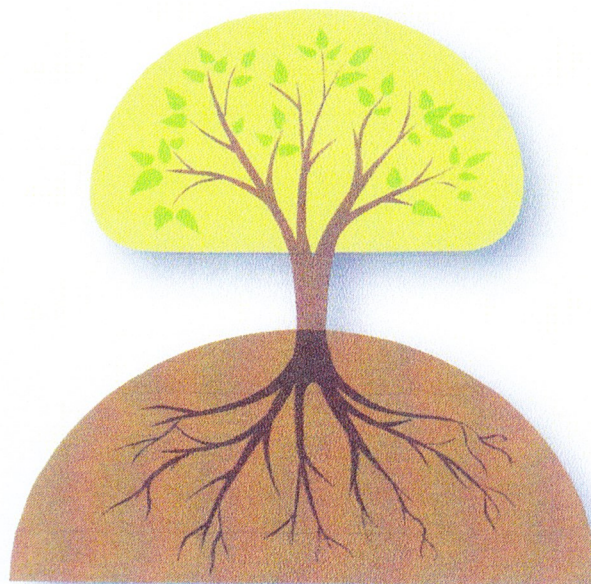


Roots & Branches



**The Official Journal
of the
PLANT**

Family History Society

June 2011

Series 2 / Issue 3

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(Printed with kind permission of WKP)**

Chairman's Chat

Hello Everyone, I trust all is well with you, I hope you all enjoy the Manor Court Records by Peter Roden which are enclosed with this edition of R&B

Many thanks for renewing your membership for 2011, I must be doing something right!

If you need help don't be afraid to ask, I can do a limited amount of research for anyone.

After a transport technical hitch the Northwich Fair (**Plantiques Roadshow**) on Saturday 19th February went extremely well, a lot of interest was shown in the Plant Name, resulting with two new members (070,071) Sue Platt and Penny Clarke.

We also welcome Felicity Jones and Malcolm Revell (072, 073)

You can view the photo's on the Spanglefish website, www.spanglefish.co.uk/plantfamily

The biggest event of the year will be the 90th Anniversary of the Royal British Legion, Our local Halton Branch will be celebrating the anniversary by way of a 'Fun Fair' from Monday 27th of June to Sunday 3rd July at the Halton branch Main St Halton Brow, Runcorn, with a grand display by the Runcorn Family History Group and the **Plantiques Roadshow**.

It will be fun for all the family, I have enclosed a flyer in this journal, apologies to our overseas members who would love to be there, but for the ocean

I did have an enquiry to the plant name from a lady at Northwich, who told me that her aunt married a Plant who's family had married into the **Potts** dynasty, and he was to be called **Alan Plant-Potts!!**

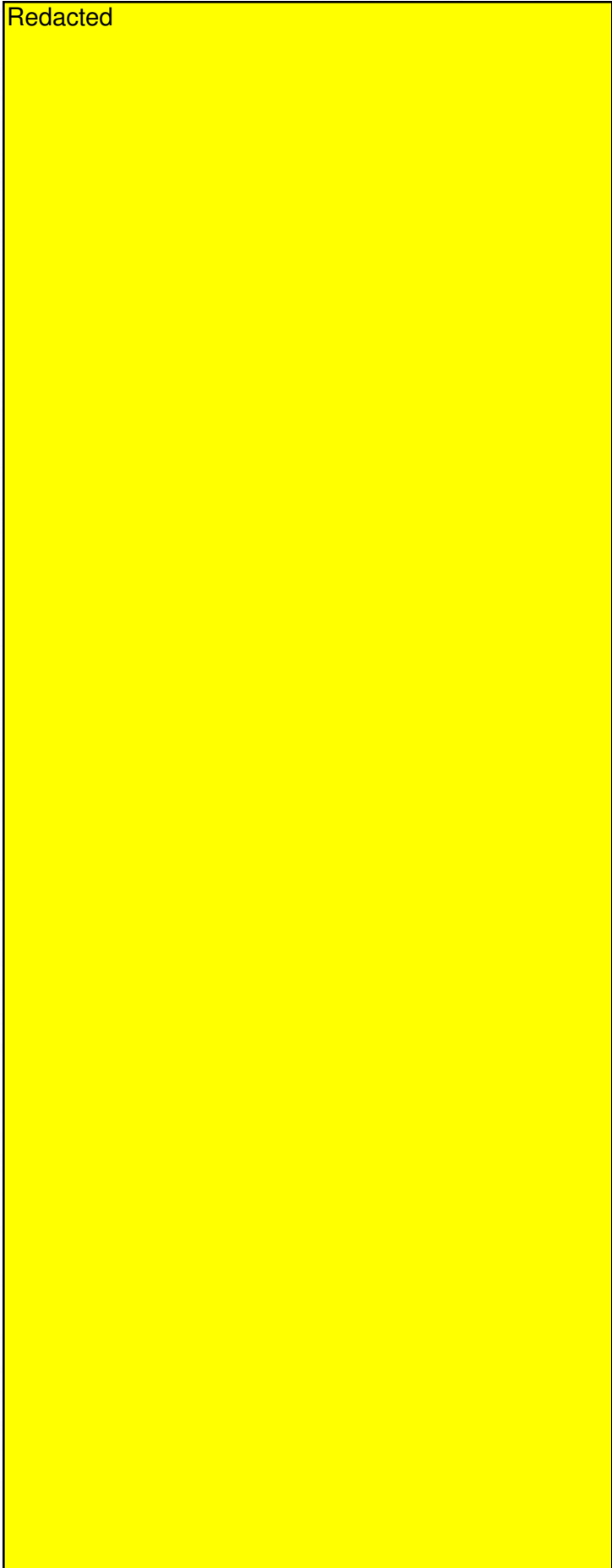
Coming in the next issue of R & B is an article from America about a Henry B. Plant, Plus Cheshire Patents by Bob Dodd, and the Plante Family in Canada

Do keep sending me articles, there all fascinating

Next issue will be Christmas, how time fly's by

Cheerio for now

Society Members

No	Title	Name	Address
HLP	Mr.	W. Keith Plant	
HLW	Dr.	John S. Plant	
Chair 1	Mr.	Peter Johnson	
2	Mrs.	Katherine Compagno	
3	Mr.	Michael Plant	
5	Mrs.	Judith Wilkinson	
6	Mr.	Anthony David Plant	
8	Mrs.	Jennifer Plant	
9	Mr.	Kenneth T. Plant	
11	Mr.	Ron Plant	
12	Mr.	William Turner Plant	
13	Mr.	Michael J. Plant	
14	Mr.	Colin H. Plant	
15	Miss.	Tessa Pilsbury	
16	Mr.	Earl J. Davis	
17	Mrs.	Frances Upson	
18	Mr.	Peter R. Plant	
19	Mr.	John E. Ransley	
20	Mr.	David Capes	
21	Mr.	David Plant	
USC 22	Mrs.	Linda Wheeler	
23	Mrs.	Dorian G. Greenbaum	
24	Mr.	Philip Plant	
25	Mrs.	M. J. Plant	
26	Mrs.	Doris Howorth	
27	Ms.	Alice D. Mercer	
28	Mrs.	Olivia S. Masters	

Members (Continued)

No	Name	Address
29	Mr. Patrick Pearson	Redacted
GMC30	Mrs. Sian Plant	
31	Mrs Estella Nobles	
32	Mrs. Margaret Lake	
34	Mr. Frederick E. Plant	
36	Mrs. Frances Plant	
DDNAC/37	Mr. Richard E. Plant	
AC 38	Mr. William (Bill) Plant	
39	Mr. Michael Perkins	
40	Mrs. Brenda Plant	
42	Mrs. Linda Plant Wagoner	
43	Mr. Michael Plant	
44	Mr. Alan Plant	
46	Mr. John R. Plant	
48	Mrs E.J. Plant	
50	Mr Bill Lowe	
51	Mr. Walter F. Plant	
52	Ms Sylvia Trumble	
53	Mrs. A. Dowell	
54	Mrs Hazel Morgan	
55	Mrs. Deanna Richards	
56	Ms. Aloa Dereta	
57	Col Mike Walker	
58	Mrs Janet Padrazolla	
58a	Mrs Christine Robinson	
60	Mr. Frank Robinson	

Members (Continued)

No	Title	Name	Address
61	Mrs.	Heather Plant	Redacted
62	Mrs.	Marie Pincus	
64	Mr.	James W. Plant	
65	Mr.	John Plant	
66	Mr.	Chris Plant	
67	Mr.	Graeme R. Plant	
68	Ms.	Tiffany Mechkaroff	
69	Ms	Lois Smythe	
#70	Ms	Sue Platt	
#71	Ms	Penny Clarke	
#72	Mrs	Felicity Jones	
"73	Mr.	Malcolm Revell	

HLP Hon. Life President
HLW Hon Life Webmaster & DNA Coordinator
DDNAC Deputy DNA Coordinator
GMC Guild Marriage Coordinator
AC Australia Coordinator
USC United States Coordinator
New Member
***** Change of Address or Email
" Re-Joined

Members Interests

No	Title	Name	Interest
	Mr.	W. Keith Plant	General
	Dr.	John S. Plant	19c Sheffield Yorks / e19c Clowne Derbyshire
1	Mr	Peter Johnson	L 19c Mid Cheshire/
2	Ms	Katherine Compagno	19c West Bromwich + Walsall Staffs/ L18c + e19c Brierly Hill/ 18c Old Swinford
3	Mr	Michael Plant	18c & 19c South Yorks / North Derbys (m.plant@hotmail.co.uk)
5	Mrs	Judith Wilkinson	18 + 19c Dudley, Tipton, Halesowen, Rowley Regis, Brierly Hill, Langley, Cradley West Bromwich
6	Mr	Anthony D. Plant	Pre 19c Clowne Derby/19c Doncaster Yorks/19c Notts/ 19c Cheltenham Glos
8	Mrs	Jennifer Plant	18c + 19c 'Black Country'
9	Mr	Kenneth T. Plant	18c + 19c South East, Leicestershire + Rutland Border
12	Mr	William T. Plant	18c + e19c North Staffordshire
11	Mr	Ron Plant	L 19c Dudley S Staffs
13	Mr	Michael J. Plant	e19c Shropshire/e19c Cheadle Hulme, Cheshire
14	Mr	Colin Plant	William Plant 17c/early 19c Hundleigh, Lincs/ L18c + E19c Hundleby Lincs.
15	Miss	Tessa Pilsbury	18c + 19c Congleton, Cheshire/ 18 + 19c Horton + Leek, Staffs
16	Mr	Earl J. Davis	Cheadle Staffs
17	Mrs	Frances Upson	19c Burton on Trent + Croxton + Great Haywood, Staffs
18	Mr	Peter R. Plant	E19c Tittesworth + Ipstones, Staffs
19	Mr	John E. Ransley	18c + 19c Staffs
20	Mr.	David Capes	18c + 19c Harthill + South Auston + Rotherham Yorks.
21	Mr.	David Plant	19c Billingham, Deepfields, Penkridge, Staffs
22	Mrs.	Linda S. Wheeler	Pre 1700 Staffs/Cheshire/John Plant (Emigrant) from UK to US
23	Mrs.	Dorian G. Greenbaum	18c + 19c Dudley ' Kingswinford / Brierley Hill.
24	Mr.	Philip Plant	As for member 25 Plus North Wiltshire
25	Mrs.	M.J. Plant	Any period / Market Harborough, Little Bowden, Great Bowden, Foxton Leics/ Sutton St Edmund/Halbeach Lincs/ Brighton Sussex / Haverhill Suffolk / Battersea London.
26	Mrs.	Doris Howarth	18c + 19c Frodsham / Great Budworth (Plants & Whitby's) + 18c & 19c Manchester

Members Interests (Continued)

27	Ms. Alice D. Mercer	19c Leicester/L19c Nottingham
28	Mrs. Olivia S. Masters	18c Shropshire
29	Mr Patrick Pearson	Any Period Stockport Cheshire
30	Mrs Sian Plant	e 19c Denton Lancs / 19c Leicester / 20c Rounds Northants
31	Mrs. Estella Nobles	Any Period Fenton + Cheadle + Longton Staffs.
32	Mrs. Margaret Lake	m 18c Suffolk
34	Mr. Frederick E. Plant	20c Lower Broughton, Salford, Lancs
36	Mrs. Frances Plant	19c Leek Staffs.
37	Prof. Richard E. Plant	19c Birmingham (Edward Plant bn circa 1787)
38	Mr. William (Bill) Plant	19c South Lincolnshire
39	Mr. Mike Perkins	All Periods, Black Country.
40	Mrs. Brenda Plant	18 + 19c Dudley, Tipton, Halesowen, Rowley Regis, Brierley Hill Langley, Cradley, West Bromwich
42	Mrs. Linda Plant Wagoner	Any Period USA / Immigrants from UK to USA
43	Mr. Michael Plant	General
44	Mr. Alan Plant	General Staffordshire
46	Mr. J.R. (Ron) Plant	Pre 1900 Stoke-on-Trent / Pottery Plants, Longton, Lane End Caverswell
48	Mrs. E.J. Plant	Awaiting Update
51	Mr. Walter F. Plant	Lincolnshire Sibsey & Old Leake Allotments
52	Ms. Sylvia Trumble	18c & e19c Stafford Staffs / 19c Whitchurch Shropshire
53	Mrs. A. Dowell	18c + 19c Desford + Newbold Verdon, Leics.
54	Mrs Hazel Morgan	19c Meerbrook, Grindon, Staffs / Ashbourne Derby.
55	Mrs. Deanne Richards	19c Eckington Derbyshire / Sheffield (Brightside)
56	Ms. Aloa Derita	Any Period pre 1860 Leek Staffs / m 19c Sheffield Yorkshire.
57	Col. Mike Walker	19c +20c Longton Staffs (Samuel Lucas Plant + Frederick Sutton Plant) RH & SL Plant & Co
58	Mrs. Janet Padrazolla And Mrs. Christine Robinson	19 + 19c Piddington, Oxford / 18 + 19c Crendon, Bucks
60	Mr. Frank Robinson	State of Maine USA

Members Interests (Continued)

61	Mrs.	Heather Plant	Pre 1850 Herts (Hertford, Stapleford & Saccabe)
62	Mrs.	Marie Pincus	Kingswinford, Brierley Hill, & Dudley
64	Mr.	Jim Plant	Awaiting Update
66	Mr.	Chris Plant	Pre 1720 Leek Post 1720 Cheadle Staffs
67	Mr.	Graeme R. Plant	Lincilnshire
68	Ms.	Tiffany Mechkaroff	Awaiting Update
69	Ms.	Lois Smythe	Awaiting Update
70	Ms	Sue Platt	General
71	Ms	Penny Clarke	Awaiting Update
72	Mr	Felicity Jones	Awaiting Update
73	Mr	Malcolm Revell	18+19c Burslem + Longton + Stoke-on-Trent Staffs

Correspondence

From Carol Seddon – McLeod (Canada)

Possible New Member

Hello, I have recently found your web site and wonder if you might have any information that can help me with my research into **William Plant**, who died in **1831** in the **Stone** area of **Staffordshire**. He married **Hannah Hollinshead** in **Stone** in **1788**.

In particular, I am interested in finding his siblings and parents. We have found **William son of John and Ann** from **Sandon** (not far from Stone) Christened **1759**.

William son of John and Ann from **Sandon** christened **1763** **William** son of **William and Peggy** born **1765** but we have no evidence that either of them is 'our' **William**.

There is no evidence of the two **John and Ann(e) Plants** so it seems likely that the **1759 William** died young.

Can you help us rule out the **Williams of 1763 & 1765** any assistance would be most appreciated

-----oooooooo-----

From Marie Pincus

Member No 62

My grandmother Emma Phillips (nee') Plant was the daughter of Benjamin and Harriet who Married in the Church of Amblecote, in the parish of Old Swinford.

I have been able to trace Harriet's parents, but have been unable to trace any information about Benjamins parents, except that his father was called Daniel and he was a Miner (this information is recorded on the marriage certificate).

According to the marriage certificate Benjamin was 24 and Harriet Baker 18 when they married on 1st June 1857.

Some additional details: their Children were Emma, Harriet, George, Alice, Benjamin, Francis, and William. Emma married a widower James Phillips, and they lived in London, had six children and she died circa 1907.

-----oooooooo-----

From Jean Bower - Williams

Possible new member

Hello can anyone help me

I am researching one of my family lines of Bower from Derbyshire.

A prominent middle name carried on throughout the generations was **PLANT** as in John Plant Bower.

This Bower line was wealthy with many landholdings and business investments.

There were Church of England minister lines as well, the last in England being Rev. Joseph Bower of Waverton England, 1804- 1844 , at St Peter's Church.

Through many of the line connections in Ontario Canada from 1800's on as well as Derbyshire England 1600's on there is the middle name of **Plant** that keeps arising, obvious it was an important connection for the Bower family for it to be carried on throughout different lines and generations.

Through your **Plant** Family History Society do you see any Bower Marriages (this line always referred to as Bower never Bowers) that may have linked these families.

Here is all the information that I have

Joseph Bower B: abt 1740 Derby Eng Married: Dec. 25 1758 Anne Stringfellow
,Eng, D: Dec 29 1818, Castle Hill Cheshire Eng.

Their Children: (Allot of info from Joseph's will)

1. Rev. JOSEPH Bower B: About 1771 Derbyshire England, Vicar Waverton Cheshire England, Married: November 23 1808 Tibself, Cheshire Eng, to Elizabeth Chambers, Died: November 21 1844 Waverton, Cheshire Eng,
2. William Bower B: about 1770, Christened Jan7 1778, Ault Hucknall, Derby Eng
3. John **Plant** Bower B: About 1779 Bap. July 27 1780 Ault Hucknall Immigrated to Upper Canada, Married: about 1800 Resided Loughborough Twp., Frontenac Co. Ontario, to Mary Tolfield, Died: Sept. 25 1854, Kingston Ontario, Buried Cataraqui Cem
4. Sarah Bower B: about 1775
5. Elizabeth Bower B: Abt 1778, Married before 1818 England, to Robert Kinder (From Joseph's will)Died: before 1818 Capenhurst, Chester Co. Cheshire Eng
6. Dorothy Bower B: about 1780, Married 1810 Bloomsbury England, to Richard Richardson.

Children of (1.) Rev JOSEPH Bower & Elizabeth Chambers, Vicar St. Peters, Waverton , Cheshire,England, Attended "High School " Chesterfield, Derbyshire and Queen's College, Oxford and achieved BA,Graduated 1796,'Gentleman"

1. Joseph Bower 1810-March 1819, Buried Waverton Church, England, age 9
2. Benjamin Bower 1811-1811 Buried Waverton 2 months
3. Harriet Bower B: August 14 1813-July 1831 Buried Waverton Eng. age 17 yrs
4. Elizabeth Bower B: 1815-1815 Buried Waverton, age 5 months
5. Mary Bower B" November 23 1816, Married: March 26, 1844 to William Porter, St. Peters, Waverton, (Cert.), D:?
6. Anne Bower B: 1818, Married: John Clarke November 19 1841 by Rev. Joseph Bower, St. Peters Waverton(Cert.)
- 7.. JOHN Bower Esq. B: June 28, 1819 Waverton, Immigrated to Canada 1841, Married: Charlotte, Ontario Canada, about 1856 Died: May 5 1905 Heart Failure Kingston Ont.(Cert.) Buried: Cataraqui
8. Elizabeth Bower, B: about 1820
9. Jane Mary Bower B: about 1820 Bapt: April 9 1820, Immigrated to Canada about 1851, Kingston area Ontario Canada, Married: September 24, 1848 St. George's Kingston, Ontario, D:?
10. Rev. Edward Chambers Bower B: April 4 1824, Waverton, Immigrated to Canada, Married: Mary Hulbert, Died: April 9, 1896, Vicar as well in Ontario Canada, Buried Hamilton Ontario Canada
11. Deborah Bower B: about 1825 Waverton Died: March 2 1850
12. Hester Bower B: June 20, 1827 Waverton Eng.
13. Frances Bower B: Sept. 7 1827 Waverton, Eng. Died: August 1849 Buried: Waverton Eng. age 19
14. Angles Bower B: about 1831, Waverton Married: Pierre Mussabuie (Merchant)October 13, 1855 D:?

Children of JOHN Bower, Esq. & Charlotte ? (She died: Jan. 20 1901(cert.)

1. JOSEPH PLANT BOWER B: June 18 1857 Kingston Ontario, Canada, Married: Annie(Alma) M. Schermerhorn March 15, 1880, Ernestown, Ontario, Died: after 1906

Children of JOSEPH PLANT BOWER & Annie Schermerhorn

1. Hennrietta Emma, Pearl Bower B: December 15, 1881 Odessa, Ontario, Canada, Married: October 16, 1900 to James Alfred Ferguson at Odessa, by Rev. McKee, Died: June 8 1956 Kingston Ontario, Buried: Riverside Cem. Napanee, Ontario Canada (5 Children)

Hope this connects with someone! I need some connections here!! Here is hoping! JW

SAMUEL PLANT

By Frances Upson
Member Number 017

Over the last few years I have been trying to unravel the life of my great grandfather Samuel Plant. Different records had recorded him as a baker, a policeman and a railway shunter, living in several Staffordshire towns or villages. I think I have now resolved most of my puzzles!

Samuel was born about 1831 in Bird Street Lichfield, and christened in St Mary's Lichfield on February 6th 1831. His father James was recorded on the baptism record as a Horsekeeper at the Swan Inn, Bird Street, Lichfield and his mother was named as Elizabeth. In the 1841 census he is still listed living in Bird Street with his parents, two sisters and a brother – Sophia, Jane and William. By 1851 he is a journeyman baker and servant/apprentice to Charles Bond a baker and maltster in Bird Street.

The next 13 years are still a bit of a mystery. I have not yet been able to find him in the 1861 census. However on 11 February 1864 he was married by Banns to Susannah Dean in Great Haywood, and I have obtained that certificate. Two sons, John and Charles, were born in 1865 and 1866 both baptised in Great Haywood., but in 1867 Susannah died.

On 14th October 1867 Samuel was appointed to the Staffordshire Police force as a 2nd class officer, promoted later to a 1st class officer. The original (enormous!) ledger is at Stafford Record Office and gives a physical description of Samuel – 5 feet 7 inches tall, blue eyes, light brown hair and a fresh complexion. His age however seems to have “lost” 3 years! The record also describes him as a Baker by trade and a widower, but even more interesting to me as I try to fill in the gaps, it records “under” Particulars of other public service” that Samuel was in the 85th regiment and the Walsall Police for over 10 years. It is not clear how much time was spent in each and unfortunately it doesn't look as if the Walsall police records still exist.

To follow up the reference to the 85th regiment (King's Light Infantry) I visited the regimental museum in Shrewsbury Castle This threw some light on what may have been Samuel's career – though this is speculation. It seems unlikely that he signed up for a long-term career in the regular army but seems more probable that he was recruited to the new Volunteer movement set up in 1859/1860 because of the fear of conflict or invasion from the French. There were lots of local volunteer groups established and these then joined together with the 85th regiment in the Shropshire and Staffordshire area.

It would then seem to be a natural step to enrol in the police force – initially in Walsall It looks as if the transfer to the Staffordshire police could be as a result of his wife's death – maybe to get help with care for two young sons?

On 29th April 1869 Samuel married Mary Rogers of Uttoxeter in the Independent Chapel Uttoxeter. He resigned from the police on 5th June 1871 – unfortunately the records don't give a reason. His son Samuel Henry (my grandfather) was born at Sudbury Hall on 12th November 1872, when Samuel's occupation is given as Railway shunter. I have visited Sudbury Hall but haven't reached a conclusion as to why they were there!

By 1881 Samuel is living in Derby and "Labouring in the gas works" This census record was definitely an example of "less-is-more" in the hunt. Plant is transcribed as Bland, so I only found the record by entering "Samuel" + year and place of birth. Fortunately of the three records that appeared it was obvious which was correct!

Samuel must have died before September 1884 when Mary re-married in Burton on Trent. I have a probable date of death in 1883 in Burton when he would have been 52 years of age. Interestingly on the marriage certificate of his son Samuel Henry in 1894, Samuel is still recorded as "Journeyman baker (deceased)"

So Samuel's story is nearly complete. Seeing the places he lived and worked has been fascinating, and the day spent in Stafford Record Office well worth it!

However if you happen to come across him on the 1861 census or elsewhere I would be delighted to know!

(Frances, my Grt Grt Grandfather Samuel Plant of Crewe was also a Railway Shunter PJ)

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An Apology

By P. Johnson

On a visit to Oxford Record Office with a friend, we decided to take a liquid lunch at the nearest hostelry, a very old inn dating back a few centuries, I asked the landlord where the lovely furniture came from as it had **OCC** carved in an old chair in the corner, I bought what you see from the town hall when they were refurbished he said, hence the **OCC (Oxford County Council)** carved in this large chair, a few minutes later an American couple walked in, and the lady went straight to the carved chair 'What does **OCC** stand for' she said, and before the landlord could open his mouth my friend jumped up and said 'that's **Oliver Cromwell's Chair**', the lady sat in the Chair and said to her husband, quick darling take a picture of me sat in **Oliver Cromwell's Chair**.

My apologies to our American Friends

From Josie Driver

Individual Detail

Subject: Mary ROSTON

Father:
Mother:
Birth: circa ____ 1806 Cheadle, STS.

Name-Marr: 5 Jul 1825 PLANT
Marriage: 5 Jul 1825 **Samuel PLANT** (b. circa 1797, d. circa 1845); Cheadle, STS.

CEN1841: 6 Jun 1841 Lid Lane, Cheadle, STS; Mary Plant, 35, y
Samuel Plant, 45, coal miner, y
Mary Plant, 35, y
William Plant, 12, Coal miner, y
Samuel Plant, 10, y
James Plant, 5, y
George Plant, 3, y
Ann Plant, 7, y
Lettice Askey, 75. Infirm. y.

Daughter: circa ____ 1845 **Mary PLANT**; Cheadle, STS.

Witness: circa ____ 1845 Death; Samuel PLANT

Name-Marr: ____ 1847 HAWLEY
Marriage: ____ 1847 **John HAWLEY** (b. 1797, d. 1850); St Giles Church, Cheadle, STS; Quarter 4, John HOWLEY m Mary Plant.

Witness: ____ 1850 Death; John HAWLEY; Cheadle, STS; Quarter 2.

CEN1851: 30 Mar 1851 Windy Harbour, Cheadle, STS;
Mary Hawley, head, m, wid, 45, born Cheadle STS
William Plant, son, unm, 22, Coal miner, born Cheadle STS
Samuel Plant, son, unm, 20, Coal miner, born Cheadle STS
Anne Plant, daur, umn, 17, Washer woman, born Cheadle STS
James Plant, son, unm, 15, Coal miner, born Cheadle STS
George Plant, son, unm, 12, Coal miner, born Cheadle STS
Rubin Plant, son, 10, Home, born Cheadle STS
Mary Plant, daur, 6, scholar, born Cheadle STS
Jane Hawley, daur, 11, Home, born Cheadle STS
Elizabeth Hawley, daur, 8, Home, born Cheadle STS.

Printed on: 2 Jan 2010
Prepared by:
Josie Driver

Individual Detail

Subject: Elizabeth PLANT

Father:

Mother:

Birth: circa ____ 1804 STS.

Daughter: circa ____ 1827 **Agnes PLANT**; STS.

Name-Marr: 21 Oct 1829 HAWLEY

Marriage: 21 Oct 1829 **John HAWLEY** (b. 1797, d. 1850); Cheadle, STS.

Son: circa ____ 1834 **Ephraim HAWLEY**; Cheadle, STS.

Witness: 14 Apr 1834 Burial; Ephraim HAWLEY; St Giles Church, Cheadle, STS; age 2mn.

Son: circa ____ 1837 **George HAWLEY**; Cheadle, STS.

Daughter: circa ____ 1839 **Anne HAWLEY**; Cheadle, STS.

CEN1841: 6 Jun 1841 Mill Street, Cheadle, STS;

Elizabeth Hawley, 37, y
John Hawley, 40, Weelright (sic), y
Elizabeth Hawley, 37, y
Agnes Hawley, 14, y
George Hawley, 4, y
Ann Hawley, 2, y.

Death: ____ 1846 Cheadle, STS; Quarter 3.

Printed on: 2 Jan 2010

Prepared by:

Josie Driver

Individual Detail

Subject: Thomas HAWLEY

Father: John HAWLEY (b. 1855, d. 1925)

Mother: Emma SHENTON (b. circa 1856, d. 1927)

Occupation: _____ Copper wire turner.

Name-Var: _____ 1872 SHENTON

Birth: _____ 1872 Cheadle, STS; Quarter 3 Thomas Shenton.

CEN1881: 3 Apr 1881 Queen Street, Cheadle, STS; Thomas Hawley, son, 8, scholar, born Cheadle STS

John Hawley, head, m, 26, Cotton tape weaver, born Cheadle STS

Emma Hawley, wife, m, 25, born Cheadle STS

Thomas Hawley, son, 8, scholar, born Cheadle STS

William Hawley, son, 6, scholar, born Cheadle STS

Samuel Hawley, son, 5, scholar, born Cheadle STS

Mary E Hawley, daur, 3, born Cheadle STS

John Hawley, son, 1, born Cheadle STS.

Marriage: _____ 1893 **Olive PLANT** (b. circa 1872, _____); Civil Marriage, Cheadle, STS; Quarter 1 Thomas Shenton.

Son: _____ 1894 **Oswald HAWLEY**; Cheadle, STS; Quarter 1 Oswald Shenton.

Daughter: _____ 1895 **Constance Mary HAWLEY**; Cheadle, STS; Quarter 4 Constance Mary Shenton.

Daughter: _____ 1897 **Olive Ann HAWLEY**; Cheadle, STS; Quarter 3 Olive Ann Shenton.

Daughter: _____ Aug 1900 **Margaret Shenton HAWLEY**; Cheadle, STS; Quarter 4 Margaret Hawley Shenton.

CEN1901: 31 Mar 1901 Cheadle, STS;

Thomas Hawley, head, m, 28, Copper wire turner, born Cheadle STS

Olive Hawley, wife, m, 29, born Cheadle STS

Oswald Hawley, son, 7, born Cheadle STS

Constance Hawley, daur, 5, born Cheadle STS

Olive Hawley, daur, 3, born Cheadle STS

Margaret Hawley, daur, 7mn, born Cheadle STS.

Printed on: 2 Jan 2010

Prepared by:

Josie Driver

Plant Names From The Registers of Aston Parish Church Runcorn

By Peter Johnson

<u>Reg No</u>	<u>Date</u>	<u>Child</u>	<u>Parents</u>	<u>Parish</u>
<u>Bapt</u>				
3805	2E+07 28-11-1880	Alice Ann	d/o William & Mary Jane	Dutton
951	04-01-1746	John	s/o Thomas Plant	Dutton
1378	22-09-1776	Mary	d/o Thomas & Bettey	Dutton
1578	2E+07 02-09-1787	Richard	s/o Thomas & Elizabeth	Dutton
1473	25-03-1781	Thomas	s/o Thomas & Bettey	Dutton

<u>Reg No</u>	<u>Date</u>	<u>Age</u>	<u>Condition</u>
<u>Mar</u>			
1301	296 19/09/1945	Herbert Plant	26 47 Runcorn Rd, Barnton bachelor
1302	296 Ruby Norah	Stathers	20 spinster

<u>Reg No</u>	<u>Date</u>	<u>Name</u>	<u>Relatives</u>	<u>Parish & Age</u>
<u>Bur</u>				
1013	21-12-1786	Betty	d/o Thomas & Betty Plant	of Preston aged 3
1495	25-02-1824	Betty	w/o Thomas Plant	of Dutton aged 77
3261	04-03-1880	Herbert		4 Groshere Road of Frodsham aged 62
1619	22-12-1830	Mary		of Sutton aged 87
1714	25-05-1835	Samuel	s/o Richard & Ann Plant	of Hatton aged 14 mth
1625	15-03-1831	Sarah	d/o Richard & Anne Plant	of Hatton aged 3
1729	27-05-1836	Sarah	d/o Richard & Ann Plant	of Stretton an infant
1012	11-12-1736	Thomas	s/o Thomas & Betty Plant	of Preston aged 5
1644	04-12-1831	Thomas		of Dutton aged 85

**Planted seeds of love and soul:
the formative context of the Plant and Plantagenet surnames,
including the contemporary philosophy.**

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Abstract

Recent progress towards understanding the genetic composition of the Plants has thrown light on a likely context for the inception of their surname. The fact that they are an abnormally large single family is compatible with the Welsh meaning 'children' of their name and they evidently descended from a philandering paternity.

It seems that the first Plants were familiar with Welsh customs and with conquest by 'Plantagenet' lords. This, together with other evidence, has helped with reconstructing a likely circumstance for the faltering development of the Plantagenet name: one of bawdy gossip competing with aristocratic scholasticism. Accordingly, the lack of early records for Plantagenet as a royal surname can be ascribed to aristocratic evasion of slanderous accusations and it could have been just such a controversy that kept alive the otherwise unremarkable nickname *Plante Genest* until scholasticism eventually triumphed in cleansing the meaning of the name.

Introduction

The past fascinates us because it was different; and, medieval times were very different. Around the times when surnames formed, most people worked on the land and were dominated by an aristocracy and an all-embracing church. Only 10%, rising to 20%, lived in towns. Vegetation was all around and plants formed an integral part of man's beliefs. The medieval word *plant* had a wide range of meanings; and, the associated beliefs help elucidate some contemporary viewpoints. More needs to be considered than just the most

obvious modern meanings of *plant* when considering the origins of the Plant and Plantagenet surnames and, in particular, some scholastic beliefs were very different from those that have since come to the fore.

Recent progress towards understanding *plant* in a surname

Surnames were often coined to highlight some distinctive feature of their first bearers. At first sight, this seems inconsistent with the fact that plants in themselves were not distinctive, being a common part of everyday life. Many twentieth-century surname dictionaries got around this by claiming that the Plants planted particular types of vegetation. There is just a little evidence for this, in the case of a different name. Around late medieval times, there were innovations involving the planting of legumes as part of a crop rotation system.¹ This might explain the one isolated occurrence of the name Plantebene in Norfolk in 1199-1200.² However, it seems tenuous to proceed to relate this to the surname Plant.

In upland areas, the main economic surplus for local lords, both secular and monastic, evidently related to animals and, in particular, wool. However, it seems that most peasants needed to be self-sufficient and would have needed to plant crops. Hence, even in predominantly pastoral areas, a planter of unspecified crops can hardly be expected to have been sufficiently distinctive to warrant this meaning being ascribed to a particular individual as his surname.

Most mentions of the Plant surname are near Wales, where the Welsh meaning of *plant* provides an alternative explanation. Surnames commonly relate to a father (e.g. Johnson) and the Welsh meaning 'children' of *plant* is appropriate to a surname. Recent DNA evidence suggests that the Plants could have been abnormally many children of a philandering family. However, Plant then just implies that they were the children of an unspecified father; and, this then leaves further questions as to quite how the name could have been coined. An obvious possibility is that the paternal family could have come from a region where the Welsh meaning 'children' was prevalent and then settled in a region where Welsh was less used. There, they could have merged this distinctive trace of their culture with the English fashion for fathering a surname. I shall consider this possibility at some length.

More generally, the need for a surname to be distinctive can be qualified further: a surname could be frequent but needed to be distinctive *locally*. For example, Smith is a common surname but there was initially perhaps only one smith *locally*. The many instigations of this surname could have been coined for a distinctive person in each village. Similarly, philandering could have led to a surname that was distinctive *locally*. This could have arisen since philanderers often rove. For example, many Plant offspring, from one father but many mothers, could have been sufficiently dispersed to have a name that, albeit frequent, was adequate to identify them locally. With no more than a few children called Plant, their full names would have been sufficiently distinctive, locally in each maternal neighbourhood.

The Plants may have settled in England with the distinctive Welsh word *plant* as their surname; and, for the ongoing heritability of their surname, we can add that Welsh Law recognised polygyny (i.e. philandering with many women). Welsh Law also held that paternal land was to be inherited by all recognised children: it was to be inherited regardless of their mother, provided that the offspring were recognised by their father. In particular,

¹Christopher Dyer (2009) *Making a living in the Middle Ages: the people of Britain 850-1520*, pp. 166-7, 250

²Pipe Rolls

land was available in the main Plant homeland, in the large adjoining parishes of Prestbury (east Cheshire) and Leek (north Staffordshire). It seems that this was conducive to the ramification of a wide scatter of Plants, each with enough land to survive, since medieval villages were not the main form of settlement here, rather hamlets and more isolated areas of newly cleared land (i.e. assarts).³

The situation was rather different for parts of Somerset for example where Robert Plonte of Saltford (c.1280-1303), 'once Bailif of Marsfeld', had property in Bath;⁴ the Plant name does not seem to have proliferated so much there even if one considers that it might have given rise to the similar name Plente (later Plenty). As a bailiff, Roger Plonte's duties would no doubt have involved the collection of some form of tribute from the peasantry for the benefit of a local lord. A bailiff's contact with a lord would have placed him in the high-status, so-called 'Franklyn class' of peasants.

The detailed nature of the tribute gathered for local lords, by reeves or bailiffs from the peasantry, varied between different regions of Britain. This depended not least on the local economy. For example, before a shift towards substituting cash payment for rent in the commute of Arduwy in Merioneth in north Wales, in the decades before the 1282 conquest of Wales, it was paid in kind: to wit, cattle; pigs; milk and flour; and, there was also an obligation on the peasants to entertain the prince's men when they visited the district.⁵

Possibilities for the arrival of Plants in their main homeland

It is uncertain how the Plants arrived in their main homeland. One possibility is that they arrived near Poynton, in east Cheshire, with the illegitimate descent of the Warren 'Plantagenet' earls themselves, who withdrew to here in the mid fourteenth century after the last Warren earl was deposed in SE England by the Lancastrians. Another possibility is that the Plants had prospered, largely unseen, around Cheshire before then and were able to acquire sufficient land in east Cheshire for their ongoing proliferation. I shall consider both of these possibilities here.

The sparse pastoral region of the main Plant homeland has incomplete records. Even in much later centuries, Plant records around here are bare scraps that do not piece together into coherent genealogies. It is the extent of the recent DNA evidence, revealing a large single family of Plants, that indicates that they arose from a single paternity and multiplied and survived here and elsewhere in large numbers.

It seems that the main homeland of the Plants was dominated, at least partly, by an economy in which 'lords' amassed tribute from a scattered peasantry. By the late fourteenth century, fines were collected in money from the peasants of Macclesfield Manor. However, exchange based on money might not yet have become fully established around here, where forest lands around Macclesfield for example were being opened up. Tribute might have involved plant and animal produce along with an obligation to entertain the lord's men. The abnormal size of the single Plant family could have been partly due to the availability of land, as well as opportunities for the lord's men to philander. In general, assarting (claiming new land), when the local lord allowed it, gave rise to new opportunities for settlement; and, this occurred, for example, during the doubling of England's population in the twelfth and thirteenth centuries.

³Christopher Dyer, op. cit., Map 2

⁴Bath BC records

⁵Christopher Dyer, op. cit., p. 243

During the fourteenth century, following the Great Famine (1315-22), even before the population was halved by the Black Death (1348-50), large areas of land were lying unoccupied, as evidenced in east Staffordshire for example.⁶ Population stopped expanding early in this century, seemingly for a combination of reasons. Moderate wealth or influence of the father could no doubt help a family to continue expanding, against the general trend, into this century. For example, it is evidenced elsewhere at Halesowen in Worcestershire, around 1300, that the wealthier peasants had an average of 5.1 children as against 1.8 for the cottagers; also, mortality during the Black Death could be as low as 27% in the case of tenants in chief of the English crown but as high as 70% for some peasant groups.⁷ Still larger beneficial factors are required, however, in order to explain why the Plant family has become around 140 times larger than is typically expected. Their ramification appears to have begun early: my contention, as explained in more detail elsewhere,⁸ is that polygyny (i.e. a paternity involving philandering with many women) would have applied a large multiplier to the whole of the subsequent population of this family.

The first evidence for a Plant near Cheshire is in 1301, for Ricardo Plant with rights to coal at Ewelowe⁹ in Flintshire in north Wales, not far from Chester. The coal mines of Flintshire experienced a boom: fuel was needed for the smiths making tools, nails and other ironwork used in the extensive castle-building taking place around those times.¹⁰ A Plant such as he could have acquired sufficient means to relocate, instead of being bound to a local lord. Moderate wealth could have enabled such a Plant's family to seek comparatively safe land elsewhere, such as in east Cheshire.

The Warren 'Plantagenet' earl was amongst those who had acquired substantial land in north Wales near Chester, following the 1282 conquest of Wales for which the earl had headed the commissariat. This predated the times of the general recession that took place throughout the early fourteenth century. During these times, Welsh marcher lords exploited the peasants ruthlessly.¹¹ Conflict and rebellion in north Wales could have played their part in encouraging a displacement of the populace. For example, in 1294, the English authorities at Flint, fearful of an attack by Welsh rebels, themselves burned down the town which had been built next to the castle, to prevent its use as a shelter for a besieging army.¹²

Any relocation could have been to east Cheshire since, in Macclesfield Forest, virtually all tenancies recorded in the early fourteenth century in places such as Whaley, Port Shrigley and Disley were of holdings *assarted* (cleared from waste) relatively recently, mostly between 1240 and 1310.¹³ We can only speculate, however, about this as giving Plants from north Wales an opportunity to relocate to east Cheshire. This forms one possible explanation for the origins of the Plants in their main homeland, apparently with a Welsh meaning and customs to their name, arriving in Macclesfield Forest by the later decades of the fourteenth century.

Alternatively, however, the royal 'Plantagenets' were also known for their philandering and this could have contributed an influence to the administrative culture beneath them. To this extent, there might have been an influence from royalty; but, any involvement with the

⁶Christopher Dyer, op. cit., pp. 235-6

⁷Christopher Dyer, op. cit., pp. 158, 161, 271-2

⁸<http://cogprints.org/6595/>

⁹Pipe Rolls

¹⁰Christopher Dyer, op. cit., p. 260

¹¹Christopher Dyer, op. cit., p. 255

¹²Christopher Dyer, op. cit., pp. 256-7

¹³Alan Crosby (1996) *A History of Cheshire*, p. 44

Plants need not be extended as far as the nineteenth-century contention that the Plantagenets were directly involved in the Plants' paternity.

There is various evidence for Plant proximities to the royal and lesser aristocracy descending from Count Geoffrey Plante Genest ('Plantagenet'). For example, in 1352, there is evidence indicating that a James Plant was involved in the disinheritance of the Warren 'Plantagenet' earls from their traditional Norfolk lands [Patent Rolls]. It may be relevant that the earl also held land in north Wales such that his following could have been familiar with Welsh meaning and customs. Plants might have relocated, perhaps initially from Wales; and, in the mid fourteenth century, perhaps travelled with the Warren descent to their Poynton estate in east Cheshire, thereafter escaping to settle in the adjoining lordship of Macclesfield. There was newly vacated land there, following the fourteenth-century decline in population, particularly after the Black Death. More generally, there is evidence to show that, especially around the 1380s and 1390s, an increasing number of peasants left their lords' manors and were able to acquire land on manors where their servile origins were either unknown or quickly forgotten.¹⁴

Reconstructing a full story of a family's development in medieval times typically requires a modicum, at least, of guesswork. As I shall discuss further however, we can surmise that the context for the formative Plant name could have involved both or either of a Welsh and 'Plantagenet' influence.

The possibility of a continental influence on *plant*-based names

The paternal family of the Plants, or perhaps more likely part of the culture for their name, might have arrived with the Angevins, since the name *de la Planta* or *de Plant'* is found first in 1202, in Anjou, where the aristocratic *Plante Genest* ('Plantagenet') family originated.

Modern scholarship, archaeology and DNA is indicating that it should not be ignored that there has been migration along the Atlantic coast of mainland Europe (including Aquitaine and Anjou adjoining the Bay of Biscay) extending not only around Brittany into the English Channel and thereby to the North Sea but also across to the west coast of Britain into Cornwall and around Wales and to Ireland. Some commonality is found in the similarities of the Celtic languages of Brittany (NW France), Cornwall and Wales and, to a lesser extent, Ireland and west Scotland. In the twelfth century, English merchants plied their trade with links down Europe's Atlantic coast as far as Spain, taking wool and returning with spices, gold and fine leather.¹⁵ Plants might have been involved in overseas trade. For example, by 1262, the name Plaunte was in Essex¹⁶; and, across the Channel at Rouen, there were three merchants called Plaunt and de la Plaunt in 1273.¹⁷ Though the Plant in Essex might not have been related, his Rouen namesakes could well have been trading with England across the Channel. More clearly, there is subsequent evidence of long distance trade in connection with the name Plente. In the mid fourteenth century, cloth exports began to supplement those of wool; and, around 1364-8, the king's minister, Roger Plente of Exeter, with his ship 'le Ceorge' was active in taking cloth to Gascony (i.e. Aquitaine in SW France), Spain, etc. and returning with wine, etc., to the ports of London, Southampton, Sandwich and Exeter.¹⁸ By 1275, the Gascon wine trade had also reached Chester, near north Wales, from

¹⁴Christopher Dyer, op. cit., p. 278

¹⁵Christophe Dyer, op. cit., p. 207

¹⁶Forest Pleas

¹⁷Patent Rolls

¹⁸Patent Rolls, Fine Rolls

where lead for example was exported; Chester was the main port of NW England at that time.¹⁹ The Duchy of Aquitaine (Gascony) had been allied to England since the times of Angevin Empire (1154-1204) and wine imports to England reached their peak of 20,000 tuns (5 million gallons) around 1308.²⁰

It may be more than coincidence that the main modern evidence, for names like Plante in mainland Europe, is near the Atlantic coast, around Gascony (i.e. Aquitaine); furthermore, as already mentioned the name *de la Planta* alias *de Plant* is found as early as 1202 just to Gascony's north in Anjou. This name, *de la Planta*, means quite directly 'from the shoot' or 'offshoot' or 'offspring' and there could have been some commonality of culture, not least as a result of trade, between such a meaning in Anjou and the Welsh meaning 'children' of *plant*. In both Wales and Aquitaine, the word *plant* could have had earlier meanings concerned with reproducing or feigning life on earth from otherworld divinities, as I shall outline later below.

The name Plant in England is found first near the Thames estuary, the Wash, the Bristol Channel (in Somerset) and then more prolifically in east Cheshire. In other words, albeit perhaps partly because of the incomplete nature of the records, the Plants in England are found first largely around the south-east coast of England as well as to the west up the Bristol Channel and the then-busy Dee estuary into Cheshire. A relevant culture for a surname may have arrived in England from Aquitaine and Anjou and merged with meaning and custom spreading from Wales around the coast of Britain and, most prolifically, perhaps directly or indirectly from Wales into east Cheshire. As already outlined, displacements of the populace from NE Wales can be expected following the royal 'Plantagenet' incursions and conquests of this region from Chester. Alternatively, the Plant name might have arrived earlier in England, in the thirteenth century, with trade from Anjou and neighbouring Aquitaine.

Continental European culture was a vital influence on mentality and administration in England, from the ideas of chivalry and crusade among the secular aristocracy, to the religious orders and methods of church government which spread through the international church. Though early evidence for the Plantagenet name is more sparse than for Plant, there was no more influential family in England than the so-called 'Plantagenet' family. It may have been the noble Angevins who, along with the church, strengthened a relevant philosophy from above for the Plant and Plantagenet surnames in England.

Reconstructing a folk view of the developing Plantagenet surname

An isolated exception to the paucity of early evidence for the Plantagenet name is that Galfrido Plauntegenet had the duty in 1266 of transporting a gardrobe (i.e. a lavatory, perhaps for an itinerant court), as recorded at Oxford during the Barons' War. This seems consistent with the duties of a geneat (horseman), as well as with a recorded belief that a function of the vegetable soul was the control of the digestive system. The tribute of a geneat to his lord is known to have included such duties as riding, carrying messages, escorting his lord, helping with the hunt and general carriage work.²¹

A possible popular (mis)interpretation of the name 'Plantagenet', in connection with royal authority in the main Plant homeland, might accordingly have involved the fact that

¹⁹ Alan Crosby, op. cit., p. 56

²⁰ Christopher Dyer, op. cit., p. 208

²¹ Christopher Dyer, op. cit., p. 39

planta could mean 'to procreate' and a *geneat* was a high status peasant (horseman): 'plantageneat' suggests the meaning 'philanderer horseman'. Such worldly meaning might have been favoured by the local peasantry: it seems that such a meaning could have kept alive the nickname of Geoffrey Plante Genest, Count of Anjou. This could explain the large gap in the written evidence for the Plantagenet name, which was no doubt biased by the censures of the aristocracy. The nickname Plante Genest appears in the twelfth century for Count Geoffrey of Anjou and then only much later, in the mid fifteenth century, the similar name Plantagenet became attached as a surname to his royal dynastic descendants. This leaves questions about the gap in the documentary evidence throughout the intervening centuries: the supposition of a censured folk-term 'plantageneat' serves to fill that gap.

Ultimately, tribute around the main Plant homeland was for the advantage of the heir to the throne who held the titles Earl of Chester and Prince of Wales. However, at the Black Prince's stud at Macclesfield, in east Cheshire, local responsibility was largely devolved. Thus, any popular use of the term 'plantageneat', in the sense of a philandering horseman, can be considered to have been associated with an authority represented just by the person of a high status peasant, rather than directly involving a member of the royal family itself, though the Prince would have been the feudal overlord of such a supposed 'plantageneat'.

The recent DNA evidence for Plant points to philandering, which is consistent with the procreating meaning of both an archaic sense of 'to plant' and the surviving Welsh verb 'planta'. In this light, we can reconsider the contentious nineteenth-century claim that Plant is a corruption of Plantagenet. Needless to say, this is best given no more than limited credence. The claim asserted that the Plants were illegitimate descendants of the royal Plantagenets.²² That could be *completely* wrong. The Plant name could have developed directly from the Welsh with little or no cognisance even of a supposed 'plantageneat' term. As an intermediate hypothesis however, we might venture to consider that there could have been 'some truth' to the nineteenth-century story, to the extent that the abnormally large Plant family *could have* descended from a paternity that involved a high-status peasant as a 'plantageneat' (philandering horseman) with, in the main Plant homeland, such a 'plantageneat' being answerable to the royalty and aristocracy that eventually became known as the 'Plantagenets'.

Indeed, such an influence could have been widespread, giving rise to the inception of most, if not all, Plant and *plant*-based names. Moreover, a widespread 'plantageneat' context could have played its role in the eventual development of Plantagenet as a royal surname. In particular, there is contemporary evidence for the bye-name Plantefolie; and, this thirteenth-century evidence was quite widespread.²³ The name Plantefolie had a philandering meaning, as I shall explain more fully below, and this could have parodied any early use of the 'plantageneat' term. This supports a notion that there was some widespread currency to the philandering meaning of, for example, Plantefolie which could have been widely gossiped.

In the eyes of at least some in the aristocracy and their followers, it could have been seen that there was a need to promote a more elevated interpretation of the nickname of Geoffrey *Plante Genest* beyond that implied by a bawdy term 'plantageneat'. A popular term 'plantageneat' could have kept alive the old nickname Plante Genest; and, such bawdy sense could then have been cleansed by the scholastic philosophy. This provides a plausible route towards the eventual acceptance of the official royal surname Plantagenet.

²² Appendix A.1 in http://www.plant-fhg.org.uk/plant_and_plantagenet.pdf

²³ Leicester 1209, Somerset 1226, Weston 1263, Nottingham 1267, Yorkshire 1270

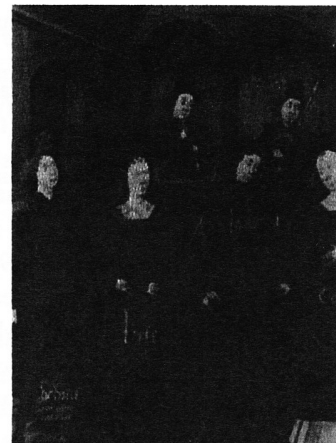
To understand the full significance of the word *plant*, in the context of such names as Plante Genest, Plantefolie and Plant, an understanding of some Western European medieval philosophy is pertinent. Scholastic philosophy reveals some more elevated layers of meaning. These can seem obscure to a modern mind. However, in the remainder of this article, I shall focus on the underlying medieval philosophy for such 'aristocratic' meanings, outlining some relevant parts of the prevailing scholasticism. These more elevated beliefs could have inculcated some cleansed understanding of a term such as 'plantagenet' leading to a higher erudition amongst folk in the wider community. This could explain the *eventual* documentary evidence indicating that Plantagenet became accepted as a royal surname.

The prevailing philosophy of medieval times

As outlined above, the names *de la Planta* and *Plante Genest* are found first in Anjou. This was near an Aquitanian troubadour tradition in which a 'courtly love' influence held sway over a pre-occupation of the Church with sin.

Towards the end of medieval times, when surnames were forming, there was a shift from earlier times in which pagans and Christians had come to glorify ugliness and dirt. Beauty together with all its associated pleasures had been thought to be of the Devil. By the twelfth century, there were divisions amongst the secular and religious aristocracy, not least between King Henry II and his Archbishop. There is evidence for considerable philandering by Henry's family, from his father Count Geffrey Plante Genest through to Henry's youngest son King John. With their beliefs in 'courtly love', this 'Plantagenet' family were known as the Devil's Brood.

Literary clues to a context for *plant*-based names may be sought in, for example, the initial version of the poem the *Roman de la Rose* (illustration below right), which was written by William de Lorris (illustration below left) around 1230.



In Jean de Meun's continuation of the poem, ca. 1275, written largely it seems for a secular aristocratic audience and not just the clergy, there are philosophical digressions, not least about Nature's generation. It is at least clear that understanding was different then and that contemporaneous ideas are important for the additional insights they give.

Whether we realise it or not, we are steeped in a modern way of thinking. Though it can be difficult for us to piece together the details, medieval ideas no doubt seemed natural at the time.

Some differences between beliefs then and now

In late medieval times, when surnames were forming, the influence of the Church was great. Their teachings can be ascertained most clearly from various writings of the scholastics, who were largely engaged in reconciling NeoPlatonic Christianity with the philosophy of Aristotle which was being received from Arabic translations. It is difficult to know how much the scholastics were leading public opinion as against simply reflecting common beliefs; but, either way, we may look to the scholastic writings for clues, as the beliefs are presented more clearly there than in less philosophical writings.

If we were to take the influence of later medieval Church teachings to have been paramount, we might imagine that the first of those bearing the Plant surname might have been assorted individuals deemed to have been *planted* with various virtues or perhaps even vices. At another extreme, it has been widely held, since the mid twentieth century, that the first Plants were assorted individuals engaged in various 'gardening' occupations, such as the planting of bean-seed into the soil. The DNA evidence suggests that the truth for *plant* in a surname may lie somewhere between the two extremes of divine creation and basic gardening.

In order to explain the abnormally large size of the main English Plant family, as ascertained by DNA evidence, it seems likely that the Plants' origins lay with a philandering family engaged in planting an abnormally large distribution of seed into many women (polygyny), thereby generating many children who had the same ancestral paternity. This is compatible with contemporary philosophy as expressed in terms of the vegetable souls of humans and man's planting of human seed accompanied by a life-force from God.

Beliefs in how generation springs from the planting of human seed have since changed: there is now a better understanding of the role of DNA which is not just in the seed but also in the female egg. In late medieval times, at least by the fourteenth century, it seems that there was some dispute as to whether virtue was transmitted with the seed or planted in humans by God.

It is perhaps beliefs about God's Word that have changed the most. In medieval times, knowledge was believed to be the result of revelation, which came from God through prayer and meditation and, most particularly, through ancient authorities. Even Rene Descartes (1596-1650), who is usually held to be the founder of modern philosophy and who is remembered for coining 'I think therefore I am', held that knowledge came from thought. It was not until around 1690 that the English philosopher John Locke held that knowledge came from experience, leading to a stronger belief in scientific empiricism: it is now common to believe that knowledge comes from our observations of the world(s) around us.

For the times we are considering however, the focus was more on revelations from God and His life-giving light which accompanied the planting of man's seed for the generation of children.

The Ins and Outs of Creation and Generation

In Christian teachings, since the times of St Augustine (354-430 AD), the Word of God was '*that true light that lighteth every man that cometh into this world*'. This can be compared with the Logos of the Biblical Gospel of St John which identified Christ less as a man than

as a theological figure: this Gospel begins, 'In the beginning was the Word, and the Word was with God and the Word was God ... In him was life, and the life was the light of man'.

In modern English, we have the 'creation is birth' metaphor which is found in such modern expressions as 'the *birth* of blues music' or for example 'Einstein's theory of relativity *first saw the light of day* in 1905'. In medieval times there was no common understanding of the 'speed of light' but there were beliefs based on the 'light of creation'. Corruption (moral and physical) was the diminution of this creative light (cf. the physical reality of plant life).

The proximity of the scholastic philosopher, Robert Grosseteste (ca. 1175-1253), to some of the first known evidence for the Plant name (spelled Plante, Plonte or Plente) in England is helpful in revealing the likely beliefs underlying this name's meaning. There are accounts of a friendship between Grosseteste and the 'Plantagenet' King Henry III in his minority (1216-23) and, after Grosseteste's pre-eminence at Oxford, he was appointed bishop of Lincoln - he may be seen as a 'Plantagenet favoured theologian' though he disputed with both king and pope.

Rather as the name Lionheart focused on man's animal soul, Plant highlighted man's vegetable soul. As a surname it could focus on the vegetable power of generation (fertility) and hence hereditary continuity to the child. This would be quite appropriate for a surname in that an offspring sense is quite usual (e.g. surnames such as Johnson, Children, Young) though, besides generation, the augmentative power (growth and elevation) of the vegetable soul became important.

As well as the 'creation is birth' metaphor, metaphors of causation include (a) 'the object comes *out of* the substance' as in 'I made a statue *out of* clay' and (b) 'the substance goes *into* the object as in 'I made the clay *into* a statue'. Implantation can be viewed as a causal aspect of generation. By the late fourteenth century, implantation is implied in Middle English reference to the 'planted Word' or to 'planted *vertue*'. Earlier, the thirteenth-century scholastic, Roger Bacon (ca. 1214-92) of Oxford and Paris noted that the 'virtues' (cf. virtual semblance) of the father are in the *seed* [*semen* in Latin] and remain during the generation of the progeny.

In the thirteenth century, it was held that the plant within us (cf. God's holy vine) carried powers, including that of generation [i.e. reproduction]. Man's vegetable soul had powers of nutrition, augmentation (growth) and generation which were supplemented by the operations of the animal (sensory) and intellectual souls. There were various views as to how these souls depended on the four elements (earth, water, air, fire) and on Aristotle's 'fifth element' light or intelligence.

Relevance to *plant*-based names

The sprig of broom (Plantagenet) is hairy, which can be compared with the 'hairy shoot' meaning of the earlier name *Plantapilosa*: plant, animal and human characteristics of generation might have been relevant to the *Plantagenet* name. Furthermore, though the early spelling for Plantagenet was *genest* (broom) rather than *genet* (horse), there could have been some conflation associated with transmutation through the species. I shall return to discussing this later below.

Contemporaneous considerations can also be applied to interpreting meanings for other medieval *plant*-based names in England.

Grosseteste's philosophy, taken together with the duties in 1219 of Radulphus Plente for the burbhote of Oxford, suggests a possible meaning for Pl(a/e)nte.

Burbhote means 'upkeep' or 'funds for upkeep'. The Middle English definition of *plente* is generosity or abundant or fertile. A known fourteenth-century sense to the variant word *plante* of implanting virtue can be seen as an extension of Grosseteste's early thirteenth-century philosophy.

Though some senses might not have been widely understood until the fourteenth century, the summary meanings shown below can be considered for some early thirteenth-century names.

- **Pl(a/e)nte** - fertility or generosity implant(er)
- **Plantefolie** - an implant(er) of wickedness or a cudgel of sin
- **Plantefene** - an eager planter
- **Planterose** - grown plant or philanderer of females or a roused or elevated implant(er) of courtly spirits.

In particular, the name *Plantefolie* warrants some further discussion. It seems important to try and separate out the thirteenth-century meanings from more modern understandings of the words.

It seems that the meaning of *folie* was initially more allied to wickedness than is now the case for the ensuing word folly. Some change to the more modern meaning can be ascribed to the eclipse of medieval scholasticism in northern Europe. This came after the Renaissance and is exemplified by the main character Folly (female) in the book *Praise of Folly*; this was written by Erasmus (1466-1536) who showed his dislike of scholasticism (which had been more prevalent at the times of the name *Plantefolie*). Folly was central to Erasmus's sentiment as represented by: But for Folly the human race would die out, for who can marry without folly [i.e. wickedness or foolishness]? Erasmus even has Christ interrupting: 'Woe unto you, scribes and pharisees ... I left you but one precept, of loving another, which I do not hear any one plead that he has faithfully discharged'.

As against the intellectual strictures of the medieval scholasticism, which had been concurrent with the emergence of the Plantagenet name and *Plantefolie*, Erasmus presaged the coming liberalisms of the eighteenth and nineteenth centuries.

For medieval times, it is important to remember that the contemporary beliefs were very different. Much of the remainder of this article is concerned with trying to disentangle some understanding of the relevant beliefs. To set the scene, I shall here add just a few words about the subsequent transition towards more modern understanding. The old Catholic strictures of medieval England were weakened by the sixteenth-century doctrinal conflicts of the Reformation and Counter-Reformation. At that time, the earlier transitional musings of Erasmus were swamped by warring religious extremisms; but, this was followed by religious toleration, allowing in particular the triumphs of science in the seventeenth century. By then, much of the earlier understanding had been lost. For example, much of our modern understanding of 'plants' dates from the times of the eighteenth-century botanist Linnaeus.

Returning to the thirteenth century, the meaning of the name *Plantefolie* was seemingly dominated by a context of medieval scholasticism. According to a late fourteenth-century translation of the Bible into English, God could 'plant' virtues into man, but He 'rooted up' vices. More generally, since earlier times, sin was believed to arise with man's abuse of free will. This mainstream theological belief gives the name *Plantefolie* a sense of *man*, not

God, being responsible for *sinfully* planting wickedness or, in other words, philandering. The Middle English Dictionary gives the meaning of *folie* as foolishness or wickedness.

We can accordingly attach some credence to the fact that the name Plantefolie related to philandering. This name dates back as far as 1209 which is more or less as far as the profligacy of the Angevin king of England, King John, along with the first evidence (1202) for the name *de la Planta* in Anjou. However, the *Plante Genest* nickname of John's grandfather Geoffrey, Count of Anjou, somewhat predates then and it is not quite so certain that it related to exactly the same philandering meaning. Moreover, the context of the *plant*-based name *Plantapilosa*, in an earlier century, is still more obscure to a modern mind, though, to explain the surrounding philosophy, I shall proceed to piece together from some scraps of relevant evidence.

Some philosophical precursors of medieval belief in the plant soul

Ancient authorities, especially Plato and Aristotle, were important in medieval beliefs. The development of a philosophy involving 'plants' can be outlined briefly as follows.

Empedicles, who flourished around 440 BC, knew that there was sex in plants.²⁴

The *De Anima* (On the Soul) of Plato's pupil Aristotle (ca. 381-322 BC)²⁵ includes, 'it indubitably follows that the soul is inseparable from the body or at any rate certain parts of it are ... Self-nutrition is the only psychic power possessed by plants ... The soul is the final cause of the body'.

Plotinus (204-70 AD)²⁶ dismissed the Gnostic view that only the soul of man, among things perceived, had any goodness. Plotinus held that matter is created by soul. In his *Tractate on the Gnostics*²⁷ he questions Gnostic beliefs with 'How then can anyone deny that the Universe is a clear image, beautifully formed, of the Intellectual Divinities? No doubt it is a copy ... But to say it is an inadequate copy is false.'

This may be compared with belief in Old Aquitanian Divinities, with their names of plants and animals, accompanied by the Old Basque meaning 'feigning' of the word *plant*. Apparently, plants and animals were seen as copies or feignings of Intellectual Divinities transmitted by the reproductive power of the Platonic World Soul, though there was controversy about whether the earthly 'copies' contained the full beauty and goodness of the Divinities.

Though pagan, the NeoPlatonic philosophy of Plotinus remained influential in Church teachings which, from around 400 AD to 1400 AD, were largely dominated by Catholic dualisms: the clergy as against the laity; the Kingdom of God as against the Kingdom of the World; and, the spirit as against the flesh. Much of this stemmed from St Augustine (354-450 AD) who placed Plato above all other philosophers adding, 'It is said that Plotinus, that lived but lately, understood Plato the best of any.' The Hebrew influence was of course also important. St Jerome (345-420 AD) had translated the Bible, direct from Hebrew, into Latin and he adopted the *scion* [*planta* in Latin] metaphor for human descent, as in his epitaph for his aristocratic follower Paula: 'Within this tomb a child of Scipio lies - A daughter of the far-famed Pauline house - A scion of the Gracchi, of the stock - Of Agamemnon's self, illustrious.'

²⁴ Bertrand Russell, *History of Western Philosophy*, 2nd Ed., p.72

²⁵ *Ibid.*, p.182

²⁶ *Ibid.*, p.296

²⁷ II, 9, 8

The word *plant* seemingly appeared in key roles in beliefs about the descent of life from Divinities or illustrious ancestors. Some of the influence for generation came from on high as well as in generation from more earthly seed.

John the Scot's influential translation (ca 827-860 AD) from Greek into Latin of the pseudo-Dionysius (ca. 300-500 AD) included, 'As the mighty root sends forth a multitude of plants which it sustains and controls, so created things owe their origin and conservation to the All-Ruling Deity'. This ninth-century translation was contemporary with a famous Aquitanian duke called *Plantapilosa* (hairy shoot) and the significance of this name might have been the shoot's metaphorical proximity to a mighty root representing the Deity. John the Scot, frequented the court of the French King Charles the Bald, who held some influence over Aquitaine and hence *Plantapilosa*.

The writings of Avicenna (ca. 980-1037 AD) developed ancient concepts of the plant soul in man adding, 'The purpose of its function is to keep the body in order and the limbs in proper balance, while supplying strength to the physique'. This related back to Aristotle's three souls in a human: those shared with plants (vegetative) and animals (sensory) together with that found only in humans (intellective). Though this had been preserved in Arabic literature, it was less well known in Western Europe than Plato's World Soul, until translations became more widely available in the West, such as through Avicenna.

Peter Abelard (1079-1142), a contemporary of Geoffrey Plante Genest ('Plantagenet'), retreated to the monastery of St Denis after being castrated for his well-known love affair with his Paris pupil Heloise who was some twenty years his junior. The Abbey of St Denis had been founded by John the Scot who had travelled from Ireland to Paris. Abelard identified the Holy Ghost with the Platonic World Soul, though he abandoned this view as soon as its heretical characteristics were pointed out to him. Abelard wrote that the World Soul derives its name from its function of animating and vivifying; but, before anything other than God existed, there was nothing for it to animate. Vivification might have been relevant to the Plantagenet name as I shall discuss later below.

Around the same time at Cordoba, the influential Averroes (1126-98), referring back to Ghazali (1058-1111), wrote, 'the plant comes into existence through composition out of the elements; it becomes blood and sperm through being eaten by an animal, as it is said in the Divine Words: "We created man from an extract of clay ..."'.

A scholastic context for the Plante Genest nickname

Whereas the Plant surname might have arisen from a folk culture, the noble Plante Genest nickname, as well as its predecessor the ducal name *Plantapilosa*, could have been influenced more directly by scholastic church teachings.

A traditional story, datable back to 1605, for the origins of the Plantagenet name is that Geoffrey V 'le Bon' (1113-51), Count of Anjou, took to wearing a spring of broom, or *planta genista*, in his bonnet. However, this is considerably later than the first evidence for the name *Plante Genest* for him which dates back to the second half of the twelfth century. Geoffrey was the father of King Henry II of England and the illegitimate Hamelin, Warren Earl of Surrey. Apart from questioning the reliability of the 'sprig wearing' story, it might be questioned whether such a story for the nickname of a Count would have survived down the centuries if *plante genest* did not hold some further significance. It may be noted, in particular, that the contemporary philosophy was very much concerned with creation and generation and with adding a spiritual superstructure to such ancient Natural Histories as that of Pliny. Emphasis on the spiritual superstructure is evidenced, for example, in

Herbals, such as the *De rerum Naturis* of Alexander Nequam (1157-1217). The 'sprig of broom' symbol may have been important as a perceived 'hairy shoot' origin to God's 'planted life'. This could have followed on from the name *Plantapilosa* which, as already mentioned, could have related metaphorically to a hairy shoot springing forth from a root representing the All-Ruling Deity.

In the intervening years between the *Plantapilosa* and *Plante Genest* names, Atto of Vercelli (924-61) complained in a sermon of the custom practised by 'little trollops' (*meretriculae*) in his diocese of baptising branches and turves (and hence calling them - it is not clear whom - co-parents), hanging them in their houses and afterwards guarding them assiduously *quasi religionis causa*. Avicenna (ca. 980-1036) from Persia maintained that the souls of plants and animals were shared with humans. He developed the NeoPlatonic thesis on light as a vehicle for the soul and maintained that the better the balance between the active (fire and air) and passive (water and earth) elements, with the balance being regulated by spiritual light, the better was the body conditioned to receive the higher forms of life. The Spanish Jew Avicbron (ca. 1020-70) developed Islamic ideas about spiritual emanations from bodies. Transubstantiation (such as of the whole substance of the Eucharistic bread to become the body of Christ) became an article of Christian faith in 1079 though it had been accepted by many long before then. In particular, there were contemporary ideas about transmutation through the species and these may have held relevance for the developing Plantagenet name.

Roughly contemporary with the *Plante Genest* nickname, Averroes (1126-98) at Cordova in Moorish Spain reiterated an earlier scheme for the generation of life from the elements, such as earth, through plants and animals to man. Acceptance of the transmutation of plants through the species is also clearly in evidence in the writings of Albertus Magnus. Aquinas had studied under St Albertus Magnus (ca. 1193-1280) at Cologne. Albert wrote *De Vegetabilis* (On Plants), considering plants as the first principal of life, seemingly regarding them as imperfect animals, and constantly drawing false analogies between plants and animals as to their organs and functions. He included sections for example 'On the fecundity and generation of plants', and 'On five ways of transmuting one plant to another'. His texts include, 'To contribute toward generation it is necessary that something formative should be in it leading to a species of plant. Now, what is formative is produced either by a lower power, as the semen (seed), or by a universal higher power, as putridity, which contributes to the generation in two absolute ways. The third and remaining one, which is transplantation of a plant into another plant, contributes simultaneously to the generation of the plant and the transmutation of its shape. ... a shoot of one species is implanted into the trunk (or stem) of another species and is altered into a plant of a third species'. Such ideas of generation through seed and putridity can be held to have been relevant to beliefs concerning the transmutation of a parasitic herb such as broomrape.

There is hence a further possible interpretation of the developing Plantagenet name beyond the usually supposed sense of the Latin *planta genista* meaning 'sprig of broom'. A 'spring of broom' interpretation is consistent with a sense of transmutation from broom, perhaps to broomrape, and thereon, according to Averroes, to the beasts (albeit by the nutritive power of plants) and in turn man. Taking this further, the alternative 'plant horse' sense of Plantagenet (when the word *genet* is substituted for *genest*) is consistent with a scheme of generation from the light of God's Word of creation through the plants and the much esteemed horse to the nobility itself. In keeping with such a scheme, the developing Plantagenet surname can be placed in an aristocratic medieval context with sense as, 'of particularly well balanced flesh, transmuted and digested through the plant and horse

genera; balanced to receive a particularly high implant of God's planted Word'.

In fact, direct evidence for the usage of the English word *plant* in connection God's Word comes a little later though, more generally, vivification by God's Word had long been an integral part of Christian belief. Also a little later, in the fourteenth century, there is some further relevant evidence in the writings of the so-called 'Pearl poet'. The Pearl poet refers to beasts biting on broom. Broom, as a nutritive origin for animals and man, may be related to the usually supposed 'sprig of broom' meaning of the Plant(a/e)genet name and thereby represent a Divine origin to the species as a 'hairy shoot' stemming from the mighty root representing an All-Ruling Deity.

Grosseteste's Philosophy

Robert Grosseteste (ca. 1175-1253) in England and others in Paris were taking increasing account of Aristotle's three souls, conflated with the generative power of the Platonic World Soul, when he wrote about man's vegetable soul, describing its powers of nutrition, augmentation and generation. It was a little later that St Thomas Aquinas, in his *Summa Contra Gentiles* (1259-64), challenged too close an adherence to Arabian doctrines, though he preserved the plant soul as a nutritive soul in humans in his *Summa Theologica* (ca. 1273) relying more on direct translations of Aristotle from the Greek. Grosseteste was also much influenced by the traditional Christian statements of St Augustine (354-430), such as the soul of man bears witness to God's light yet itself is not that light. Transubstantiation remained an article of faith throughout, for example, the Church's condemnation of Determinism, associated with some aspects of Aristotelism and Averroism, in 1277 when rather more in Paris than Oxford were condemned as heretics.

In late medieval times, NeoPlatonic ideas were supplemented by the borderline-heretical ideas of Aristotle, which were rediscovered in the western world through translations of Arabic documents which had preserved Greek teachings, albeit with some Arabic accretions. The cosmology of Grosseteste (ca. 1175-1253) broke away from Aristotle's tradition. Uniting the philosophy of heaven into a hierarchy with earth, Grosseteste held that each superior body passes its form, species, or virtue by light to the body that follows. Unlike his contemporary Phillip the Chancellor (ca. 1160-1236) in Paris, he considered soul as a *unity* of vegetative, sensory, and intellective operations separated from ignoble flesh by mind as spiritual light (*irradatio spiritalis*) engendered by celestial light (*lux suprema*). Slightly differently, Phillip the Chancellor considered a plurality of forms of the soul, with the vegetative and the sensory intermediate of the rational soul and the flesh.

Grosseteste's follower, Roger Bacon (ca. 1214-92), at Oxford and Paris, claimed that all English theologians and all philosophers taught the direct creation (by God) of the *intellective* soul only, though this was not quite in line with the teachings of Grosseteste. Around the same time as Roger Bacon, an English work known as the Pseudo-Grosseteste *Summa Philosophiae* (ca. 1265-75) discussed more fully the nutritive, augmentative and generative powers of man's vegetable soul.

Such philosophies evidently spread into fourteenth-century Middle English, in which there is reference to *planted* virtue. There is for example the quotation '(1340) Ayenb. 123/3: *The holy gost .. bestrepth the zeue zennes uram the herte and plonteth (F plante) and norisseth zeue uirtues*' relating planted virtues to the holy ghost, which can be compared with Roger Bacon's comments that the *virtual* semblance of the father passed to the progeny with man's seed.

Some French evidence near 'Plante Genest' and 'de la Planta' of Anjou

Around 1230, the Orleans poem, the *Roman de la Rose* began its 300 years of influence, not least through the English court. The *Roman de la Rose*, was continued by Jean de Meun around 1275-80 who, for example, asserted for the fern plant:

*Do we not see how those who are masters of glassblowing create from fern ...
both ash and glass?*

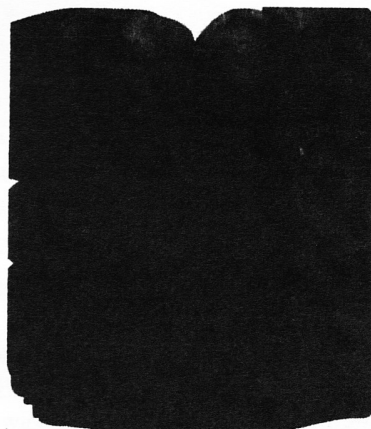
Ash was associated with rebirth, specifically of the Phoenix. Glass could multiply images of whatever adorned the garden. This multiplication of images is set in the context of God's chambermaid, Nature, continuing always to hammer and forge to renew the species by new generation.

For Grosseteste, generation of corporeal things were described through the action of created light which transmits the form of each body to that which comes after it. In the above extract from the *Rose* poem, there is evident reference to generation in the medium of glass - this was described in particular in Roger Bacon's work on the multiplication of species, *De Multiplicatione Specierum*. In the above extract from the *Rose* poem, it appears that this multiplication, or generation of images, is associated with the generative operation in the vegetative soul of the fern.

This evidence is rather indirect but it suggests that, in the thirteenth century, there was an understanding of the generative power of the vegetable soul that extended beyond just a few scholastics.

The homeland of the Plant surname by the fourteenth century

Some clarification about the underlying philosophy of soul and faith can be sought, for the Plant name's main fourteenth-century homeland, to wit Cheshire, in the works of the local contemporary Pearl poet, around the times of the Black Death. Those times may be associated with more corpse-like images of 'Green Man' heads (illustration below).



For example, in the Pearl poet's poem *Cleanness* (line 1079), Virgin birth is followed by the line:

*And there watz rose reflowr [risen reflowering or rose scent]
where rotz [roots or decay] hatz been euer [ever].*

This can be associated with the transmission of man's soul between heaven and earth (cf. roots of creation).

In ancient traditions near the main Plant homeland, the Welsh otherworld was called Anwyn and it was a land of peace and plenty with a cauldron of rebirth. Late medieval legends of the Holy Grail can be compared with Celtic belief in cauldrons of rebirth and plenty. Perhaps even more importantly, the Hebrew traditions preserved in the Bible were pervasive. Plenty (*plente*) and plants can be compared with the ancient traditions of the genealogical tree of Jesse, such that there was evidence not only for men as plants in God's vineyard²⁸ but also for a tree of life. The Middle English meaning of *plant* could be a young tree as well as a young sprig or shoot and, as a metaphor, this had long been carried over to the branches of human descent. For example, for Old Testament times, there is an archaeological Canaanite carving of a female (divinity?) with a tree (of life?) carved on her belly. In the more recent twelfth century AD, there was a tree in a dream of William the Bastard's mother Harleve on the night of his conception - this was of a dreamt tree springing forth from her body to overshadow Normandy and England; the chronology was such that, according to the historian William of Malmesbury (ca. 1095 to ca. 1143), this foretold the outcome of the Battle of Hastings, in 1066, at which William the Bastard became the first Norman king of England.

The fourteenth-century works of the local 'Pearl' poet refer to..

- a heavenly court, life around London, and evidently particularly Cheshire - this may be compared with the contemporary disinheritance of the Warren 'Plantagenet' affinity from the Earldom of Surrey and lands around Norfolk, and their settlement in east Cheshire;
- two crafts of soul and body, in keeping with Grosseteste's philosophy;
- the 'filth of the flesh that horses have used', which might refer to a meaning of the Plantagenet name;
- the likening of *pe(e)s* (peas or peace) to a pearl - this can be compared with Grosseteste's *Prince of Peace* as well as Langland's virtuous *pl(a/e)nte of pe(e)s*;
- Mary's *grace of grewe* which can be compared with the translation *God increase it* of the name of Dieulacress Abbey at Leek in the main Plant homeland - this suggests meaning relating to the 'augmentative' operation which is one of the vegetative operations in Grosseteste's philosophy of the unified soul, with the other two being the nutritive and the generative;
- '*plant(t)ed*' with the meaning 'established'.

As I shall expand upon further below, such evidence reinforces the notion that the early meaning of the Plant surname related to the vegetative (green) *virtues* of nutritive generosity, abundant growth, and fertile generation.

For such reasons, a summary sense to Plant can be taken to be:

- an (*im*)*plant of God's Word, spirit, ethos, or virtue* (at least by the late fourteenth century);

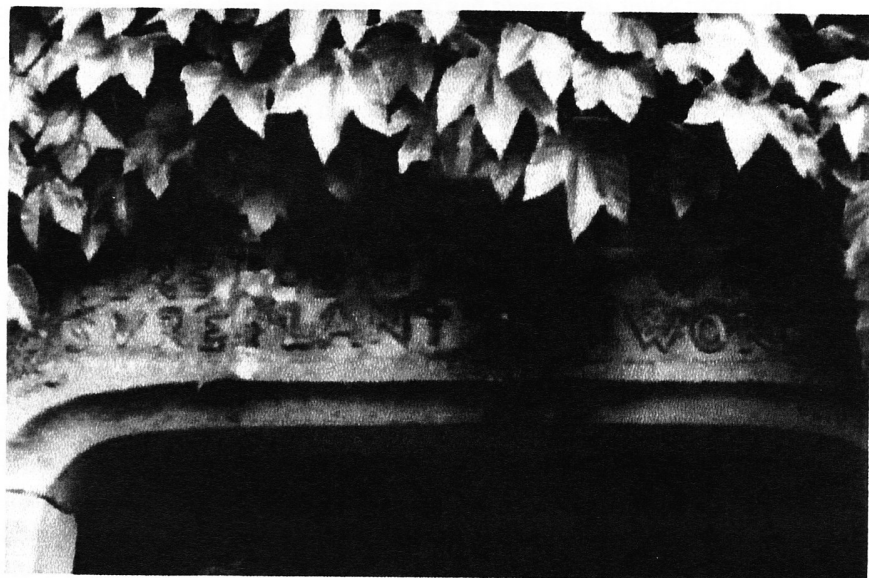
²⁸Isiah 15:1-5

- or, seemingly rather earlier, an *(im)plant(er) of the vegetative life-force or seed* .

Similar concepts, relating to establishing life, are still in evidence by the seventeenth century with reference, in the main Plant homeland, to..

- *'that hopeful Plant (i.e. young implant or offspring) that is the apparent Heir of all his glory'*,
- and *'Here Doe O Lord Svre Plant Thy Word'* (illustration below).

In the main Plant homeland, near the border of Prestbury parish with Leek, a seventeenth-century Wincle Chapel inscription evidently remains compatible with an earlier faith in receiving the lordly Word. A late medieval belief had been that the foetus was purely vegetative and sensory until it received intellectual operations in the soul. However, Grosseteste also maintained that Christ received God's light from the moment of holy conception. For the Pearl poet, Christian generation was to be joined with Mary's *grace of grewe*.



The Wincle Chapel inscription (shown above) evidently relates to receiving the creative Word from God. The development of an association with the word *plant* could have progressed through a 'logical' sequence such as that:

- man 'planted' his seed;
- there was the *vertue* (cf. virtual semblance) of the father in his seed;
- virtue was held to pass from God to the child; and, hence,
- *'planted'* virtue was associated with God's *'planted'* Word.

Note on implanting contrition

There is evidently a sense of man being an 'implant(er) of sin' for the name Plantefolie. It may be added that the definition 2(c) of *plauten* in the Middle English Dictionary is 'to implant a virtue or contrition of sin or truth or the Word'. It seems that implanting

contrition of sin was the province of God. For example, the poet laureate, John Gower (ca. 1330-1408), wrote to the new Lancastrian King Henry IV, in his *In Praise of Peace*:

*My lord, in whom evere yit be founde
Pite withoute spot of violence,
Kep thilke pes [peace or seed] alwei withinne bounde,
Which god hathe planted in thi conscience;*

This clearly relates to virtues being *planted* by God into humans, specifically into the king. Less virtuously, for the earlier thirteenth-century *plant*-based names, in a folk context, *Plantebene* could have had a philandering sense of implanting seed, *Plantefene* of doing so eagerly, *Planterose* of implanting [seed in] a symbol of the feminine, and *Plantefolie* of doing so wickedly. In addressing the ‘Plantagenet’ king, Gower could have been keen to promote a more virtuous sense of planting.

Two crafts of soul and body

The poem *Saint Erkenwald* has been associated with the so-called ‘Pearl poet’ or ‘Gawain poet’ of the NW Midlands dialect district, who has been tentatively identified with the Rector of Stockport around the times of the ca. 1340 marriage of Sir Edward de Warren into *de Stockport* lands in east Cheshire and south Lancashire. This can hence be tentatively associated with the settlement of the illegitimate Warren ‘Plantagenet’ descent, along with the Plant surname, in east Cheshire.

Lines 346-7 of *Saint Erkenwald* suggest a belief in two crafts which may be described loosely as being of ‘transubstantiated body’ and ‘planted soul’:

*For as soon as the soule was sesyd in blisse (i.e. heaven)
Corrupt was that othir craft that couert the bones.*

This was not without its controversies. For example, the Englishman William of Occam (ca. 1295-1349) had been summoned to Avignon by the Pope to answer charges of heresy as to transubstantiation. Also, the Averroists, unlike Aquinas, had held that the soul was not immortal, a dispute stemming from an ambiguity in Aristotle who had held that the soul, or at least part of it, could not be separated from the body. Aristotle had been concerned to discredit a belief of Pythagoras, who had flourished around 532 BC and who believed that souls could transmigrate between various living bodies. The transmigration of souls was a topic that had again been taken up, albeit with scepticism, in the thirteenth-century *Roman de la Rose*. A little earlier, Gerald of Wales (ca. 1146-1223), who frequented the court of the early ‘Plantagenet’ kings, evidently believed in transmigration and shape-shifting, whereby for example an earlier ‘Plantagenet’ ancestor Melusine was said to have flown screaming out of a window as a bat upon being confronted with the body of Christ.

Langland’s virtuous ‘plant of pees’ and ‘tree of life’

William Langland’s poem, *Piers Plowman* can be associated with London and Shropshire, near the east Cheshire Plant homeland, around 1380, and it includes the lines:

*Loue [love] is the louest thing that oure lord askith,
And ek [grows] the pl(a/e)nte of pes;*

...

*For treuth telleth that loue [love] is triacle [for] synne
 And most souerayne salue [sovereign salve] for soule and for body.
 Loue is [the] plonte of pees, most precious of vertues,*

Here, the 'plant of *pees*' can be translated as a generative implantation of peas (seed) or as the planted virtue of peace.

Some of Langland's late fourteenth-century musings can be related back to the early thirteenth-century writings of Robert Grosseteste. Like Langland, Grosseteste had referred to God's daughters Peace and Justice kissing on Judgement day, prior to the rule of the Prince of Peace (cf. Langland's virtuous *plonte of pees*). With his royal connections, Grosseteste had related this to the children of a king. William Langland refers to the *plontes* of virtuous *pees* and *Trewe-love* which evidently relate carnality to a 'sense of divinity' with a *propre plonte* blowing in privilege, bringing forth *folke of alle nacion*, and shored up by a trinity of the Power of God the father (Potencia-dei-patris), His Wisdom (Sapencia-dei-patris), and His 'breath of life' (Spiritus Sanctus). Thus, a 'proper plant' is portrayed as having a formative power, which had long been associated with the NeoPlatonic World Soul and which, little more than a century before Langland's times, Grosseteste had ascribed, as a generative power, to man's vegetable soul.

The Pearl poet's *grace of grewe*

A particular emphasis on another vegetative operation - the augmentative - of Grosseteste's unified soul is suggested by the Pearl poet's reference to Mary's *grace of grewe* (lines 425-6 .. 429-31 of the poem *Pearl*):

*We leuen [rise or gain Word] on Marye that grace of grewe,
 That ber a barne [child] of virgyn flour [flower].*

..
*We calle hyr Fenyx [Phoenix] of Arraby,
 That fereles fleze [flies] of hyr Fasor [Creator]
 Lyk to the quen of cortaysye [courtesy].*

This refers to rising on Mary's *grace of growth* that bore a child from the vegetative (*virgyn flour*). It seems relevant that the rose flower was often associated with Mary, or more generally the female, and there are references to females acting as enclosed gardens for generation or for containing God's church. Mary is then likened to the Arabic (erstwhile Greek) rebirth of the Phoenix that flew from the ashes to gain courtly grace.

This suggests that not only scholastics such as Grosseteste, but also the wider community, believed in the augmentative power of the vegetative soul, not only for physical growth but also for spiritual or moral enrichment. Growth features in: the *plonte of pees* with its climbing vine; and, the climbing hedge rose (cf. the ascension of the Virgin Mary to heaven). Elevation towards higher authority features in the practise of chair lifting (raising young men and women on a chair on May Day) which is recorded for Prince Edward in the court of Henry III. Of the thirteenth-century princes, Edward (later King Edward I) bore the gold rose badge and his brother, Edmund, first Earl of Lancaster, bore the red rose. The same custom of chair lifting was subsequently long found in the main Plant homeland around Leek parish.

The English royal family could have been *au fait* with Grosseteste's augmentative power of man's vegetable soul, from Grosseteste's times in the early thirteenth century. By the

late fourteenth-century times of the main Plant homeland, the 'Pearl poet' was seemingly familiar with an augmentative *grace of grew*. The first Plants, however, seem more linked to a base generative 'children' meaning of *plant*. Following a 'label in bend', suggesting some form of early illegitimacy, the Plants have a red rose appended to their blazon, seemingly suggesting a subsequent allegiance to the augmented authority of the Lancastrians.

Summary

The initial inception of the *Plante Genest* nickname, in the twelfth century, can be related back to the ninth-century 'synonymous' name *Plantapilosa* representing the generation of a hairy shoot from an All-Mighty Divine root by manner of the NeoPlatonic World Soul. Geoffrey Plante Genest's notorious grandson, King John (b 1166, reigned 1199-1216), fought unsuccessfully with the French king based in Paris to retain Anjou. Around those times, the scholastic Phillip the Chancellor in Paris identified the vegetable soul as a base soul, whereas Robert Grosseteste in England held it to be unified with the highest aspects of man's soul.

For those times, it can be supposed that there was a term *planta-geneat* that, like the contemporary surname Plant, had its origins in a folk culture for a philandering authority fathering polygynous bastards. This apparent, less-Divine association for the developing Plant(a/e)gene(a/s)t name could have seemed unfortunate, at least in the eyes of the secular and religious English aristocracy. Nonetheless, it might have been such a bawdy association that kept alive in England the *Plante Genest* nickname of a relatively unremarkable foreign Count: there could accordingly have been widespread gossip that the English royal family descended from an Angevin with a *plantageneat* (philandering horseman) nickname.

In Wales, near the main Plant homeland, the literal meaning of *plant* is 'children' and the Plant surname may refer to plenteous generated children. Such sense would be apt, given the abnormally large size of the main English Plant family whom the DNA evidence shows to share paternal descent from a single male ancestor. A Welsh influence may well also have reached around the coast to other early instances of the Plant name though, more generally, an early philosophy relating the word *plant* to the generation of life could have been prevalent throughout Western European scholastic philosophy.

In subsequent centuries, it seems that more elevated associations came more widely to the fore, involving not only the digestive and generative aspects of Grosseteste's NeoAristotelian vegetable soul but also this soul's augmentative power. In this way, by the late fourteenth century, salacious generative senses were evidently being cleansed and there were more Godly references to planted virtue, planted grace of noble lineage [Chaucer] and God's planted Word. Eventually, in the mid fifteenth century, Plantagenet became accepted as an official royal surname.

Bawdy associations with the *Plante Genest* nickname were by then seemingly lost: the thirteenth-century philandering name *Plantefolie* had evidently long disappeared. Furthermore, soon after the adoption of Plantagenet as the royal surname, medieval beliefs waned as England entered the more modern times of the Tudors. Earlier meanings to the developing name would have lost relevance as Plantagenet progressed to become simply a convenient lexical label to refer to a foregone dynasty. An explanation for the name became simply that it had been fathered, much earlier in the twelfth century, by Count Geoffrey 'Plantagenet' of Anjou. Commonly the mistake was then (and still is) made that Plantagenet was the royal surname of the whole Angevin dynasty, though there is a gap of centuries when there is no contemporary evidence that they had any surname.

CHARLES PAULTON PLANT – MAYOR OF WOLVERHAMPTON 1902

The year 1902 was to be an eventful year in the life of Wolverhampton, including the Coronation of King Edward VII plus the opening of the Art and Industrial Exhibition, on a scale never before attempted in the history of the Borough; and the inauguration of a new Electrical Tramway System, an event said to be of vital importance to the people of Wolverhampton. In addition, 1902 saw the opening of the New Library and the enlargement of the Technical School.

It was therefore, according to the Wolverhampton Journal of the period, important that the right man was selected to fill the Civic Chair. Again, according to the Wolverhampton Journal, in selecting Mr Councillor Charles Paulton Plant as Chief Magistrate for the year 1901-1902, the Wolverhampton Town Council is to be commended for seeking among the ranks of the young men, for it has without doubt, chosen wisely and well and surely never has a Mayor been elected with more absolute unanimity and hearty acclamation. His Worship's able, dignified and cautious speech upon his inauguration will not soon be forgotten and he has since, upon more than one occasion, given sterling evidence of his fitness for the post.



Mayor - Charles Paulton Plant



Mayoress - Mrs C P Plant

Charles Paulton Plant was born at High Street, Bilston on 19th August 1857, the son of Henry Plant and Mary Anne Plant, formerly Holland. According to his birth certificate Henry was a Wine Merchant, a trade that Charles was to follow in later life.

Why he was christened Paulton as a second name is not known, unless he was descended from a Paulton on the distaff side, though in fact, it was not from his mother whose maiden name was Holland. However, the Paulton family existed in the South Staffs. area back to the 17th century, so there was possibly some connection.

He was educated at Oscott College and at the Royal High School, Edinburgh. He decided to follow a commercial career and to gain experience he went abroad, visiting New South Wales, Queensland and New Zealand. He eventually returned to the UK and worked for his father, Henry, who had a business at Bilston as a Brewer and Wine and Spirit Merchant.

CERTIFIED COPY of an ENTRY OF BIRTH Pursuant to the Births and Deaths Registration Act 1953

cj 044923

B. Cert. S.R.



Registration District Birth in the Sub-district of Bilston

When and where born	Name, Family	Sex	Name and surname of father	Name, surname, initials, number of family	When registered	Where registered	Registered in full name	When registered	Name of Register	Where registered
Bilston August 28th High Street Bilston	Charles Plant	Boy	Henry Plant	Henry Plant Family No. 1111

Certified to be a true copy of an entry in a register in my custody.

CAUTION—It is an offence to falsify a certificate, or to make or knowingly use a false certificate or a copy of a false certificate knowing it to be so, or to be engaged as printer to the production of any person, or to produce a certificate knowing it to be false without lawful authority.

Registrar General
23rd March 1981 Date

Henry and Charles' younger brother, Francis, (born 1861) were, in 1881, living at Whiston Lodge, Penkridge as the following entry of the census of that year shows.

Dwelling Whiston Lodge
Census Place Penkridge, Stafford
Source FHL Film 1341666 PRO Ref RG11 Piece 2780 Folio 80 Page 9

Name	Relation	Marr	Age	Sex	Occupation	Birthplace
Henry Plant	Head	W	66	M	Wine + Spirit Merchant	Brewood, Staffs
Francis A Plant	Son	U	20	M	Assistant Merchant	Wolverhampton "
Sarah Leadbeater	Serv	U	24	F	Housemaid Gen. Serv.	Potteries "
Jemima Heley	Serv	U	17	F	Cook Serv.	Stafford "

On the death of Mr Plant senior, Francis took over his father's business operating the business for a number of years, certainly up to the early part of the 20th century.

The maternal grandfather of Charles and Frances was in the army and fought for his country under the Duke of Wellington in the Peninsular War and was wounded at the battle of Waterloo.

When his father died, Charles Paulton Plant left Bilston, and commenced business on his own account at Wolverhampton. The business grew rapidly and he soon extended his activities to Wednesbury and Birmingham becoming a leading figure in the Wine and Spirit trade. So much so that in 1899 his business was amalgamated with the famous Wolverhampton firm of William Butler & Co. Ltd., with Charles Paulton becoming Manager and Director of the combined firm.

It was about this time that Charles Paulton was elected to the Town Council becoming Mayor within the very short period of two years.

Included in the Wolverhampton Exhibition of 1902 was a water chute set up in West Park as part of the entertainments. One of the local papers of the time included a cartoon showing members of the town council and organisers of the exhibition in a punt. Amongst the dignitaries shown is the Mayor, Charles Paulton Plant, former Mayor Price Lewis JP., who owned 'Price Lewis The Peoples Tailor' and exhibition chairman, Thomas Graham JP., who owned the Express and Star. Entitled 'Going the Pace' the cartoon has a caption, which states "Now gentlemen, we are getting up speed, the track is well-greased ahead and all you have to do is hold on tight".

What was the significance of the cartoon is not known. If any member of the group have connections with this particular Plant family please contact me.