

GREAT MIGRATION TOUR TO ENGLAND  
5 TO 15 AUGUST 2008

TOUR TALK

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**THE GREEN MAN**

On at least three occasions on our tour we will encounter the Green Man. He comes to us in many shapes and forms, but the most common is as a disembodied head, carved in wood or stone, with either vines and leaves emanating from the mouth, or a full-facial mask of leaves, generally found as a decoration in churches.

The pinnacle for production of this image was at the height of Gothic church building, in the thirteenth and fourteenth centuries. The versions created then had grown out of a wide range of pre-Christian myths. In pagan times, the Green Man, or his precursors, symbolized fertility and fecundity, and also the cycle of death, metamorphosis, and rebirth. Rituals of tree worship, as practiced by druids and other priestly cults, also became part of the symbolic mix. These pagan elements were then co-opted by Christianity, and connected with the death and resurrection of Christ and the cult of the Virgin Mary.

Another pre-Christian strand that became associated with the Green Man was the Celtic reverence for the head, and especially for detached talking heads. This was Christianized in the Arthurian story of Sir Gawain and the Green Knight.

The name "Green Man" was not firmly associated with this iconographic tradition until the publication of some anthropological studies early in the twentieth century. Prior to that time there were many pubs named The Green Man, but the pub signs generally depicted Robin Hood, whose legends were also interwoven with the other strands of mythology relating to the Green Man. There are still many pubs named The Green Man, but they now more often display the disembodied foliate head now connected with that name.

On those days when we expect to encounter the Green Man in our wanderings, we will give you fair warning before you leave the coach. But be on constant lookout for his appearance in unexpected locations.

*Recommended Reading*

Wikipedia, entry for "Green Man." Provides a good overview, a brief bibliography, and links to about two dozen other relevant websites.

William Anderson, *Green Man: The Archetype of our Oneness with the Earth* (London, 1990). A historical discussion of the development of the imagery and connotations of the Green Man from paganism and classical religion into Christianity, with a Jungian flavor. More than one hundred photographs of exemplars of the Green Man.

Simon Armitage, translator, *Sir Gawain and the Green Knight* (New York, 2007). There are dozens of good and serviceable translations of this poem, many still in print. The advantage of this edition, aside from being the most recent and readily available, is that it is a parallel edition, with the Middle English and the translation on facing pages.

## **FINCHINGFIELD**

On Tuesday 12 August, we will stop at the village of Finchingfield on our way home from Saffron Walden. Finchingfield boasts of having the most beautiful village green in this part of England. You will have seen the village green at Writtle the day before, where a similar claim is made. You will be able to judge for yourself.

We will first visit the parish church, which sits on a hillside above the green and has a number of unusual and interesting features. We will then walk back down to a terrace overlooking the green and have tea and scones (yes, with clotted cream and strawberry jam) at The Causeway Tea Cottage. There should then be time to stroll around the village and visit some of the antique shops.

Only two Great Migration immigrants from Finchingfield have been identified. Even so, this parish has great importance for our story. From 1625 to 1655 the vicar at Finchingfield was Stephen Marshall, like so many Puritan ministers a student of Emmanuel College at Cambridge. Marshall was one of the leaders among the “hot Puritans” in the years leading up to the English Civil War, and in 1640 he preached an important sermon before Parliament. Marshall was a close associate of Thomas Hooker and had he decided to emigrate he would have had as great an impact on the development of the churches in New England as did Hooker.

In 1994 Tom Webster published a pamphlet outlining Marshall’s career [Tom Webster, *Stephen Marshall and Finchingfield*, Studies in Essex History, Number Six (Chelmsford, 1994)]. In 1997 Webster issued a longer study of the Puritan clergy, in which Marshall figures prominently; we shall have more to say about this volume in a later issue of *Tour Talk* [Tom Webster, *Godly Clergy in Early Stuart England: The Caroline Puritan Movement, c.1620-1643* (Cambridge, 1997)].

As noted above, only two Great Migration immigrants are known to have had connections with Finchingfield.

1) **Robert Lord** married at Finchingfield on 11 November 1630 Mary Waite. By 1635 he was in New England, residing at Ipswich, where he lived until his death in 1683 [GM 2:4:325-30].

2) **Daniel Shedd**, who was born probably in the early 1620s, had settled in Braintree, Massachusetts, by 1647 and then moved on to Billerica. His American descendants have placed a brass plaque in his honor in the Finchingfield church. In the summer of 2007 this memorial was carefully concealed behind a portable screen.

## **CHELMSFORD RESTAURANTS**

For about half the evenings of the tour, we will be providing you with dinner as part of the package, either at the dining room of The County Hotel, or at some point on our wanderings. For the rest of the evenings, you will be on your own for dinner in Chelmsford. You may, of course, take your dinner at The County Hotel, which has an excellent menu. But for those who would like a little variety, we offer here some recommendations for a number of restaurants within reasonable walking distance of the hotel. We have dined at each listed restaurant and would gladly dine there again. In most instances, we *have* dined there again.

### *Across the Road*

The County Hotel is on Rainsford Road. Turning to your right as you leave the hotel, you will be heading toward the railway station and the center of town. About a hundred yards along, the first major cross street is Broomfield Road, at which point Rainsford Road becomes Duke Street.

There are several restaurants clustered around this intersection, of which we can recommend three. (Others in this same neighborhood which looked interesting from the outside and from the posted menu were the Cosmopolitan Restaurant at 8-10 Broomfield Road, with an Italian menu, and Barda Restaurant at 30-32 Broomfield Road, with an eclectic contemporary menu. In the same area, as in most parts of town, there is also a standard-issue British pub.)

### **Zeera**, 30 Rainsford Road, Indian

Almost directly across from the hotel, this restaurant has been open for less than two years, and, at the time of our two visits, was still searching for its clientele. The food was excellent, but the service was slow.

### **Verde Pasta & Pizza**, 46 Duke Street, Italian

Despite the name, this is not a pizza joint. The atmosphere is pleasant and informal, with a wide range of Italian dishes.

### **Lantern House**, 17-21 Broomfield Road, Chinese

Very clean and bright, with a wide range of Chinese dishes.

### *On Springfield Road*

There are several ways to walk to Springfield Road, but the simplest is to continue on down Duke Street to the railway station, no more than a quarter of a mile, and then to turn left along Victoria Road for about half a mile. There are not so many eating places in this location as in the other two, but both listed here are excellent.

#### **Empire Palace**, 147-149 Springfield Road, Chinese

From the outside, you might not be certain whether this place is open, but the food is clearly known to be so good that they don't have to lure you in. The seating is limited and somewhat crowded, but from the interactions between the staff and the clientele, this restaurant is clearly one of the local favorites.

#### **Gurkha**, 122 Springfield Road, Nepalese Indian

If you can't get a seat across the road at the Empire Palace, the Gurkha is itself an excellent choice. Try the Chicken Corn Soup for starters, if you like a little curry.

### *On Baddow Road*

There are a dozen or more eating establishments on or close to this short street, which is about the same distance from our base as the smaller cluster on Springfield Road. Again, walk the short distance down Duke Street to the railway station, then continue on in the same direction for about half a mile, past the cathedral, through the pedestrian mall at the center of town, and across a small bridge over the Chelmer. Baddow Road is the first street on the left after you're across the river.

As you walk through the pedestrian mall, about two-thirds of the way to Baddow Road, you will see off to your left the lower end of Springfield Road, along which are a number of restaurants and nightclubs. Among these is a sizeable tapas restaurant, which you should attempt only if you want to be able to say that you've eaten tapas in England.

#### **Taj Mahal**, 6 Baddow Road, Indian

Bright and modern atmosphere with good Indian food.

#### **Shahjan**, 9 Baddow Road, Indian

Almost directly across the street from the Taj Mahal, but a very different atmosphere, darker and more intimate, but just as good food. On one visit, the waiter ended the meal by serving a complimentary cognac!

**Café Rouge**, 219 Moulsham Street, French

On the right just before you turn into Baddow Road, this is not fancy, expensive French, but informal and moderately priced, spread out over three levels. Excellent pate.

Happy Holidays

Bob Anderson      <proband@comcast.net>  
Sandi Hewlett