit under the will of Alderman Henry Smith who died 3 Jan 1628. A full account of
 him and the charities served from his will is in Appendix 2 pp 28-36 of Brayley's *Surrey* vol. V 1858.
- 39 This William was one of the Norman nobles who held many manors in England. His seat was Dudley Castle.

the parish of Puttenham on the west to Tatsfield on the east, approximately the line of the North Downs, and their southern boundary the border of Sussex which runs more or less parallel to the Downs. In Domesday some other parishes are put in the Hundred, some apparently by mistake, and Oakley is put in Woking Hundred (see V.C.H. *Surrey*, Ecclesiastical Hist. and Malden's *Surrey* (1900).) Walford's edition of Brayley's *Surrey* and Dr. Hearnshaw's *Surrey in History* (1936) have maps showing the Surrey Hundreds and V.C.H I of Domesday Hundred.

- 11 Lord Farrer tells me that W J Evelyn thought that two causes had changed the character of the Commons in his own life time a) the introduction of rail-borne coal about 1850 so that the lopping of the Commons fell off b) the cattle plague of the 1860s which killed the Commoners cattle so that the firs and other trees grew too large for destruction by the cattle when the plague ceased in 1866 and the Commoners again "turned out". Incidentally, this led to a change in values because the timber belongs to the Lord of the Manor not to the Commoners.