

Mumming Plays in Hampshire

A SOURCE LIST

8th Edition January 1991

by
Steve Roud & Paul Marsh



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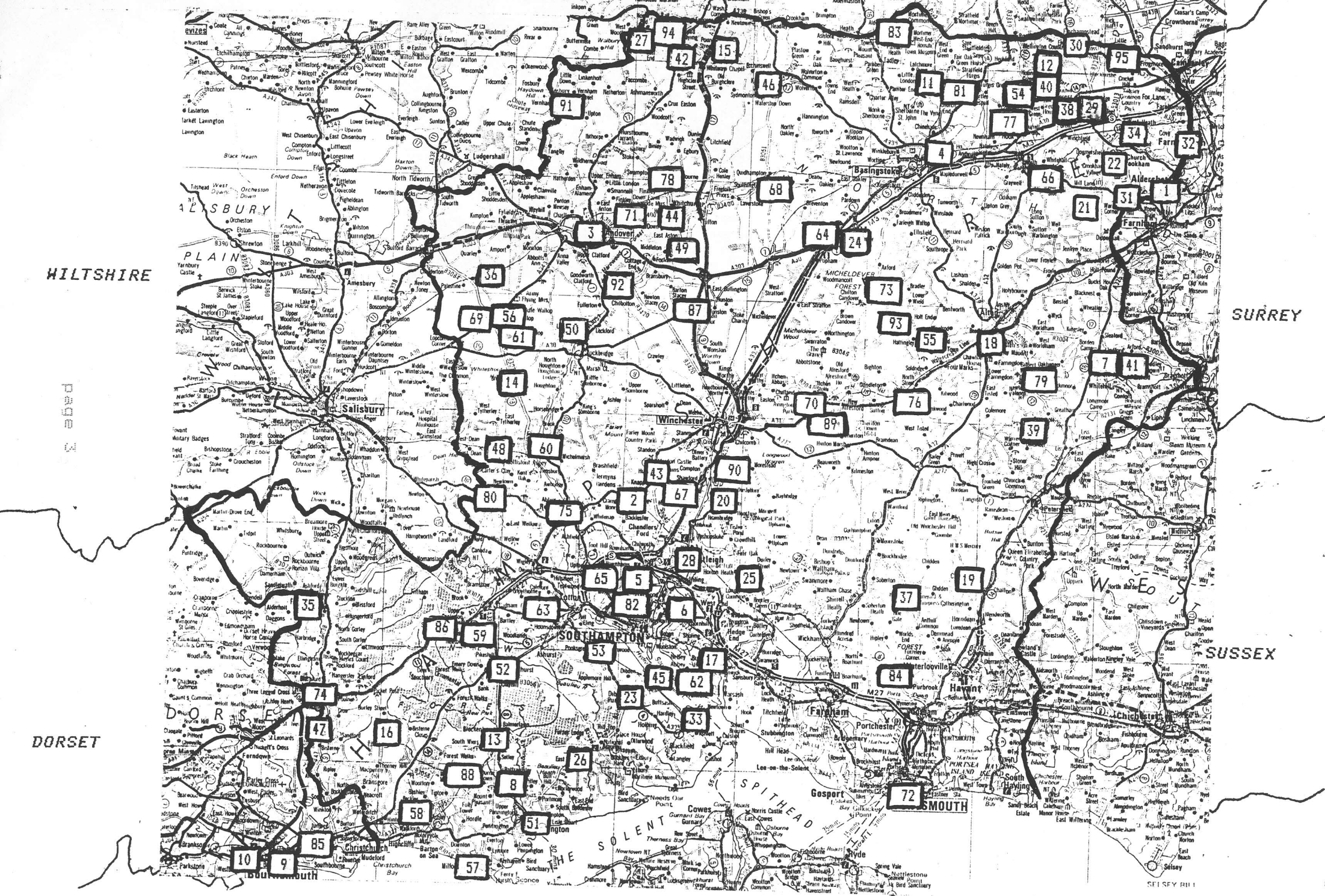
Steve Roud & Paul Marsh

KEY TO THE MAP

NOTE: Post 1974 boundaries have been used in the preparation of this map. The only major change to the Hampshire border is that the area around Bournemouth has become a part of Dorset. Locations 9, 10 and 85 (Boscombe, Bournemouth and Springbourne) are now shown to be outside the Hampshire boundary.

1	Aldershot	49	Longparish
2	Ampfield	50	Longstock
3	Andover	51	Lymington
4	(Old) Basing	52	Lyndhurst
5	Bassett	53	Marchwood
6	Bitterne	54	Mattingley
7	Bordon	55	Medstead
8	Boldre	56	Middle Wallop
9	Boscombe	57	Milford
10	Bournemouth	58	Milton
11	Bramley	59	Minstead
12	Bramshill	60	Mottisfont
13	Brockenhurst	61	Nether Wallop
14	Broughton	62	Netley Abbey
15	Burghclere	63	Netley Marsh
16	Burley	64	North Waltham
17	Bursledon	65	Nursling
18	Chawton	66	Odiham
19	Clanfield	67	Otterbourne
20	Colden Common	68	Overton
21	Crondall	69	Over Wallop
22	Crookham	70	Ovington
23	Dibden Purlieu	71	Pickett Piece
24	Dummer	72	Portsmouth
25	Durley	73	Preston Candover
26	East Boldre	74	Ringwood
27	East Woodhay	75	Romsey
28	Eastleigh	76	Ropley
29	Elvetham Bridge	77	Rotherwick
30	Eversley	78	St. Mary Bourne
31	Ewshot	79	Selborne
32	Farnborough	80	Sherfield English
33	Fawley	81	Sherfield-on-Loddon
34	Fleet	82	Shirley
35	Fordingbridge	83	Silchester
36	Grateley	84	Southwick
37	Hambledon	85	Springbourne
38	Hartley Wintney	86	Stoney Cross
39	Hawley Hurst	87	Sutton Scotney
40	Hazeley Heath	88	Sway
41	Headley	89	Tichborne
42	Highclere	90	Twyford
43	Hursley	91	Vernham Dean
44	Hurstbourne Priors	92	Wherwell
45	Hythe	93	Wield
46	Kingsclere	94	Woolton Hill
47	Kingston	95	Yateley
48	Lockerley		

MAP SHOWING LOCATIONS OF HAMPSHIRE HUMMERS PLAYS



HILTSIRE

SURREY

DORSET

SUSSEX

MUMMING PLAYS IN HAMPSHIRE

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Steve Roud and I have been researching into traditional Mummers Plays since 1976, and we hope that this list will help to avoid any duplication of effort by others interested in the subject and will also indicate areas for further research. The list was originally based upon that given in English Ritual Drama (see bibliography under *Cawte et al.*) which is an essential starting point for any research into Mummers anywhere in the country, and although it has grown considerably should still not be regarded as anything but a preliminary sketch. A great deal of work remains to be done and no overall picture of the tradition in this county will be possible for some time to come. It should also be remembered that traditions are not respecters of administrative boundaries, and information from neighbouring counties is obviously vital for an understanding of the custom in Hampshire.

In the hope that others may be tempted to join in the chase, we venture to suggest the two main avenues of enquiry.

The first is to contact more people in the villages who took part in the Plays or who remember seeing them or being told about them when they were young. Oral sources such as these are infinitely more useful and informative than written accounts, but as time goes by there will obviously be less people around who are able to help in this way. It is important to remember that Mummers were drawn from the ordinary 'working class' population but that most of our written references were the work of local 'gentry' and suchlike, who, despite a genuine interest in the custom, often had a view of the subject which contrasted sharply with that of the participants.

The second source of information which still remains to be tapped is the painstaking searching of back-numbers of local newspapers and magazines, a task that will obviously take many years to complete.

We have not attempted to include in this list all known references to Mumming in Hampshire. Many authors are content to copy (often inaccurately) from previously published works and, where they can be identified, derivative accounts are omitted. Other authorities simply state that a particular locality had a Play and give no further information (These references should always be viewed as tentative).

MUMMING PLAYS IN HAMPSHIRE

We have included references in this list if they satisfy one or more of the following criteria:-

- a) If they include information noted from 'the Tradition', i.e. from participants, their families or friends, or from other eye-witnesses.
- b) If they constitute the sole reference to a Play in the particular locality, or if they confirm previous solitary, or dubious references.
- c) If they add any information (however small a detail) to previous references.
- d) If the derivative source appears to be accurate and is more easily obtainable than the primary reference.
- e) Photographs are a special case, and we have included several reprintings of photographs in order to facilitate identification.

It should be borne in mind by anyone interested in traditional matters that the mere publication of information does not guarantee its accuracy.

Only Traditional teams are listed (see English Ritual Drama pp.15-16 for a working definition), modern revivals having, in our experience, so little connection with the traditional custom as to hardly justify the time spent tracking them down.

The Isle of Wight is not included as part of Hampshire, its traditions meriting a study of their own, and Island versions of the Play having more in common with those of Dorset.

Each location is followed by an Ordnance Survey map reference to facilitate identification.

All the versions we have noted so far in Hampshire are of the HERO/COMBAT type (again see English Ritual Drama pp.37-8) and were performed primarily over the Christmas period.

Locations given in brackets indicate that the reference concerned is too vague to merit unqualified inclusion, or that the activity described is not a 'Mummers Play' as such, but that the evidence points to it being a genuine remnant of that custom.

A few comments on some of the problems faced by those engaged in Mummings research might be in order here. Our first problem when presented with a 'sighting' in a particular locality is to discover whether or not it was a local gang that was seen (virtually all the Mummings we have met have used the word 'gang'). By its very nature Mumping was a 'visiting' custom, and most gangs covered a lot of ground each season. Round trips of thirty to fifty miles (in a day) were common, and although most gangs had their particular territory, some overlapping was inevitable. As the years passed and some gangs faded out, their territory was probably taken over, at least to some extent, by neighbouring gangs which carried on. Hence the problem of identifying which particular gang is being described in many cases. It is therefore very important, when asking ex-Mummings about their activities, to get information on where they used to go, and it is also, in our experience, worth asking if they knew of any neighbouring gangs around at the time.

References to 'full' or 'complete' texts in this source list should be taken to mean 'apparently' complete. It is never possible to be sure that you have noted *all* the words of the Play - failing memories, slightly different versions being used, or the natural process of some parts or verses fading out or being added over the years - are some of the explanations for apparent discrepancies between texts from different sources but referring to the same village.

A study such as this would have been impossible without the generous help of many people. Our main debt of gratitude lies with those, mostly elderly, people who have allowed us to visit them and ask questions of their memories or who have kindly written down their reminiscences and sent them to us.

Another group to whom we owe thanks are those who have allowed us to quote (and in most cases take copies of) the results of their own research, and we are especially grateful to Paul Smith and Phil Handcock for supplying us with much useful information.

As a way of contacting people in out-of-way villages we sent a duplicated letter to all W.I. branch secretaries in the county, many of whom kindly took the trouble to ask not only their own members but selected residents as well for information on our behalf - many thanks to them.

Lastly, a word of appreciation for public library staff up and down the county, and especially those at Andover and at the central Reservations section at Winchester - without whose help many of the published references would not appear in this list

As is often the case with this type of project the initial gathering of information seems rapid, but then the 'flow' appears to dry up and one is left with checking out the occasional vague reference or contact.

This is the first time the 'Source List' has been revised since 1980. Steve left to live in London in 1982, and I got married, so neither of us have put much time into the project since then. Recently, however, I have made a concerted effort, and having started on the back-issues of the 'Hampshire Chronicle' newspaper, I have had some success, but it is a very long and somewhat arduous task and will probably take some considerable time to complete.

We would like to hear from anyone who can help with further information on Hampshire Mummers, and anyone who is interested in receiving an 'updated' edition of this list is welcome to write to us to be put on our 'mailing list'.

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LOCATIONS

ALDERSHOT SU 8650

Collection Roy Dommett : Gives reference only, as extant early 1930's.

(AMPFIELD) SU 4023 See also Bassett

Collection Roud/Marsh : Ex-resident recalls at his Grandfather's house, when he was young, his Uncles going through a Mummers Play. The family name was Owton. Two lines of Father Christmas speech.

ANDOVER SU 3645

The earliest information we have on the Andover Mummers is that, in 1918 (presumably after a lapse during the Great War) the pre-War gang formed a junior team and in that year both gangs were out. In subsequent years the junior gang carried on alone. The old team was drawn primarily from one particular family which lived in New Street (the proverbial 'rough end of town') and the new team was made up from sons and nephews of the same family. Up to 1953 the tradition seems to have been continuous (except for the years 1939-45), with sporadic appearances lasting until the mid-1960's. However, every year there is still at least one published reference to the Andover Mummers as still extant.

The red suit worn by Father Christmas in most of the photographs listed below was introduced (probably) in the 1920's. Before that he dressed, as did the other characters, in wallpaper strips. An interesting set of three photographs in the *Roud/Marsh Collection* (unfortunately not dated) shows Father Christmas in wallpaper, but apparently wearing a false white beard and eyebrows and an attempt at the Father Christmas hood. A similar transitional stage can be seen in many of the George Long photographs of the Overton gang.

1. *Berry* (1953) : Gives complete text, description of costume etc., and one photograph.

continued...

2. **Collection Roud/Marsh** : has tape-recorded interviews with participants and eye-witnesses, 14 photographs otherwise unlisted and two hats that were made by an ex-participant.
3. **Collection Andover Public Library** : has two photographs (one published in **Berry** (1976) and text presumably taken from **Berry** (1953).
4. **Mann** (1973) : One photograph (not credited) heads a general article on Hampshire Mummers.
5. **Collection Fox Photos** : Has 7 photographs listed in their index but only two could be traced when we contacted them in 1977 and these were numbered 122856 and 122857, taken in 1935. **Collection Alex Helm** has copies of these and one other (No.122862). **Millward** uses 122857 to head a general article on Christmas customs.
6. **Collection Alex Helm** : Has one photograph not listed elsewhere, not dated or credited but apparently taken in the Star & Garter, Andover, Ca.1950.
7. **Tempero** : Gives one photograph, 8 lines of Bold Rumour's speech and general information. **Mann** (1977) uses the same photograph to head a general article, where it is credited to Southern Evening Echo 1958.
- 8.a) **Webb** (1953) : Anonymous article with one photograph credited to G.E.C. Webb.
- b) **Webb** (1954) : Two photographs credited to Webb (one cut down).
- c) **Webb** (1955) : Two photographs credited to Webb (as b) but the other is cut down).
9. **Southern Evening Echo** (1958) : One photograph and general information.
10. **Southern Evening Echo** (1963) : One photograph and general information.
11. **Collection E.C.Cawte** (as noted in **Collection Alex Helm**) has 4 lines of Belzybob's speech, which, his informant said were spoken by Father Christmas before Little Johnny Jack's last speech; but information from two other participants indicates that the Belzybob lines were spoken by another character - 'Poor and Mean'. These 4 lines are not given in **Berry** (1953), having apparently faded out of the play during the years after the First World War. Cawte gives details of costume and performance.

OLD BASING

SU 6652

1. **Chandler** : Gives two lines of Little Johnny Jack's Christmas speech and some dialogue between him and Father Christmas, and a brief description of costume. Performers were known as 'Christmas Boys'.
2. **Hoare** : Gives two lines of Father Christmas speech, character names, and general information. Known as the 'Jolly Christmas Boys'. The reference in *Beddington & Christy* seems to be a cut-down version of that in *Hoare*.

BASSETT

SU 4216

See also Ampfield

1. **Raverat** : Two lines of 'Little Jumping Jack' and a brief, but useful, description of the Mummers visit in 1899. It is not stated where they came from.
2. **Collection Roud/Marsh** : Interview with ex-resident of Ampfield who remembered at family gatherings his Uncles reciting a Mummers Play, they also said that they took the Mummers to Broomfield Cottage, at Bassett. (There were about 10 brothers and they all took a part). He was unsure of the date but his Uncle, Baz Owton, who he thought was the leader of the gang died about 1940).

BITTERNE

SU 4513

1. **Collection T.F. Ordish** : Thirteen lines of Father Christmas speech, description of costumes and list of character-names.
2. **Collection Roy Dommett** : Reference only, as extant at turn of the century.
3. **Hann** (1975) : See this article for evidence linking Bitterne with the play noted at Netley Abbey (although comparison of the Ordish information and the Netley Abbey text confuse an otherwise straightforward matter).

BOLDRE

SZ 3298

OLD BASING

1. **Perkins** : Gives a quotation from Sir Philip Ben Greet referring to his seeing the mummers play St. George and the Dragon in 1862. Perkins also gives nine lines of King George speech "which used to be recited at Lymington and probably in Boldre". **Beddington & Christy** give the same lines under BOLDRE and we suspect this reference stems from a direct mis-reading of Perkins.

2. **Collection Roud/Marsh** : Correspondence from daughter of contemporary, confirming that there were Mummers in Boldre. Description of costume and musical accompaniment.

E. Boldre

BORDON

SU 8035

TT32248

Collection Roud/Marsh : Correspondence from eye-witness who used to live at Bordon as a child. Remembers the Mummers coming round at Christmastime up to the 1914 War. She recognised some of the men as being from villages around - Headley, Lindford, Standford, Oakhanger etc.

BOSCOMBE

SZ 3298

See also Springbourne

1. **Collection John Mann** : Opening words of Father Christmas speech, general information on costume, etc., from daughter of participant. Performances ceased before 1917.

2. **Collection Roud/Marsh** : Taped interview with daughter of participant, details of costume, locations and some text.

BOURNEMOUTH

SZ 0991

Collection Roy Dowsett

- 1 a) **Bournemouth Times** (1935a) : Gives photograph.
- b) **Bournemouth Times** (1935b) : Gives photographs of two participants and two widows of participants, general reminiscences and names of those who used to take part.

BRAMLEY

SU 6559

Collection Roud/Marsh : Interview with eye-witness...
"Christmas Eve they always used to come...they were singing and that, you know, and do a bit of acting and such like...Five or six of them used to come..."

BRAMSHILL SU 7561

1. **Cope** (1938) : "copied from the original manuscript written by the Mummers themselves", and a description of Mummers' visit in 1935.
2. **Cope** (1939) : "In both Bramshill and Haseley (sic) Heath in Hampshire the Mummers still exist and every Christmas-time visit houses in their neighbourhood to give performances".
3. **Collection P.S. & M.G. Smith** : Correspondence with eye-witness.

(BROCKENHURST)

SU 2902

Collection Roud/Marsh : Interview with eye-witness...
"They might have come from Sway".

BROUGHTON SU 3132

1. **Beddington & Christy** p.53 : "In the version at (Broughton) a British warrior was first killed and then revived by Saladin's bottle of Alicampane, which was warranted to cure every complaint and to revive the dead".
2. **Hampshire Chronicle** (1901) : Broughton - The Christmas Festival ...The "Mummers" or "Johnny Jacks" have again made their annual round...
3. **Collection Roud/Marsh** : Interview with participant in the revived Play in 1933. He took the part of Little Johnny Jack. A few lines of speech.

BURGHCLERE

SU 4567

BRAMLEY

1. *Tiddy* pp.185-191 : Gives two texts saying one was "introduced from Dorsetshire and was first acted in Burghclere in 1908" and description of costumes.
2. *G.E.P.A.* (1924) : Gives a complete text also gives a complete text, as noted in 1920 and argues that *Tiddy* has the texts wrongly labelled, with the one given as from Dorsetshire being the traditional Burghclere version. Comparisons with versions from nearby villages strongly support this view.

We have not been able to identify 'G.E.P.A.'.

George Long (1930) and (1952) mentions seeing the Burghclere play performed, but gives no further details.

BURLEY

SU 2103

Collection Roud/Marsh : Correspondence which says that Mummers faded out between 1890 and 1900.

BURSLEDON

SU 4809

1. *Tiddy* pp.192-4 : Gives text only (communicated by Captain Kettlewell).
2. *Long* (1930) and (1952) : Mentions seeing the Bursledon play performed, but gives no further details.

CHAWTON

SU 7037

1. *Collection Alex Helm* : Has call for Doctor, six lines of Doctor's speech, four of Belsybob, and general information from eye-witnesses.
2. *Collection Roud/Marsh* : Correspondence from son of participant. "My own Father did Mumping in his native village of Chawton...I would think when my Father was Mumping it would definitely be around the turn of the century..."

CLANFIELD

SU 6916

See also Hambledon

Collection Roud/Marsh : Correspondence from resident whose Father (b.1878) used to speak of them "I only know that they performed at Clanfield when my Father was a boy...I cannot be sure if they were local people or if the actors came from the village of Hambledon".

COLDEN COMMON

SU 4822

See also Otterbourne

1. *Collection Roud/Marsh* : Tape-recorded interviews and complete text from resident, James Goodchild (b.1896), whose Father and Uncles used to be in the Play, but he had never seen it performed.

This play highlights the problem of research (see page 7) on Mummers Plays in villages in a close proximity. James Goodchild had an Uncle Jim. He said that he thought that John "Tom" Goodchild (Otterbourne - see page 24) was in the Colden Common gang one year. (This was never confirmed).

(CRAWLEY)

SU 4234

Collection Roud/Marsh : A resident tells us that there was a Crawley Play. It was allegedly written down at some time by a villager. We have not confirmed this information.

CRONDALL

SU 7948

1. *Eggar* : Complete text from informant who had learnt it in Odiham Ca.1840's.
2. *Hampshire Field Club* : Gives a complete text and a description of the costumes from informant who took part "Over 70 years ago" (i.e. before 1868). Exactly the same text and notes are in *Roud/Marsh Collection*, from a separate source.
3. *Collection Gwilym Davies* : One line of text and brief description of costume from informant who remembered seeing the play Ca.1917.
4. *Collection Roy Dommett* : Brief description of costume, active around 1930.

continued...

5. *Read* : Bare mention only.

6. *Cope* (1939) : "Mummers also at Crondall, Hampshire, still keep up the old tradition".

CROOKHAM SU 7952

1. *Collection Roy Dommett* : Information from participants and eye-witnesses : two photographs (Ca.1913 and Ca.1930).

Norwood publishes the earlier photograph.

2. *Collection Guildford Museum* : Mss text from informant who saw the play "one Christmas between 1922 and 1931".

3. *Collection Roud/Marsh* : Interview with participant and son and daughter of deceased leader. Photograph as Dommett (1930) published in *Roud/Marsh*.

4. *Fenoughty* : Letter from ex-participant giving names of characters.

5. *Chorley* : Gives some reminiscences of participant.

DIBDEN PURLIEU SU 4106

Collection Phil Handcock : Interview with eye-witness ...can remember the Mummers coming to her house in Dibden Purlieu Ca.1910/11. Although she didn't know why, she thought that they may have come from Fawley or Hythe.

DUMMER SU 5845

Hampshire Chronicle (1910) : Dummer - Yuletide : The season of Christmas in this village passed off in its usual quiet, but pleasant manner. Carolling was not so general as in previous years, but the hand-bell ringers, as also the Mummers, somewhat enlivened matters for a few days.

DURLEY SU 5116

Beddington & Christy p.53 : List Durley as having a Play, but gives no further information.

EAST BOLDRE

SU 3700

1. *Evans* : Gives complete text and description of visit in 1924, with photographs of two participants.
2. *Perkins* : "The East Boldre Mummers visited us at Christmas 1901 : my wife managed to persuade their descendants to come again in 1925".

EAST WOODHAY

SU 4061

Beddington & Christy pp.27-29 : Text from informant who took part between 1879 and 1884. Exactly the same text in *Roud/Marsh Collection* from a village resident.

EASTLEIGH

SU 4818

Collection Roud/Marsh : Eye-witness account, Ca.1909, some names of characters and participants.

ELVETHAM BRIDGE

SU 7955

Collection Roy-Donnett : Information from local residents.

EVERSLEY

SU 7762

1. *G.E.P.A.* (1924) : Four lines from Red Morocco King speech and four from Beelzebub.
2. *G.E.P.A.* (1932) : Complete text.

We have not yet been able to identify this author.

(EWSHOT)

SU 8149

Collection Roud/Marsh : Correspondence from local W.I. ...As far as we can trace there have never been any Ewshot Mummers within living memory. A 74 year old resident says that Crookham Mummers performed in Ewshot, but he has no knowledge of Ewshot Mummers...

FARNBOROUGH

SU 8753

Challacombe : Fragmentary text, names of participants and general description.

FAWLEY

SU 4503

EAST BOLDRE

1. **Collection R. Morton Nance** : Has two texts, one from a resident of Fawley (sent somewhere between 1916 and 1925) and another entitled 'Hampshire' which seems to be an augmented version of the former. **But...**
2. **Collection Roud/Marsh** : A former resident who came to live in Fawley in 1918 (aged about 26) did not remember the Mummings.

FLEET

SU 8154

Beddington & Christy

Collection Roy Donnett : Text from local residents.

There is some doubt as to whether the Fleet and Crookham plays should be viewed as separate locations or as one combined.

(FORDINGBRIDGE)

SU 1413

ELVETHAM BRIDGE

Collection Roud/Marsh : Correspondence from resident...

"...I, as a young lad, joined with other lads at Christmas and blacked our faces and wore comical clothes and went round our town and visited by invitation different peoples homes and sang songs and played various instruments, and we were known as 'Mummerers...'."

(FREEFOLK)

SU 4848

W. A. R. A. B. S. A.

Read : Merely states that the Mummings at Freefolk are known as the 'Johnny Jacks'.

There are many published references to Mummings at Freefolk but as far as we can ascertain they all stem from mis-readings of captions to photographs published by George Long and others of the Overton Mummings performing at Freefolk. The publicity given to this location probably accounts for so many sightings by later journalists and photographers.

GRATELEY

SU 2741

FARNBOROUGH

Collection T.F. Ordish : Ms text dated March 4th 1907, but headed 'Gateley'.

(HAMBLEDON) SU 6414 See Clanfield

Collection Roud/Marsh : See Clanfield for full quote.

HARTLEY WINTNEY SU 7756

1. *Davies* : Includes fragments of text in a composite version (lines 8-14, 37-43, 46-47, 50-53, 63, 65-69 are from Hartley Wintney). Noted from a resident who remembers seeing them before the First War.
2. *Collection Roud/Marsh* : Correspondence from local resident, giving some character names.
3. *Gorsky* : Gives four character names, description of costume (with sketch) and one verse of text.

HAWKLEY HURST SU 7530

James : Gives fragmentary text, description of Mummers' visit and five photographs.

HAZELEY HEATH SU 7557

1. *Collection P.S. & M.G. Smith* : Letter from a Mattingley resident remembering Mummers coming from Hazeley Heath (Ca.1940's). One line of text, description of costume and 'props'.
2. *Collection Roud/Marsh* : Mentioned as a nearby team by a Crookham participant.
3. *Collection Roy Dommett* : Reference only, as extant mid 1930's.
4. *Cope* (1939) : "In both Bramshill and Hazeley (sic) Heath in Hampshire the mummers still exist and every Christmas-time visit houses in their neighbourhoods to give performances".

HEADLEY SU 8236

Collection Roud/Marsh : Letter from resident giving six lines of Belsie Bob speech and two of Father Christmas, and a brief description of costume.
continued...

Also correspondence from another resident who confirms that there was a local gang within living memory and that one person thought they were called something like 'Dipteris' (presumably Tipteers).

It is possible that the play noted by Laverty (given here as **UNLOCATED : Vicinity of Alton**) is the Headley play, but no real evidence has yet come to light.

HIGHCLERE SU 4360

1. **Collection Roud/Marsh** : Complete text from brother of participant.
2. **G.E.P.A.** (1932) : "The Mummers continue to go their rounds every Christmas in Highclere and the adjacent Hampshire parishes."

HURSLEY SU 5225 See also Otterbourne

1. **Read** : "I have notes of Mummers at...Hursley..."
2. **Anon** (1902) : Mentions Mumming as still lingering on "in a somewhat halting and fragmentary fashion".
3. **Collection Roud/Marsh** : Interview with resident who remembers the Mummers.

(HURSTBOURNE PRIORS) SU 4346 See also Longparish

Barnes : Overton Mummers used to call at Laverstoke House on Christmas morning while the Hurstbourne Priors group would call there in the evening.

(HYTHE) SU 4207

Collection Roud/Marsh : Reference not confirmed.

KINGSCLERE SU 5258

1. **G.E.P.A.** (1924) : Complete text written down in 1920.
2. **Collection Roud/Marsh** : Fragmentary texts, description of costume, etc. from eye-witnesses.
3. **Arkwright** : Song noted in 1897. Also published (with musical correction) in *Broadwood*.

KINGSTON

SU 1401

Collection R.H. Little : Correspondence including ten lines of Captain Slasher's speech from late 19th century performance.

LOCKERLEY

SU 2926

Beddington & Christy p.33 : Bare mention only.

LONGPARISH

SU 4344

1. *Collection Roud/Marsh* : Interviews with participants : text noted from the local W.I. scrap-book housed in the parish church.
2. *Long* (1930) and (1952) : Gives fragments of Longparish text in composite version and several photographs. Long took at least thirteen photographs of the Longparish gang in action in 1928 (see notes on George Long under NOTES TO COLLECTIONS).
3. *Collection E.C. Cawte* : Several fragments of text and description.
4. *Hampshire Chronicle* (1910) : Hurstbourne Priors - Festivities at Hurstbourne Park : On Tuesday, Dec. 28th, Lord and Lady Portsmouth entertained all the wives and children of the men on his estate, i.e. of Tufton, Hurstbourne Priors and parts of St. Mary Bourne, Longparish and Whitchurch...This, with so large a party, naturally took some time, and when it was over all returned to the Servant's Hall, where the Christmas Mummers, from Longparish, gave their entertainment, to the delight of everybody, including Lord and Lady Portsmouth who sat through the whole performance.

LONGSTOCK

SU 3536

1. *Read* : Merely states that the Mummers at Longstock were called 'Johnny Jacks'.
2. *Collection Roud/Marsh* : Confirmation of existence of local gang from a resident whose Mother used to speak of the Mummers.

LYMINGTON

SZ 3295

KINGSTON

1. *Collection Phil Hancock* : One photograph, six lines of text and interviews with eye-witnesses and relatives of participants.
2. *Jarvis* : Refers to Lymington Mummers Ca.1838-1847.
3. *Perkins* : Gives nine lines of King George's speech.

LYNDHURST

SU 2907

1. *Collection Dave Juson* : Interview with participant.
2. *Collection Phil Hancock* : Four lines of Johnny Jack speech, description of costume, and interviews with eye-witnesses.

MARCHWOOD

SU 3809

1. *Southern Daily Echo* : Gives fragmentary text and a description from a participant.
2. *Collection Roud/Marsh* : Interview with the daughter of a participant. Fragmentary verses-(see note below).

These references seem to indicate a mid-way stage between the performance of the 'play' proper and its absence at places such as Sway and Fordingbridge. At Marchwood there were four main characters out of a group of up to ten. Each introduced himself with one of the traditional 'In comes I' verses and then went on to perform a song, dance or play a tune with the others joining in, without actually performing the 'play' as such.

MATTINGLEY

SU 7357

See also Rotherwick

Collection P.S. & M.G. Smith : Correspondence from an eye-witness giving character names, description, etc., and one photograph from the 1930's. Informant was not sure whether the performers came from Mattingley or Rotherwick.

(MEDSTEAD)

SU 6537

Collection Roud/Marsh : Report not confirmed.

(MIDDLE WALLOP)

SU 2937

See (Wallop) 1104

MILFORD (ON SEA) SZ 2891

1. *Collection Benjamin Stone* : Bare mention only.
2. *Collection Phil Handcock* : Interview with daughter of participant Ca.1910 (uncertain whether or not this was a temporary revival) and information from eye-witnesses referring to a similar date.
3. *Collection Milford On Sea Historical Record Society* : Correspondence dated 1952 giving details of costume and Mss dated 1953 stating Mummers last performed '60 years ago'.
4. *Cole* : Some background information of uncertain date.
5. *Carnac* : Article on Mummers Ca.1862 : text and much of the article seem to be taken from *Chambers*.
6. *Bruce* : "Milford Mummers - Notes for W.I. performance March meeting 1953...the Milford version luckily was written down 40 years ago, though it is 60 years since the Mummers played in Milford..." Then a text follows, but it is not clear whether this is the Milford play mentioned or a version compiled especially for the W.I. performance.

MILTON

SU 2394

Beddington & Christy p.33 : Bare mention only.

MINSTEAD

SU 2811

1. *Collection Dave Williams* : Text recited by eye-witness.
2. *Collection Benjamin Stone* : Four excellent photographs taken in 1912 (one published by *Muir*), fragmentary text and description which, inexplicably, seem to be taken directly from *Chambers* and are therefore of no value as regards Minstead.
3. *Collection Dick Goddard* : Letter from eye-witness giving four lines of Johnny Jack's speech, brief description of costume and performance.
4. *Collection Phil Handcock* : Two texts and interviews with eye-witnesses.

Zhagen : Article on Mumming in a book written by Zhagen about Mottisfont between 1885-1890. Gives brief description of costume and fragments of text. These are considered dubious.

NETHER WALLOP SU 3036 See (Wallop)

NETLEY ABBEY SU 4508 See also Bitterne

1. **Collection T.F. Ordish** : Full text and three photographs dated 1892, with covering letter.
2. **Helm** : Full text and one photograph. Collected by S. Pepler, 1893.
3. **Brody** : Gives full text. As above 2.

See also **Mann** (1975).

NETLEY MARSH SU 3313

Beddington & Christy p.33 : Bare mention only.

NORTH WALTHAM

SU 5646

The play was originally brought to North Waltham by Frank Bond's Father (or possibly Grandfather) when he moved from Overton. The North Waltham version remained very similar to that of Overton, with a few interesting differences (e.g. North Waltham never introduced the red cloak for Father Christmas). Frank Bond wrote out the words of the play, along with his theories on its origins, in a Mss exercise book. **Beddington & Christy** include a short reference which probably stems from Frank Bond, and the information in **Hewey** also stems from this source. Bob Copper recorded Frank singing the opening Mummings' song 'God Bless The Master' for

continued...

for the B.B.C. sometime between 1954 and 1957.
(See *Copper* and Topic L.P. record 12T 317 (1977)
'Songs and Southern Breezes').

Much of the information on North Waltham in the
Roud/Marsh Collection comes from Frank Bond's
brother, Sam, who also took a part in the play for
many years.

1. *Collection Roud/Marsh* : Interviews with participants
and eye-witnesses, and one undated photograph.
2. *Collection Margaret Dean-Smith* : Eleven photographs
taken by Douglas Dickins in 1948 at Hackwood Park,
with accompanying captions and names of
participants. (Copies in *Collection Alex Helm* :
Collection Vaughan Williams Memorial Library had
copies of several but could only trace one when we
checked (1977). One published by *Sinderson* (cut
down).
3. *Collection George Long* : Six photographs taken in 1933
(copy of one in *Collection Alex Helm* : same one
published by *Wright*).

See notes on George Long in NOTES TO COLLECTIONS.

NURSLING SU 3516

Read : States that this play has been published, but
we have been unable to trace it.

ODIHAM SU 7451

1. *Eggar* : Gives text as performed in Crondall from a
participant who learnt it in Odiham.
2. *Collection Roy Dommett* : Reference only, as extant
around the First World War.
3. *Pitcher* (a) : Bare mention only.

OLD BASING

See Basing

1. **Collection Roud/Marsh** : Taped recorded interview with participant, Paul Marsh's Great-Uncle, John 'Tom' Goodchild (b.1894). Gives 'full' text, description of costume, names of other participants, locations and songs. Taped interviews with the son and daughter of deceased leader of the gang. And taped interview with the nephew of participant. Correspondence from eye-witness, giving other participants' names and locations, also gives a song that the Doctor sang.
3. **Southern Evening Echo** (1973) : Article about Tom Goodchild and Mummers in general.
4. **Yonge** : Gives a text, without stating its exact location, which is longer than Tom's version, and although Tom's 'bare-bones' version fits quite well into it, the text may well be from a neighbouring village such as Hursley.
5. **Hampshire Chronicle** (1904) : Otterbourne - Festivities -
...On Wednesday night the adults had their turn, when there was a dance in the Otterbourne School-room, at which a nice party was present...On the following night the room was again the scene of another joyful gathering, when a social evening was provided for the senior scholars. Plenty of refreshments were provided, and there was dancing, music and games as well as Christmas Mummers, and an excellent nigger performance by a local minstrel troupe under the leadership of Mr. C. Marrant.

We know that Mr.C. Marrant was also in the Mummers, and at least one other of the Mummers' gang was in the nigger minstrels. We do not know if the Mummers performed and then went out and got 'blacked up' or if there were enough of each to provide separate entertainment on this occasion.

The Otterbourne Gang visited many of the same locations as the Colden Common gang - we know that the name Goodchild appeared in both gangs and that they seemed to know each other (our Colden Common informant thought that 'Tom' Goodchild was in the C.Common gang one year - this was never confirmed). This shows the need for qualifying any information.

The Overton gang is probably the most photographed of all the Hampshire Mummers, especially in the 1930's. The play was apparently regularly performed up to 1939/40, revived in 1951 for the Festival of Britain and again in 1971 with one of the old gang in charge. There is a tape-recording of the 1971 gang practicing (8th Dec. 1971) in the *Collection Hampshire County Museum*.

Writers are fond of confidently quoting '800 years old' when referring to the Overton play - this figure seems to stem from George Long (see NOTES TO COLLECTIONS) and, as far as we can ascertain, is purely fanciful.

1. *Collection Roud/Marsh* : Tape-recorded interview with participant. Gives full text, names of other participants, locations and songs. Also interview with and correspondence from eye-witnesses.
 2. *Tiddy* : Text noted from Charles Cooper in 1913.
 3. *Collection Vaughan Williams Memorial Library* : Had a Mss text from participant, Walter Evans, dated 1913. This item is missing from the Library, although the covering letter from Evans is still there. There is a hand-written copy of the Mss in *Collection Alex Helm. Collection P.S. & M.G. Smith* also has a text from Evans, dated 1932.
 4. *News Chronicle* : Has a photograph of the Overton Mummers in action (presumably taken in 1932).
 5. *Alford & Gallop* : Gives description, quote from leader and one photograph credited to F.J. Ormerod.
 6. *Collection Fox Photos* : One photograph taken at Freefolk in 1934 (No.13010). Published in *Hampshire Advertiser* and *Whitlock* and *Carnell*.
 7. *Crawford* : One photograph credited to Photopress.
 8. *Long* (1927) : Full text and photographs (the Overton text seems to be the only one that Long noted in full). *Long* (1930) and (1952) for fragments of text and photographs. Long took at least 39 photographs of the Overton gang (See NOTES TO COLLECTIONS).
- ...continued...

9. *Sunday Pictorial* : We have not seen this photograph (mentioned in *Tod*).

10. *Sun Express* : *Collection Alex Helm* from a cutting in *Collection F.B.Hamer* states that this reference gives seven lines of text, character names, and a close-up photograph of one participant, witnessed 'last week at Overton' (1939). We have not seen the original cutting.

11. *Barnes* : One photograph heads a general article on revivals.

12. *Royal Pictorial Magazine* : Gives one photograph.

13. *Sphere* : Gives one photograph.

14. *Pitcher* (b) : Gives two photographs.

It seems very likely that many more Overton photographs will come to light with a little more research.

OVER WALLOP SU 2838 See also Wallop

Collection Roud/Marsh : Resident remembers it taking place in Over Wallop when he was a child. (Ca. 1935).

OVINGTON SU 3947

Collection James Frazer : Mss note gives a description of costume for a performance seen in 1868. 'I saw it acted by the lads of Ovington, Hants.; at Christmas 1868. There were seven or eight mummers in smart clothes with bits of coloured paper in bows and bunches sewn all over their coats (or half-smocks, i.e. slops). They wore cocked hats made of paper and had wooden swords. Father Christmas was dressed as an old man with a white beard and holly-crowned staff.'

PICKET PIECE SU 3947

Collection Roud/Marsh : Interview with a participant.

PORTSMOUTH

SU 6501

1. **Roberts, W.** : 'Christmas Boys' used to visit the pubs and recite pieces.
2. **Collection Milford On Sea Historical Records Society** : Undated Mss giving fragmentary text with 'Portsmouth Mummers John Austin' pencilled on it.

PRESTON CANDOVER

SU 6041

1. **Collection Roud/Marsh** : Taped interviews with participant giving full text, locations and carols. Also taped interviews with eye-witnesses giving names of other participants, description of costume and locations etc. Mss text from resident.
2. **Williams** : Gives the song 'God bless the Master' as noted in 1909, although we have no direct evidence that the singer was ever in the Mummers.

RINGWOOD

SU 1405

1. **Little** : Gives an undated photograph and background information.
2. **Collection R.H. Little** : Also has correspondence with daughter of participant, giving names of other participants, character names and fragments of text.
3. **Collection Roud/Marsh** : Correspondence from resident "...I have contacted a number of people of my generation and all agree that no gang of Mummers existed in this area as late as the beginning of this century. My Father always reckoned that the Mummers faded out between 1890 and 1900, and he was usually right."

ROMSEY

SU 3521

1. **Latham** : Full text and brief description : also published in *Cawte et al.* (We have not seen the original Mss).
2. **Collection Roud/Marsh** : Information from resident whose parents spoke of the Mummers when she was young.

ROPLEY

SU 6431

FORTSMOUTH

Hagan : Gives fragmentary text and brief description of paper costume : known as 'Christmas Boys'.

ROTHERWICK

SU 7156

See also Mattingley

Holmes : "There are still people in the village who remember the Mummings...". Gives three character names.

ST. MARY BOURNE

SU 4250

1. **Stevens, J.** : Full text and brief description of costume of a performance in 1874.

2. **Collection Roud/Marsh** : Description by an eye-witness.

SELBORNE

SU 7433

Collection Roud/Marsh : Description by eye-witness who remembered seeing 'Tipteers' at the White Hart, Selborne before the First World War. The informant had never before heard the word 'Mummings'.

SHERFIELD ENGLISH

SU 2922

1. **Collection T.F. Ordish** : Full text, three photographs of costume (one published in *Helm*) and description by Ordish of Mummings' visit.

2. **Collection Roud/Marsh** : Ms text noted by a resident from one of the team and used for a subsequent W.I. revival in the 1920's.

SHERFIELD-ON-LODDON

SU 6757

1. **Hampshire Chronicle** (1905) : Sherfield-on-Loddon - Christmas - ...with a view to making a trifle, and at the same time passing the time merrily, about half-a-dozen of the unemployed youths, dressed in grotesque uniforms usually associated with Mummings, got up an impromptu band and paraded this and neighbouring villages with more or less success, much to the delight and wonder of the children... continued...

2. **Hampshire Chronicle** (1908) : Sherfield-on-Loddon - Christmas - ...with the exception of one party of weird carol singers, there was practically no house-to-house visitation, and the Mummings of former years did not appear on this occasion.

SHIRLEY SU 4114

Collection Roud/Marsh : Four lines of Johnny Jack speech and brief description, from 100 year old resident.

SILCHESTER SU 6262

Hampshire Chronicle (1911) : Silchester - Christmas was observed with the usual attendant festivities... Juvenile singers and Mummings visited the residences, and bands also came...

SOUTHWICK SU 6208 See Stanley's Own Scouts

1. **Stanley** : Gives a text headed 'The following Mummings Play acted at Southwick, Hants. 1924', but does not say by whom it was acted. His Mss book includes many press cuttings and extracts from books as well as texts and photographs of performances given by Stanley's Own' troupe of Rover Scouts, the first of which seems to have been in 1926, using (apparently) the Southwick text as a basis, but adding a dragon and hobby horses.
2. **Long** (1930) and (1952) : Refers to seeing a performance at Southwick, but he gives no further details.

SPRINGBOURNE SZ 1092 See also Boscombe

Collection Roud/Marsh : Taped interview with a resident whose Father was in the Mummings at Springbourne Ca.1900. Gives fragmentary text and names of other participants, locations etc.

STANLEY'S OWN SCOUTS SU 3041 See also Southwick

Collection Roud/Marsh : Taped interview with participant giving fragment of Johnny Jack speech, names of other participants and locations etc.

STONE CROSS SU 2511
Collection Dave Williams : Full text. (We consider this to be doubtful but have not yet been able to confirm our suspicions)

SUTTON SCOTNEY SU 4539
Collection Roud/Marsh : Information from one of the old Overton gang who mentioned that his brother moved to Sutton Scotney and started up his own gang there. We have no further details.

(SWAY) SU 2798 See Marchwood/Fordingbridge
1. *Collection Roud/Marsh* : Taped interview with resident, gives information about Mummers dressed in rags, with blacked faces, who sang songs and played instruments. Names some of the participants and gives locations. Although they were known as the Mummers and they seemed to deliberately attempt to remain unrecognised, they did not act a play as such.
2. *Collection Phil Handcock* : Gives similar information to above - up to about 1928/9.

(THRUXTON) SU 2945
Collection Alex Helm : Informant states that she had also seen Mummers at Thruxton but she didn't know where they came from.

TICHBORNE SU 5630
1. *Boyd* : Gives full text : "Performed in January, 1924 for the last time."
2. Silent film taken Ca.1920 by Sir Anthony Tichborne shows the whole of the performance.
3. *Collection Roud/Marsh* : Interview with resident and correspondence from two ex-residents, giving names of some of the participants and of the songs that were performed during and after the performance. continued...

4. *Collection Chris Burbidge* : Information from local residents.

5. *Roberts, E.* : Gives a photograph (Ca.1905) of John Smith and his wife and states that both took part in the Mummers Play. Information in the *Roud/Marsh Collection* points to the assertion that Mrs. Smith took part is incorrect : "finally there was a duet, with one man dressed as a woman, called 'Come along my old Aunt Sally'", and this certainly seems to be supported by the film.

6. *Hampshire Chronicle* (1910) : Tichborne - Mummers and Ringers entertained.

On Monday evening (for Boxing Day) the ringers connected with St. Andrews, with the Mummers, were very kindly entertained at supper at Tichborne House, at the kind invitation of Sir Henry Tichborne.

Assembling in the servants' hall, supper was served to the guests, and after all had thoroughly satisfied their wants a move was made to the front hall, where the Mummers went through their usual performance, interspersed with some capital ringing on the hand-bells, to the evident delight of Sir Henry, who is spending Christmas at Tichborne House with a large and distinguished company of guests, who marked their approval of the various items by frequent applause, especially so in the case of the duet "Old Aunt Sally". It would be very interesting to obtain more information on the original of the composition, as we believe the piece has never been published, but handed down from one to another as in the case of some of our "Folk songs". It evidently caused a lot of merriment to the guests. After finishing the programme a return was made to the servants' hall, where, to the great delight of all, the fragrant weed, with refreshments ad-lib, was generously supplied by the worthy baronet. Before separating, Mr. Joseph Baldwin, on behalf of the ringers and Mummers, in felicitous terms proposed a hearty vote of thanks to Sir Henry and Lady Tichborne, not forgetting Mr. Joseph Tichborne, who is spending Christmas abroad with his regiment. Mrs. Smith (Housekeeper) and Mr. Richardson (Butler) having acknowledged the same in some complimentary remarks, the whole company joined hands around the festive board and sang "Auld Lang Syne" in the orthodox Scotch style, and a verse of the National Anthem brought a most pleasant and enjoyable evening to a close.

continued...

7. **Hampshire Chronicle** (1910) : Tichborne - Festivities
 On Friday week, on the kind invitation of Mr. Michie (Estate Steward) and Mrs. Michie, the ringers of Tichborne Church spent a most pleasant evening at their residence...After the wants of the inner man had been well attended to, some excellent songs were sung, and the Mummers went through their performance and the inevitable duet, "Old Aunt Sally" was, as usual at all such functions in the locality, sung with much gusto...

TOTTON

SU 3513

- Collection Roud/Marsh** : Taped interview with resident who remembered seeing the Mummers outside the Swan Inn at Totton Ca.1908.

TWYFORD

SU 4824

1. **Beddington & Christy** : Give the words of a song 'The Prick-a-li Bush' (a common enough English traditional song) as sung by the Twyford Mummers (p.32).
2. **Gardiner** : Words and music of 'God Bless the Master' noted in 1905.
3. **Collection Roud/Marsh** : Interview with eye-witness who knew the men in the Mummers, Ca.1900. Gives names of participants and locations. Also information from the local W.I. scrap-book (which includes the **Beddington & Christy** material): "survived at any rate up to and beyond 1880...costumes of long multi-coloured streamers".
4. **Hampshire Chronicle** (1905) : Twyford - Folk Song Society
 No.7 of the Folk-Song Society's journal just published...is a very interesting book. It contains the words and music of nearly 40 old songs, ballads and carols, one of the latter being a "Christmas Mummers Carol", commencing "God Bless the Master of This House" as sung by Mr. John Carter at Twyford, and noted by Mr. H. Balfour Gardiner. Miss Lucy Wedgwood, the hon. sec. of the society, contributes the following note:- Dr. George B. Gardiner communicates the above Hants. version. The tune has a certain likeness to that noted in Sussex. It is worth mentioning that amongst the Sussex Mummers
continued...

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TOTTON

SU 3513

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continued...

were two brothers of the name of Hampshire, and from them I got the fragmentary words printed in "Sussex Songs". From a Hampshire correspondent I learnt that he had often heard a similar carol in that county...

VERNHAM DEAN SU 3356

1. **Collection Roud/Marsh** : Complete text, words of one song and brief description of costume were written down by a resident on 16th October 1912, referring to performances 'twenty years ago'.
2. **Attwood** : Published extracts from above Mss.

(WALLOP)

SU 2936

See also Over Wallop

Collection Roud/Marsh : Correspondence from local residents talk of the Mummers performing in the Wallops at Christmas. Not confirmed as a local gang.

We know that Andover used to visit Wallop. These references are not made any easier by the fact that locals refer to Middle, Nether and Over Wallop collectively as Wallop. The map reference we have given is for Wallop House, the most likely of the possible locations in the area.

WHERWELL

SU 3840

Collection Roud/Marsh : Recollection from eye-witness, who recalls, as a little girl (Ca.1916-20), staying with her Grandmother at Wherwell during the Christmas holidays. While she was playing outside she remembers seeing a "Man with his face all black", and being frightened she ran indoors to her Grandmother who told her "they're only the Mummers". She was not sure, but she believed they were 'local' because her Uncle Frank, a builder, was in the Mummers.

WHITCHURCH

SU 4648

1. **Hampshire Chronicle** (1906) : Whitchurch - Mummers - It may interest Mr. Edwin Drew and others to know
continued...

that at Longparish, and we believe at Overton, the custom of "Mumming" still exists. A small band was about Whitchurch on Christmas afternoon, and another set on Boxing Day, but we were unable to see or hear their performance.

(Refers to a letter to the Editor written by Edwin Drew to the Hampshire Chronicle, Dec. 22nd 1906 entitled "Christmas in Hampshire". See UNLOCATED PLAYS.

2. **Collection Roud/Marsh** : We know from our informants that Longparish Mummers used to visit Whitchurch, and Bill Burgess of Overton Mummers talks of visits to The Pineapple Public House at Whitchurch.

WOOLTON HILL

SU 4261

(WALL OF)

Collection Roud/Marsh : Correspondence from resident, "...There have been Mummers in the '20's and '30's which may have been a travelling troupe going from village to village...As far as I can remember this band of actors went to most of the big houses all around the area as entertainment for the staff mostly at Christmastime..."

YATELEY

SU 8161

1. **Beddington & Christy** pp.29-31 : Gives full text.
2. **Collection P.S. & M.G. Smith** : Two texts and background information.
3. **Collection Donald C. Baker** : Two texts.
4. **Collection Alex Helm** : States "Coleman Jackson contribution to Douglas Weekly Diary, Dec. 1953, gives six lines of King George's speech. No further details". We have not seen this.
5. **Collection Roud/Marsh** : Correspondence from son of participant, "...The Yateley Mummers seem to have ceased before the turn of the century...my Father, who was born in 1873 has told me of them, in fact he was one of the band, probably about 1890 to 1895. He said they had strips of wallpaper sewn on their clothes..."

UNLOCATED PLAYS

Vicinity of ALTON (SU 7139)

Text written out (by participant?) for the late Rev. Laverty. Original Mss in Guildford (Surrey) Museum, copy in *Collection Vaughan Williams Memorial Library*. Same text in *Collection Roud/Marsh* from a resident who obtained it from Laverty.

It is possible that this is the text of the Headley play, but we have no real evidence to support this idea.

SOUTH HANTS

H.C. : Gives complete text : "I am indebted to my sister for the text, which she was good enough, at my request, to write down from the dictation of South Hampshire mummers in her village".

We have not been able to identify 'W.C.' but it is possible that it is the Rev. Sir William Cope, of Bramshill, who compiled a glossary of Hampshire words and phrases.

SOUTH-WEST HANTS

Walcott : "I have just witnessed a performance of the mummers in the hall of an old country house in the South-West part of Hants". Gives fragmentary text and brief description of costume.

Mackenzie E.C. Walcott (1821-1880) was the son of Admiral John Edward Walcott (1790-1868) who was M.P. for Christchurch from 1859 to 1868.

HAMPSHIRE

Clutterbuck : Gives full text in general article.

HAMPSHIRE

Stanley : Gives two songs (one in two versions) as Mummers songs, both of which are reported elsewhere in Hampshire as Mummers songs.

HAMPSHIRE

UNLOCATED PLAYS

Anon (1859) : "In Hampshire the following was called a Christmas play, within our recollection". Gives full text.

HAMPSHIRE

Hampshire Chronicle : Dec. 22nd, 1906. "Christmas in Hampshire". A letter to the Editor, from Mr. Edwin Drew. Describes the custom of "Mummer Boys"...who used to give crude performances a few days prior to December 25th and a week or two after...I rather think that the "Mummer Boys" are not so much in vogue as they were, but I am open to correction.

See also Whitchurch.

NEW FOREST AREA

1. *Cooke* : Gives a complete text, accompanied by five photographs (one of which is also in *Pulbrook*, where it is credited to F.R. Hinkins & Sons) and she also refers to the general state of the custom in the area.

We have not yet been able to find out any further details of the author.

- 2. *Wise* : "Mummers still perform at Christmas".
- 3. *Crespigny* : "There is still one band of Mummers, worthy of the name...but it has become the habit for youths to dress up and pose as the real mummers, though they have no ideas beyond a few topical songs...".

(Cf. Fordingbridge, Sway, Marchwood and so on).

4. *Stevens, F.E.* : Vague reference and description.

References to Mummers in the New Forest area are usually maddeningly vague.

Notes to Collections

Fox Photos 85, Scoresby Street, London SE1 OXN.

Hampshire Chilcomb House, Bar End, Winchester,
County Museum Hampshire.

Phil Handcock Phil has done very valuable work in the
South-West corner of the county, and
although he is now working abroad, we are
hoping that he will return and carry on
where he left off. Collection c/o Roud/
Marsh.

Alex Helm Much of Alex Helm's collection can be
seen in the Manuscripts & Rare Books room
of the Library of the University of
London, Gower Street, London WC1.

George Long (1882-19) lived in Whitchurch and was a
keen photographer all his life. His
interest in folklore seems to have started
in the mid 1920's and he photographed the
Overton, Longparish and North Waltham
Mummers in the 1920's and 1930's : "He
was always after us - always after us -
he wouldn't leave us alone. Lumme alive,
if we was late getting out he was after
us - yeah" (Bill Burgess, ex-Overton
Mummers). He took at least 39 photographs
of the Overton gang (over several seasons
between Ca.1927 and Ca.1939), at least 13
of Longparish in 1928 and at least 6 of
North Waltham in 1933 - the glass plates
for which were donated to the Museum of
English Rural Life (see below) on the
death of his widow in 1978, along with
plates of other customs such as Abbots
Bromley Horn Dance and Bampton Morris
dancers.

Long was a prolific article writer, and
his works appear in a wide variety of
magazines, and although he seemed to have
a habit of writing the same article
nearly every time, accompanied by a
slightly different set of photographs.

continued...

His photographs were also used by many other writers to illustrate their works. Many subsequent writers on Hampshire folklore, and Mummers in general, used Long's ideas, as set out in his writings, apparently without question. This is unfortunate as he tended to set down fancy and assumption as if they were facts, although there is not room here to enter into a discussion of the contents of his writing. Suffice it to say that anyone who does the slightest research into Mummers Plays soon gets accustomed to reading the theories and explanations written by people who seem to have very little knowledge on the subject and less, if any, contact with the tradition itself, but that George Long, who must have seen more actual performances than most of the other scholars' put together still managed to write fanciful and misleading articles is disappointing to say the least. Perhaps this should merely be put down as a prime example of the gulf between the traditional performer and 'educated' onlooker, which, therefore, may be seen as unbridgeable.

However, George Long's photographs are superb, especially when viewed all together, and they are an extremely valuable addition to the somewhat scanty written information we have available regarding costume.

In his 1930 piece, Long writes "I have also seen, during the same period (the last few years) similar exhibitions at Burghclere...Southwick and Bursledon...". In 1952, Andover was added to the list. It is hard to believe that such a keen photographer would have missed the opportunity of capturing these performances with his camera, but if he did so, the results have not yet come to light.

In 1962 (in a letter to the Hampshire Magazine, March 1962 pp.33-4) Long was still spreading the gospel about his local Mummers; and perhaps we can forgive what seems to be his last printed 'error' and put it down to age. He writes that the Overton Play "...had never been printed until I quoted it in my Folklore Calendar about 1930", despite the fact

continued...

that he had published the whole of the Play in a 1927 article.

We have not attempted to list every publication by George Long, or of his photographs, but we have given in the Bibliography the three most important ones so far discovered.

Museum of
English Rural
Life

Reading University, Whiteknights, Shinfield Road, Reading, Berkshire.

R. Morton-Nance

Housed in the Royal Institution of Cornwall, County Museum & Art Gallery, River Street, Truro, Cornwall.

T.F. Ordish

Material collected by Thomas Fairman Ordish between Ca.1889 and Ca.1914, and now housed in the Library of the Folklore Society, University of London, Gower Street, London WC1. The material was sorted into six box-files (and partly catalogued) by Alex Helm. Xerox copies were indexed and bound into six volumes by Dr.E.C.Cawte. Hampshire is in Vol.II. The collection now also includes material added after Ordish's time. (Many thanks to Dr. Cawte for the above information).

P.S.
& M.G.Smith

Collection c/o Roud/Marsh.

Benjamin Stone

Photographs and some Mss housed in the Reference Library, Birmingham City Libraries, Birmingham. (The Minstead photographs are in Box 226, Negative Nos. 12-15).

Vaughan Williams
Memorial Library

Cecil Sharp House, 2, Regents Park Road, London NW1. (Headquarters of the English Folk Dance & Song Society).

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