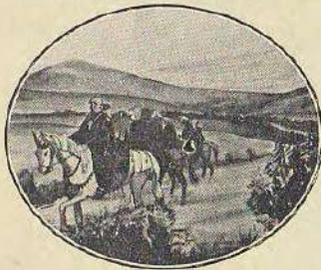


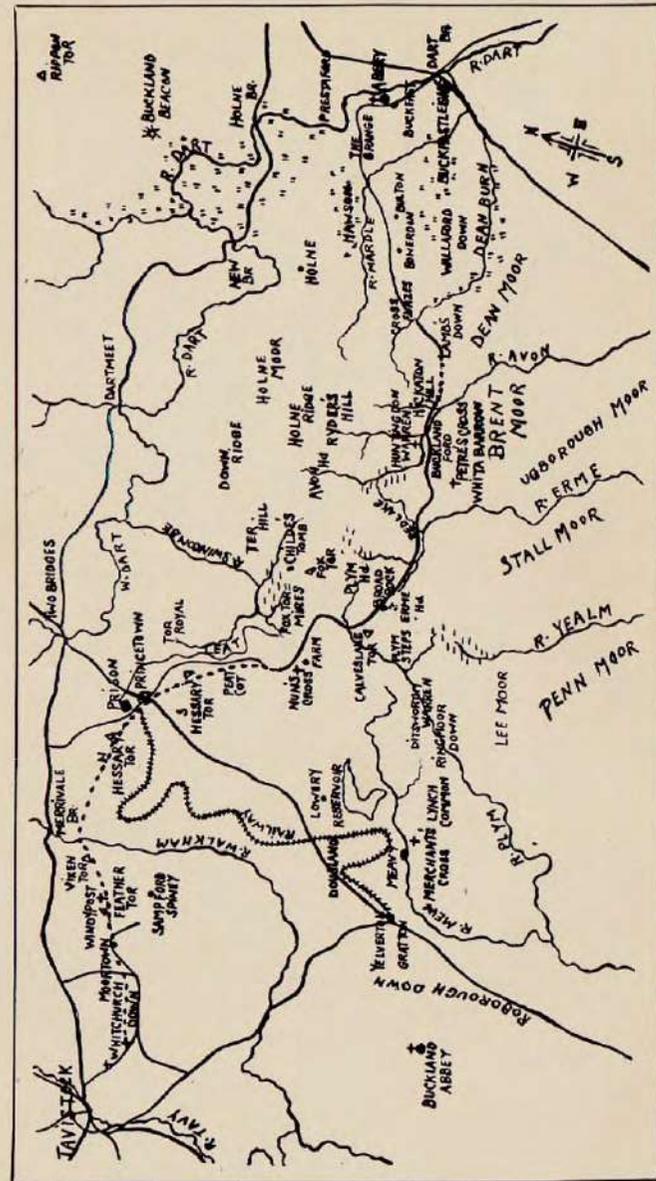
The Abbots' Way



THE ABBOTS' WAY
DARTMOOR

ILLUSTRATED

PRICE SIXPENCE



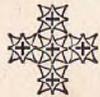
MAP OF SOUTHERN DARTMOOR.
(Based upon Ordnance Survey Tourist Map)

Frontispiece.

THE ABBOTS' WAY

(With Illustrations)

BY
G. DYSART



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1935

*The Photographs of crosses were taken by
Mr. John Down, Brimpts Farm, near Dartmeet.*

I am indebted to the kindness of JAMES G. COMMINS, Esq., of Exeter, holder of the copyright of Mr. William Crossing's book, "Ancient Crosses of Dartmoor," for permission to insert in this booklet a few brief extracts from the author's remarks on the crosses along the Abbots' Way.

FOREWORD

THIS little work has been written with the object that it will come to the notice of the Devon tourist, so that he shall become acquainted with a most interesting Dartmoor antiquity—a moorland trackway—whose origin goes back into the remote past and whose use was continued up to within the time of the Dissolution of the monasteries, when it then became neglected and finally disused.

For centuries of years this ancient moorland trackway was used by the monks of the Abbeys of Buckfast, Tavistock, and Buckland, a fact which occasioned it to be later known as the Abbots' Way, and consequently it is by that name that I here introduce it to the reader who may perhaps one day during a holiday in Devon wish to visit it.

ILLUSTRATIONS



MAP OF SOUTHERN DARTMOOR	- - -	<i>Frontispiece</i>
		FACING PAGE
HUNTINGDON CROSS	- - - - -	16
MERCHANTS' CROSS	- - - - -	18
THE ABBOTS' WAY NEAR CALVESLAKE TOR	-	20
NUNS' CROSS	- - - - -	21
CHILDE'S TOMB	- - - - -	24
THE WINDYPOST	- - - - -	25
CROSS ON WHITCHURCH DOWN	- - - - -	26

THE ABBOTS' WAY.

I

OF the many prehistoric and Mediæval antiquities scattered about Dartmoor, a region unique in England for its primitive grandeur, there is one that, although known to most Devon tourists, is yet visited by but few; this is the "Abbots' Way."

The reason for the unresponsive interest regarding this ancient trackway, which is, with the exception of the Great Central trackway,* the most famous of the many paths traversing the various parts of Dartmoor, is, I suppose, its topographical position in the moor, as all that now remains of it lies within the deep embracement of lofty hills wherein is the bog and the mire.

Having myself last summer visited the Abbots' Way, a task rendered easy and even pleasant owing to an exceptional dry season, I shall attempt therefore to give the reader a brief sketch of its probable history, as well as an account of its present day condition.

The origin of the trackway that once traversed the southern zone of Dartmoor east and west, is somewhat obscure; competent authorities declare it to be British of the later Bronze Age.

Tribal distinctions, and the various occupational pursuits of a numerous industrious highland population—such as tin-mining, agriculture, cattle-grazing and the chase, caused

* See Appendix.

The Abbots' Way

the birth of the great track system in the moor, vestiges of which (the Trackways) still persist though in modern guise. The tracklines (banks) which were the most numerous were used as Clan boundaries, while the trackways of which one among them was the future Abbots' Way, became trade-routes that linked up with both the Great Harroway of central Dartmoor and the Ridgeway of the South Hams.

That the tracks were religiously cared for, and kept in traceable condition by the Celtiberian settlers, and that many of them remained and flourished throughout, and some time after the long era of Roman rule in Britain, can I think be accepted with but little doubt. In the withdrawal of the legions from Britain in the fifth century, and after the successive waves of invading Jutes, Saxons, Angles and Danes had spent their force in the land, we arrive at the period when the track, seemingly still well defined, was adopted by Anglo-Saxon monks of Buckfast and Tavistock. Later, on the transference of those two Religious Houses to the Normans some time after the Conquest and the subsequent erection of more resplendent Abbeys in their places, the Abbots' Way attained to its fullest importance. The ancient character of the track as a winding "green way" however remained in spite of its being put to a more exalted use.

The Way, which was between sixteen and eighteen miles in length, was a direct medium of communication between the three Abbeys (the Cistercian Abbey of Buckland was founded in the year 1278) until 1539, when the tyrant Tudor king despoiled and suppressed them.

Decay soon followed upon the dissolution of the three

The Abbots' Way

monasteries ; the trackway became neglected and in time disused.

Of the thoroughfare that for several hundred years witnessed in the colourful pageantry of Mediæval life, the lordly progress of the Abbot with his retinue, the hunting knight and his retainers in pursuit of the Red Deer, the passage of merchandise, and the processions of pilgrims on their way to and from the shrine of Our Lady of Buckfast, fragments alone remain to-day.

The preserved sections of the Abbots' Way are to be found to the north of Brent Moor, Ugborough Moor, Stall Moor, and by Erme Head and Cater's Beam. For the successful accomplishment of its exploration fine weather, a satchel of food, a stout pair of boots and an Ordnance Survey Tourist's Map are essential.

The Abbots' Way

II

WITH the summary description of the history of the Abbots' Way concluded, I shall now ask the reader if he will kindly accompany me along that ancient trackway, as it exists to-day.

Let us choose Buckfast Abbey as the starting off point to Tavistock, not that at Buckfast we shall find the track in and about its environs, for in this we shall be disappointed, but solely to obtain the proper atmosphere of the Way and its crosses.

Incidentally it is to be observed that the building of the modern roads, together with the creation of numerous smallholdings, is responsible for the disappearance of much of the trackway that we are now about to follow.

Taking a route from Buckfast by way of The Grange, Mardle Stream, Bulton and Bowerdon, we shall arrive at Dean Moor at a point a little south of Cross Furzes farm and where, at the Dean Burn, above beautiful Dean Wood, we shall cross a ford by means of a single stone clapper.

From the stream and the moor gate we shall shortly strike the grass track which will be seen traversing the turf in a south-westerly direction, which we shall follow along a wall enclosure for several hundred yards as far as the ruined Lambs' Down farmstead, where it will become lost and will not be picked up again until Brock Hill ford, lying to the west, is crossed.

But before we descend to the Brock Hill mires, let us for a moment turn our gaze towards the burn we have just

The Abbots' Way

quitted, to the wooded combe and the glorious vale of the Dart, amidst which the massive tower of the Abbey church is seen uplifted high above the foliage of orchard and woodland, and lastly to the lofty tors and the forest heights of Holne Chase beyond. In the fair scene spread out before us, our fancy may perhaps wander to the past, to the times when the Abbot of Buckfast was wont to journey forth to the Abbeys of Tavistock and Buckland, and to Plympton Priory. We can see him on his palfrey followed by a train of monks mounted on mules setting forth in the early dawn of a summer's day; the route taken is by way of Buckfastleigh, Wallaford Cross and Wallaford Down, where from the latter place they descend to the Dean Burn, following, beneath a leafy canopy, the stream as far as Cross Furzes.

With the sounds of voices and hoof-beats, mingled with the murmur of the tumbling waters of the burn, reaching up to us from the wooded combe below, we shall observe on our left the mounted brethren leisurely crossing the ford on to the moor; then as the abbatial cavalcade follow the Way over the Down, golden glory will be reflected in the heavens and upon the hills of the moors before them, while a canticle to the risen sun shall greet them on their way in the joyous song of the lark uprising.

Resuming our journey over the Down we soon reach the Brock Hill ford, across which the Abbots' Way is seen ascending the lower slopes of Hickaton Hill, with the youthful waters of the Avon cascading musically along its southern border. Here having lost sight of rich, undulating pastureland, of the great woods about Hawson and Buckfastleigh, and of the gold and purple of the furze

The Abbots' Way

and heath of the down, we enter the wild, forbidding, yet fascinating, tract of country which to-day is little altered since the surveys of the Forest in the thirteenth and seventeenth centuries.

We are now well launched upon our journey of exploration of the Abbots' Way, or as the moorman calls it, Jobbers' Path, a name which seemingly points to its connection with the extensive wool industry that was once carried on by the Cistercian monks of Buckfast Abbey. Black Highland cattle, sheep and hardy Dartmoor ponies will at times be met with, and it will be noticed that the rare presence amongst them of a passing stranger occasions prolonged interest, that is shown in fixed attention and vocal clamour. On reaching a narrow valley at Huntingdon Warren we shall cross a clam bridge by the old ford above the confluence of the Avon with the western Wellabrook, entering at the same time the Forest* bounds, far into which we shall now penetrate. A feeling of abandonment, of great loneliness, comes over one as one traverses the track for several miles into the heart of the wilderness amidst wave on wave of lofty hills that face steeply to valleys and plains wherein is the birthplace of Plym, Yealm, Erme and Avon, four noted Devon rivers. Bogs and mires in this southern Dartmoor watershed are many and extensive. At the junction of the Avon with the Wellabrook and within the fork formed by the two streams we shall behold standing amidst a desolate waste of scattered stones and wild vegetation—

Amidst the mystic whispers of the hills
the first of those rude stone crosses that mark the direction
of the Abbots' Way.

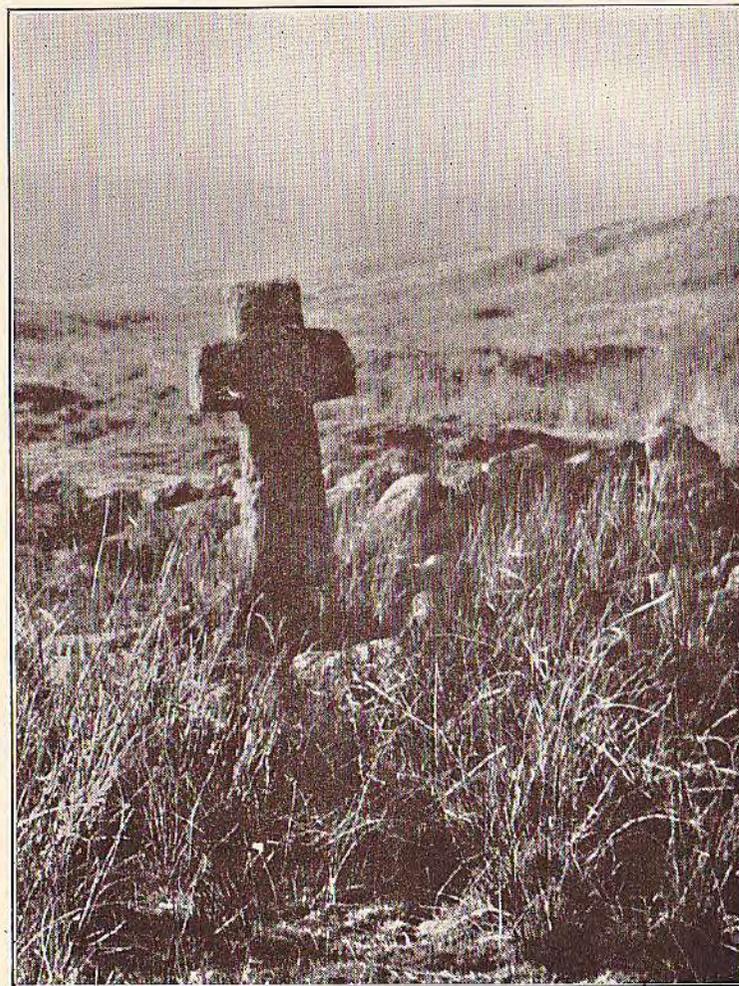
* See Appendix.

The Abbots' Way

The sacred symbol, which takes its name from the locality in which it is situated, is a much weather-beaten object, and plain in that there is no cross or inscription engraved upon it. It stands four and a half feet in height, in a slanting position, and faces Brent Moor. It is thought that the cross marked elsewhere the Abbots' Way and that it was removed, after the Dissolution of the monasteries, to its present site and adapted as the fourth bonde-marke to Sir William Petre's moorland possessions, which here it will be observed extended (unauthorised) into Duchy land. Leaving the valley boundstone we shall follow the Avon stream for a while as the trackway through the handiwork of Industrialism has been broken up, obliterated; not until the Buckland ford is reached shall we discover that meandering path again.

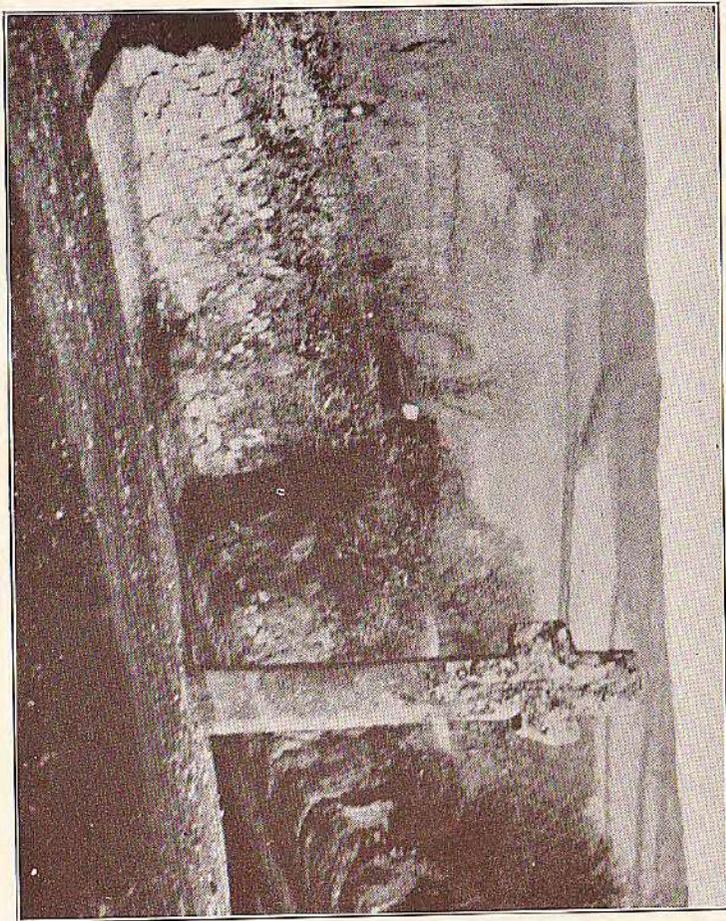
Buckland ford, which is situated not far from the westward bend of the Avon, is called after the Cistercian Abbey of that name, to which the ancient path we're following once led. A cross, the third of the four Brent moor boundstones is said to have stood by this ford. Be that as it may, there is now no trace of the cross remaining; the cross probably disappeared during the early part of last century when the peat was gathered about here in large quantities for use by a Naphtha Company operating at Shipley Bridge, south of Brent Moor.

In passing I might mention that the several fords one meets with along the Abbots' Way in this part of the moor, though they be barely two to three yards wide, are nevertheless still of some consequence as they provide amidst surrounding morass, and against the dangerous nature of the rocky beds and uneven depths of the narrow channelled



HUNTINGDON CROSS.

MERCHANTS' CROSS.



The Abbots' Way

streams, a safe and easy passage for cattle pastured on the moors.

Crossing the Buckland ford by the Avon stream we shall direct our steps over Zeal Plains, whence the track ascends a little on the western side of Whitabarrow (1,573 ft.) where on our left, about four hundred feet up on the crest of the hill stands Petre's Cross atop of a great cairn.* All that remains of this one-time cross is a four-foot stone shaft, labourers working in the locality for a Naphtha Company some years ago (the peat gatherers I presume) broke the arms from off this cross and used the shaft as a support for the chimney breast of a rude stone shelter which was, however, unwittingly the cause of its preservation.

The cross, or what is left of it, is the second of four that were put up in the year 1557 by Sir William Petre, the King's Commissioner, who suppressed the Abbey of Buckfast and who was a Secretary of State to four Tudor Sovereigns, to mark the boundary of Brent Moor, over which he possessed certain rights and privileges, he being then lord of the manor of South Brent.

Arriving back on the track at the foot of the hill, we shall make our way past the Bittaford Bridge trolley track that runs to a disused China Clay works which is situated close to the head of Red Lake, a tributary rivulet of the River Erme. As we continue on towards this tributary stream, a huge mound of sand, the waste residue from extracted kaolin clay, confronts us on our right, its whiteness being strikingly conspicuous amongst the colourful hills of the moor; here I might add that when Dartmoor mists roll

* See Appendix.

The Abbots' Way

down from the neighbouring heights and play about this artificial hill the spectacle then presented is indeed ghostly in the extreme.

From Red Lake the Abbots' Way, which now follows along the north bank of the Erme to its source, is not so easily discernible, as in places the track has been absorbed by tufts of herbage and by the ubiquitous heather. For some distance it will be to our interest to avoid the bogs and mires that here more or less encompass us.

Crossing the valley on our right beyond Erme Head there will shortly come to our notice as we climb the fringe of a hill, the Broad Rock bound-mark. From this inconspicuous-looking block of granite, which is all but hidden amongst the tussocky grass, a branch track of the Abbots' Way once led to Buckland Abbey. The track is presumed to have run southward by way of Plym Steps, an ancient stepping stones ford, Ditsworthy Warren, Ringmoor Down and Lynch Common. From the Common a steep hill descends to Merchants' bridge by Meavy village. Here at the foot of the hill before the bridge and close to a new-take wall there stands a cross at the junction of two tracks, one which led from Tavistock Abbey to Plympton Priory and the Abbots' Way from Buckfast to Buckland. Merchants' Cross, for such the cross is named, besides being the best preserved, is also the tallest of all the moorland crosses, for it stands over eight feet in height. There are two large incised crosses, one on either side of the shaft; it bears no inscription. It is considered probable that this cross bore another name, and it is inferred by some to be the Smalacumbacrosse, one of the six ancient crosses mentioned as marking at certain

The Abbots' Way

points the bounds of the lands given to Buckland Abbey.

The inference as to its original name is accounted for by the fact that Merchants' Cross directly overlooks a little wooded combe, called Smallacombe. The family of Marchaund founded in Tavistock, in 1281, might, however, be connected with the later name. There is the local tradition that before setting out over the moors, the wayfarer used to kneel before this cross and pray for protection on his journey; a pious practice that was common enough in a Catholic country then as it is in our own times. Of the spiritual and utilitarian purposes of the ancient wayside cross, the successor of the mark stone and menhir of prehistoric times, Wynken de Worde,* a fifteenth century writer aptly describes it thus:

“For this reason ben crosses by Ye Waye; that whan folke passynge see the crosses, they sholde thynke on Hym that dyed on the Cross and worshyppe Hym above all thynges.”

From Meavy the track entering cultivated country is considered, after having crossed a ford over the diminutive river Mew, to have led by way of Meavy village, Gratton and Roborough Down, when it then passed straight along to Buckland Abbey, about a mile and a half distant.

On the dissolution of the monasteries a part of this Abbey's church was transformed by Sir Richard Grenville into a large country mansion, which afterwards came into the possession, by purchase, of the famous Elizabethan sea-captain, Sir Francis Drake, whose descendants still retain the country seat; the Lady Seaton is the present owner of this historic dwelling.

* See Appendix.

The Abbots' Way

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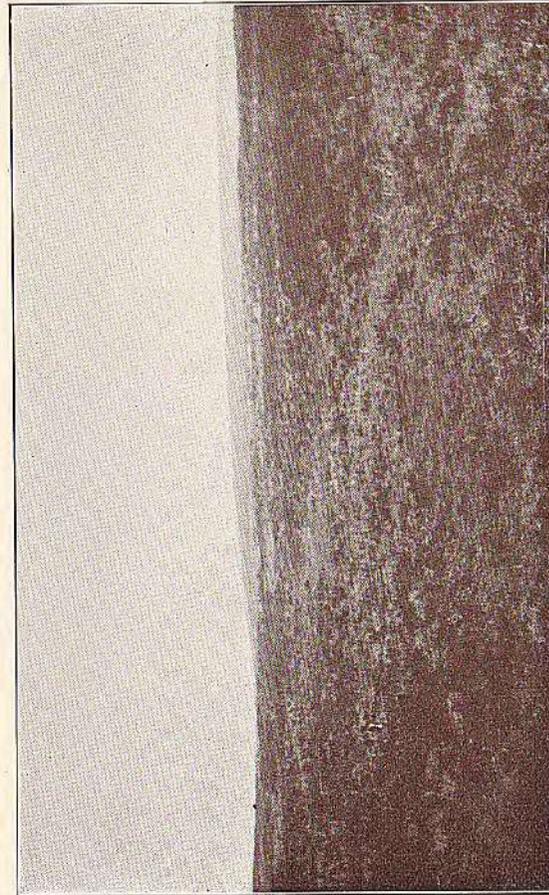
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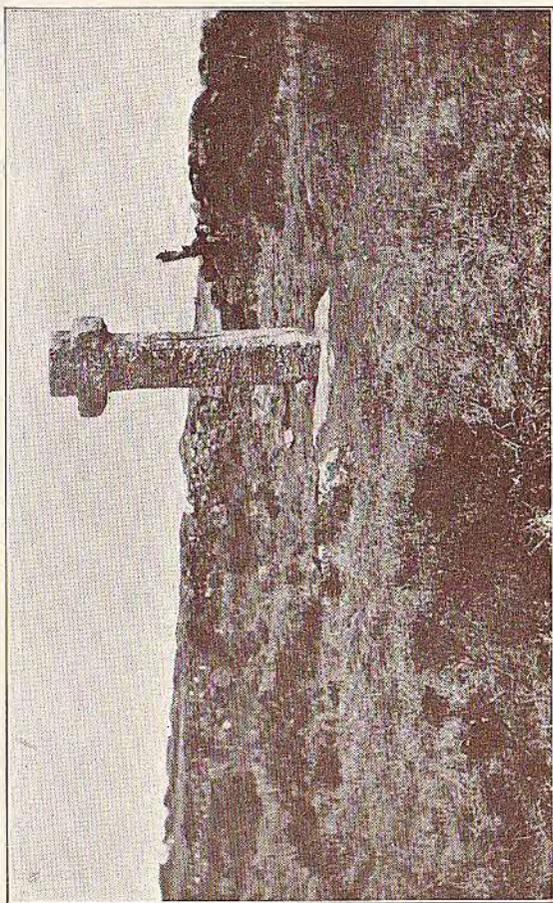
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* See Appendix.



THE ABBOTS' WAY NEAR CALVESLAKE TOR.



NUNS' CROSS.

The Abbots' Way

Returning to the Broad Rock bound-stone where we made our little digression we shall recross the valley and follow the track, now much broken up by hillside mires, as far as Calveslake Tor, where from the summit of this small clutter-crowned prominence a wonderful view of the greater part of the southern Dartmoor watershed is obtained. There is the rather interesting fact and worthy of remark here, that for a number of years before the Princetown railway was built the Abbots' Way was hereabouts followed by the convicts when on their way to and from the Prison and South Brent station. We may be sure that that several hours' rough journey was trying and troublesome to both warders and prisoners alike, particularly in inclement weather.

Continuing on, we shall next descend to a desolate bog-riddled depression which is the Swincombe valley. For a half-mile the ground we traverse bears the appearance of having once been much disturbed, as numerous heather-clad mounds cover the surface in all directions.

The way bearing westward by Fox Tor mires brings us at last to a human habitation, a lonely farmstead, where standing beside a new-take wall on the west side of the farm buildings is the largest and best known of all the Dartmoor crosses.

This cross, which stands on the border of the west side of the Forest and overlooks the Swincombe valley, was in olden days called Siward's Cross, being mentioned by that name in the Survey Map of the Forest compiled in the year 1248. The old original name is considered to be that of a Saxon Earl of Northumberland, who is supposed to have held lands in this part of the moor in Edward the Con-

The Abbots' Way

fessor's reign. The modern appellation, however, is Nuns,* which is probably a perversion from the Cornu-Celtic word Nans, meaning a dale or valley, which word suits correctly the character of the locality in which the cross stands.

The shaft, which was discovered broken some eighty years ago, is joined together by two iron clamps, whilst iron pins or wedges hold it firmly in its stone socket. There is a small incised cross on it as well as inscriptions on both its east and west sides. The late Mr. William Crossing, who some time ago deciphered the none too clear lettering on this stone (erected, it is presumed, by the monks of Tavistock), considers the words to read BOC on the

LOND

western face of the cross, and SIWARD or SYWARD on the eastern side. As the moorland possessions of the monks of Buckland Abbey faced the western side of the cross it is therefore assumed that the cross, besides having been a guide-sign to the traveller, was also a boundary mark to that Abbey's lands. Here also there passed by a trackway to Lowery and Douseland on the way to Buckland Abbey; crosses standing on Holne Moor, Down Ridge, Ter Hill and Fox Tor, trace the direction whence it came, which was from Buckfast Abbey. Before we leave this lonely wayside cross let us read the following lines of a poem telling touchingly its venerable history:

Old cross, how many summers bright have flown
Since first was here upreared thy sacred form;
How many winters hast thou stood alone,
And braved the storm.

* See Appendix.

The Abbots' Way

Of those who shaped and fashioned thee with care,
From the rough block that midst the heather lay,
The memory, like smoke upon the air,
Has passed away.

At noon, when gladdened by the sun's bright rays
The lark pouted forth her mountain melody,
Oft has the Abbot, passing on his way,
Gazed upon thee.

When dusky night's advance made daylight flee,
Or gathering mists the beaten track would hide,
The lonely traveller beholding thee
Hath found a guide.

Long in the desert may'st thou stand, old cross,
And towards thee ne'er be stretched an unkind hand;
But with thy coat of lichen grey and moss,
Long may'st thou stand.

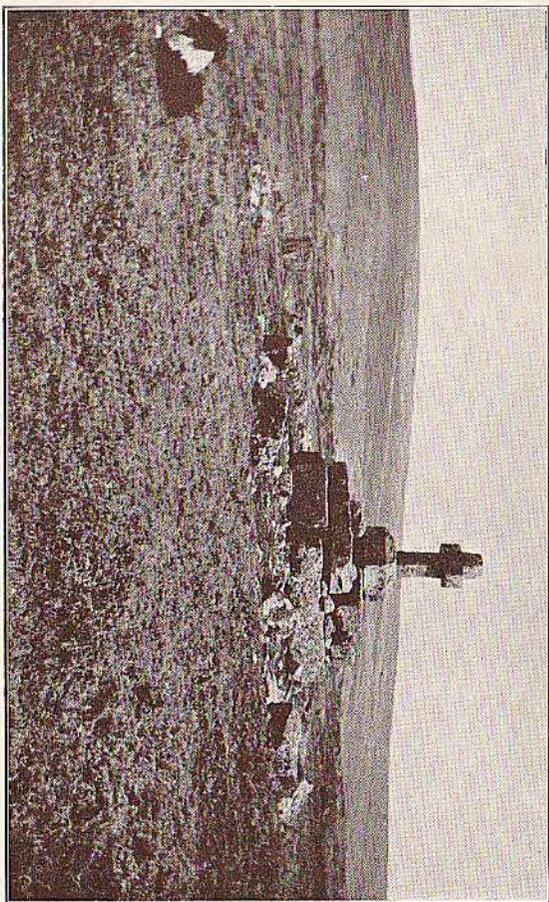
Mr. William Crossing.

From Nuns' Cross the trackway has merged into the cart lane that runs by Peat Cot, South Hessary Tor and Tor Royal. As we ascend this lane towards Peat Cot, where is situated the small nineteenth century experimental settlement of farms, we shall notice on our right hand the Devonport leat,* a long sinuous ribbon of water flowing down towards the Swincombe valley, and likewise also observe that the moorman's ancient Venville* rights have here been exercised in the several rows of black patches scoring part of the purple surface of the moor.

On the eastern side of the Swincombe valley by Fox Tor mires is the supposed tomb of Childe the Hunter, and as the Mediæval legend of this unfortunate man bears some connection with Tavistock Abbey to which the Abbots' Way should lead us, I shall in consequence quote Kempe,

* See Appendix.

CHILDES' TOMB.



The Abbots' Way

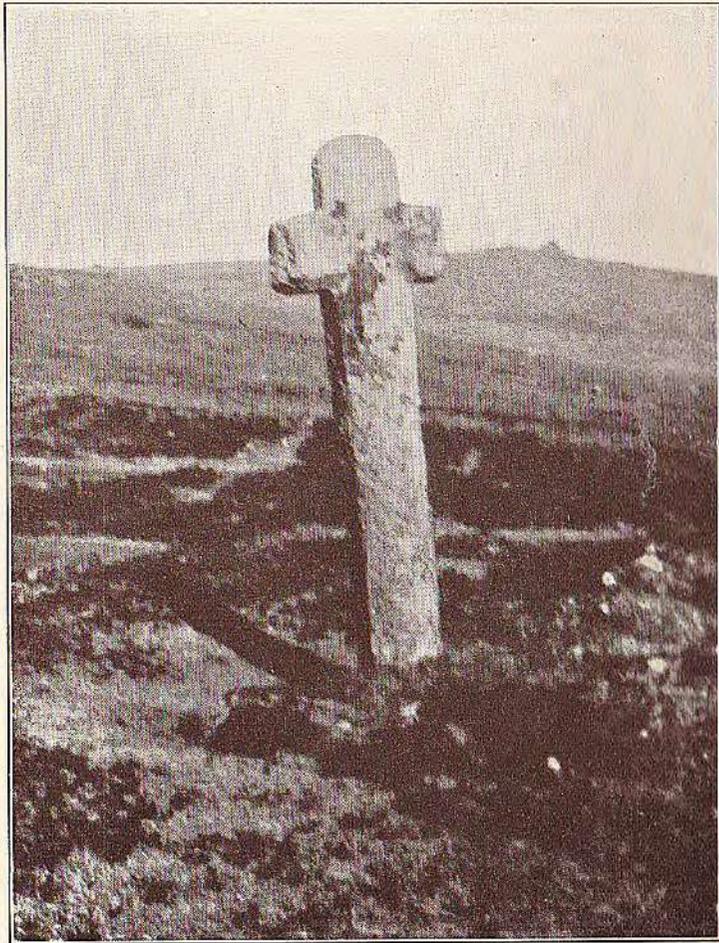
who probably culled the story from Risdon, the early seventeenth century surveyor of Dartmoor. Kempe in his book *Notices of Tavistock and its Abbey* (1824), of which only twenty copies were printed, tells the story thus :

“In the reign of Edward III one Childe of Plymstock a man of large possessions hunting in the winter season in the trackless waste of Dartmoor lost his way and being pressed by the extremity of the cold, killed his horse, embowelled him, and crept inside his carcase for shelter ; but seeing little chance of preservation by this expedient, he at the same time made his will in the following terms, using some of the blood of his steed for ink.

‘ He that finds and brings me to my tomb,
My lands which are at Plymstock shall be his doom.’

“At length a passenger finds the body with the testament, and gives notice to the monks of Tavistock Abbey of the circumstances ; they hasten to the spot in order to bring the corpse to their church for interment and to claim the conditional bequest. The men of Plymstock, hearing also of the extraordinary will of their townsman, assembled at a certain bridge, then the only passage over the river in those parts to oppose the monks in their way, and possess themselves of his body. The monks, hearing of their opponents' warlike intention, construct a temporary bridge for the passage of the corpse on the spot where one of stone was afterwards erected, which bears to this day the name of ‘Guile bridge’ in allusion to the wily stratagem.”

By Peat Cot, the Abbots' Way is lost completely, so we must rely on the late Mr. Crossing, one of the great author-



THE WINDYPOST.

The Abbots' Way

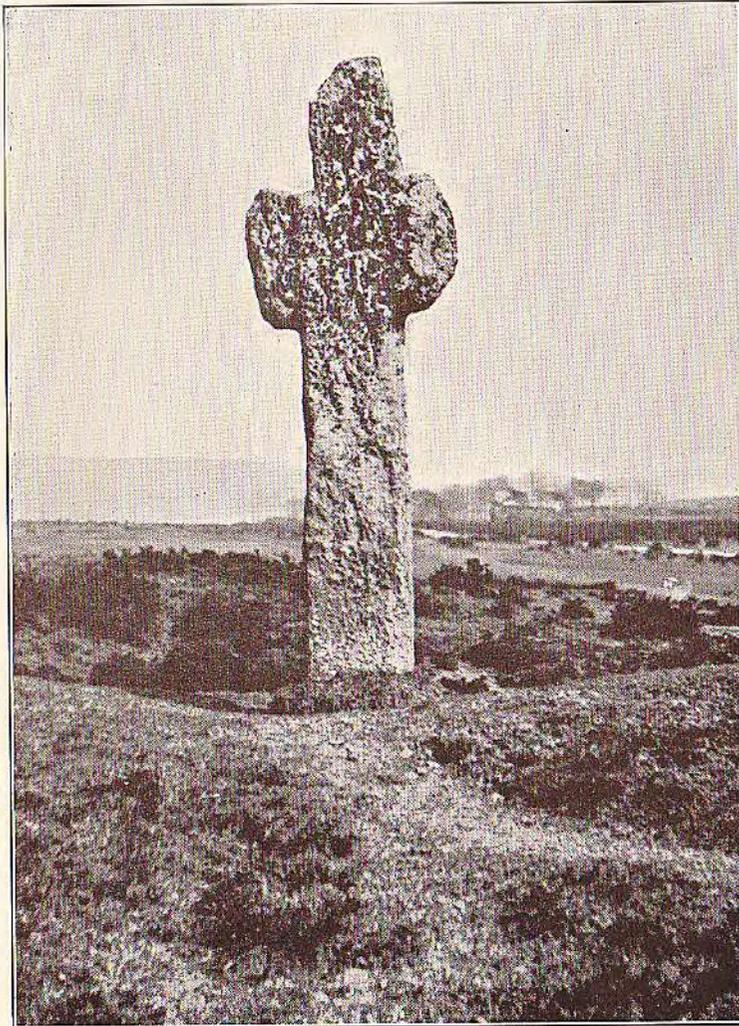
ities on the antiquities and the topography of Dartmoor to lead us along his phantom Abbots' Way to Tavistock.

Traversing westward of Tor Royal by South Hessary Tor, the Way passes through Princetown close by the Convict Prison, and from there wending its way by North Hessary Tor, crosses a ford at the River Walkham a little below Merrivale Bridge. From the ford the Way then runs close to the south side of Vixen Tor and crossing Beckamoore Coombe leads us by Feather Tor, near to which we shall observe a cross, and on coming close up to it shall find it to be a remarkably fine specimen. It is known in the vicinity as the Windypost, but is sometimes called Beckamoore Cross. The former name, which in its modern form sounds somewhat incongruous when applied to a cross, is considered by Dyer to have been originally spelt 'eanypost'; the Celtic 'ean' meaning waters, and the letter 'y' being a diminutive would together give the name to read:—the post by the little stream, which explanation is, here, of course, topographically correct. The cross which stands out of the perpendicular measures seven feet in height, the shaft and arms are chamfered and from its style is considered to be of the sixteenth century and that it replaced a more ancient stone.

With the view of an extensive vale stretching to sea and Cornish Alps before us, we shall leave the Windypost for the last of the standing moorland crosses that border the Abbots' Way.

Coming to Moortown village, we shall follow a cart lane which will lead us to Whitchurch Down. Arriving at the Down, we shall leave the lane and take to the heather and the close-cropped grass; after a few minutes' walk the

The Abbots' Way



CROSS ON WHITCHURCH DOWN.

object of our search will be seen standing on the verge of the moor, about a mile and a half from Tavistock. In its present day environment, the cross has unfortunately lost much of its original atmosphere of dignity, for the close proximity of a golf course, it is to be presumed, can scarcely be expected to enhance its spiritual appeal.

The Abbots' Way was here joined by the Plympton Priory track coming from Sampford Spiney, a border hamlet that then belonged to that great Augustinian monastery. The Cross which is called both "Pixies'" and "Monks'," has a very rugged appearance; it stands in a grassy hollow formed by a circular mound of turf. Seven feet nine inches in height, it faces in the ritual position of east and west, which was customary—at least in England I suppose—of all pre-Reformation wayside crosses. On the east side of the shaft there appears to be a slight resemblance of an incised cross. It will be noticed in the accompanying photograph that the elements have played sad havoc with the extremities of this venerable cross.

Guide-sign to the traveller, symbol of the Redemption of mankind; how many are the vows, hopes and fears breathed before thy face in those ages of Faith!

Leaving the cross we regain the lane that passes close by, and as we proceed further along its mettled surface we shall find, close to the wayside, a nameless cross in a mutilated condition, the head and arms, with the socket-stone, alone remaining. As we view this fallen cross it is indeed sad to be reminded that this victim is not the sole exception; through ignorance allied in the cause of utility there are moorland crosses, such, for instance, Petre's Cross, that have suffered a far worse fate, others less

The Abbots' Way

numerous have been totally destroyed. In face of this vandalism it is a consolation to know that there now exists an association* able enough to care for and to assume protection of the moor's scattered antiquities.

At this fallen cross our moorland journey ends, while the lane, now bordered by fields and fern-clad hedgerows, which we continue to follow takes us on to the Tavistock-Ashburton main road, along which we shall descend to the Vigo Bridge at Tavistock. From the bridge a road running close beside the brawling river Tavy brings us at last to our goal, the Abbey Bridge facing the town square.

Here at the bridge by the riverside walk I shall take leave of my fellow traveller, bidding him at the same time contemplate the ruins—a Gate House, Still House tower and part of the battlemented walls facing the river—of the once powerful Benedictine Abbey whose Abbots at a later period in its history became Peers of the Realm, and enjoyed, in spite of the Statute of Provisors of Henry IV, the extraordinary privilege* of being, in spiritual matters, immediately subject to the Holy See.

Its achievements which added lustre to its name were the Saxon School, the printing press and the revision and printing by the monk, Dom William Rychard, in the year 1525, of Boethius* *De Consolatione Philosophiæ*, a task that may perhaps have been prompted by a warning of the Abbey's approaching doom.

* See Appendix.

CONCLUSION

MONKS of Buckfast are again seen on the moor and in the narrow winding lanes in the Dart valley. The picturesque cavalcades and trains of wool-laden pack horses have given place to the prosaic motor lorry, which, driven by a monk, takes his fellow toilers to and from the Abbey's great apicultural industry on Holne Moor.

The Abbots' Way, which is gradually disappearing altogether is used only by the moorman and his cattle and in the summer season by occasional hardy rambles.

Let us hope that when the day comes when this ancient trackway is no more, its several granite crosses will be standing, and that they shall long remain to perpetuate its memory.

APPENDIX

	PAGE
GREAT CENTRAL TRACKWAY :	
Was the Dartmoor section of the Great Harroway, an ancient British trackway that ran from Marazion in Cornwall, across Central Dartmoor and the south of England to Dover. The Winchester-Dover portion of this track was later adapted to form part of the Mediæval Pilgrims' Way	11
FOREST :	
Large tracks of land which had descended from the Imperial Treasury of Rome, and were outside the feudal hierarchy of tenure and therefore called 'forests'—a term which means 'land outside'; not only woodlands, but the mountains and the great heaths, the waste spaces, and what is more important, the portions of cultivateable and inhabited land contained within these districts. (Hilaire Belloc in his book <i>William the Conqueror</i>), published by Peter Davies & Sons Ltd., London	16
CAIRN :	
A heap of stones erected over a grave	18
WYNKEN DE WORDE :	
A native of Lorraine, France, was Caxton's fore-	

Appendix

man and successor in the proprietorship of the Press at Westminster	20
NUNS' CROSS :	
This cross has had officially applied to it as many names as there are centuries in its history. Thus it has been variously called: Siward, Sywardi, Sywarde, Seaward, Silwardi, Nanne and lastly Nuns	22
LEAT :	
A water-course to or from a mill	23
VENVILLE :	
The districts immediately surrounding the moor are called the Venville or Fenfield districts. The holders of land by Venville tenure under the Duchy have rights of pasture, fishing, etc., in the Forest	23
ASSOCIATION :	
The Dartmoor Preservation Association	27
EXTRAORDINARY PRIVILEGE :	
Richard Banham, Abbot of Tavistock and a then recently created lord of Parliament, piqued by his defeat at the hands of his Ordinary—Oldham, Bishop of Exeter, and by the just reprimand received from Primate Warham and the Bishop of London, put his cause before the Court of Rome and eventually succeeded in obtaining from Pope Leo X a Bull of extraordinary privileges. The	

Appendix

Abbey, with its dependencies, was exempted from all Archiepiscopal and all episcopal jurisdiction and superiority, and taken under the sole and immediate protection of the Holy See - - - 27

BOETHIUS :

Born 480, statesman and philosopher, described as the last of the Romans. He wrote during his confinement in prison at Ticinum (Pavia) the famous *De Consolatione Philosophia*. He was put to death in 524 - - - - - 27