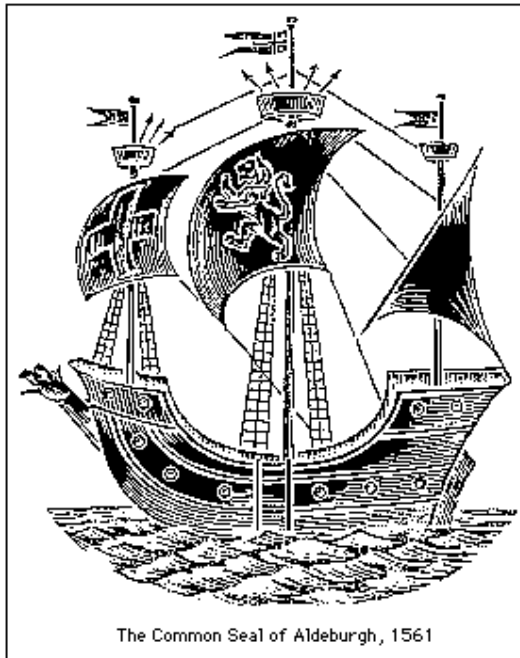


‘MEETING PLACES’

A homage to my parents

By Denis Bellamy



My ancestors viewed from the places where they lived

To:-

my mother: who wondered why her father called his house in Grimsby
"Aldeburgh";
&
my father: who thought his father came from
'Market Deeping'.

With grateful thanks to the living Bellamys and Kemps in Lincolnshire, Norfolk, and Suffolk who have brought some of the facts to life. Thanks also to the helpful staff of the County Record Offices of Suffolk, Cambridgeshire, Huntingdonshire, Lincolnshire, Nottinghamshire and Norfolk.

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PREFACE

I am writing this a few hours after my mother died, aged 91 and a bit. My keening has resonances that range from the discomfiting to the acutely painful, as the whole charged mother-son relationship surfaces. Although we never spoke about it, I imagine that my being somewhere, living a separate crowded adult life, yet still and always embedded in her, gave a meaning to her existence. I know that this is the case for me, in reverse. In her being there was something of the hearth and the firelight, around which we gathered in the evening, deciphering the bright caverns and dark volcanoes, in the glowing, sputtering coals. Above all there was a steadfast level of care, concern and support, which continued till the end.

Alone with my thoughts, I am very much aware of life being like the dash of a bewildered bird, fluttering through a crowded hall on a dark night; emerging into warmth and light, only to return to an unimaginable blackness. Really, our only legacies are reminiscences of this uncertain passage, told or written, of a blurred flight, faster than we can imagine at the beginning. It seems appropriate that my mothers death should cause me to write a preface for this uneven flow of people and places, which she started by wondering why her father called their home, behind the Grimsby fish dock, 'Aldeburgh'.

She met and married Arthur Bellamy in Grimsby, where they were both children of recent emigrants from, as my father used to put it, 'the country'. They met in Grimsby because their fathers were attracted to this corner of Lincolnshire by the promise of a better life. Ted Kemp and Fred Bellamy settled in newly built terraces, hastily put up to house families growing with the expanding fishing industry. They are mute as to whether their expectations were fulfilled- I have my doubts. The only substance remaining of their family networks, are the 'two up and two down' Victorian 'starter homes', packed tightly into criss-cross streets, 'over the marsh', to the west of the old town centre, and New Clee to the east.

My father died before the seed of the family tree, which has germinated in the following chapters, was set. Questions I would like to ask him now, will probably remain forever unanswered. His specific contribution to my research comes from a conversation we once had together on a bike ride through the fens- a reminiscence that his father came from the wetlands of Market Deeping. His contribution to my geographical outlook came, I am sure, from his encouragement and support of my tendency to roam. I also believe he kindled a latent spirit of historical enquiry by giving me his own rusty keys to a countryside, which started just a few yards down our road. At first by walking, then by bike, we would traverse the local parishes, he making me aware how important it is to be able to tell an oak from an ash, me delaying the journey by collecting far too many different coloured snails from the hedgerow, to keep as jam-jar pets. I don't think it's too far fetched to think of my interests in the past beginning with our walks across the pastures of Weelsby, Clee and Scartho, lured by ancient houses and churches. Old Clee was our local focus for things historical. Everyone knew Saxons built its tower! It seems as though as soon as I could read, we would recite a list of former erstwhile villagers, picking out each one from names on their tombstones, which overlooked the narrow lane. When my

sister was born my mother also took me regularly to this place; the local baby clinic was held in the parish hall. In Old Clee I felt the past was very friendly. We pushed the pram the long way round, a two mile walk by road, but on the way I was able to collect leaves and grass heads from the odd lengths of bygone field boundaries, which hedged the recently built semi-detached houses and bungalows of Carr Lane. From these experiences I began early on to see the importance of 'past', 'place' and 'people' in establishing a snug present.

Genealogies, although poor metaphors of individual lives, do provide homey corners of history, binding people to places which can be re-visited by their kin. Although every paragraph illuminates someone, somewhere, they are inevitably uneven in their incompleteness. In this sense, 'Meeting Places' is a very patchy narrative spanning a thousand year long procession of people who called themselves Kemp or Bellamy, and the families into which they married. It tells how my mother was kin to a Saxon who emerged after the Norman Conquest as 'lord' of the little village of Peasenhall in Suffolk. The Bellamys surface as relative newcomers, descendants of a henchman of the Dukes of Flanders. This progenitor 'belle ami' was probably part of a 12th century Gallic task force sent over to develop the Lincolnshire manor of Dunham on Trent; a gift to the Duke by Henry II for 'services rendered'.

Like life itself, not all the facts and conjectures will arrest the reader. Genealogies are primarily for kinfolk to 'know' where they 'fit'. They are for perusal- browsing- flipping back and forth: nods of recognition alternating with dismissive skipping. Sometimes there is the occasional enthralled immersion in something unfamiliar, and entirely satisfying, that makes the whole endeavour worthwhile. At best it might link the reader with another life, and stimulate research to satisfy a personal curiosity.

It was my father who first enlightened me about our family's past links with the big-skied Lincolnshire fen country. However, the following chronicle is largely my backdated amplification of one of my mother's reminiscences; a fruitful morsel which revealed that her father's memory cradled the gem of the little coastal town where he was born.

I take full responsibility for its creation, but today, 'Meeting Places' seems more Edna Kemp's legacy than mine. However, I would like to think both parents would be pleased with it as a joint epitaph to their lives, which in terms of the wants and expectations of today's families, were simple yet full.

November 5th 1996

CHAPTER 1

'LOST TO THE TIE': A CELEBRATION OF GRANDPARENTS

"...the pause of Nature and love", occurs
"When now the young are rear'd, and when the old,
Lost to the tie, grow negligent and cold:".

from George Crabbe's poem, 'Delay Has Danger'.

1 The Fatal Delay

I was born in the front bedroom of 111 Ladysmith Rd, Grimsby on 14th June 1934. Three of my grandparents died before I was born. Granny Kemp lived with us until her death when I was four. I can just remember the tree-lined avenue leading to the entrance of Grimsby's cemetery on the day of the funeral. Memories then follow of regular Sunday pilgrimages to 'Granny's grave', which continued into the years of the Second World War. My sister, born in 1939, was in a pram, and I walked with our parents, the two and a half miles there and back. The cemetery was entered by the back lane with its remnants of an old hedgerow on one side. This was my earliest contact with nature, and I suppose I owe the beginnings of my interest in wildlife to Granny Kemp. My main memory of the cemetery is of tall oxeye daisies. Then there is the long trek to the communal tap with a watering can to refresh a vase embedded in the white-granite chips of a shiny marble grave. The grave had been beautified by Uncle Tim, a wealthy fish-merchant, who also owned our house in Ladysmith Rd, where we lived rent-free.

Childhood memories come to the surface with age, and gather strength with the realisation of never-taken opportunities to question adults about origins and values. Parents, and relatives were just uncritically 'there'; a stable, comforting backdrop to the ups and downs of my relationships with a handful of children, infants to teenagers, who roamed the gardens and back-passages of Ladysmith Rd. These friendships were based on gang alliances, made and severed in the criss-crossed terraces with South African place names, allocated in remembrance of victories over the Boers. The presence of adults with time to influence the lives of their grandchildren is a feature of the modern welfare state.

In choosing to call this sketchy outline of the origins and descent of my parents' families, the Bellamys and Kemps, 'Meeting Places', I am emphasising the caprice of unplanned encounters, which carry life from one generation to another. As a narrative, it relies heavily on official records in parish books, and from this point of view stresses 'meetings', rather than 'places'. Nevertheless, there are references to the many villages of Suffolk, Huntingdonshire, Nottinghamshire and Lincolnshire, which my ancestors touched in their centuries of wandering, back and forth, in search of jobs and new opportunities in the English countryside. I have visited most of their places, usually with a yearning for some kind of local acknowledgement that I was crossing someone's path, without which I would have no being. Practically all of them have

left an indelible mark in my memory, but two have made a considerable impact on my imagination. I am writing in order to clarify these feelings. It is probably significant that the day when I started writing was the first anniversary of my mother's death. I take this as a reminder of the unknotted cord that separated her from her ancestors, and which, in a sense, she asked me to find and secure. The loose end was a memory of a place that meant more to her father than he could tell.

Writing now, I am very much aware that the presentation of family histories says more about the author's search for immortality, than the thin lines of information connecting him to people he can never know. Standing before countless other 'lost' people with the names Bellamy and Kemp, all I can say is that I feel obliged to find the 'lost tie', and reconnect it so that future generations may find pleasure in it's unravelling.

On the grand scale of history, my grandparents provide the focus for a special crossover point between two cultures. They mark a generation, which carried the first mass movement of agricultural labourers from countryside to town; a movement that was motivated by the vision of something to celebrate, although many outcomes were definitely not prizes for celebration. From the point of their arrival in Grimsby at the turn of the 20th century, their ancestors have diverged into even more rootless cultures and placeless communities. The family trees of Frederick Bellamy and Edward Kemp are therefore anchors. They gather together many of the pathways leading to Grimsby which I have traced back centuries through times and places to other cultural crossing points; when Saxon met Celt, and French met English.

The cultural legacy provided by my two sets of grandparents happens to be the little fen side hamlet of Parson Drove, in Cambridgeshire, and the small seaside town of Aldeburgh, in Suffolk. They are important landmarks in my ancestry because they were the places from which my grandfathers, Edward Kemp, and Frederick Bellamy, each took a great leap into the unknown. It was within these communities, in the latter half the 19th century, that they made decisions to leave their respective landscapes of 'sandlings' and 'fens'. In doing so they untied themselves, probably with great elation, from the distinctive elements of the English countryside to which their families had been bound for centuries. They effectively severed these long-standing social and genealogical bonds, and their subsequent migrations led them to meet, effectively rootless, in the regional urban magnet of Grimsby. There was no going home for the weekend. Homeland memories, which are usually reinforced and sustained by nearby relatives, were not ingrained in their descendants. Both grandfathers, and a grandmother, had died before I was born. Granny Kemp passed away before I really knew her. Their childhood experiences of growing up in a world so different from Grimsby life, where all was new and untried, were not transmitted to my parents.

For children to have grandparents around for most of their formative years is a relatively new phenomenon. From the late 16th to the early 18th centuries life expectations at birth fluctuated in the range of 35 to 40 years. Given the relatively late age of marriage and relatively early age of death it is not surprising that few children knew both of their grandparents in pre-industrial times. My really produced the first industrial generation where births kept coming as usual, but increased survival meant

that in a family of, say 12 children, the last arrivals inevitably had a distinct perspective on life

My father and mother were both born at the end of a long line of siblings, and this contributed to them being isolated from their parents. The break with country life was part of a national phenomenon of mass migrations from old market towns and villages, and my childhood as a second-generation urbanite, was entirely without roots, even in the recent past. It took a random collision with the Suffolk coastlands in middle age to reveal an unexpected void to be filled. 'Meeting Places' has unravelled some of the missing generations before my grandparents were born, but I still feel a need to dwell on some fine detail of the community life they grew up with.

Two vernacular poets of East Anglia reflect the rural and small town environments as they were up to the end of the 19th century. George Crabbe's poems, together with those of John Clare, illustrate the countryside that would have been familiar to my labouring grandfathers as they grew into manhood. Crabbe was born in Aldeburgh, birthplace of my grandfather Kemp, and Clare haunted the bookshops of Market Deeping, where my grandfather Bellamy was born. Although both poets really belonged to their fathers' generation, people and nature did not change rapidly in those days.

Crabbe's poem, with which I began this narrative, highlights the fragility of the thin thread of communication, which supports the continuity of families from age to age. My mother's elder sisters had a strong inner determinism, which kept alive the importance of Yarmouth, where they spent their childhood. It was their birthplace, and it was my grandfather's last stepping-stone, north, from the Kemp's ancient Suffolk heartland. As far as the Bellamys are concerned, my father's elder sister, Aunt Rose, used an ancestral link, several generations old, to seek her first job. But, the 'pause in Nature and love', an inevitable consequence of both families migrating to the massed terraces of Grimsby, introduced a fatal delay, which cut off my generation from its rural roots. In saying this I suppose I am expressing a personal view that everyone should have a place to contain their imaginings, where time runs slower than the frenetic pace of global change.

Both Parson Drove and Aldeburgh, despite their rash of new houses, are still dwarfed by the immense semi-natural landscapes that have contained them virtually unchanged for centuries. In this sense, their wind-swept heaths and flat-dyked fens, both moulded by the primeval comings and goings of the same North Sea, are metaphors for things lost through time. They stand in my mind for the good that comes from opening a door to a 'five mile view'. Unfortunately, they obscure the bad that is brought by fatigue, disease, hunger, and even the irritations of ever-present gossiping neighbours. Nevertheless, I have taken an optimistic view of the past, knowing full well that Eldorados are built in the imaginings of 'place', and augmented by unreal visions of the neighbourly rustics next door.

2 The Aldeburgh Kemps

What is to be said of the town of Aldeburgh? Often it is called 'quaint,' a word nowadays applied too often to any place of unconventional appearance. 'Unusual' would perhaps express more accurately the aspect of the seafront for, with the exception of a short row of terraces at its north and south ends, there is none of that dreary uniformity so common to our coast resorts; almost every house differs in design- much it must be admitted of indifferent architecture-but producing as a whole a pleasing and attractive effect, which the presence of the ancient Moot Hall-symbol of the town's past history- does so much to enhance. (D.E. Clodd 1959)

2.1 The lie of the land

My grandfather Edward was born in Clodd's Aldeburgh in 1860. The seafront remains much as he would have seen it day by day. His mother Eliza Munnings had married James Kemp at Aldeburgh Parish Church in 1848, after which the couple went to live with Eliza's family in Marsh House, Sudbourne, and a short distance south by the Slaughden ferry across the river Ore. The two families were listed together in the 1851 Marsh House census. Edward was the youngest of the family, with four brothers, an illegitimate half-brother George Munnings, and two sisters, Maria and Martha. My grandfather's siblings, William, James, Maria, George and Henry were all born in Sudbourne. Henry was the last of Eliza's children to be born in there (1856), and Eliza had her next child, Martha, in Aldeburgh (1858), indicating the family migrated across the river about 1857.

The only evidence to locate the Kemp house at this time is the three census entries for 1861, 71 and 81. In the first two the family are placed in 'South End', and in the last they are listed as being in 'Marsh Lane'. Marsh Lane a track, now a road, running off to the west from the main road to Slaughden. South End was the community to the south of Marsh Lane. However, there does not seem to be any official boundary between the two, and in the 1881 census it appears that Marsh Lane included some of the properties that were listed as 'South End' in previous censuses.

Eliza had no further children after Edward's birth in 1860. The census lists of 1871, and 1881, describe her, respectively, as 'widow-laundress', and 'laundress'. The conception of my grandfather indicates that James was alive in 1859, but despite extensive searches of various official lists of certified Kemp deaths around this time, his fate has eluded me. Maybe James, who was categorised by Eliza as a sailor in 1851, and a fisherman in 1861, never saw his youngest child. I think he was probably lost at sea.

The whereabouts of Edward and his sister Martha at the time of the 1881 census, who would have been aged 21 and 23 respectively, are a bit uncertain. By then they had probably followed their brothers, William and James, to Yarmouth because both were married in Yarmouth four years later. Edward was probably an apprentice mariner sailing out of Yarmouth. Attracted by the successful move of his older brothers who were associated with the Trinity House pilotage, he may well have gone there straight from school. In any case, it seems as if my grandfather's longing for Aldeburgh that

gave notional warmth to his home behind the Grimsby fish docks, was generated from his experiences of growing up in and around Aldeburgh town's South End and Marsh Lane, where the community was directly exposed, across the then undeveloped shingle bank, to the North Sea.

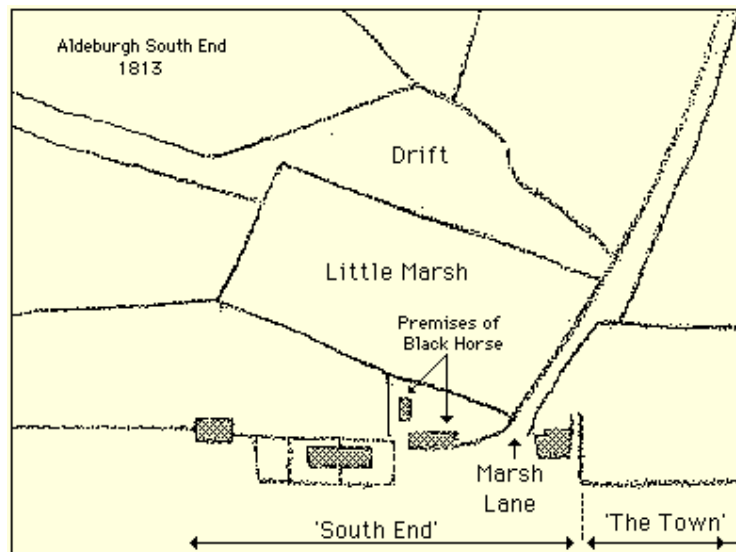
2.2 The South End family

In the 1861 census, Eliza was living in the South End district of Aldeburgh, as follows: -

Eliza Kemp	age 39 fisherman's wife	born in Leiston
James Kemp	age 10	born in Sudbourne
Maria Kemp	age 8	born in Sudbourne
George Kemp	age 7	born in Sudbourne
Henry Kemp	age 5	born in Sudbourne
Martha Kemp	age 3	born in Aldeburgh
Edward Kemp	age 11 months	born in Aldeburgh.

This scrap of information is all I have to celebrate my grandfather's birth.

Fig 1.1 Aldeburgh 'South End' in 1813

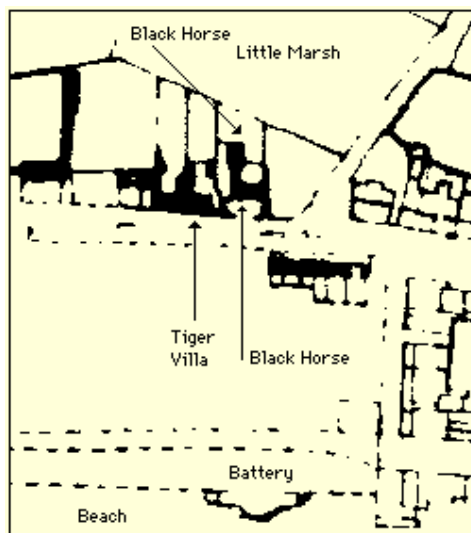


Because the heart of the old town is confined to the foot of the ancient sea cliff, with an eroding fossil beach, the basic town plan of Aldeburgh has changed little over the past four hundred years. Houses have come and gone, and the sea has taken much town land, but the present pattern of roads below the fossil cliff, linking a network of enclosures and building plots, is recognisable on the earliest Tudor maps. However, this is not the case with the south end of the town. Two communities developed there, one beyond the town boundary, at Slaughden- the 19th century port of Aldeburgh, and the other, South End was a continuation southwards of Aldeburgh's main street. Slaughden has been washed away, but South End still thrives as a 'leisure community' of week-enders.

South End was first mapped in 1813 (Fig 1.1). The map shows that this area was then a small development of a few houses and a pub at the edge of the marshland pastures. Marsh Lane turned off the main road, and seemed to be a farm track above the marsh with no buildings. There were only three properties on the marsh-side of the Slaughden track. The houses, backing onto the grazing marshes of the tidal River Ore/Alde, literally represent the south end of the town, hemmed in to the west by the marsh. With only a ferry to link it with the southern coastal communities through Sudbourne, South End, along with the community of Fort Green on the opposite side of the track to Slaughden Quay, was outside the borough's ancient limits, and a commercial development that was never at the centre of Aldeburgh's civic life.

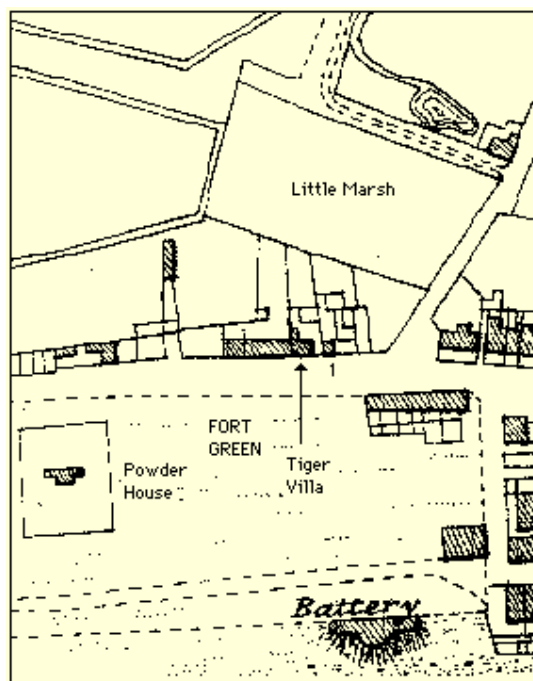
The 1812-13 map shows a triangle of land on the corner of Marsh Lane containing two buildings labelled 'premises of the Black Horse'. The next map is the one prepared for the Tithe Apportionment in 1846 (Fig 1.2). More cottages had been built, filling in along the main road, and extending the community further south. Across the road, was Fort Green, an open part of the shingle beach, where the only buildings were a gun battery and its powder magazine.

Fig 1.2 Aldeburgh South End in 1846



However, a map made 10 years later (Fig 1.3) shows the Black Horse had been demolished, its position indicated by an empty space divided by foundations of its walls, with a very small building by the roadside (marked 1 in Fig 1.3). It is logical that this is the unoccupied site listed by the numerator. The next house to the south, where Eliza lived still stands. It is now called Tiger Villa.

Fig 1.3 Aldeburgh South End 1851



The 1851 map is particularly interesting because it was made for the company as part of its proposal for building a dock at Slaughden as a harbour of refuge. To this end, there are plans showing the position of the proposed piers on either side of an entrance from the sea directly to the dock, which was to be excavated through the shingle spit. These proposals came to naught.

The first census listing which listed the Kemp family was made in 1861. The position of the house occupied by the Kemps in 1861 may be worked out from the sequence of properties listed in the census, which was: -

<u>Premises</u>	<u>Location</u>
82	Fort Green
83	Slaughden
84-90	"
91	Martello Tower
92	South End
93	"
94	Marsh Lane
95	Marsh Lane
96	Gas Works
97	Uninhabited
98	South End Eliza Kemp
99-107	South End
108	High St

In those days, enumerators called at every household, and had to follow a logical sequence to ensure nobody was missed. In 1861 the Aldeburgh enumerator defined 'South End' as the row of houses on the western side of the track to Slaughden. It was a continuation of High Street beginning at the town boundary, just north of Park Rd (then known as Marsh Lane).

In 1861, the enumerator began his enumeration of this part of Aldeburgh by walking south from High St calling at the houses on the left hand side of the road, first those at Fort Green, then at Slaughden, which ended at the Martello Tower. He then returned to High St and walked south along the right hand side of the road. The first two houses before the junction with Marsh Lane (modern Park Rd) he described as 'South End'. He then turned right up Marsh Lane listing its three properties, occupied respectively by, a gardener, a farmer of 14 acres, and a 'gas manufacturer'. The gas works was sited well clear of any dwellings at the top of Marsh Lane, which was then a cul-de-sac. The presence of a farmer is significant in that there was an access point from Marsh Lane, by way of a 'drift', to the grazing marshes, which were arranged in irregular blocks bounded by a network of drainage ditches. Local people would have seen the logic of the name Marsh Lane because it was the main access point from the town to the Alde marshes.

The enumerator then retraced his steps from the gas works to the Marsh Lane junction, and proceeded away from the town along the row of South End's cottages, on the right hand side of the Slaughden road. The first house was uninhabited. Eliza Kemp occupied the next.

There was no mention of the Black Horse. Unfortunately, this part of Aldeburgh had not been mapped in 1861.

In the 1871 census this general layout of South End seems to have been the same. To make this particular census the enumerator defined South End as beginning at the gas works, when again, Eliza's house is second on his list.

Her two eldest boys, William and James, had moved to Yarmouth at least 10 years previously, because in 1871 they were aboard the pilot cutter, 'Harry', sailing out of Gorleston. William was mate, and James was described as the 'man'. Eliza's son Henry was the only boy who had established a family in Aldeburgh. He was living across the road in Fort Green. Her illegitimate son George Munnings had moved to Grimsby in the late 1860s, and it was probably his migration that eventually attracted Edward and his family there from Yarmouth in 1908.

In the 1881 census South End is not mentioned and Eliza Kemp is located in Marsh Lane. In the 1881 census, Eliza is listed with two of her unmarried children, George, aged 26, and Maria aged 27, who were both 'invalids'.

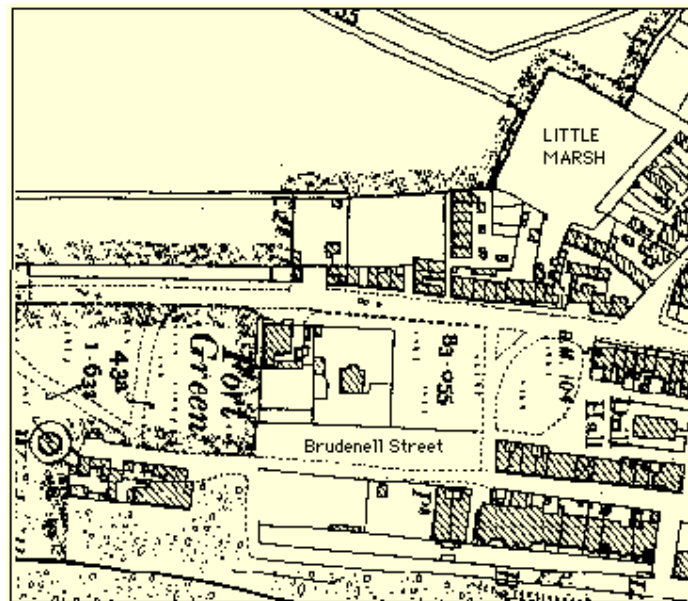
From the positions and order of his listed returns, the enumerator started from Fort Green working his way up the eastern side of the road to Slaughden via the Mariner's Inn and the Martello Tower. He then returned to the Marsh Lane turn, walked up the lane to call at 5 new properties before reaching Eliza's house, which was probably on his way back to the main road.

The 1882 Ordnance Survey map shows that since 1871 a new building had been erected on the corner of Marsh Lane, and the Slaughden road. Its walls abutted the roadside, and a row of cottages had been built at the rear. This is probably the present 'Black Horse' pub. These are additional premises that had to be censused before he reached Eliza's house.

It seems that the road to Slaughden and the lane leading from its junction with High St to the Gas Works was not clearly named.

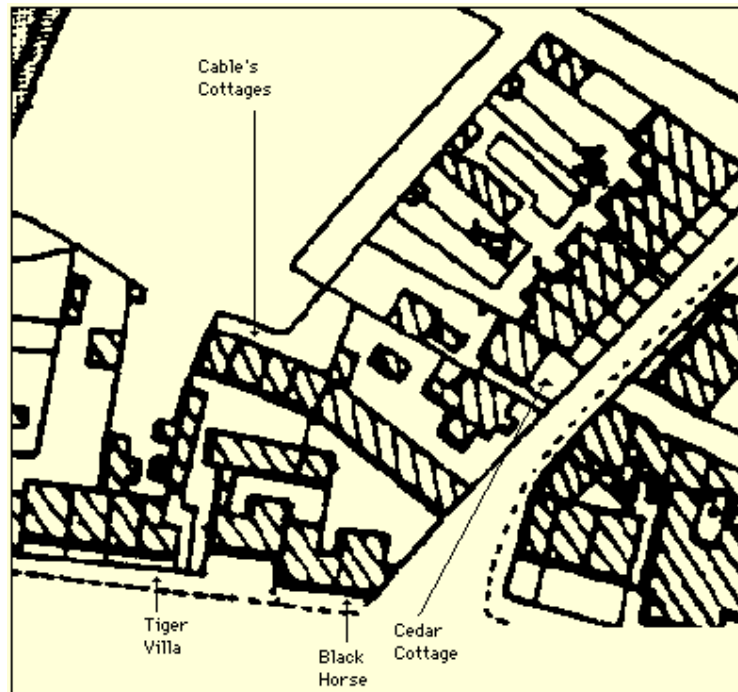
By the time of the 1904 update of the Ordnance Survey, there had been much building along Marsh Lane. A row of cottages had been built behind the site of the old Black Horse, and new double fronted cottage in the front, and a new Black Horse erected right on the corner of Marsh Lane (Figs 1.4; 1.5)

Fig 1.4 Aldeburgh South End in 1904



My conclusion is that the Kemps spent at least 20 years in the house which is now situated on the right hand side of the road to Slaughden, the third double fronted, semi-derelict (2000) cottage from the Park Rd junction. My grandfather was born there, and in those days there was a clear view from the front door across the shingle bar to the beach and open sea. From the back the view was unimpeded across the saltings to the Phineas Munnings' domain at Sudbourne.

Fig 1.5: enlarged part of Fig 1.3



2.3 The Town

A growing leisured class beyond its boundaries as a 'resort of watering parties also knew the town my grandfather knew as a boy'. Aldeburgh's first guidebook was published the year after my grandfather was born, an indication that it was fast changing from the wretched community described by George Crabbe's son a hundred years before. According to Crabbe's account, it certainly had nothing to attract the privileged visitors, which were a growing feature of the town when my grandfather Kemp was growing up.

In George Crabbe's day the town consisted of mud and clay thatched cottages packed between a linear beach and a low hill. The latter is the ancient sea cliff on which only the old church and a few better houses were situated. The built-up area consisted of two parallel and unpaved streets along the shore, running between mean and scrambling houses, the abodes of general seafaring men, pilots, and local fishermen. Even then, the range of houses nearest to the sea had suffered much from repeated invasions of the waves, and only a few scattered tenements appeared erect among the desolation. There is a memory of the impact of a tremendous spring tide of New Years Day, 1779, when eleven houses were at once demolished. George Crabbe was in his early 20s when the breakers dashed over the roofs, curled around the walls, and crushed all to ruin.

Sea erosion had been a relentless force for centuries. From an accurate plan of the borough, made in 1559, it appears that the church was then more than ten times its present distance from the shore. On a map dated 1590 there are four to five rows of houses between the Moot Hall and the beach, where now the only movement is the ebb and flow of the tide. After very high tides, the remains of former town wells have

been discovered below high-water mark. There were also low sand dunes at the sea's edge. These were the 'denes'; similar to those that are so vital for the protection of Yarmouth. The Aldeburgh denes have long been swallowed up and lost.

Until the turn of the 18th century, impoverished and depopulated by the encroachments of the sea, Aldeburgh was hastening to decay. The turning point was a vision of the town shared by several of its wealthier landowners of a fashionable watering place, with private summer residences. This vision was realised by the mid 1850s. A turnpike road had been driven across the western sandy heath, and in place of the small, clay-built, thatched cottages, which, it was said, gave the place a 'mean and squalid appearance', was built 'neat and comfortable dwellings, and several large and handsome mansions'. These were the occasional retreats 'of persons of rank and fortune'. There was a neat brick-built reading room on the beach, built with capital raised in shares, for the use of visitors and members of the Aldeburgh Literary Institution. There was also a public library, with more than 1000 volumes, which was used for occasional lectures.

The Kemps came to know Aldeburgh in the 1850s, probably when they crossed the ferry from Sudbourne on market days. They would then have seen the town more or less as it was described to potential moneyed visitors in the 1844 'History and Gazetteer of Suffolk'. For its leisured readers Aldeburgh was '- a delightful bathing place, pleasantly situated on the side of a picturesque acclivity rising boldly from the German Ocean'. There were several bathing machines and a suite of warm, cold and shower baths. Accommodation was described in terms of 'two large and commodious hotels', and many of the inhabitants had furnished lodgings for visitors. In the 1854 trade directory there were about 30 lodging houses.

The contrast between my great-grandmother's environment in the town's South End, which housed the gas works and slaughterhouse, and the visionary life of the Victorian developers and their summer residents, could not have been greater. Always there have been two social streams in Aldeburgh. Only the beach is the common, timeless, resource for all classes. Indirectly, it provided a living for Eliza Kemp as one of Dovey Pettit's laundry 'girls'. The laundry was established to cope with the endless summer demand for clean linen by hotels and boarding houses. It was sited on Fort Green, at the southern end of the town, where there was plenty of space for drying lines. It employed 10 laundry women in 1910, and was just across the road from Eliza's first home in South End. The beach had its direct influence on the Kemp family by luring Edward's father from his job as a farm labourer to become a fisherman, and it was probably the sea, which claimed his life. From their first settlement within earshot of waves pounding the Aldeburgh shingle, the sea controlled the economic lives of the next two generations of Kemps. My Uncle Tim became a Daimler-owning, managing director of one of Grimsby's fish wholesalers, and without a doubt he obtained the best 'living from fish'. Paradoxically, through 'Eliza's washing', and Aldeburgh's small fishing industry, the Kemp family touched both streams of

Aldeburgh society. However, there is no doubt that they were firmly anchored in its most deprived segment.

As now, the shore consisted of successive ridges of large rolled stones, then loose shingle, and, at the fall of the tide, a strip of fine hard sand. It was the resting place for all kinds of vessels, now only distinguishable from names depicted on paintings. There were large heavy 'trollboats', 'yawls', and 'prames', all drawn up along the shore, and animated by the reason for Aldeburgh's existence, the fishermen preparing their tackle, or sorting their spoil. Nearer the 'gloomy' old town hall (the 'Moot Hall' still only indication of municipal dignity), would be few groups of mariners, chiefly pilots, taking their quick short walk backwards and forwards, every eye watching for a signal from a foreign boat in the offing. There were about 20 pilots, under a superintendent agent to Lloyd's. London was kept informed daily of the comings and goings of shipping through a Marine Telegraph and Observatory on the Terrace. It was through this close-knit, and jealously guarded pilot fraternity that my grandfather and his brothers obtained their openings to Yarmouth. The volume of coastal shipping was tremendous by modern standards. This is emphasised by an account of a steady procession of boats, which were released from the shelter of Yarmouth Roads, and took several hours to pass in front of Aldeburgh's beach

Vessels as large as 200 tons received and discharged cargoes at Slaughden Quay, a wharf on the River Alde beyond the town's South End, where there was a ship-building yard, and coal stores, overlooked by a small line of cottages on the shingle bank. About 100 fishing boats were employed off the beach catching soles, lobsters, herrings and sprats. Soles and lobsters were taken in great abundance; also herrings and sprats, which were salted for export to Holland. Sprats were a particularly valuable catch for Aldeburgh's fishermen because sprat oil kept a myriad of lamps burning in the houses of London. To complete the maritime picture, there were coasting trading vessels based on the Alde; a lifeboat on the beach, and two coastguard stations, with a fast sailing 'cruiser' to deter smuggling, which was a running sore to Aldeburgh's 'respectable' society.

2.4 The Sandlings

A landscape of open commons and sterile farms separated the town from the richer clayland villages a few miles inland to the west. Except for today's watered and manicured golf course, the scene would have been familiar to the Kemps because the heathland overlooked the town. Its patches of rabbit infested sandy landscape are still characterised by a few pines, withered and stunted by the bleak breezes of the sea. This wasteland isolated Aldeburgh socially from the equally tight-knit inland agricultural communities. The sandy heathlands functioned as a small, but highly significant barrier to communication. They are described in the opening lines of Crabbe's poem "The Village", which copied, in every touch, the scene of his birth and boyhood. I am sure my grandfather, from his standpoint of being born and bred in Aldeburgh, would have seen little to criticise in the pen-picture for accuracy.

"Lo! Where the heath, with withering brake grown o'er,
Lends the light turf that warms the neighbouring poor;
From thence a length of burning sand appears,
Where the thin harvest waves its wither'd ears;

Rank weeds, that every art and care defy,
Reign o'er the land, and rob the blighted rye;

There thistles spread their prickly arms afar,
And to the ragged infants threaten war."

2.5 The Marshes

Aldeburgh's isolation has always been complete to the south because the formidable tidal river Alde, and its marshes block land communication from that end of the town. The river takes a broad sweep as it approaches the sea, and within a few hundred yards of the row of cottages where my grandfather was born, turns abruptly to the south. It continues to run, for about ten miles. Parallel to the beach-separated from it first by the long narrow island of Havergate, and then by Orford Ness, a dreary strip of marsh, and a primeval-looking lichen encrusted storm beach-until at length it surges into the sea at Shingle Street. This 10-mile stretch of river was the long haul taken by vessels too large and fragile to be beached on the town's hostile stony shore. They were secured at Slaughden Quay, the point where the Alde takes its right-angled turn to Orford. A fortified military Martello Tower was built at Slaughden about 1806 intended for a garrison of 100 men. In the 1850s a caretaker was looking it after. It is now the only remaining building on the shingle bank, and pleasure boats ride below where the old quay stood.

After Eliza Kemp moved her family across the Alde from Sudbourne Marsh to Aldeburgh South End, the river was almost at her backdoor. Cutting off the town, the Alde pursues a sinuous course inland, through the marshlands below the rising ground of wild common and heath above Aldeburgh town. The heath was then undeveloped, and must have glowed with golden gorse and broom in the spring, and heather in the late summer and autumn. Residents find this shift in seasonal colour on the Sandlings unforgettable. There is a wintry scene, when the sea and sky alike become steely grey, and the intersecting marshland dykes stand out, gridded in black against the dark green grassland fringed with brown reeds. Then, with the advent of spring and sunlight the grass of the southern grazing marshes assumes a luminous green, and the reeds become pale sepia. Against this background, dykes show long silvery streaks, and the air is filled with bird song.

Young Edward probably rambled along the high banks raised to protect the marshes against flood, which were only about a quarter of a mile from his home, inland to the common, from which there is a vast prospect, north and west over the fen and marshes, with cattle grazing in the rich pastures. To the north, rises the tower of the parish church where his parents were married. He would have known the curve of the river by Slaughden, and the view as it merges with a flat horizon on its way to Orford, seeking its final outlet to the North Sea. He must have explored the local track called Sailors' Walk, to the tiny, secluded beach at Hazlewood, known locally as 'Little Japan'. On the opposite shore, higher up the river, he would have seen the tower and roof of Iken Church, which still peeps through a cluster of trees; surely an invasion point for the 'kemps' of his family's Saxon beginnings.

This particular view from behind the row of cottages where the Kemps lived contains receding, luminous, alternating stretches of land and water. Below, at high tide, the river swirls away rapidly from its channel, fingering over the swampy marshland, until all is submerged in a great shining lake. In the distance is the long, dark pinewood of Blackheath, and the inlet where wildfowl used to gather in their

thousands, I imagine their screeches would have been the only sound a young boy standing there would have heard. Beyond the wide expanse of water, the marshes reach to higher ground draped with cornfields, and on the horizon young Edward would have had glimpses of the villages of Friston, Snape and Sudbourne. It was childhood memories, encompassing a small town, and how it merged unobtrusively with nature, that the master mariner, Edward Kemp, celebrated by fixing the name 'Aldeburgh' to the front gate of his terrace house in Grimsby. This house was only a short distance from another sea wall, with mudflats, and marshes, but, in comparison, the River Humber is a wind-swept 'sea', and the dwellings were newly built, with people packed together like Aldeburgh's boxed sprats.

2.6 Slaughden

Crabbe's son was not over-impressed by the river scenery, confessing that, though he 'ever found an indescribable charm in the very weeds of the place', he could never perceive its claims to beauty. However, it furnished his father with many of his happiest and most graphical descriptions of his home town, and the same may be said of the whole line of coast from Orford to Dunwich, every feature of which has somewhere or other been reproduced in his writings. The quay of Slaughden, in particular, has been word-painted with all the minuteness of a Dutch landscape:

"Here samphire banks and saltwort bound the flood
There stakes and sea-weeds withering on the mud
And higher up a ridge of all things base,
Which some strong tide has roll'd upon the place . . .
Yon is our quay! Those smaller boys from town
Its various wares for country use bring down." &c. &c.

George Crabbe was well qualified in his realism because he had worked as a quay-labourer in Slaughden's warehouses as a young man. I imagine my grandfather would have accumulated something of Crabbe's visual memory as one of the local boys earning a penny or two helping to unload Slaughden's coastal traders, which fed the local village markets with coal and cheap household goods. Maybe, he, like my childhood excursions exploring the marshes of the Humber, ventured from the wharf onto the firmer patches of exposed mud, and chewed the Alde's crisp samphire on a hot summer's day, with its strange, addictive, thirst-quenching saltiness.

During my grandfather's boyhood, the Quay consisted of a wharf with coal yards, saltings, and other port premises, where vessels as large as 200 tons could receive and discharge cargoes, and where boat building was a thriving business. About 22 coasting vessels, averaging about 60 tons each, were engaged in the main coastal routes to and from the North Sea ports, and up the Thames to London. Then, Slaughden was classified as a creek under the port of Woodbridge, with an office of the principal coast officer, who was in charge of all its operations. In its heyday it consisted of a thriving port with three quays and a workforce of 600. However, by the early 1900s it was 'a sea-wasted hamlet, where the sea has destroyed most of the few pebble-built cottages'. Now, there is no sign of the hamlet and wharf where hope faded in face of the unpredictable force of the sea; only a lonely tract of sand shingle stretches uninvitingly into the far distance.

Some of these memories of the precarious life of the inhabitants of Slaughden were kept alive in the mind of Ronald Ashford, aged 79 in 2000, who related how, as a child, he was carried from his home as the sea engulfed it. He reflected, in an interview for the 'East Anglian Times', how his former home lies 20 metres out to sea, and his 'village' consists of just two yacht clubs and a boat-builder.

2.7 An Aldeburgh c hildhood

The Kemp children were educated at Aldeburgh's National Schools. These had been established by public subscription in 1839 as part of a system by which children began their school life as mixed infants, and progressed, as boys or girls, to one of two segregated establishments. The buildings no longer exist, but the present primary school in Park Rd is probably close to the site of the original buildings. Judged from the numbers of children who came up from the infants in the 1860s the annual intake of the school was probably around twenty-two. Each 'school' seemed to have been housed in a single room. For example, on November 3rd 1862, there is a reference to 'the fire in the boy's room being lighted for the first time'. The schoolrooms were not brought together under one head teacher until a new building was erected in 1876. By this time my grandfather, as a sixteen-year-old, would have been fully occupied with the adult world. Highs and lows of classroom life for the school-age Kems and their friends are revealed in 'log books' kept in the Moot Hall Museum. Of particular importance, is the daily diary maintained by teachers in charge of the girl's school, which covers the years from 1862 to 1891. This book records special visitors to the school, the general level of attendance, and the permissions and reprimands received by pupils. Together, these entries present a picture of what the latest methods in Victorian schooling meant to most of Aldeburgh's young people.

The first thing that strikes the reader is the frequent visits to the school made by the Vicar of Aldeburgh, the Rev Dowler, who was chairman of the governors. In this connection, the records of lessons are dominated by religious topics. Religion was given greater status than other subjects. For example, one on 'The Taking of the City of Jericho' follows a history lesson on 'The Reign of William the Conqueror' the next day! History is one of three traditional subjects, which the teacher thought it important to record. The others were geography and arithmetic. This emphasis on religious education followed the children home, where they were expected to memorise 'Collects' in the anticipation of being tested the following day. Occasionally their efforts were praised, with comments by the teacher, such as, 'Home lessons well repeated'. At other times, pupils were signalled out to make up home failures in school time.

Pleasing the Rev. Dowler was particularly important because he was responsible for the school's annual inspection. The logbook for the girl's school begins with a summary of his performance assessment of both girls and boys, "These are excellent schools. Discipline and attainments are most satisfactory" I have no doubt that the worthies of Aldeburgh ensured the town's children had a thorough education, one that gave my grandfather an appropriate grounding to pursue his eventual career as master mariner. In geography, there were topical references to the maritime scene, with lessons on 'Openings around the coast of England' and 'Capes and indentations along the East Coast'. All aspects of arithmetic were covered. However, there was also an emphasis on the barren Victorian speciality of learning by rote, 'the kings and queens

of England', and the countries of Europe with their main capitals'. Teaching was by one fully qualified teacher, supported by a pupil teacher, and 'top-class' monitors.

A curious feature of the records is the extent to which weather dominated the children's attendance, and there are frequent references to absenteeism because of bad weather, and occasionally, snow. On reflection, perhaps this should not be surprising in view of the difficulties some families had in providing adequate clothing for their offspring. Availability of footwear was an on-going problem, with references to absenteeism, either because boots were 'sent to be mended', or simply because a child had no shoes. The school had a clothing club, and club cards were given out each year. One time, children received aid from 'a 'benevolent lady' who gave £5 for clothing for the girls. The girls were also expected to make clothes in school, and once they were helped 'in cutting-out frocks' by 'a lady visitor'. The basic charitable needs of the less well-off families emerges from time to time, as for example, when the older girls in the 'first class' were given leave to go at home early at half past eleven to fetch soup from Mr Garrett's. He headed a group of Aldeburgh's entrepreneurs, and the Garrett family exerted a dominant influence on the town's charitable activities for several generations. Organised charity was augmented by providential happenings, such as the wreck of a collier, which resulted in a higher than usual level of absenteeism 'in consequence of picking up coal along the beach'. In these short comments on the daily life of the families served by the school we are seeing the tip of an iceberg of deprivation. For example, girls were often absent to 'attend to the younger children' because their mothers were trying to make ends meet, by 'cleaning the lodging houses', 'taking in 'washing', or 'attending a sale or auction at the White Lion'. Girls were also recorded as absent because they were 'waiting on visitors'. Although we do not have the same level of detail for the boy's school, one of the log books mentioned that boys were absent at the start of the Autumn term because they were caddying for a group of visitors who were unexpectedly prolonging the tourist season. No doubt boys were expected to take every opportunity to become family earners.

The logbooks reveal that a typical class covered a wide range of social well being. There were girls 'sent home to be washed', 'sent home for school money but did not return', and given 'leave to attend a sick person in the Workhouse'. At the more genteel end of the spectrum, we read that on the occasion of Jane Roper's birthday, 'several children had leave to go to tea with her'.

The precarious health of Aldeburgh's children is illuminated by references to absences from school with a range of illnesses. In addition to sore throats, this is a list of horrors now unknown to parents, such as smallpox, scarlet fever, scarlatina, whooping, and measles. It was part of the school's role to keep a check on the health of its pupils, and on March 13th 1865, 'one of the children sent home last week in consequence of not having been vaccinated, returned today, vaccinated'. The teacher had only one occasion to record the death of one of her charges, but I guess child mortality was not all that uncommon to the townsfolk of Aldeburgh.

In addition to the daily fluctuations in attendance due to the random impact of family circumstances and opportunities, Aldeburgh's teachers had to contend from time to time with town attractions, which diverted their pupils' attention from classes. There is reference to lateness due to 'staying down on the beach', when the miscreants were

either severely reprimanded, or locked out. Then there was the time when attendance was 'not so good in the afternoon' because several children went to see a vessel launched at Slaughden. This is an indication of the simple events that made a very big impact on the imagination of Victorian children. For the girls this might be a 'the wedding of a 'grand' local family, or just 'the wedding of a visitor'. On September 24th 1866 there was a day-excursion by train to Yarmouth, and 'several children were absent in consequence'. Girls were also distracted by the 'prize shooting of the artillery men at the Martello Tower, and the grammar school's 'athletic sports'. Some had conflicting family loyalties, as when unofficial absences were recorded because of the superior pulling power of a tea-meeting of the Band of Hope.

On the whole, discipline appears to have been good, and it is rare to find children being reprimanded. When it does occur it is because of more commonplace events such as 'snowballing the teachers' and 'taking home reading books without permission'.

There were a few special times for official treats involving all children. On Guy Fawkes Day, school began at 10 am rather than the usual 9-o'clock start. At Christmas, a school tea party was arranged the day before the school broke-up for the holiday. On December 13th 1866, there was 'a lecture and dissolving views (lantern slides)' at the Town Hall, and school 'was dismissed a little sooner than usual and the children taken to see it'. The wedding of Millicent Garrett was a special cause for a celebratory absence because she was one of the Sunday School teachers, a member of the town's upper class, and was probably known personally to most of the children.

Where did the Kemp children fit into this general account of school life? The school logbooks contain few references to individual children by name, and these are mostly recorded in the girl's logbook. From 1862 to 1869, when my grandfather would have been 9 years old, the Kemps in the girl's school are named as Elizabeth, Helena and Martha. Elizabeth Kemp is referred to on 9th June 1867 when she was a monitor in the first class, and had leave of absence 'in consequence of her mother being from home'. On July 30th that year she 'had leave to go out with some friends from London'. She was listed as being withdrawn from the school in 1869, when she was 15 years old. Helena's name appeared on June 5th 1867, when she was 'sent home in the afternoon, ill. She is also mentioned on December 16th when she had leave of absence 'her mother having gone to Ipswich'. The reference to Martha is for June 25th 1866, when she was 'punished for telling an untruth'. Martha Kemp was my grandfathers elder sister, and would have been about 8 years old.

2.8 Other Aldeburgh Kemps

It was at Aldeburgh that the Sudbourne Kemps met up with their kinfolk, John and Mary Kemp. John was landlord of the Mill Inn, on the corner opposite the Moot Hall. He was John Kemp, who had moved to Aldeburgh from his birthplace Saxmundham, where he was the third of a line of John Kemps descended from my grandfather's great grandfather, Simon Kemp of Sweffling.

When they were censored in 1851 John and Mary had a son, John, aged 9, and had been joined from Saxmundham by John Kemp senior, who was described as a widower. The rest of the household consisted of an ostler, George Cullingford, and a

servant Harriet Watling. John Kemp senior died in Aldeburgh on 15th February 1858. His son had been in Aldeburgh at least a decade when the Kemps arrived, because in the 1841 census the household of the Mill Inn was listed as:

John Kemp	age 31 publican
Mary Kemp	age 35 wife
Ann Ward	age 33 servant

The two Kemp girls referred to in the school log book, contemporaries of Edward's sister Martha, were the daughters of Spurrell Kemp, a mariner, who was associated with a 65 tonne coaster named the Sapphire, which seems to have plied between Slaughden and Ipswich. Elizabeth and Helena represented the third generation of this Aldeburgh family, which appears to have been founded by John and Bridget Kemp. The latter pair is listed in the 1841 census, from which it can be concluded they were born in the 1770s, although it is not known where they were born. Going back further in time, the parish books show that Kemps had been baptising children in Aldeburgh for at least a century. Sporadic bursts of fertility (in 1766; between 1779-1820; and in 1865) produced 21 children. These events indicate there was a single lineage traceable from Spurrell Kemp, to James and Elizabeth Kemp who appear to have started a family in Aldeburgh in 1766. The butcher John Kemp, the only Kemp listed in the town's trade directory of 1854, could have been part of this line.

To bring things up to date, two Kemps are currently on public record in the Moot Hall. On a painted embossed board, there is a list of Aldeburgh men who gave their lives in the Great War (1914-18), one of whom is W. C. Kemp (R Garrison Artillery). This is probably the son of my grandfather's brother, Henry, whose son Walter Charles Kemp, born in 1889, would have been 25 at the beginning of the war. The other Kemp is Albert Henry, whose photograph is displayed as one of the long line of mayors of Aldeburgh. Albert Henry Kemp the Mayor of Aldeburgh in 1957 was Eliza Kemp's great grandson. He was the son of Gertrude Ethel Kemp, one of the daughters of my grandfather's brother, Henry, who remained in Aldeburgh. His father was a soldier who passed through Aldeburgh during the Great War.

It has been possible to trace five generations of Henry Pivitt Kemp's descendants to those who are living in Aldeburgh at the present time. In 1998 I made contact with Eileen Wigg, granddaughter of Henry Pivitt, and Deborah Saint, his great granddaughter.

3 Parson Drove

The drainage of the fens appears to have occupied an early attention; for shortly after the Norman Conquest, Richard de Rulos, Lord of Brunne, and Chamberlain to William I., enclosed and drained a large part of Deeping Fen in so complete a manner that the work would not be disgraced by a comparison with the more scientific efforts of modern times. Excluding the Welland by a large and extensive bank, he "reduced those low grounds which were before time deep lakes and impassable fens, into most fruitful fields and pastures; and the most moorish parts thereof into a garden of pleasure"

White's Lincolnshire Directory (1856)

3.1 The Deepings

According to his birth certificate my grandfather Frederick Bellamy was born in 1854 in Deeping Gate, a Lincolnshire fenside hamlet on close to the borders of Cambridgeshire, and Northamptonshire. He was the ninth child of John and Mary Bellamy. His father was born in Great Gidding in 1811, a village in the Huntingdon Hills, and had reached Deeping Gate by way of West Deeping, Stamford, and Market Deeping. It was probably at West Deeping that he met Mary White of Uffington, a nearby village, part of which is actually in Deeping St James. They married at Uffington in 1836. There are several graves in Uffington churchyard representing the White family. In the censuses from 1841 to 71 John Bellamy is described as a gardener. However, on Frederick's birth certificate his father was at that time a brewer. There were several brew houses in the Deepings, most of which were little more than cottages, where brewing was something of a spare-time activity, for the barge trade.

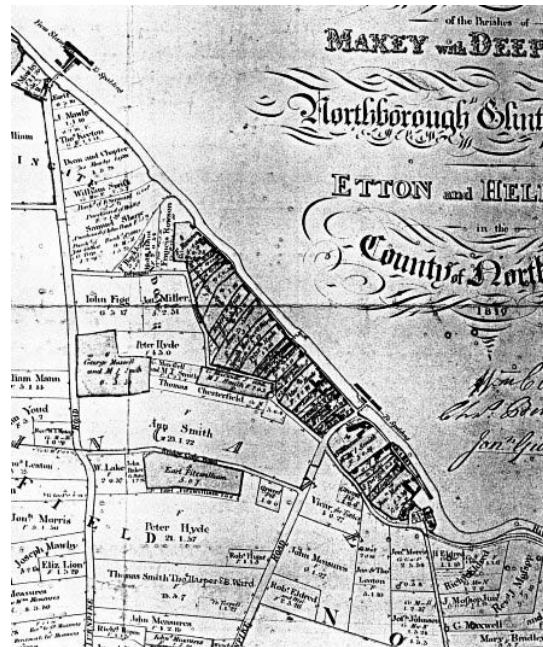
The Deepings are really a complicated arrangement of communities based on the ancient Saxon manors of East and West Deeping. They merge in Market Deeping along a road that comes eastward down from the Northamptonshire limestone hills into the reclaimed fens to the north of Peterborough. The Deepings are usually 'on the map' with reference to the nearby remains of the famous Crowland Abbey, and its adjacent unique 'triangular bridge'. Crowland lies a little further out from Market Deeping in what used to be a swampy wilderness. This is the place where St Guthlac is said to have landed his boat in the 8th century and established a hermitage. From Peterborough the Deepings are reached by a stone bridge across the Welland. After making this crossing, the traveller reaches a small stone-built, wide-streeted, straggling market town. The Welland forms its southern boundary with Northamptonshire. The other significant boundary is the southwest margin of the reclaimed Deeping Fen. This encompasses 27,000 acres of sparsely populated farmland, created out of what was formerly an extensive morass.

Deeping has no centre of gravity, and as a community the place hinges on two long streets, one either side of the river, sandwiched between the river and a network of dykes. Even the locals find it difficult to locate the boundaries separating the different 'deepings': in the 1856 Lincolnshire trade directory they were simplified as 'Market Deeping', 'Deeping St James', 'West Deeping', and 'Deeping Fen'. Although most of the fen had long been drained there was water everywhere, which even now,

draws the eye to dykes and ponds at every bend in the raised causeways that function as roads.

At the turn of the 17th century, Deeping Gate was part of Northamptonshire and included in the parish of 'Maxey with Deeping Gate'. Part of the 1810 Tithe Map is shown in (Fig 1.6). The Deeping Gate community is a row of houses along the southern bank of the River Welland, which looks across the river to similar ribbon development of the Lincolnshire communities of Market Deeping and Deeping St James.

Fig 1.6 The community of Deeping Gate; 1810



At the time of the 1861 census my great grandfather John was living in Deeping Gate as a gardener, probably a market gardener. The household is listed as follows:

John Bellamy; gardener, age 50
 Mary Bellamy; wife, age 44
 Betsey Bellamy; daughter, age 24
 Thomas Bellamy; son, age 12
 Sarah Bellamy; daughter, age 10
 William Bellamy; son, age 8
 Frederick Bellamy; son, age 6
 James Bellamy; son, age 2
 Louisa Bellamy; daughter, age 1

This was the fifth house listed by the enumerator. Clues to locate John's property are the positions of land occupied by two farmers named Rawson (number 2) and Sharp (number 3), and Lake (number 10). Land belonging to the first of these farming families is positioned by the river at the northern end of the lane, which runs alongside the river from the bridge. Lake's is in the same row, but the fourth plot at

the southern end from the bridge. I am assuming that the enumerator began at the northern end of the lane and walked back to the bridge. In the enlargement of this portion of the map (Fig 1.7) I have tentatively marked the position of my great grandfather's house. His eldest son John age 20, a groom, was censused with his wife Louisa at number 9, just before the Lakes.

Fig 1.7 Enlargement of 1802 map to show where my ggrandfather lived



The scene today is probably little changed. Cottages walled with honey-coloured limestone line the river, swans glide past children fishing, and roads seem to lead nowhere in particular. In the 1850s, its scattered population numbered between one and two thousand, and despite the coming of the railway there were few local moves for economic development. Frozen in time, its market became obsolete, and apart from three annual fairs, there was probably little to excite the local population. Now it is a commuter village for the Peterborough new town development.

The local poet John Clare, who had first hand experience of the fascination of water-filled dykes and muddy lanes, captured the associated delights of nature.

Swamps of wild rush-beds, and slough's squashy traces,
 Grounds of rough fallow with thistle and weed,
 Flats and low vallies of kingcups and daisies,
 Sweetest of subjects are ye for my reed:
 Ye commons left free in the rude rags of nature,
 Ye brown heaths be-clothed in furze as ye be,
 My wild eye in rapture adores every feature,
 Ye are dear as this heart in my bosom to me.

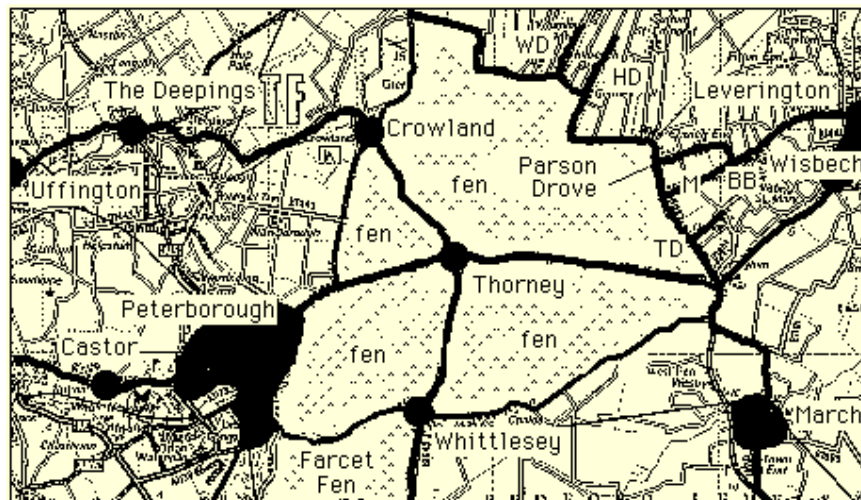
I have no way of telling how fenland seemed to my grandfather, but it was probably a place to be vacated for a better future.

3.2 The start of the migration

Four of the young Bellamys, including my grandfather, moved out of Market Deeping across the fen into the hamlet of Parson Drove in Cambridgeshire (Fig 1.8). This was a smaller community, but with a social life that was also very much conditioned by

the shared fen landscape with which its inhabitants had to interact. Its 'big-sky' vistas have probably changed very little in the last century.

Fig 1.8 Parson Drove in relation to the Deepings.



BB = Bellamy's Bridge TD = Tholamos Drove WD = Whaplode Drove
HD = Holbeach Drove M = Murrow

Human settlement in fenland between Peterborough and Wisbech has always been restricted to the width of the banks alongside one of Fenland's major drainage systems serving the River Nene, the 'North Level Main Drain'. Historically, people gathered on any small piece of land that was a few metres above the fatal flood line of the fen basin. These vital 'islands' are now identified through their names, which terminate in 'ey', such as Whittlesey, and Thorney. Passage from island to island was either by boat, by stilts, or pole-vaulting. After drainage, communication across the fens was restricted to the tops of the extensive system of banked drains, which seldom took the traveller as the crow flies, and roads became raised linear bogs, subject to flooding in the winter. Access to the fens from the higher land was by 'droves'. These were communal 'tracks', broad enough to herd cattle and sheep from the nearest village.

Parson 'drove' was originally a wide green way, bordered by common land; it was the old drover's route from the village of Leverington, close to the town of Wisbech, along which sheep were marshalled to and from their summer pasture. All villages bordering the fens had common rights of access to the wild fen, and 'drove settlements' are ancient features of all communities on the fen edge, such as Tholomas Drove to the south of Parsons Drove, and Whaplode Drove and Holbeach Drove to the north. After the wild fen was enclosed and drained, probably at the time of the initial 17th century drainage schemes, the droves drew in families, who spread out like beads on a string, along their margins. By zigzagging towards the nearest bridged dyke, the old droves and dyke top tracks still dominate social interactions of fenland communities.

My grandfather had migrated to Parson Drove by the time of the 1881 Cambridgeshire census, where, aged 25, he was part of the family of his brother James, and sister-in-law Charlotte (aged 23). The only other person named Bellamy in the village was Louisa, and from her age (20), and place of birth (Market Deeping),

she was without doubt the younger sister of Frederick and James. Louisa is described as a general servant in the house of James Leatherland, a farmer. The brothers worked as labourers, continuing a long line of Bellamys employed as agricultural workers stretching back at least two generations.

There was actually another Bellamy living in the township in 1881, this was Sarah, the older sister of Frederick James and Louisa. She was the wife of Charles Wilson, a railway signalman, with a family consisting of six children under the age of 8. They were living in Murrow (Southea with Murrow), a marsh-edge hamlet bordering Parson Drove, which appears to have been part of the parish of Wisbech St Mary. Sarah Bellamy had preceded her brothers and sister to Murrow, marrying Charles Wilson in St John's church on 19th August 1872. In 1881 Sarah's family was one of three Wilson households in Murrow. These were Murrow Bank, headed by Charles, aged 34, High Bank, headed by John William, aged 35, and High Road, headed by Mathew, aged 64.

It seems that James Bellamy followed his sister to Murrow, where he met and married Charlotte Else, a local girl. Charlotte was born in Parson Drove in 1857. Her marriage to James is recorded on 24th July 1878, when they were both living in Murrow.

The census reference numbers indicate that James Bellamy and James Leatherland were next-door neighbours in Parson Drove High Street. It may be that James Leatherland was the employment focus for the younger Bellamys. Leatherland was himself a newcomer. He was born in Whaplode Drove, which is halfway on the road between Crowland and Parson Drove. His wife came from Crowland, a hamlet not distinctly separated from Market Deeping, and it may be that family friendships eased the Bellamy's move. The ribbon nature of fenland communities encouraged in-line social connections because contacts were confined to the raised dyke banks, which functioned as roads.

James and Charlotte were in Parson Drove in 1880 where their son James was baptised in St John's church on 7th August 1880. Sadly he died an infant two years later on 22nd October 1882. They were still living in Parson Drove in 1885, when they baptised a daughter, Millicent Maud, on 18th April.

3.3 The broader picture

Bellamys were not prominent in this small untypical corner of Cambridgeshire. The earliest record I have is of a grocer in Wisbech, who issued his personal 17th century tradesman's tokens. This isolated family fits the general pattern I have established of a southerly migration of Bellamys. Beginning in the early Middle Ages, they trickled into the far corners of East Anglia from their Plantagenet heartland in the upper Trent valley. Two local place names are indicative of transient occupation by land-owning Bellamys. 'Bellamy's bridge' connects Morrow, across a large dyke, with the main road from Parson Drove to Wisbech. And 'Bellamy's Grove' is situated well to the west on the road from Farcet Fen to Huntingdon. The latter was probably a parcel of land owned by a family who were big fen farmers of Stanground and Farcet in the 18th century. The former probably commemorates the fortuitous presence of another land-owning Bellamy, who preceded my family into Cambridgeshire, when building a

bridge was a significant contribution to communication, and worth commemorating in the name of the benefactor.

Only 64 Cambridgeshire Bellamys are listed in the 1881 county census, mostly in the fen parishes. Nevertheless, 'the Breedings of the place', which had struck Pepys two hundred years previously, still held them, because just over half had been born in the area. The local hotspot was Whittlesea, a stepping-stone to the fens for the Bellamys of north Huntingdonshire.

Even now county allegiances are strong. When searching the Parson Drove Emmanuel churchyard for signs of Bellamys, the retired local inhabitant mowing the grass was keen that I should regard him as 'a Lincolnshire man', who thereby had little local knowledge. The county boundary is only a mile or so away!

Referring back to the map of 'Bellamy fenland' presented in Fig 1, in addition to the places already mentioned it shows the villages of Uffington, where Frederick's father married Mary Wright, and Castor, where his uncle Thomas was censused in 1881.

3.4 Township life

In my grandfather's time Parson Drove, was probably not so isolated as it now seems to the casual visitor. Although out in the reclaimed fens, several miles off the main road from Peterborough to Wisbech, it had a railway station. This was situated at the junction of a branch line from Peterborough with the north-south main line from March to Spalding. The hamlet of Murrow developed at this junction, and it was probably the first point of contact of the Market Deeping Bellamys, with the people of Parson Drove.

As a community, Parson Drove was a relatively large, self-supporting township, officially the chapelry of St John the Baptist, within Leverington parish. Leverington village centre is now a suburb of Wisbech, and Parson Drove is in fact situated at the western edge of this large parish, on the boundary, between silt lands to the east (market gardening), and the peat to the west (then sheep rearing). This line follows the ancient shore of the tidal Wash, indicated by the massive 'Roman Bank', which still dominates the flat, treeless landscape, and carries the March to Spalding B-road, an ancient artery which linked the Drove's people with three counties. To the West, a good deal of the reclaimed land, part of the massive drainage mechanism of the Bedford Levels, is below sea level, and maintained productive only by continuous pumping, and ingenious gravity fed drains.

3.5 The 'sad' view of Pepys

Until the relative prosperity of the 19th century, Parson Drove had probably always been on the verge of poverty. This was true in 1663, when Samuel Pepys visited the area to deal with the affairs of his deceased aunt Beatrice, wife of John Day of Wisbech. He described it as " a heathen place' where he had to sleep in a sad, cold, stony chamber, in a miserable inn.

He went to see his poor relations at Parson Drove on the 17th and 18th of September, when he stayed at the Swan Inn, still one of the major buildings of the village. Uncle

Perkins, who he mentioned as living in Parson Drove in a poor way, was the husband of Jane Pepys, the diarist's aunt. He visited "uncle and aunt Perkins and their daughters, poor wretches! in, a sad, poor thatched cottage, like a poor barn or stable, peeling of hemp, in which I did give myself good content to see the manner of preparing of hemp".

He passed with the eye of a visitor "along the dykes, where sometimes we were ready to have our horses sink to the belly" and "over most sad Fenns, all the way observing the sad life of the people of the place (which if they are born there, they do call the Breedings of the place) do have, sometimes rowing from one spot to another, and then wadeing". The roads, houses, living conditions, even the gnats from the undrained swamps, come in for serious criticism.

3.6 People of the 'droves'

At the beginning of the 19th century Parson Drove was a community of around 600 people in the curve of the old Shire Drain. A land of small tenant farmers and cottaged labourers, it was a very different place to the pleasant village of today. S. Eggar, writing in 1895, gives a graphic description of the place as it was in the 1820s, drawn from the memories of the villagers.

"This village was apparently nearly cut off from the rest of the world. Good roads there were none. The dikes or banks kept up by the adjoining owners served a double purpose, protection against floods, and as roads, which for the greater part of the year were nearly impassable even for packhorses. Old villagers speak of the time when either road to Murrow was nearly impassable during the winter months for ordinary vehicular traffic.

There was plenty of fen ague, a form of malaria, in the poorly drained area. Smallpox outbreaks were regular. The nearest doctor was at Wisbech, and reaching him in an emergency could mean an epic journey at certain times of year.

In the depth of winter a farmer found it necessary to send one of his men for the doctor. He started between 4 and 5 in the morning, arrived at Wisbech after 9, and returned with the doctor, wading through mud and mire. When they eventually reached Parson Drove, having taken a detour to avoid a flooded fen, they found the poor man had been dead some hours. To retrace such a journey that night being impossible, the doctor reached home again about the middle of the next day."

To go about their daily business, the villagers had only the choice of walking, riding, using a wagon if the road surface would bear it, or skating in winter. One advantage of a landscape with drainage problems is that when it freezes, skating has great possibilities. For most inhabitants, there was no communication with the outside world other than an old man with a donkey cart, the public carrier, who went to Wisbech once a week - weather permitting.

3.7 Expansion

To add optimism to this dismal picture we have the prolific writings of another diarist, John Peck, who actually lived in the village from 1808-1851, and was responsible for much of its economic development. He used small notebooks about the size of a modern paperback, to keep a daily diary, of which 36 volumes have survived, covering the years from 1814 to his death in 1851; they span his working life from the battle of Waterloo to Queen Victoria's Great Exhibition.

John Peck was born in 1787, the eldest son of a farmer of Tydd St. Giles, not far from Parson Drove, where he went to live at the age of 21. Three years later, in 1811, he rented a farmhouse called Inham Hall, and there he spent the rest of his life. Parson Drove was to see a series of changes in John Peck's lifetime. He was responsible for many of them, from changing the course of a river to drain the local fens, trying out the latest medicine, quinine, to rid himself of his fen ague, to organising a local police force, a fire brigade and a post-office.

John Peck's first impressions were the same as those of Samuel Pepys two centuries earlier. But the economic situation had clearly improved to attract the young Bellamys, probably in the late 1870s. Market Deeping was a similar, although larger, 'fenny' community about 15 miles to the west, but unlike apparent stagnation of the Deepings, Parson Drove was something of a local 'honey pot', because its population began to increase very early in the century. This coincided with an increase in the extensive development of smallholdings growing produce for the expanding towns of Wisbech and Peterborough. The new rail link was part and parcel of local investment. These railways have now gone, but are commemorated locally by a collection of over-large station buildings, an obvious landmark, at a former level crossing, about two miles away. At this time Parson Drove's mark of industrial distinction was a large woad mill. This did not close until 1910, when it was the last enterprise of its kind working in Britain.

The large 19th century influx of people is indicated by the second, 'Emmanuel', church built in the 1870s, and a rise in the number of children requiring schooling. In 1814 there were 35 children of school age, of whom 25 were of poor parents. By 1846 the school had 83 pupils. It was clearly an excessive population for the area to maintain, for in 1874 the school was closed because its buildings were unsafe. The children had no schooling and 'the scholastic arrangements of the parish were in a most lamentable condition'. A school board was then set up, and the school rebuilt to house 180 pupils. Perhaps the Bellamys came too late to partake of the well of prosperity.

I see John Peck's diary as a lucky survival, an enduring time-capsule, containing nearly half a century of village history, which displays so much about the life and times of my fenland ancestors, and their friends and kin. Peck was intelligent, observant and practical, and it was his work as a local investor that benefited the Bellamys, and other migrants around the time of his death in 1851. Parson Drove still has many traces of John Peck's time. The Bellamys would have seen the lime trees he planted, which still cast their shade on Town Street. John Peck's lock-up still stands foursquare, evidence of a vigorous population, which had to secure a fair number of local suspects awaiting trial in Wisbech. Close by is the Swan Inn, where John Peck

helped to tack up garlands on May Day 1816 for the Sunday School Treat, and watched 72 children partying with tea and plum cake. Clough's Cross, with its great brick arches, carrying a road into the tamed fen, and its landing platforms, the township's connections with a vibrant coastal trade, is a tribute to the engineers who built it to realise Peck's vision of local prosperity. Little changed, it spans the quiet water of his 'New River', that he saw as the key to the village's future wealth, and where he once swam on a warm August evening, and felt supremely pleased with his world.

In days when crossroads and junctions were social gathering points of an evening, Cloughs Cross was probably the place where Sarah and Charles Wilson planned their marriage, and James courted Charlotte Else. Frederick too would have seen it as a place to promenade, with other bachelors, eyeing up the local talent. In my mind it might have been the spot where, contemplating his lot, he made a decision to go to Grimsby.

3.8 Departures

The 'breedings of the place' did not captivate the 'Deepingers'. Ten years later James was no longer to be found in Parsons Drove. What happened to the family is a mystery. Frederick was settled with a growing family in a new working class housing estate in Grimsby. Retracing his steps from Parson Drove to Market Deeping, my grandfather probably took the train from Peterborough, on the old LNER line to the Humber shore. An entire generation imagined that places like Grimsby offered security and economic opportunities to better themselves. In truth, they had an insatiable demand for general labourers, one of which Frederick remained for the rest of his life. I often travelled this line to return to university at Oxford, then unaware of Frederick's personal odyssey, and the importance of his earlier journey from the fens as the reason for my being.

My only physical memento of my grandfather is an 1890 half sovereign which my Aunt Mary gave me, with the message that her father always carried it with him, as he swept Grimsby's roads, 'just in case'.

4 *Epilogue*

Our ancestors did not, in fact, sit down at long tables to feast royally off boar's head; or travel by stagecoach; or, if they were young women, sit about like the ladies in Jane Austen novels weighing up the eligibility of the local bachelors. While Saxon thanes (of whom there were perhaps only a hundred or so) ate their boar's head, the other hundreds of thousands of the population were attacking much more humble hedgerow fare. While the stage-coaches provided a major means of long-distance passenger transport, most people who had to travel at all went on foot, and never went further than five miles from their birthplaces during the whole of their lives. While the Jane Austen ladies were sitting mooning in their bow windows, most girls were having the course of their lives determined for them by being seduced fairly summarily in a convenient patch of undergrowth.

My grandfathers left Aldeburgh and Parson Drove motivated with life's hopes. For both of them, as for most people of their day, the spirit of Church teaching about life

being a brief pause between birth and death-'brief life is here our portion' -was accurate enough. For Kemps and Bellamys down the ages, life was cruel and barbarous in a way that makes today's social injustices seem quite trivial in comparison. I add this as a reminder should readers ever stand in reverie under the old sundial on the warmer side of Aldeburgh's Moot Hall, or muse on past-times with elbows on the parapet of Clough's Cross at Parson Drove.

A SHADOW moving by one's side,
That would a substance seem,
That is, yet is not,- though descried-
Like skies beneath a stream;
A tree that's ever in the bloom,
Whose fruit is never rife;
A wish for joys that never come,-
Such are the hopes of Life
J.C

CHAPTER 2

KINSHIP AND PLACE

1 Sticking to Places

When I asked my publisher what precisely he meant by East Anglia, he replied airily, "Oh everything east of the Great North Road, about as far north as Boston"

Doreen Wallace (1939) 'East Anglia'

1.1 Suffolk Kemps: the narrow view

To show the importance of 'place' in a family history I am going to take the Kemps as an example, simply because I know more about them. Since records began there have always been a lot of them in England, but their distribution is fairly limited. From the earliest records they seem to be concentrated in the eastern and southern counties, notably, in Norfolk, Suffolk, Essex, Kent, Middlesex, Sussex, Surrey and Hampshire. In all probability the name has arisen independently in different localities, and may have had more than one designation. Faced with such a widespread and common family name it is very unlikely that they have one common British ancestor. Therefore it is no use expecting to find a single pedigree or a common coat of arms that will apply to all bearers of the name 'Kemp'.

I think I should now declare my bias about the Kemp origins. It seems to me, from the high frequency of the name, and its restricted regional distribution, that the Kemps have Saxon origins. The counties in which the name has always been relatively common all developed from the first Anglo-Saxon kingdoms. A large proportion of these early populations would have been fighters, and the Saxon word CEMPA means a champion (warrior) in modern spelling. Having presented this to you, there is no way I can prove it. It relies on what I call "inherent genealogical probability". This is the set of hunches that carries family tree builders further and further back from the indisputable, cut and dry facts of parish registers, wills and census returns, into the uncertain areas of distant history, where hard facts are few and far between.

Although there are strong regional connections with respect to all family names, it doesn't take long when researching family histories to discover that it is the exception for families to be bound to a particular village. Family mobility is not a new thing that first happened with the coming of the railways and the growth of large towns and cities. People have been on the move in search of a better life since the dawn of time. It is not unusual when following births marriages and deaths in an English parish register, say between 1550 and 1750, to find, after going through a hundred years worth of records, many family names common at the start no longer turn up in the lists. Incomers have replaced these families.

However, most individuals leaving a village probably set up house a few miles away. Until relatively recent times, kinship tended to hold members of the same family fairly close together from generation to generation, even within large towns. As an

example of the last point, I can tell you that these bonds were particularly strong between the girls of my mother's family of Kemps who left Yarmouth for Grimsby in the first decade of this century. Two of my aunts, Martha (Marthy) and Alice, brought up their families within the same small Grimsby street. A third sister, Ivy lived just around the corner. All three were strong family organisers. Alice arrived with a husband, my uncle Alf, having already married in Yarmouth. Marthy and Ivy married in Grimsby. All three sisters were determined that their families should live close to each other.

During the war Alice and Marthy were 'bombed-out'. Marthy's house was totally destroyed, but after a few months living about a mile away, she somehow contrived to return to a house next to the empty bombsite where her home once stood. This was opposite Alice's house that had been renovated!

Perhaps this kind of close bonding was a feature of families who moved into the rootless, rapidly expanding industrialised towns and cities. Yarmouth after all, a hundred years ago, was little more than a village. Villages were relatively static with a small stock of houses and were probably always too small to offer opportunities for extending a family within the community. In the countryside, bonds of kinship tended to link families *between* villages, and these links were elastic. Over the years, a family name goes circling round and round between a relatively small set of communities. Evidence of the role of kinship in attaching families to a particular part of the country becomes clearer the further back one goes. This is because there are fewer families to consider. Their geographical location becomes more obvious.

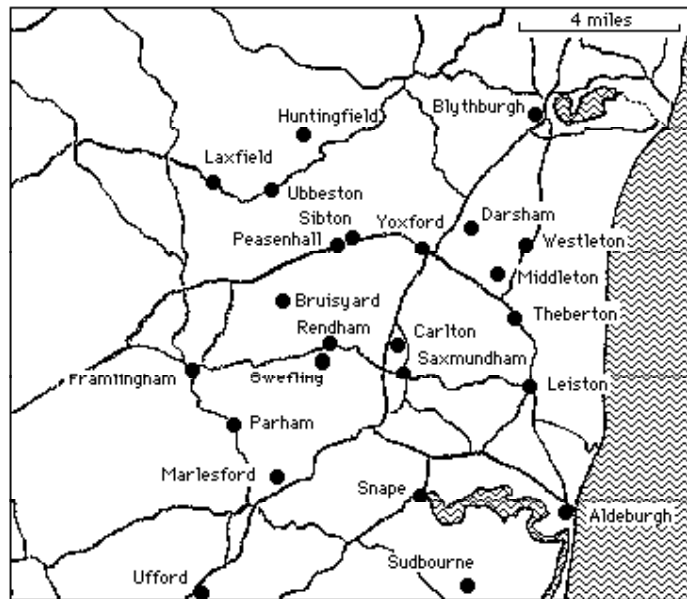
1.2 Suffolk Kemps: the broader view

As yet, I cannot trace my direct Kemp lineage further back than the families living in the Framlingham area in the late 16th century. On the other hand, I know that Kemps have lived in a small collection of Suffolk villages around Westleton for at least 950 years. I have sketched this "Kemp-heartland" in Fig 2.1.

The villages are communities where the Kemps have lived and courted their brides from about 1500 and probably earlier. The earliest documents relating to Suffolk Kemps are dated to the 12th century when William Kempe, with his wife Ermesent, and son Bartholomew, were listed as tenants of Blythburgh Priory. Blythburgh is about four miles north east of Darsham at the top of my map. They sold their property in Darsham in 1187. In the 1841 census, Simon Kemp, the brother of one of my ancestors was farming 200 acres of land in Darsham parish. Also, my ggggggrandfather James married Ann Mollett in Darsham parish church in 1721.

On the map I have marked places, such as Marlesford, Ufford, Snape and Blythburgh, places that my family knew for many generations. Marlesford is there to remind me that this village is on the northern edge of a nest of property-owning Kemps relatives. They are well documented in their wills from 1440, when they were great figures in the local cloth trade centred on the nearby coastal town of Woodbridge, and local benefactors, evident now in the tower of the parish church they endowed.

Fig 2.1 The "Suffolk-heartland" of the Grimsby Kemps



Peasenhall is where my Kemp clan first entered history as local Saxons who survived the upheavals precipitated by William I.

Ufford, Snape and Blythburgh are on the map to remind me that the strip of coastal heathland which runs from Woodbridge, through Westleton, to Blythburgh roughly marks the kingdom carved out by the Wuffinga dynasty of Saxon invaders in the 7th century. It was here that the English nation first began to gel. I think it would be very satisfying to be able to chart my part in this human stream of history, perhaps as a sword-bearer to King Redwald or one of his kinsmen who were buried on the sandy heaths above Woodbridge and Snape. Then imagination takes me across the North Sea to a possible homeland in Denmark, Holland or Germany. You can't help wondering!

To return to recent facts, the Suffolk Kemps began to sprout their Grimsby branch from the 1850s, when my great grandfather, James, gave up being a farm labourer in the village of Middleton, and became an Aldeburgh fisherman. His brothers and sisters remained centred on their latest family home at Westleton. In 1990, it was a great pleasure and a privilege for me to meet up with one of the Westleton Kemps of my mother's generation, Nellie, who still lived in Westleton village. Our common ancestors, Simon and Martha Kemp, are buried beneath an unusual double tombstone in the southeast section of Westleton churchyard. The end cottage in the row to the left of the churchyard gate is where they lived.

The event, which led to this circuitous meeting, was the marriage of Simon Kemp to Martha Kindred in Framlingham on the 5th of April 1815. The children of this marriage were: -

- Mary Ann born in Kelsale 6.1.1816
- Sarah Ann born in Kelsale 1. 5.1817

- John born in Kelsale 9.1.1819
- James born in Middleton 15.7.1821
- Elizabeth born in Westleton 28. 9.1823
- Hannah born in Westleton 21.1.1827

All of these villages are within a few miles of each other.

I am descended from James, and Nellie from John. My descent is dealt with in the next chapters. Nellie's tree, which led to our meeting, is as follows.

- 26. 3.1846 John Kemp 27yrs. married Susan Cornish 25yrs. in Westleton.

Their children were: -

- Charles born 1847 married Emma Andrews
- John born 1849
- Susan born 1851
- James born 1852
- Mary Ann born 1854 (married Jacob Spindler)
- George born 1856
- William born 1858
- Chester born 1860
- Elizabeth born 1863 (married Newman Dix)
- Isaac born 1868 (married Ellen Gissing)

Nellie's father was Isaac, and there were five children born in Westleton :-

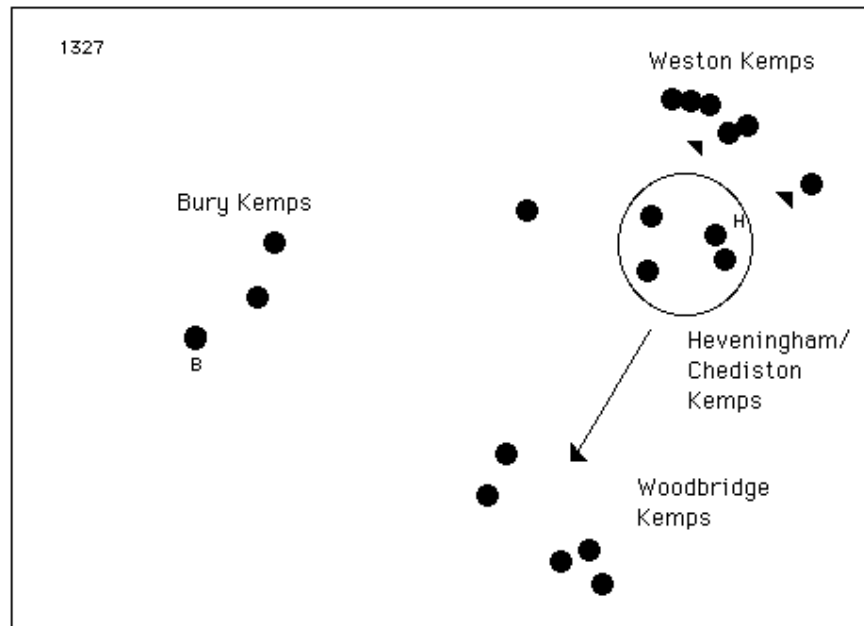
- Elizabeth (1901-1991)
- Chester (1904-1988)
- William (1906-1989)
- Jack (1909-1982)
- Nellie (1913-1999).

Sitting with Nellie in her snug home in Love Lane she told me that her own father was a fisherman. My great grandfather James was not the only Westleton Kemp to leave the land for the sea. She has childhood memories in that very room, of sharing her mother's fears for the boats on stormy nights. And of course, there was the excitement of having real smugglers in the family. It was a strange, satisfying, and special occasion. Two branches of the Kemps had met after being separated for 150 years.

1.3 Suffolk Kemps: the very long view

It is possible to zoom out further in place and time. Snapshots of the numbers, and distribution of Kemp families come from two lists of property owners paying taxes for the county of Suffolk in the years 1327 and 1674 (Figs 2.2 and 2.3).

Fig 2.2 Suffolk Kemps paying taxes in the 1327 Subsidy List

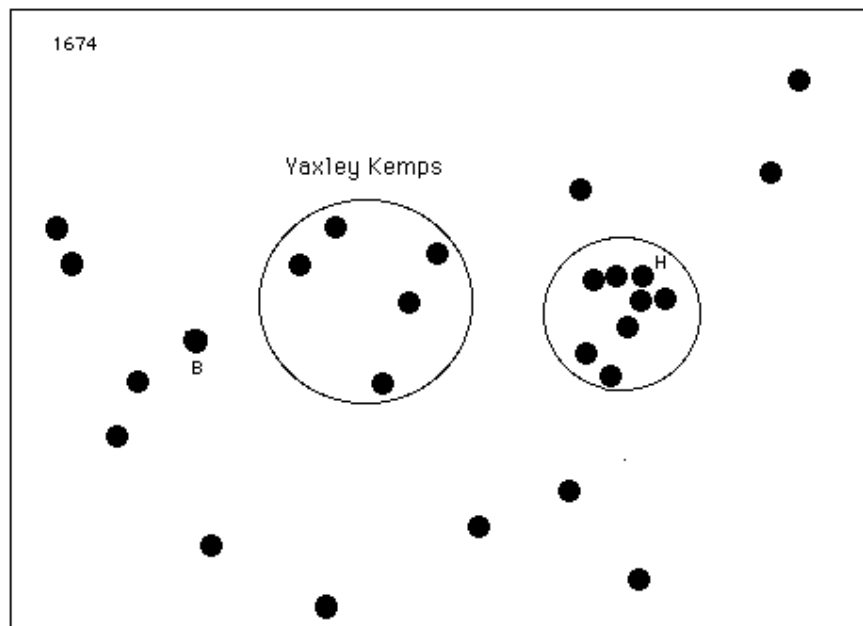


The distribution of the Kemp population in 1327 virtually spans the whole of Suffolk, but there is a definite concentration of Kemp families in the northeast of the county. Fortunately, there is a comprehensive account of the origins of this cluster. The Kemps based at the manor of Weston were subsequently ennobled, and their family tree begins with Norman de Campo, alias Norman Kemp, a 12th century manorial lord at Peasenhall. Peasenhall is in the Heveningham/Chediston cluster, which is defined by lands in these two villages held by Adam Kemp, a relative of the Weston Kemps, in 1327. The genealogy of the Weston Kemps also indicates links with relatives in Ipswich and Woodbridge (the Woodbridge cluster).

In summary, the story of the Suffolk Kemps begins with 'Norman Kemp' of Peasenhall. Genealogists assume the name Kemp has Saxon origins, so it seems by adopting the French alias 'William de Campo' this 12th century Peasenhall Kemp was a Saxon landowner adapting to the new Norman order. In this context, he was a founder benefactor of Henry II's priory of Blythburgh, and some of his descendants became priory tenants. This eastern movement of the Peasenhall Kemps probably led to their 14th century settlement at Weston.

The Heveningham/Chediston cluster was even more prominent in 1674 (Fig 2.3). This concentration of Kemps is emphasised by the fact the senior representative of the Weston Kemps, Sir Robert, was then residing at Ubbeston, a village adjacent to Heveningham. This group of Kemps accounted for about 40% of the Kemp households in Suffolk.

Fig 2.3 Kemps paying hearth tax in 1627



By this time another cluster had emerged based on six households centred on the village of Yaxley. So far there is no information on its origins.

The Chediston/Heveningham Kemps emerge from time to time in local parish records and wills starting with Radulphi Kempe, who was renting land from Sibton Abbey in 1328. Their development may be traced through wills of Kemps in Laxfield, (1444), Peasenhall (1494), Chediston (1533), and parish registers of Linstead Parva (1568) and Framlingham (1594). Framlingham marks the southwestern extremity of this cluster of Kemps. They were not only related by a common ancestry but also by the profession of carpenter/architect (Laxfield, Peasenhall, Chediston and Framlingham).

At the very least, these examples of local continuity give me confidence that my Kemp heritage has long established local roots. Expanding families appear in the parish record, the aged parents die, and newly married children with the same names then reappear in adjacent villages. These comings and goings from the records perhaps exaggerate family mobility. William Tabor Kemp, who was the first genealogist to make an intensive study of the Suffolk and Norfolk Kemps, was struck by the way in which members of the Weston line frequently returned to the places of their ancestors. One explanation is that once a family group has a critical local density, friendships as well as kinship provide a practical network of helpful relationships. For example, Sir Robert Kemp the second baronet, returning, out of luck on the wrong side of the Civil War, to Suffolk found his second wife Mary Sone in Tannington, a remote village on the western edge of the Chediston/ Heveningham cluster. Although the marriage was celebrated in St Andrew's Church, Holborn, London, the couple returned to Tannington where their first child Jane was born in 1655. They subsequently moved to Ubbeston Hall, which overlooks one of the upper tributaries of the Blyth, which was carved dramatically into the Suffolk glacial clays by ancient melt waters.

Nevertheless, despite the obvious flux of people, the landscape in which The Kemps once lived provides stability and continuity for their descendants. The hills, fields, lanes and cottages, despite the upheavals of modern agriculture, are still able to give our ancestors a life beyond the entry made by a monastic scribe or parish clerk with a quill pen. Many of the field boundaries are about 800 years old and although many have been destroyed in recent years through field enlargement, the agricultural landscape of small fields and wooded groves is still much the same. As far as the carpenter Kemps are concerned, the oak-beamed churches with carved benches, and the timber-framed farmhouses with black-planked barns, testify to craft skills which go back to the beginning of the golden age of wood in the 14th century.

Place names have to be visited to boost the imagination. I have battled through waist-high hogweed on the wide expanse of Sudbourne marsh to find the overgrown waste patch where my great, great grandfather's cottage used to be. He was Phineas the marshman in control of this vast, lonely landscape, which was his watery domain. It is described locally as a 'meal-marsh', a place for fattening cattle.

There, for all to see, are the criss-cross drains and sluices he kept in order. His was an important balancing act of water management, to have moisture to keep the grass growing yet avoid a saturated surface that could be trampled away by the grazing cattle. Here is the wild marsh scrub by the side of the creeks and drains, where footmarks of wading birds make strange patterns in the shining mud. Here was the playground of Phineas and Margaret Munnings' children, one of whom married James Kemp, the farmer-cum-fisherman from Middleton.

Through her marriage in Aldeburgh church in 1848, James' bride was to become my great grandmother, Eliza. Sudbourne's marsh was a meeting place with great consequences for the Suffolk Kemps, and sent my mother's branch moving away rapidly, coastwise, in two big leaps, from Suffolk to Norfolk, then on to North Lincolnshire. These two moves have enriched my heritage with ancestral Norfolk connections, which, although little more than lists of 'maiden names', such as Reads, Hunns and Kettles, point to discoveries in the future. The migrations also ensured that fishing and the sea would be an important background to my own childhood.

2 Whys Hows and Fulfilment

"It is in the hope that contemplation of the trials and tribulations of our forefathers may not only fortify the English-speaking peoples of today, but also play some small part in uniting the whole world, that I present this account."

Winston Churchill (1956) *A History of the English-Speaking Peoples*

2.1 An aptitude for history

As long as I can remember, I have always had a strong sense of history. Where it came from is a mystery, like a lot of educational likes, dislikes and aptitudes. This chapter is really about what history means to me, and encapsulates some of my philosophical motivations as an author. Churchill's words make a good beginning because I sympathise strongly with his thoughts about history. Churchill felt that

unity between countries might come from taking a broad view of the history of nations. I feel that an awareness of being part of a large network of people based on 'kinship' and 'places' could forge unity, tolerance and stability between families with diverse cultural heritages. I have therefore gone beyond a one-family pedigree based on my father's name. The aim is to try to integrate both my maternal and paternal forebears with the places where they lived and the lives they led. People and places where there is the most information will inevitably govern my pathway.

My inclination as a scientist is to present the bare classified and ordered facts about what has been found in parish registers, wills and the national census returns. But the records need help to 'speak'. A human commentary on the documentary evidence, no matter how small, becomes rooted in the reader's mind, and at the very least will add colour to a name or event. So as I put my records together I am also trying to express my own responses to the evidence. As yet, I have not produced a coherent account of my ancestry, but I hope that as a developing mixture of fact and 'reasoned imagination', this first compilation will give pleasure to all Bellamys, Kemps and others with common kinship. At a practical level I hope it 'lights the touch paper' in others to seek out and add their own special bit.

2.2 Ancestor hunting: the 'ology'

Ancestor hunting inevitably begins with family papers, and the most common starting point is any certificates, or lists, of births, marriages and deaths that have been kept in the attic or a seldom-used cupboard. In my own case, my interest was aroused, as a child, by a collecting of certificates lodged in a shoebox on a relatively inaccessible high shelf. On the rare occasions when this box was opened, usually to find some personal detail to fill in a form, I became intrigued by the 'Hunn' family, and the isolated 'island of Flegg' where they lived.

After absorbing any family documents the next port of call is the central registry at St Catherine's House in London. This will take you back to 1837 when the General Registry of all births, marriages and deaths was set up. If your roots are English, to go further back than this you will have to consult local parish registers of the established Church of England. These were first devised in 1538 and anything they refer to at an earlier date was probably written up from memory. Not many registers begin as early as 1538.

From 1598 every parish clerk was required to send a transcript of his registers to the local bishop's registrar each year. This produced 'the bishop's transcripts' that survive in bundles in the County Record Offices for most places in England until at least 1837, and sometimes to the present.

A one-family pedigree based on this methodology is the simplest and most commonly found summary of a person's ancestry, but it provides a narrow view of human nature. It starts at an arbitrary point in the past, with a husband and wife, and extends its branches through the men folk of each generation. In this sense it is a tree springing from the home ground of a particular generation, with no roots. To find the real roots you have to trace back the mothers (and their other children). The mothers provided half of their children's heredity and probably took the dominant part in holding the family together. In a single-name pedigree their vital personal contribution is hidden

behind the maiden names in the margin. The social heritage they brought with them (and the lives of great aunts, uncles, and cousins twice removed) is not available for their living descendants to contemplate or value.

The potential for extending your family connections by following up wives and mothers is tremendous. In Table 2.4 I have listed 28 families that married into my male branch of the Bellamy family. One of the oldest links is Ann Squire, who married Samuel Bellamy at Godmanchester in 1755. My mother Edna May Kemp married my father at Grimsby in 1931. Through a rich cultural heritage from Suffolk, she takes my heritage back to settlers who arrived in East Anglia before the Norman Conquest.

The latest additions to this network are the children of Susie Golten, who married my son Michael at Cardiff in 1991, and my daughter's long-standing partner Nick Iacono. For them Cardiff is the latest 'meeting place', and their family conjunctions have opened up Jewish Czech roots via Eastern Europe and Russia, and Italian links with Sicily, for my grandchildren Jack, Charlotte and Sophie Bellamy, and Joseph and Felix Iacono to eventually blend into their East Anglian heritage.

Table 2.1 Families who joined Denis Bellamy's family tree through marriage between 1757 and 1931

Andersons	Bransons	Buttifants
Coles	Gaddeus'	Goldsmiths
Hunns	Kemps	Kerrisons
Kettles	Kindreds	Lowes
Moodys	Munnings'	Newbys
Newmans	Nudds	Pivitts
Precious'	Reads	Rixs
Smedleys	Smiths	Spindlers
Squires	Taylors	Wollastons
Wrights	Buggs	

These female connections are available as openings for spreading an ever-increasing network of my roots into the past, and amplify relationships with an ever-multiplying growth of branches into the future. It may be argued that the more you spread a family tree sideways the more difficult it is for one person to manage the information. I have to agree, but my aim is to offer as much bait as possible to other potential researchers. For example, irrational as it may be, who can resist wondering what sort of a person was 'Lydia Kettle'? But, above all, there is the extra dimension for enrichment. In my case, tracing the ancestry of Eliza Munnings, my great grandmother, revealed that some of my genes were imported from a Frenchman captured at the Battle of Agincourt.

The way in which everyone is part of an ever-expanding family network is brought out dramatically as a major fact of human biology if you set out all your backward connections as links radiating from your own position at the centre. I have done this diagrammatically in Fig 2.4. It displays the family trees of my grandparents Frederick Bellamy and Mary Ann Precious, and Edward Kemp and Mary Ann Read. The person in each box is connected to two others who represent their parents. The outer

layer takes us back to the 1750s. It's also a good way of pointing to the blanks that remain to be filled by further research.

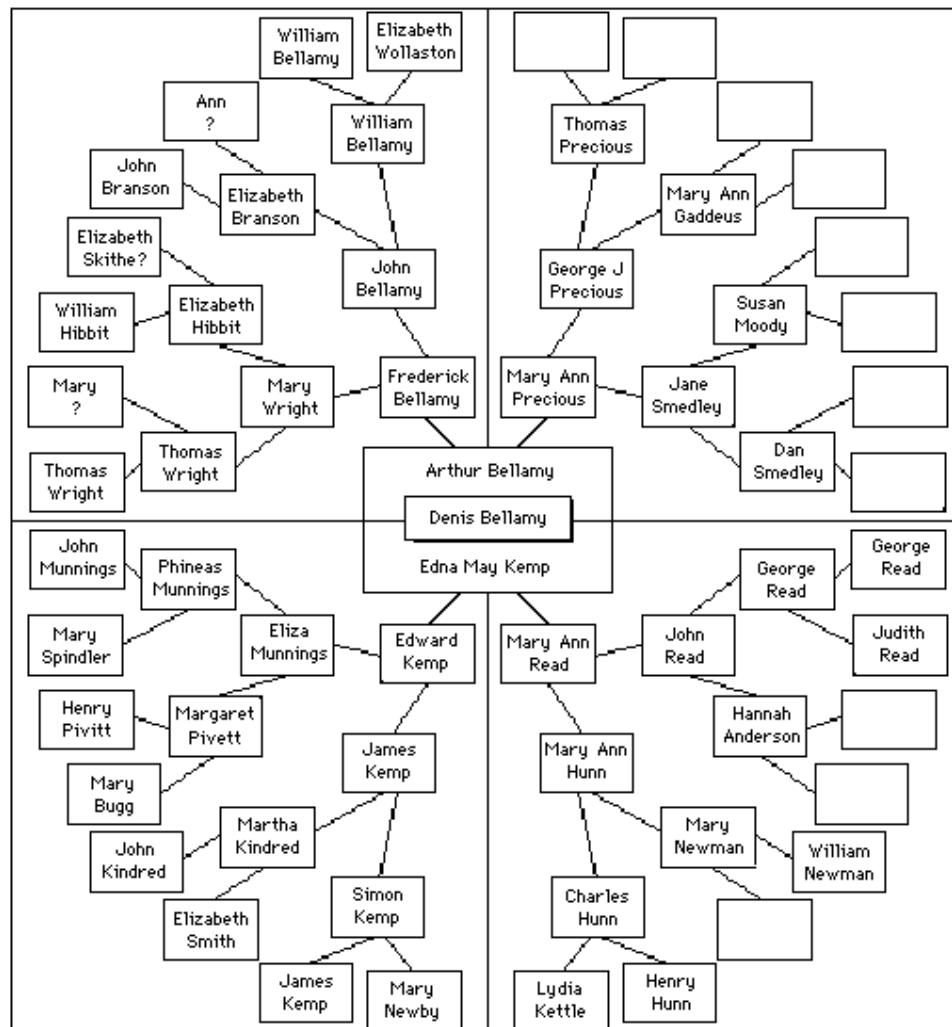
The way in which everyone in such a 'genealogical wheel' is a complex genetic mixture should also turn people's attention to two important questions. How unique is the genetic information passed on to a child by its parents via the genes contained in an egg and a sperm? How different is it from the information that might be contributed by another set of parents chosen at random?

2.3 Something about 'nature'

The genes passed on by a parent are like a hand of cards with millions of categories and denominations. Each hand is unique. When it comes time for a parent to pass genes on to their child, it does not pass on its whole hand, but only part of it; chance plays a dominant role. Because of the great number of possible combinations of genes, there is a high probability that the selection of genes will be quite unrepresentative of the father's or mother's collection of cards. The set of genes in a particular one of Mr Jones' sperm may in fact more nearly resemble what one would expect to find in a sperm from Mr Smith. If this sperm reaches the egg first, the boy may look (and perhaps behave), more like the man next door than he does to his own father. Only by seizing upon a few out of an almost infinite number of human physical and behavioural characteristics can we persuade ourselves that a son is ever like his father, or a daughter is ever like her mother. For all I know, most of my character may have come through Lydia Kettle!

Theoretically, as people come to appreciate principles underlying the biological facts of paternity we can expect them to be less concerned with problems of 'mine' and 'yours'. The health and happiness of any children they are responsible for, whether they are their biological parents or not, lies in the place they call 'home'. This holds, despite research, which purports to show that a child's character is strongly moulded by interactions with other children. From these points of view, the value of a family tree is that it presents points in time and space for the imagination to develop as a continuous stream of 'homes' and 'families'. Unfortunately, there seems to be a strong element of being human that creates a fixation on space alone and leads to a belief in blood and nation. If we can never escape from the small 'tribal' world of space, language, and local history in which we begin our journey through life it is a small step to ethnic conflict, injustice and oppression.

Fig 2.4 Denis Bellamy as the genetic outcome of random meetings, involving 32 families, in the mid-18th century.



2.4 Something about 'nurture'

A cavalcade through time of the different cultural values and ways of life of my ancestors, as 'fishermen', 'farm labourers', 'yeomen, and 'carpenters', delivers the simple message that there are many ways of being human. Being able to see oneself at the head of a long, coherent, and steadily moving procession is surely better than feeling tossed at random in a small space, in a rapidly changing world. For me, writing this story has expanded my view of 'place' in 'time'. In the millennium covered by my family history the simple message is that British families have always been mobile, and, in the name of freedom, creeds have had a relatively short duration.

People have always been pulled or driven from home by many external linkages such as kinship, economics, opportunity, imagination, and bigotry. For these 'homeless ones' all religions emphasise the advantages of 'belonging'. This emerges, for example, in the Jewish prayers for 'those who cannot find a resting place in the family of the secure'. For those who have no religion, scientific cosmology is the other pole,

which offers continuity with forces that created the universe. In this context, genealogy, for most people, is just a practical approach to answer the same questions, which are about who you are, where you came from, and what you might have been.

Because there are ultimately no private acts, everything we say and do, however privately, shapes and influences us, our families and friends, and so touches the world outside. My small collection of people, dates and landscapes will no doubt influence its readers in unfathomable, yet significantly human, ways. All I have to say about this is that if you think about your personal history, not in terms of where you happen to live, but as a multicultural web of ancestors, this has to put your immediate surroundings in the shade, and must blunt the edge of prejudice.

One result of exposing my roots is that I am no longer concerned so much with where I was born, which is really a proxy for a home, but how I came to enter the world there, and the values it happened to represent at that time. Another reflection is that the world today is on a fast moving track. Tired, harassed, overworked, and often frightened people everywhere sit back sometimes, maybe even once a day, and wonder what it's all for. Life is certainly passing us by, measured by in-trays, meetings, appointments, memos, or some other daily stream of colourless trivia. In contrast, the particular stream of life to which we belong carries past images of other, slower worlds. These may be taken either as a spur to passing desires to jettison status, power, money, possessions, cars and all the trappings of the 20th century life. On the other hand, they may reinforce the more rational voices, which tell us that material things are nice, and a niche in contemporary society, with economic and medical protection unknown to our recent ancestors, is progress and fulfilling.

2.5 A sense of place

However, 'kinship' is bound up with 'place'. When in need of security our thoughts often turn to images of the surroundings in which we grew up. For the Bellamys, Kemps, and their kin, these 'places in the sunshine' were the fenlands and claylands, of East Anglia, to which as rural folk they were attached over many generations. They left no writings about the day-to-day impact of these landscapes as they went about their work as yeomen, craftsmen and farm labourers. Fortunately, we have two articulate local witnesses of their meeting places in the persons of George Crabbe and John Clare, who are both described as 'rustic poets'. George Crabbe was born in Aldeburgh in 1754, the birthplace of my grandfather Kemp. John Clare's birthplace was Helpston, a 'gloomy' village on the edge of the Cambridgeshire fens, and his formative years, from his birth in 1793, were spent in and around the towns of Stamford and Market Deeping, the stamping grounds of my grandfather Fred Bellamy. George Crabbe died in 1832, when my great grandfather James Kemp was 11, and in the year of John Clare's death, in 1864, grandfather Bellamy was 10 years old. Crabbe's and Clare's descriptions of coastal Suffolk, and the fens, bring life to the meeting places these families must have known with love and hate.

For example, Crabbe's hypnotic description of the daily tidal cycle, ebbing and flowing through the marshes along the banks of the River Alde, would have struck a chord with my ancestors who lived on the saltmarsh's margins at Sudbourne and Aldeburgh.

"When tides were neap, and, in the sultry day
Through the tall bounding mud-banks made their way,
Which on each side rose swelling, and below
The dark warm flood ran silently and flow;
There anchoring, Peter chose from man to hide,
There hang his head, and view the lazy tide

In its hot slimy channel slowly glide;
Where the small eels that left the deeper way
For the warm shore, within the shallows play;
Where gaping mussels left upon the mud,
Slope their slow passage to the fallen flood;
Here dull and hopeless he'd lie down and trace
How sidelong crabs had scrawl'd their crooked race,
Or sadly listened to the tuneless cry
Of fishing gull or changing golden-eye;
What time the sea-birds to the marsh would come,
And the loud bittern, from the bull-rush home,
Gave from the salt ditch side the bellowing boom."

Generations of stiff and tired field workers, those Bellamy's who worked the fenland, would appreciate John Clares's description of insects as escapees from the monotonous drudgery of the farm labourer, to whom the passing of seasons expressed the relentless pendulum of rural life.

"These tiny loiterers on the barley's beard,
And happy units of a numerous herd
Of playfellows, the laughing Summer brings,
Mocking the sunshine on their glittering wings,
How merrily they creep, and run, and fly!
No kin they bear to labour's drudgery,
Smoothing the velvet of the pale hedge-rose;
And where they fly for dinner no one knows-
The dew-drops feed them not- they love the shine
Of noon, whose suns may bring them golden wine
All day they're playing in their Sunday dress-
When night reposes, for they can do no less;
Then, to the heath-bell's purple hood they fly,
And like to princes in their slumbers lie,
Secure from rain, and dropping dews, and all,
In silken beds and roomy painted hall.

So merrily they spend their summer-day,
Now in the corn-fields, now the new mown hay.
One almost fancies that such happy things,
With coloured hoods and richly burnished wings,
Are fairy folk, in splendid masquerade
Disguised, as if of mortal folk afraid,
Keeping their joyous pranks a mystery still,
Less glaring day should do their secrets ill.

Sufficient of these countryside images remained with my grandfathers for it to seep through into my childhood, and eventually emerge as a motivation for me to articulate this story of kinship and place. Looking back, I realise that I too was able to soak in nature's bounty that activated John Clare. That was when, in my childhood freedoms, I caught fish in the ditches and butterflies in wooded glades. In my lifetime all that has gone from the countryside. John Clare's sense of place is now confined to special, rare patches of greenery we call nature reserves. For those who can make the comparisons it is obvious that I am of the generation that closed up the horizons, hemmed in children's freedom and left them a duller, uglier and poorer world. The Kemps and Bellamys hurrying from their villages to Grimsby were unaware that its natural resources were not unlimited. In this sense we can now appreciate that for a sustainable future the much-needed link between people and place is kinship with nature. This is the bond of extended altruism required to adjust our demands on the global environment. Adjustment will occur. It will happen sooner with less damage if we are wise; later with more damage if we are not. May be it is already too late because I can't imagine my grandchildren naming places of their own in remembrance of childhood explorations.

CHAPTER 3

KEMP PLACES 1: *PARHAM FRESSINGFIELD AND FRAMLINGHAM*

"The great divide in vernacular architecture came with the arrival of the chimney, allowing the installation of a ceiling over the ground floor with space made available for new rooms above.The change, with smoke going out through a chimney instead of swirling around the hall until it found its escape through a louvre, perhaps with a smoke bay to help, began the revolution in domestic comfort which transformed the house unequivocally into a home".

Jack Ravensdale. 1984 'East Anglian Landscapes'.

1 From Theberton to Grimsby

The earliest Kemp that can be connected unambiguously with my mother through a complete set of parish records is James Kemp of Theberton. He married Ann Mollett of Darsham in 1721 when he is described in the marriage licence as an architect (probably a house builder). He had three children, James, Anne and Mary, but died before Mary was born. He appeared to be seriously ill during the late stages of Anne's pregnancy. The following extracts from his will indicate the provisions he made for this family during this uncertain time, including his unborn child. The amounts of money he bestowed on them indicate that he was very well off for that time and place.

"...I James Kemp, carpenter..."

"...sell all my Stock in Trade, Timber, and other personal estate... (with which) I desire all my Just Debts may be paid, and after payment thereof, I give and bequeath to my son James the sum of Two Hundred pounds to be paid to him at his age of Twenty One years, and in the meantime, the Interest thereof be applied towards his maintenance and education..."

"...I give and bequeath to my daughter Anne the sum of One Hundred pounds to be paid her at her age of Twenty One years and the interest thereof in the meantime be applied towards her maintenance..."

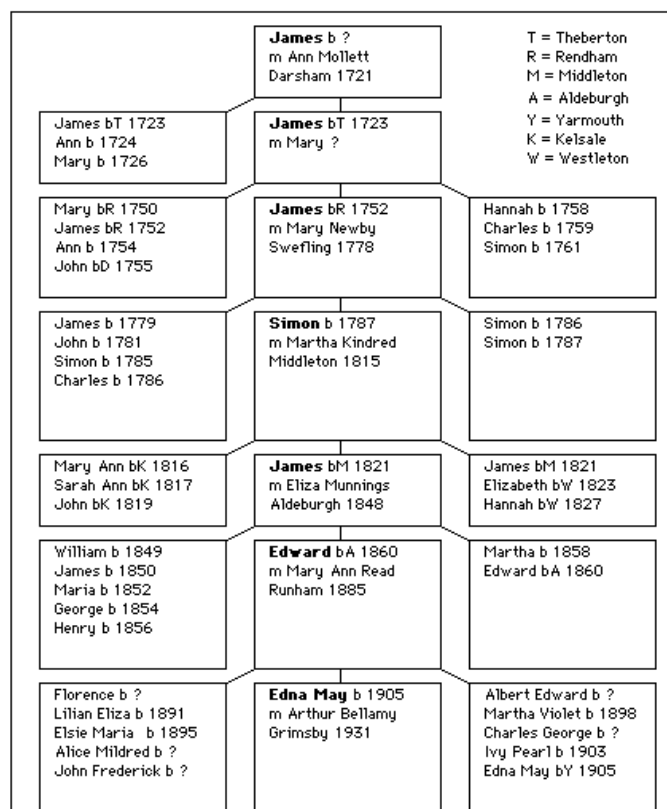
"...I give and bequeath to the child my wife is now with all the sume of One Hundred pounds at it's age of Twenty One years, and the interest thereof..."

"... I give to my brother John Five pounds..."

"...all the rest and residue of my personal estate I give to my wife..."

The will was made on the 16th October 1726. Mary was baptised after the death of her father on 13 November. James' will was proved 24 January 1727. The line of descent from this James to my mother has been defined and is set out in Fig 3.1.

Fig 3.1 Descent of Edna May Kemp from James Kemp of Theberton



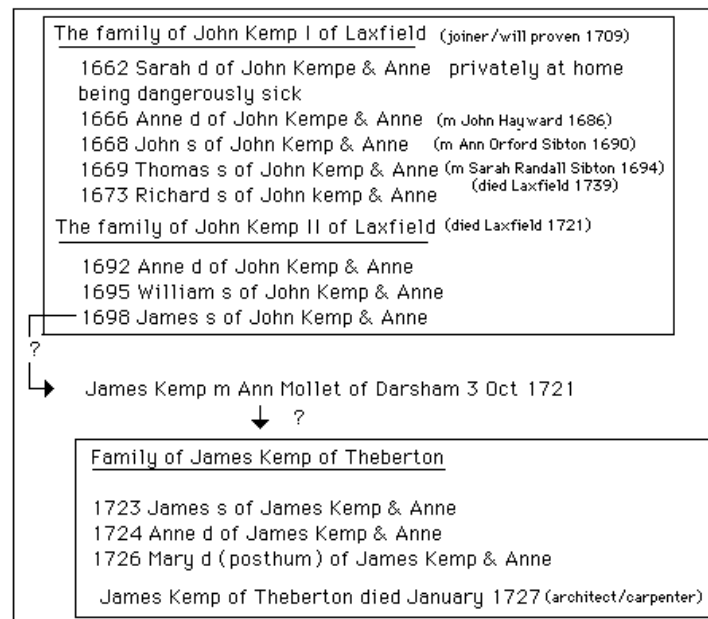
An intriguing aspect of the Theberton records is the marriage recorded on 13 October 1728 of a John Kemp to Susan Bellamy, a widow from Aldeburgh. Could this John have been James' brother?

2 The Parham Connection

As far as James of Theberton's parentage is concerned I know from his will that I have to connect him with a family who had at least two children, James and John. From the available records there are only two contenders. These families lived in the nearby villages of Laxfield and Parham.

The Laxfield couple is John and Anne Kemp who baptised a son James in 1698. He would have been 23 years old when James Kemp of Theberton married Ann Mollett in Darsham church. This John of Laxfield (John II) was the son of another John (John I) who left a will in 1709 in which he described himself as a joiner. This makes a possible professional connection between grandfather and grandson. These two generations of Laxfield Kemps are set out in Fig 3.2.

Fig 3.2 The Laxfield and Theberton Kemps and their possible connections.



Several things argue against a Laxfield-Theberton link. First, despite a good run of Laxfield baptismal records for the family, there is no entry for a son John being born to John II, i.e. the Laxfield James did not have a brother John. Second, when he died, as I pointed out above, our Theberton James left a considerable sum of money to his family. James of Laxfield would have only been 28 when he met his death. This raises the question of how he managed to accumulate wealth in such a short lifespan, particularly since his father did not leave a will on his death in 1721. Also, his elder brother Thomas did not die until 1739. A third difficulty is the unusual early death. Finally, in his will John I of Laxfield described himself as a 'joiner', whereas the Framlingham Kemps and James of Theberton were carpenter/architects. This is an important distinction of the trade skills passed from father to son (see below).

However, there were other John Kemps associated with Laxfield.

The earliest referenced to a propertied Kemp is a John who was taxed for 4 hearths in the 1674 schedule. This number of hearths places him in the upper wealth bracket for taxable Suffolk Kemps.

On 25th September 1715 John Kemp of Laxfield married Mary Aldridge in Framlingham. This individual does not fit into John II's family. Another John Kemp turns up in the proceedings of the Court held for Laxfield Manor dated 1745-6. This refers to the surrender by John and Ann Kemp 'of all their lands whatsoever held of the manor to Elizabeth Spalding of Framlingham, widow'. It is possible that this John Kemp managed these lands from another parish. For example, at this time there were Kemps living in the nearby village of Fressingfield. Something about the life of a John Kemp of Fressingfield has been gleaned from the Parish Books (see below).

Burials of Laxfield Kemps for this period are as follows:

Ann Kemp	1719
John Kemp	1721
Thomas Kemp	1739
Mary Kemp (widow)	1742
Ann (an old woman)	1747
Ann	1790

Turning to the Parham couple, James and Elizabeth, they had a son James who was baptised on 5th April 1685, and a son John, baptised on 1st May 1688. This is a better fit than the Laxfield James. Also, James of Parham would have been 36 when Ann Mollett married her James. A late marriage would give more time to accumulate wealth. Finally, if James of Parham was also James of Theberton, he would have died aged 42, still premature, but a less improbable age than 28! I am not discarding John I and John II of Laxfield. They are likely to be relatives of the Parham Kemps that separated several generations before.

3 Kemps of Fressingfield: A Loose End

The following notes made from Fressingfield's parish books indicate something of the life of the Kemps and their neighbours around this time. I have not been able to find any connections between the Fressingfield Kemps and other family groups. The village within the main mid-Suffolk Kemp cluster and it is highly likely that they were close relations, with families in the surrounding villages.

3.1 'The story of boy Cracknell'

"Boy Cracknell's" history is a sad one. He was born on the second of May 1784 and christened James. His mother Ann - nee Spaul - died on the eleventh of December in the same year, leaving a widower Philip and one other son also named Philip. The parents had married in Fressingfield on the fourteenth of January 1777, three months before Philip's birth.

In 1798 when James was fourteen his name recurs again and again in the Overseers' book. In March and April he had "plaisters". In May, Mr. Kemp, who would seem to have been more of an apothecary than a doctor, as his fees were a modest eight pence for plaisters and two shillings for attendance, was called in. In June two shillings was paid for wine and then, ominously, six shillings for wine when "boy Cracknell's leg was taken off". Beer was provided for "setters up", and "syer" for the lad, costing three shillings and nine pence halfpenny. In October, on a happier note, there was "Nine pence to have his waistcoat mended", but in March 1799 came a late bill for £1.0.0 expenses when his leg was taken off. By July wine was needed twice at fifteen shillings a time, and again "beer to setter up, sixpence", but to no avail. The last entry reads "Beer for burial of boy Cracknell, two and sixpence and to John Smith for grave and burial, one and sixpence".

The Parish Register shows an entry for the burial of James (Boy) Cracknell on the third of July 1799.

3.2 Other entries in the Parish Books

From July 1759 to June 1760

William Kemp received between 2 and 3 shillings a month. During this time there were about 12 claimants.

Nov 1760

Widow Connald 4/-

Jan 1761

To charges of marrying Thomas Meen 17/-

And 3 horses in taking Thomas Meen (to his wedding) 4/-

Jan 1761

To Widow Alexander for looking after Diana Connold 1 week and washing and laying of her 4/6d

For her winding 2/6d

For tolling of bell and digging her grave 1/6d

Cakes and beer 2/6d

For coffin and affidavit 7/2

May 1761 references to outbreak of smallpox

July 1761

First entry for a Mr Etheridge for a load of wood for Richard Bickar and Peter Finbourough 15/-.

Dec 1761

John Kemp for nursing of Dame Carter 4 shillings

James Etheridge for wood

Dec 1761

Diana Connold 4/-

Extra disbursement in need 1/10d

Feb 1763

Gave James Kemp by agreement at last meeting £1.0.0. Gave him more a bushel of wood

March 1663

Extra disbursement Wm Kemp in need 2/6

June 21 1766

James Kemp for work at the workhouse

James Etheridge for 200 faggots.

Sept 1767

Benjamin Barber younger and senior Linen weavers £50 to indemnify the parish from maintenance of child to Grace Cornish widow.

4 Framlingham Kemps in the 17th Century

4.1 As property-holders

Reference to Kemps in Framlingham and the Wightman family into which one of them, Henry Kemp, married.

Taken from 'HISTORY OF FRAMLINGHAM'; by Hawes and Loder (?)

CHAP. XVI.

Copyhold- Tenets, and their Lands, holden on Framlingham Manor,
§. I.— Copyhod-Tenants, and their Lands, holden on the Manor of Saxted, §. 2.

Page 342

John Kemp, adm. 4. Oct. 1711, to one piece of wast, with an house thereupon built, containing in length 88 foot, and in breadth at the east end 60 foot, and at the west end 60 foot: which was Roger Drakeford's 9. A. John Stot's 36. Car. 2. Samuel Golty's, clerk, 26. Car. 2. John Welles's 1658. Nicholas Shene's 1650. John Baffe's 19. Jac. I. Robert Shiming's 5. Eliz. Nicholas Jolly's 1. E. 6.— holden by the annuall rent of 4d.

Page 347

Samuell Kilderbee, adm. 4. Oct. 1706, to the quarter part of one acre of meadow, nigh Prat's-meadow at Broadwater: which was Francis Kilderbee's. 3. A. Samuel Dover's 29.: Car. 2. Elisabeth Dover's alias Smith 1658. John Smith's 20. Jac. 1. John Kemp's 4. Jac. 1. & John Wythe's 12. Eliz & Robert Balls 1. E. 6.

Page 355

Samuell Wightman, adm. 1. Oct. 1696, to 1 acre, near Cole's-Green: which was Samuell Wightman's 31. Car. 2. Richard Porter's gen. 16. Car. 2. Anne Stamphord's 1653. William Stamphord's 18. Car. 1. Abia Stamphord's 26. Eliz. Simon Stamphord's 10. Eliz. & Richard Cole's 1. E. 6. holden by the annuall rent of 6d.

Page 356

Samuel Wightman, adm. 2. Oct. 1695, to 2 acres, called Strawberry Hills: which were Samuel Wightman's 20. Car. 2. Miles Lunnis' & Rachel Port's 1656. Jaspas Goodwyn's 1650. John Pierse's 5. Jac. 1. (in whose, and all former admissions, but 1 acre mag. ten.) Thomas Dernford's 4. Eliz. & John Calls 1. E. 6. holden by the annuall rent of 1s. sd. and a halfpenny.

Copyholders of Saxted Manor

Page 368

William Kemp, adm. 13. Oct. 1697. to the moiety of one messuage, with the yards and gardens thereto belonging; of 1 acre mag. ten. of the tenement Morfes; of 1 acre- of Molland of the same tenement; of one and a half acre mag. ten. of the tenement How's; of 2 acres, 1 rood, and 12 perches mag. ten. of the tenement Daf's; of 6 acres, and 1 rood mag. ten. of the tenement Button; and of 1 rood mag. ten. of the tenement aforefaid: which were William Bedingfield's 7. W. 3. William Bedingfield's 1650. William Bedingfield's 32. Eliz. & Joan Bedingfield's 1. E.: 6. holden by the annuall rent of 4s. 11d.

Sarah Kemp, the wife of William Kemp aforefaid, adm. 3. Oct. 1695, to the other moiety of the said messuage and lands: which were Joseph Bedingfield's 14: Car.2. & the said William Bedingfield's 1650. holden by the annuall rent of 4s. 11d.

CHAP. XVII

Burgenholders of Framlingham Manor

Page 377

Elisabeth Wightman, widow, holdeth two Burgenses, called The BURROW-HOUSE: which was Samuell Wightman's 1691. John Richards' 1673. & Francis Ireland's 1659. by the annuall rent of 10d.

Samuell Wightman, holdeth one Burgens, called Morfull: which was Samuell Wightman's 1667. & John Neave's 1659. by the annuall rent of 5d.

Samuell Wightman aforefaid, holdeth half a Burgens, called York's, now a tan-office: which was Samuell Wightman's 1667. Jahn Neave's 1660. & John Ellis' 1659. by the annuall rent of 2d. and a halfpenny.

Samuell Wightman aforefaid, holdeth another half Burgens, called Murdock's: which was Samuell Wightman's 1675. Francis & Thomas Underwood's 1671. & John Ellis' 1659. by the annuall rent of 2d. and a halfpenny.

CHAP. XVIII

Freeholders of the Manor of Framlingham, and the Manor of Saxtead

Page 382

Nicholas Kemp, holdeth freely one cotage, near Pin-Meadow, going towards Holgate-Hill: which was Nicholas Kemp's 1680. by the annuall rent of 2d.

CHAP. XI

Framlingham Church Benefactors

Page 294

He was a considerable Benefactor to the Gallery and the additions made to the Organ, whose example led the Rector, Mrs. Rous, Mr. John Coggeshall, Mr. Francis Kilderby, Mr. Thomas Revet, Mr. Samuel Wightman, Mr. Robert Stud, and the rest of the Parishioners in general according to their circumstances, to follow his steps: except one gentleman; who, after he had returned Thanks by a Letter to Pembroke-Hall for the Organ, did not contribute to the setting it up, nor yet to the Organist, but dissuaded others from so good an action; purely, as supposed, for the sake of opposition.

Framlingham Church Monuments

Page 309

(17) LOWER down, northward. A grey stone.—" Under this Stone Lies Interr'd the Bodies of SAMUEL WIGHTMAN Gent. & SARAH his Wife.

He Died April 13th 1741

Aged 80

She Died April 29th 1741.

Aged 70.

CHAP. XVII

Burgenholders of Framlingham-Manor

Page 375

John Kemp, holdeth half a Burgens, called the White Horse: which was Roger Drakeford's 1709. John Stot's 1691. Samuells Goltys clerk, in 1674. Nicholas Sheen's 1639. by the annuall rent of 4d.

CHAP. XVIII

Freeholders of the Manor of Framlingham

Page 379

John Brown, holdeth freely a cotage at New -Street: which was John Doyling's 1700. James Kemp's 1686. by the annuall rent of 2d.

Page 385

Elizabeth Wightman, holdeth freely one messuage, and several parcells of land: which were William Leman's gent. 1673 Thomas Leman's gent. 1659. & Thomas Baxter's esq. 1621. by the annuall rent of 15s 11d and a halfpenny.

Samuel Wightman, holdeth freely parcell of Strawberry-Hills: which was Samuells Wightman's 1667. & John Neave's 1641. by the annuall rent of 4d.

CHAP. XVI

Copyholders of Framlingham Manor

Page 361

James Kemp, adm. 6 Oct. 1662. to one tenement in the Burrow, parcell of the tenement Lockington's: which was Judith Kemp's in 1656.... etc. holden by the annuall rent of 2s.7d.

Page 320

CHAP. XII

The Glebe Lands

Another piece lying within the Lands of Samuells Wightman, called Strawberry-Hills, which formerly paid the annuall Sum of One Shilling.

CHAP. XIX

Colierholders of the Manor of Framlingham

Page 388

Elisabeth Wightman, widow, holdeth 17 acres, and 2 roods, of the tenement Whiting's: which were Thomas Baxter's esq. etc. The annuall rent of the whole being 6s 4d. and a halfpenny.

Other references to Framlingham Kemps

- Isaac Kemp, Gent. Steward of Framlingham Manor for 1732 (connections unknown)

1735 Henry Kemp one of the signatories to the inventory of church property in Framlingham prepared for the visit of the Bishop of Norwich.

1736 Henry Kemp a witness to the indenture of Richard Fruston apprenticed to Samuel Newson, Yeoman of Framlingham.

The last Kemp recorded in Framlingham is Mary Kemp d 7th March 1780, the only Kemp inscription in St Michael's Churchyard

4.2 Beginnings of the line to Theberton

To discover the origins of James Kemp, carpenter/architect of Theberton, we have to move to Framlingham in the year 1670. It is here that Nicholas Kemp, who termed himself, 'the elder' made his will as follows:

" I give and devise unto **James** Kemp my eldest son all that my messuage or tenement with a yard and a piece of land to the said messuage or tenement adjoining with the appurtenances situate lying and being at the street called New Street* in Framlingham aforesaid which I purchased of Robert Coke and Mary his wife, to have and to hold the said messuage or tenement with the said yard and piece of land to the said messuage or tenement adjoining with the appurtenances unto the said **James** Kemp my son and to his assigns during the term of his natural life, and after his decease I give and devise the said messuage or tenement with the said yard and piece of land thereunto adjoining with the appurtenances unto **James** Kemp my grandchild, only son of the said **James** my son and to his heirs and assigns for ever.

I give and devise unto **Nicholas** Kemp my son all that my messuage or tenement with the shop and yards thereunto belonging situate, lying and being in Framlingham aforesaid which were settled and assured unto me and my heirs by **William** Kemp my father late deceased, to have and to hold the said messuage or tenement with the shop and yards thereunto belonging with all and singular their appurtenances unto the said Nicholas Kemp my son and to his assigns during the term of his natural life, and after his decease I give and devise the said messuage or tenement with the shop and yards thereunto belonging with all and singular their appurtenances unto **Nicholas** Kemp my grandchild, the eldest son of the said Nicholas Kemp my son and to his heirs and assigns for ever.

Provided and always and my will and mind is that if **Elizabeth** Kemp my daughter in law now wife of the said Nicholas Kemp my son shall survive and outlive the said Nicholas her husband, that then she, the said Elizabeth my daughter in law shall have her dwelling in the parlour and parlour chamber during the time that she the said Elizabeth my daughter in law shall live a widow and no longer, and also all the fruit on the fruit trees (being 9 in all) on the south side of the yard on the backside of the house, that is to say from the parlour door to the well in the said yard, with free liberty for her the said Elizabeth to take and make use of the water in the said well for her occasions, and also free liberty for her the said Elizabeth my daughter in law and her assigns to carry and set what wood she please on the south side of the said yard for her firing and to make use of the said south side of the aforesaid yard for all her occasions whatsoever, and also with free liberty for her the said Elizabeth my daughter in law and her assigns to go into, from and through all and every of the yards belonging to the said messuage or tenement so often as occasion shall require to go and come into and from the aforesaid parlour chamber as the going now is out of the said parlour into the said parlour chamber during the time that she the said Elizabeth my daughter in law shall live a widow and no longer, she the said Elizabeth my daughter in law keeping the said parlour and parlour chamber in tenantable repair, and she the said Elizabeth my daughter in law paying one third of all such taxes as shall be charged upon the said messuage or tenement and all other premises with all and singular the appurtenances belonging to the same during so long time as she the said Elizabeth shall enjoy her part of the same by virtue of this my will.

I give and bequeath all the money which I shall have owing to me at the time of my decease to be equally parted and paid by my executor thereafter named unto Sarah Kemp and Judith Kemp my grandchildren, daughters of the said Nicholas Kemp my son, and Mary Kemp my grandchild, daughter of the said James Kemp my son, when and as they shall severally come to the age of 21, at or in the porch of the parish church of Framlingham."

4.3 Kemps in 'place'

Today, New St is signposted left off the main road west out of Framlingham to Saxtead, just past the High School. It drops down to a cross roads in the valley of a small brook. There is a lane to the left and a footpath to the right. The left hand lane is called Brook Lane, which passes Lincoln's Barn on the left, now converted to a house. It runs northeast down the valley and after about half a mile it joins the main road east out of Framlingham to Parham and Kettleburgh. New Street and Brook Lane are inset on the following map taken from Kilvert's History of Framlingham. At the junction of Brook Lane with the Saxstead road there is a large house belonging to the Thomas Mills Charity. The portion of the house on Brook Lane is called Brook Lane Farm House; the portion, or wing, that fronts the Parham/Kettleburgh Rd is called Garden House. In the first half of the 17th century this property belonged to Edward Smith a prosperous wheelwright.

Mills was most likely born in 1624/5, son of a yeoman, John Mills of Bramford. He was apprenticed to one of the two tailors in Grundisburgh, probably William Yorke, and he lived there for about two years during which time he possibly knew among many young people, Alice Briggs a cousin of the Yorkes. In 1640, aged about 16 years, the approved age for wheelwright's apprentices, he came to Framlingham and was taken on by Edward Smith whose wheelwright business was established in Brook Lane. Thomas was dealing with the business accounts from 1641 within one year of the apprenticeship. There was a Baptist colony in his birthplace and in his early days in Framlingham Thomas joined the Framlingham baptists who met at Lincoln's barn about half a mile up Brook Lane, where he became a notable preacher. Probably, New St was made as a short cut for members of the congregation living in Saxtead.

Fig 3.3 Framlingham in the 17th century



Edward Smith was widowed in 1659 and died in 1660 without living issue. He left Garden House, Brook Farm and his whole business to Thomas Mills. The front garden of Garden House contains the mausoleum of Thomas Mills.

According to Kilvert's map there were only two properties in the valley in the 17th century- Smith's house already mentioned above, and another sited by the bridge where New St turns north. These two properties, together with Lincoln's Barn, where Brook Lane becomes New St, were the only ones mapped along this section of Brook Lane/New St by the tithe commissioners in 1842. Therefore it is very probable that the property by the bridge was Nicholas Kemp's bequest to his son.

Smith, Mills, and Nicholas Kemp and his sons were contemporaries in the local wood trade and it is interesting that the two work premises were close to each other.

So far, no maps of New Street in Nicholas Kemp's time have been discovered. The earliest map is the one drawn up for the tithe apportionment in 1842, shows several cottages at the top of New Street, some of these could date to the 17th century but evidence is lacking. There was certainly a 'cotage' owned by James Kemp in New St in 1680 (see reference above).

William's parents were probably born towards the end of the first quarter of the 16th century. This was a turning point in the fortunes of Framlingham. The medieval splendours associated with the aristocrats associated with the Castle party, who were also the main landowners of the town, ended with the funeral in 1524 of Thomas, second Duke of Norfolk, the hero of Flodden field, and the last duke to make Framlingham Castle his home.

In 1624 the young Richard Golty became curate of St Michael's Church, and from his account book of the tithes due from his parishioners we may glimpse the growth of the town as a trading centre for the immediate region. This was the time when John Kemp owned property (in 1711 but actually referred to in Robert Loder's 'History of Framlingham' published in 1798)

The next document to chart the development of Framlingham is the 1724 Surveyors report presented to the Town at the General Meeting on Easter Tuesday 30 March 1725. This lists James Kemp as owner and innkeeper of the White Lion. The White Lion was situated to the north side of the Griffin Inn. This is the last reference to a Kemp in Framlingham (up to and including the 1881 census).

From the research of Muriel Kilvert published in 'A History of Framlingham' (1995) the trends towards an urban consumer economy from the 17th to 18th centuries are expressed in the following tables (Table 3.1; 3.2).

Table 3.1 Trades 1600-49: During this period there were 26 yeomen

Num	Trade	Num	Trade	Num	Trade	Num	Trade
1	baker	1	chapman	1	labourer	1	plumber
2	blacksmith	1	cooper	1	maltster	1	spinster
1	bricklayer	4	cordwainers	1	millwright	4	tailors
4	butcher	9	husbandmen	1	pailmaker	3	weavers
2	carpenter	1	innkeeper	1	pewterer	2	wheelwrights

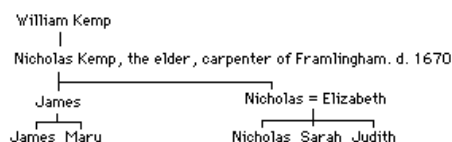
The two carpenters are probably Nicholas Kemp the elder, and his son Nicholas.

Table 3.3 1650-99

Num	Trade	Num	Trade	Num	Trade	Numr	Trade
2	apothecary	1	chapman	1	knacker	1	tailor
2	baker	1	clerk	1	labourer	1	tallow-chandler
1	blacksmith	1	cooper	2	linenweaver	1	tanner
3	bricklayer	2	cordwainers	4	maltsters	1	thatcher
2	butcher	1	grocer	1	mercier	15	yeoman
1	carpenter	2	innkeepers	2	spinsters	1	castle yeoman

4.4 Line of descent from Nicholas Kemp

Nicholas' will gives a tree, thus:-



William was probably born in the 1540s, but there is no information about him apart from that given in his son's will, and the births of the following three sons to a William Kemp in Framlingham.

Edward Kemp baptised 1586
 William Kemp baptised 1589
 Nicholas Kemp baptised 1594

The latter was probably Nicholas Kemp who made the will.

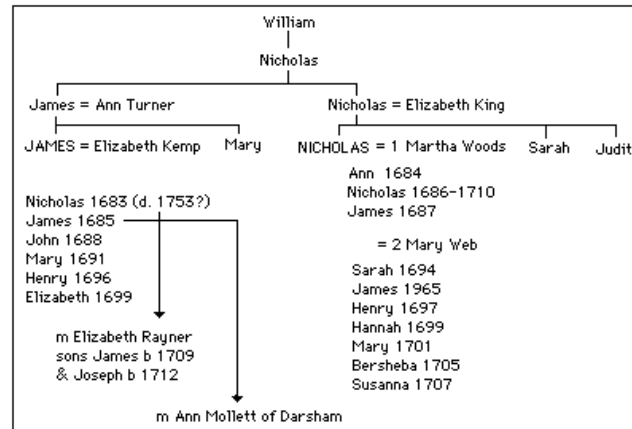
By this time there was a tradition of Kemp carpenter/architect builders in High Suffolk. The first recorded is Edmund Kemp, who in 1477 rented 'Newynne' recently built for the Abbot of Sibton Abbey. In the next century, another Kemp builder turned up in Chediston. Erasmus Kemp of Peasenhall, a taxpayer in the Hearth Tax list of 1674 was probably a continuation of the woodworking trade. William of Framlingham was probably an offshoot of this clan- he gave his first born son the unusual name Edward (Edmund), which may have marked this family connection with Peasenhall.

The search for the roots of William Kemp of Framlingham is presented in more detail in the next chapter.

Of William I's three sons, nothing is heard about Edward or William after their baptisms. The male line continues through Nicholas.

Currently the outcome of research linking William of Framlingham, through his son Nicholas I, and his sons Nicholas II and James I, and their sons, Nicholas III and James II, with my ancestor James III of Theberton is set out in fig 3.3.

Fig 3.3 Links between the Kemps of Framlingham and Parham



Some of the data and arguments are as follows.

4.5 Payers of 1674 Hearth Tax.

In 1671, Nicholas Kemp I left his two sons, James I, and Nicholas II, substantial properties in Framlingham. Nicholas II paid Hearth Tax in Framlingham. A James Kemp was taxed for property in the nearby village of Bruisyard. James was the name of Nicholas I's first born son, yet he left him only a small cottage in New St. The implication is that he was already well-established in Bruisyard, and the taxable house was a measure of his wealth. Nicholas therefore received the family home in Framlingham.

There was also another local Kemp who contributed to the Hearth Tax. This was William Kemp who was taxed in Parham. This person could be the son of William I, the missing brother of Nicholas I. The first Kemp family to be recorded in the Parham parish registers is that of William and Mary Kemp who baptised their son William in 1646. This is a fit for a grandson of William I. No more records of children to this couple have been found.

The taxable Kemp in Peasenhall was Erasmus. In 1675 a Francis Grynt of Framlingham was apprenticed to Thomas Kemp of Peasenhall, a house carpenter. Bearing in mind that Kemps appear to have started their house-building activities in Peasenhall, it is likely that this Thomas Kemp was a relative of Erasmus and the Framlingham Kemps. This idea is developed further in the next chapter.

4.6 Nicholas I's Grandsons

The two grandsons of Nicholas I, Nicholas III and James II, arrived in Parham in the 1680s, where they married local girls and started families.

James II became a propertied innkeeper in Framlingham and began to develop a property interest in Parham land. This is evident from the following deeds found in a collection of papers of the Corrance family, who were Lords of the Manor of Parham Hall in the late 18th century.

July 1723

By indre of this date made between the said T Burton of the 1st part, the said Jno. Gall the elder and Sarah his wife and Jno. Gall the younger of the 2nd part the said John Wilgress of the 3rd part and James Kemp of Framlingham afsd. Innholder of the 4th part. ... it was witnessed that the said T. Burton in consideration of £60 paid by the said Jno. Wilgress.... Did bargain sell assign and set over... unto the said James Kemp his exors. admors. and assigns.

One piece of land then in tilth, parcel of Barnards Hill lyng in Parham afsd. Between the lands of Clemente Corante Esq on the part of the North and the rest of Barnard's Hill on the part of the South abutting upon the lands of the said J. Wilgress towards the west and upon the highway leading from Parham's bridge to Framlingham towards the east contg. by estimation 4 acres. And one meadow lying in Parham afsd. Between the lands of the said Clemente Corante on the part of the North and south abutting upon the river towards the east and upon the said highway towards the west contg. By estimation 1 acre which said piece of land and meadow and 2 closes were then in the occupation of the said Jno. Woolnough and parcel of the said closes and inclosures contg. 16 and a half acres the said recited Indre. Specified....for term of 1000 years.

The fact that this document turned up in the archive of the Corrances who eventually became lords of the manor of Parham after the Kemps, indicates that James was the founder of the Parham line.

At time James II was organising his land deal, he would have been in his 60s, and was established in Framlingham, where he is listed in the 1724 Surveyors Report for the town as being the owner and innholder of the White Lyon, Market Hill.

One of his sons, James III, baptised in Parham in 1696, had moved to Theberton where he had already established a flourishing business as a carpenter architect by the time he married Ann Mollett from Darsham in 1721. This is a local illustration of the family continuity of woodworking through at least six generations of Kemps. From Theberton he began the ancestral line, which eventually led to my birth.

Despite Parham being their birthplace there can be little doubt that the Kemps retained an important stake in early 18th century Framlingham. Three of them were yeoman farmers in the parish. This is apparent from the following apprentices they employed.

- Richard Carr to James Kemp of Framlingham yeoman, 2nd March 1719.
- Simon Mays to Nicholas Kemp of Framlingham yeoman, 20th August 1722;
- Michael Taylor to Henry Kemp of Framlingham, yeoman, 9th September 1731;

By a process of elimination and matching of people with the same names, James and Henry were probably the sons of Nicholas III, and Nicholas the son of James II

4.7 Connections with Saxstead

Although there is no record of his baptism James II had a brother William. This person first appears in the following records of Copyholders of Saxted Manor

Page 368

William Kemp, adm. 13. Oct. 1697. to the moiety of one messuage, with the yards and gardens thereto belonging; of 1 acre mag. ten. of the tenement Morfes; of 1 acre- of Molland of the same tenement; of one and a half acre mag. ten. of the tenement How's; of 2 acres, 1 rood, and 12 perches mag. ten. of the tenement Daf's; of 6 acres, and 1 rood mag. ten. of the tenement Button; and of 1 rood mag. ten. of the tenement aforefaid: which were William Bedingfield's 7. W. 3. William Bedingfield's 1650. William Bedingfield's 32. Eliz. & Joan Bedingfield's 1. E.: 6. holden by the annuall rent of 4s. 11d.

Sarah Kemp, the wife of William Kemp aforefaid, adm. 3. Oct. 1695, to the other moiety of the said messuage and lands: which were Joseph Bedingfield's 14: Car.2. & the said William Bedingfield's 1650. holden by the annuall rent of 4s. 11d.

The next evidence is the will of William Kemp of Saxted dated 1724

He leaves money to his nephews Nicholas Kemp, Henry Kemp, John Kemp and James Kemp, and their sisters Mary and Elizabeth. He also makes a bequest of land to another nephew William of Saxted, with a daughter Mary whose mother also named Mary is dead. The residue of buildings, land etc was left to his wife Sarah. In the legacies to his nephews and nieces he is parsimonious towards James, leaving him only one shilling. This is my ancestor James III who was already established as a carpenter architect in Theberton.

5 Kemps who became attached to Parham

5.1 The Whightman connection

As we have seen above, there was considerable mobility in the Framlingham Kemps, both in their property dealings and domicile. From 1683 to 1707 seventeen Kemp children were baptised in Parham to Nicholas I of Framlingham's grandsons. Only one of the boys appears to have remained in the village. This was Henry Kemp, son of James II and Elizabeth Kemp, baptised in 1696. He appears again as a young man in Framlingham from where he courted and married Barbara Whightman or Whiteman.

The Whightmans were a prosperous trading family in the town, as evidenced by the following inscription to Barbara's grandparents in St Michael's church. Barbara was born to Samuel and Sarah Whightman in 1701. Samuel was described as a draper worth £50 per annum. He died in 1741, and left a will, but there was no mention of Barbara. Neither did he mention several of his other children presumably because they were well settled by then. This raised the question of the size of the dowry

Barbara brought to her marriage with Henry. This was probably relatively substantial and contributed

to the economic growth of the Kemp estate in Parham and Marlesford. The following inscription in St Michael's parish church at Framlingham refers to Barbara's parents.

Under this Stone Lies
Interr'd the Bodies of
SAMUEL WHITEMAN
Gent, & SARAH his Wife.
He died April 13th,
Aged 80
She died April 29th,
Aged 70
1741

The marriage of Henry Kemp and Barbara Whiteman took place at Kettleburgh in 1726. The marriage license stated that they were both single and of Framlingham. Between 1727 to 1737 they baptised five children in Framlingham.

1727 Susanna Sept 5
1729 Jane Dec 11
1733 Barbara Jan 5
1735 Henry Jul 3
1737 Barbara Feb 2

Henry and Barbara Kemp also turn up in the Parham registers where two children were baptised in 1730 and 1744.

1738 Elizabeth b 1738
1745 Robina b 1744, died 1745

Their involvement in two parishes probably reflects the range of their property interests. However, from the 1840s the family and its descendants remained in Parham for the next century, where the Kemps became substantial landowners.

The only loose end in the Parham records for Kemps is the marriage of a Henry Kemp of Saxtead to Pheobe Watts. This marriage took place in 1777. This may have kinship link with the family of Willam Kemp of Saxstead, the uncle of Henry Kemp who married Barbara Wightman (see above).

Barbara, wife of Henry Kemp, died in Parham on the 25th March 1768, aged 68. Henry Kemp, died aged 73, on the 10th October 1769. In his will Henry described himself as a yeoman. He left his son Henry land in Marlesford and mentioned his four daughters:

- Susanna wife of Thomas Simpson
- Jenny wife of John Tovell
- Barbara wife of John Goodwin
- Elizabeth wife of John Barnes

It appears from the following section of the will that he had already handed on some of the Parham estate.

And as concerning my estate I give the same in manner and form following (that is to say) I do herby give and devise unto my son Henry Kemp All those of my lands, tenements Hereditaments and premises with appurtenances situate lying and being in Marlesford in the said County to hold him, his heirs and assigns forever which said estate and premises is given to my son together with moneys and securities already given and assigned to him in full share of my estate and fortune that I ever intended to give him.

He then goes on to say that the remainder of his estate is to be sold and the money divided equally between his daughters.

5.2 Benoni Kemp of Parham Hall

Henry and Barbara were buried in Parham within a group of Kemp graves marked by substantial altar tombs, to the north of the church. Also, in the same group of graves are:

- Henry Kemp, died aged 80, 11th December 1815
- Benoni Kemp, born 29th December 1773, died 26th December 1812, and
- Mary his wife, died 26th January aged 67.

Local newspapers reported the death of Benoni Kemp as 'of Parham Hall', and a holder of extensive land.

The evidence that Benoni is the son of the Henry Kemp who died in 1815 is circumstantial, but very strong. Despite extensive searches in surrounding parishes there is no record of Benoni's birth. Also, there are no records of Henry ever having a wife and family. That he was sexually active is evident from the Parham overseers bastardy orders set against him during 1792-3, when he was in his mid 50s, in both instances citing a Mary Brown. It is highly probable that Benoni was his first illegitimate child from a liaison in his late 30s. This fits the rather unusual circumstance that Benoni's baptism was delayed until he was 28 years old. The marriage and baptism in Parham legitimised Benoni as a Kemp, and the rightful heir to Henry's good fortune and the lordship of Parham Hall.

Some idea of the life of Benoni I may be obtained from contemporary copies of the Ipswich Journal. He was a prominent stockbreeder, particularly of shire heavy horses. The Journal carried regular notices about the times and places where his named Suffolk chestnut stallions could service mares. He also held auctions of his pedigree sheep and cattle. We also learn from the Journal that he died after a short illness aged 39 on 29th December 1812, leaving a widow and 10 children under the age of 13.

The following catalogue of one of the sales of his effects organised by his executors is as follows:

The horses comprise 17 chestnut bays, full size of good symmetry and very excellent stock, and include 3 brood mares, also a remarkably strong gelding, full 17 hands high, 8 years old, and 3 3-year old colts and fillies.

The grazing stock consisted of:-

- 35 fat Highland Scots and runts
- 125 halfbred Norfolk and South Down shering ewe sheep in extraordinarily high slaughtering condition
- 15 Norfolk ditto wethers
- 60 half bred Norfolk and South Down shering stock ewes.

Swine

- 2 fat sows and 2 ditto shoats
- 6 ditto about 5 stone each

Utensils and implements

- 2 close bucked wagons
- 2 half-bucked wagons
- 4 full load tumbrils
- 1 half-load ditto
- 3 ploughs
- 3 gang of harrows
- 1 roll
- 17 pair plough cart trace.

There were also sales of household furnishings and effects.

Unfortunately the will of Benoni has not been found, but it appears that some of the estate was left in trust for the family because the final auction in the name of the executors of Benoni Kemp's property (in Marlesford) did not take place until 1818. The stud continued to operate until 1825. His eldest son, Benoni II (described as of Parham) is listed in the Ipswich Journal for 1825 along with other successful applicants for game licenses. It is therefore probable that he continued in his fathers businesses. Benoni I's estate of Parham Hall eventually became the property of the Corrance family, who built themselves a new mansion to the north of the church. The old hall (Moot Hall as it was called then) was visited by the topographer William Dutt in 1901, when a local farmer occupied it.

Subsequent generations of this branch of the Framlingham Kemps can be traced through the continued use of the first name Benoni.

Regarding the site of the Hall, the Kemp landholdings in Parham are clustered at the southeast corner of the parish and contiguous with the adjacent village of Marlesford. This coincides with the lands of what was anciently called 'Moot Hall', a moated house on the hill to the east of the church. This residence Henry and Benoni Kemp is now called Moat Farm. The Victorian Corrance lords of the manor who succeeded the Kemps built the more modern 'hall' to the north of the church.

6 The Carpenter/Joiners of East-Suffolk

One can gain many vivid insights into the working life of the Framlingham Kemps from Nicholas' will. One thing it tells us is that the trade of carpentry appears to have been carried on in the Kemp family, with commercial success, through four generations, from William of Framlingham to James of Theberton. The family tradition probably goes further back to the Kemps who worked for the Cistercian monks of Sibton Abbey in the final century of the monastic movement. With respect to Framlingham, the town still retains examples of domestic, commercial and

industrial carpentry. There is also Thomas Mills, an important benefactor to the Framlingham community in the 17th century, who was a dealer in wood, exporting timber from his Suffolk woodlands from the port of Snape to his warehouse at Wapping Stairs in London. There are also family traditions of carpentry in the Laxfield area from the 16th century. This is particularly apparent from the history of the Etheridge family. The most famous is William Etheridge of Fressingfield who was a national figure in the design and construction of bridges. It is probable that the Etheridges and Kemps shared a local apprentice system and socialised through the wood trade.

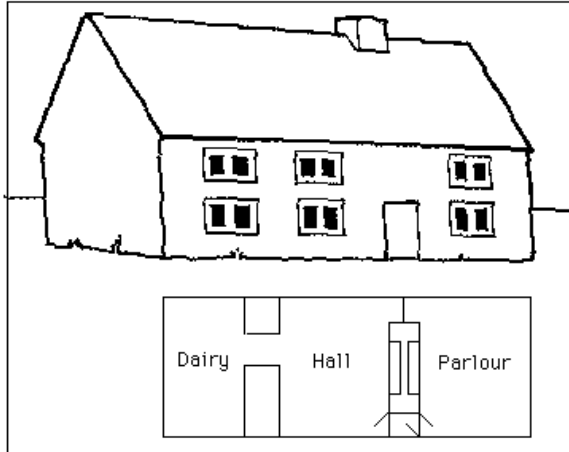
The Etheridges described themselves as 'architects' as did James of Theberton. This period was probably the peak of the 'age of wood' when new timber-framed houses were springing up in towns and villages throughout a prosperous Suffolk. A measure of this house-building boom was the 1589 Cottage Acts of Queen Elizabeth I, which stated that in future no cottage was to be built unless four acres of land went with it. These houses were all built to a traditional common plan so it is logical that a house building carpenter would also have been able to design the new property, particularly as many of those remaining today show evidence of idiosyncratic ideas. In this situation there would be little distinction between a 'carpenter' and an 'architect'. In contrast, the term joiner was applied to the craft of furniture making, which literally involved skills in joining together different kinds and shapes of wood. These skills overlapped with those of the wheelwrights, who nevertheless remained a distinctive craft group well into the last century.

The demand for carpenter builders coincided with great changes in vernacular architecture. The main innovation was the box frame construction incorporating a chimney, allowing the installation of a ceiling over the ground floor with space made available for new rooms above. Before the Reformation, to take a well-known approximation for a date, the normal East Anglian house had its main room or 'hall' open to the rafters. The change, with smoke going out through a chimney instead of swirling around the hall until it found its escape through a louvre, perhaps with a smoke bay to help, began the revolution in domestic comfort, which transformed the house unequivocally into a home.

An axial chimneypiece that has its brick sides running at right angles to the ridge reveals the first types of house. The door is normally directly in line with the chimney so that it opens into a small 'baffle entry' with progress ahead being blocked by the brick side of the chimney, while doors opening right and left lead one, into the parlour, and the other into the hall/dining room. A dominant type of this period is the three-celled house (Fig 3.4). The lack of symmetry resulting from door and chimney being placed one-third of the way along the ridge is the hallmark of survivals from this pre-Civil War period. They are still thick on the ground in the Blything parishes, where they formed the homesteads for the traditional '80-acre farms' until a few decades ago when the amalgamation of these small family units made the house

redundant. They remain, solid memorials to the 16th century Etheridges, Kemps, and their like.

Fig 3.4 The three-cell box design: the model for Suffolk farmhouses in the 16/17th centuries



The wooden heart of the Kemp's 15th century buildings was traditionally hidden by plasterwork on the outside. In the Tudor period the cage-beams were exposed, and oak-framed farmhouses and cottages are the most enduring fashion products of the British property market. Enduring in two senses: not only have they been in demand continually since the revival of interest in vernacular English building techniques, but they also last a very long time. Some date back to the 13th century.

Probate inventories of the 16th and 17th centuries show a relatively rapid increase in the use of furniture, which hitherto had hardly been referred to in East Anglian wills. These important social changes of this 'age of wood' were slow, but no other period can quite match the rise in domestic comfort, brought about by the work of carpenters and joiners, until the arrival of electricity.

However, we must not forget that these homes were built to house the yeoman farmer, his blood kin, and his extended family of servants and labourers. These original inhabitants lived in unbelievable squalor, up to 14 sleeping in the 'traditional Suffolk farmhouse', such as those built by the Kemps. This space is now considered adequate for no more than a couple with a small family. We forget just how grim these hovels were, not only in medieval times but also until the 19th century. The water supply was a pond or moat outside and the privy was a hole in the garden enclosure. Now, the oak-framed cottage with a thatched roof has become a sort of rallying cry for anti-urban sentiment. I live in a 1930s derivative with decorative concrete beams painted black, fixed onto a white stucco Tudor porch. Yet, every time I return home I meet in my mind those Kemp architect/carpenters of Chediston, Framlingham and Theberton.

7 A procession of Kemps

Twenty-one generations have elapsed from James of Theberton to the earliest progenitor of the Suffolk Kemps, Norman of Peasenhall (Fig 3.5).

Fig 3.5 Representatives of 21 generations of Kemps who preceded James Kemp of Theberton

(figures in brackets represent the year of death)

1	Norman 1st of Peasenhall (Domesday under-tenant)		
2	Norman 2nd of Peasenhall		
3	Ralph 1st of Peasenhall (holder of three and a half knights fees)		
4	Norman 3rd of Peasenhall (knt) William 1st of Peasenhall (knt)		
5	Ralph 2nd of Peasenhall (knt)	William 2nd of Weston	Bartholomew of Dunwich
6	Adam of Gissing (knt)	Alan of Weston	Geoffrey of Ipswich
7	Adam of Heveningham	John 1st of Weston (1376)	John of Westerfield
8		Robert of Weston	
9		John 2nd of Weston	
10	Godfrid of Laxfield (1444)	Robert of Redenhall	Geoffrey of Woodbridge (1444)
11			John of Woodbridge (1459)
12	Edmund of Peasenhall (1477)		Thomas of Woodbridge (1474)
13	John of Peasenhall	Ralph of Gissing	John of Woodbridge
14	Thomas of Chediston (1520)	Robert of Gissing (1526)	
14		Bartholomew of Gissing	Thomas of Dallinghoo (1560)
16			John 1st of Dallinghoo
17	William of Framlingham		John 2nd of Dallinghoo
18	Nicholas of Framlingham	Sir Robert of Gissing (1647)	John 3rd of Dallinghoo
19	James of Easton		William of Dallingoo
20	James of Parham	marriage	Elizabeth of Dallinghoo
21	James of Theberton (1727)		

It is a list of real people, resurrected from the past, who left their names, and sometimes a record of their doings, in legal documents. I am confident that I have descended through my mother from two lines of Kemps stemming from Norman Kemp, a Saxon who survived the Norman invasion with his property intact. They came together in a 17th century marriage between the Kemps of Framlingham and Dallinghoo. Evidence and arguments, which support this perspective, are presented in the next four chapters. There are many gaps to be filled.

Briefly, my mother's ancestral links with Suffolk story are as follows.

From being 12th century lords of one of Peasenhall's manors, the Kemps emerged as tenants of Sibton Abbey and established themselves as architect carpenters at Peasenhall. William Kemp set up a branch of this business at Framlingham in the mid 16th century. His son's became property owners with pretensions to become yeomen farmers and landowners in Parham.

In summary, my ggggg grandfather, born in Parham, was descended from the Kemp carpenters and set up a new workshop in Theberton. From there his male descendants moved as yeomen/bailiffs through Sweffling, Saxmundham, Kelsale, and Middleton, arriving in Westleton at the beginning of the 19th century. From there my mother's branch migrated, as seafarers, through Aldeburgh, and Yarmouth to Grimsby, where I was born. The descendants of my gggggg grandfather remained in Parham for the next two hundred years, owning land in the south of the parish, and across the border into Marlesford. They then migrated to other parts of Suffolk. The 'altar tombs' of the last three generations of Parham Kems are the visible landmarks of their presence.

CHAPTER 4

KEMP PLACES 2: *ROUTES TO FRAMLINGHAM*

"The paradox is that those of us who have done a fair amount of travelling yearn for anchorage whilst those more restfully placed hanker for a taste of the exotic. Yet Goethe says that in order to understand the world or, as he puts it, to comprehend the power of nature, it is necessary to select an Eckchen, a small corner of it for contemplation."

John Hillaby, *Journey Through Love*, 1976

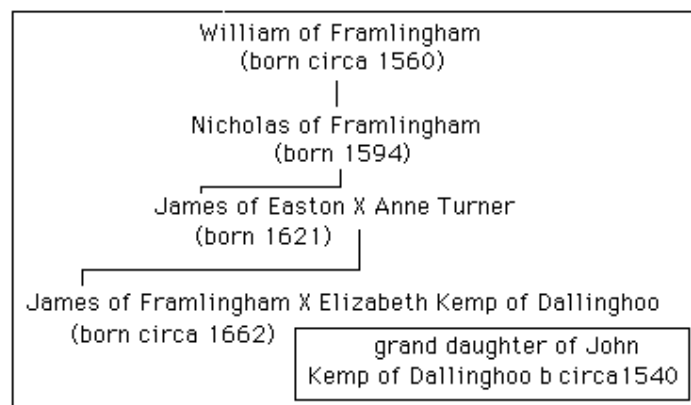
1 Origins Of The Framlingham Kemps

The period between 1350 and 1600 poses challenges to tease out particular lineages from the medieval landscape of the Suffolk Kemps. There are even greater difficulties in attaching them to the definite pedigrees established for later times with the aid of heraldic pedigrees and parish records.

My particular task as a descendant of William Kemp of Framlingham is to bridge four centuries and try to make a family connection between William, who was probably born in the 1560s and the medieval Kemps of one of the Suffolk clusters defined in Chapter 4.

The beginning of this route is set out in Fig 4.1. This is really a restatement of my lineage through four generations of Kemp carpenters. William I of Framlingham is the progenitor. His birth and burial are not listed in the Framlingham records and have yet to be discovered elsewhere. He first appears in Framlingham in 1586 when his child Edward was baptised. His wife's name is not mentioned in the baptismal records of any of his children.

Fig 4.1 An amalgam of Kemps in four Suffolk villages.



So far, the only marriage discovered of a William Kemp of this generation which could fill this information gap took place on 1st of October 1576 in Woodbridge, the bride being Agnes Moston. There is only one Woodbridge record of a child of this

marriage, Nicholas, who was baptised on 19th January 1577. In identifying this William as William I of Framlingham we have to assume that he left Woodbridge with his wife Agnes, and after an as yet unknown history, during which Nicholas died, the couple turned up in Framlingham where the birth of three more children took place. There is a gap of 8 years between the birth of Nicholas in Woodbridge and Edward in Framlingham, and a gap of 17 years between the births of the two Nicholas' making this a very unlikely proposition.

William I had three sons Edward, William II, and Nicholas (my ancestor). With regard to Nicholas's brothers, of Edward we hear no more, but a person who could be William II turns up in a Woodbridge will proven in 1614. He was a tailor. Unfortunately we do not know the name of his wife because she had died before him. He mentions two brothers, Henry and Nicholas, and a son Henry. Nicholas is named executor with Thomas Richer. The latter in a note to the will says that Robert Kemp was the public notary.

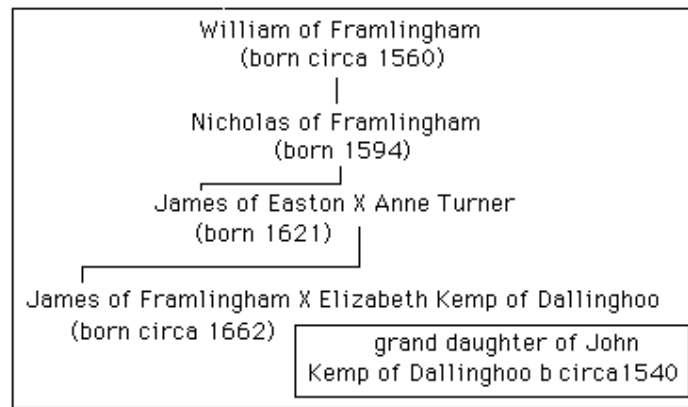
It is feasible that this is the will of William, baptised the son of William I in Framlingham in 1588, and the same William who was recorded in a Woodbridge marriage in 1608. However, the match is not perfect. There is no mention of a brother, Edward in the will. Also, there is no record of a son Henry being born to William I in Framlingham. A third difficulty is that if the brother Nicholas mentioned in the will was the son of William I, he would be only 20 at this time i.e. very young to be an executor. On balance it is unlikely that this is the will of William II of Framlingham, nevertheless, since it throws light on the lifestyle of the Jacobean Kemps in the Woodbridge area it is transcribed below in full.

In the name of God, amen: the last day of April in the year of our lord God, 1614 and in the 12th year of the reign of our sovereign lord King James of England, France and Ireland, and of Scotland the 47th, I William Kemp of Woodbridge in the county of Suffolk tailor, being sick in body but in good and perfect remembrance thanks be to God, do make and ordain this my testament containing therein my last will in manner and form following; and first I commit my soul into the hands of Almighty God and I will my body to be buried in the churchyard of Woodbridge aforesaid or else where it shall please God otherwise to appoint. Item, I will that all my debts which I owe to any man shall be well and truly paid. Item, I give and bequeath unto my brother Henry Kemp all the money that resteth and remaineth due unto me by a certain bond that he standeth bound unto me in. Item, I give and bequeath unto my brother Henry Kemp my white cloak and my fusten suit. Item, I give and bequeath unto my brother Nicholas Kemp all the money that remaineth due unto me from him by a bill. Item, I give unto my brother Nicholas Kemp my best black suit, my best cloak, my best hat, my ? stockings, my silk garters, my best shoes and the tyings. Item, I will and bequeath unto Katherine Dyer two pieces of gold of the value of 22s apiece. Item, I give unto Anne Battle an English crown. Item, I give unto Elizabeth Younges 5s. Item, I give to Mary Barnes, my servant, my late wife's grogran gown. Item, I give unto Mr Josias Hunter 10s of lawful English money for him to make a sermon at my burial. Item, I give unto my prentice Richard Davyson 20s of lawful English money to make him as new suit of clothes. Item, I give to Elizabeth Richer my god daughter 10s of lawful English money for to make her a silver spoon. All the rest of my movable goods and chattels and all the money that is due unto me by my debt book and by bills and bonds (except before excepted) I give and bequeath to my son Henry Kemp and if my son shall happen to depart this life not being married or without issue of his body then I will that the remainder of the goods to him by me bequeathed that shall then be unspent shall be equally divided between my two brothers; and of this my last will and testament I make and ordain my said brother Nicholas and Thomas Richer my executors to see the same executed according to my true intent and meaning. In witness whereof I have herunto set my hand and seal the day and year first above written; witnesses thereunto Thomas Barnes, Miles Amner and Thomas Richer.

Probate at Norwich 17th May 1614 to Nicholas Kemp.

The only William Kemp recorded in the Parham parish registers is the father, husband of Elizabeth, who baptised a son William in 1646. A sequence of generations of Williams leading to this event, and the position of the Woodbridge William are given in Fig 4.2.

Fig 4.2 A hypothetical genealogy of William Kemps



2 Looking to the south

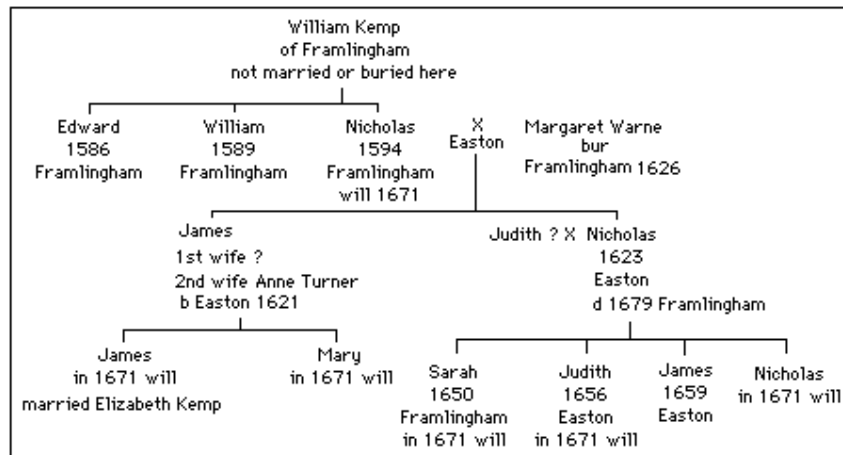
It may be significant in this search for the origins of William I that his son Nicholas was married in Easton, Nicholas' son was also born there. Perhaps this is where William originated. However, the parish books do not throw any light on the matter, and the following account is the result of searches carried out in the parish books of villages to the south of Framlingham in the hope of defining William I's family connections in villages in the Framlingham and Woodbridge area during the late 16th and early part of the 17th centuries.

2.1 Families of Dallinghoo

Moving south from Framlingham to the nearby village of Dallinghoo, we find a family founded by a John Kemp who died in 1574. Calculating back from births of his first children, he was probably born around 1540. This John (the 1st) had a great, great, grand-daughter Elizabeth born about 1650. I believe she is Elizabeth Kemp who became the wife of my ancestor James Kemp of Parham in about 1680. The tree of William of Framlingham's descendants leading to this event is given in Fig 4.3

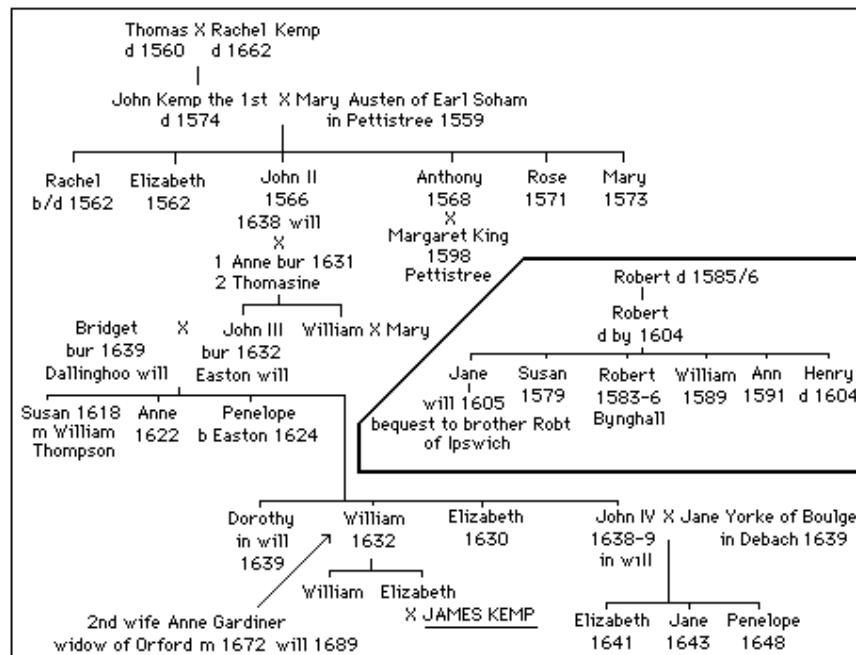
I am descended from this marriage, and it is intriguing to think that, although the participants did not know it, the ceremony very likely celebrated a union of two families with a common stem that had separated a century earlier. In any case it is pretty certain that this marriage was the outcome of the random local circulation of a few related individuals. These movements took place over many decades, within and between a few adjacent villages, until there was a significant time and place for a meeting between James and Elizabeth.

Fig 4.3 Immediate descendants of William Kemp of Framlingham



The parallel line of descent through three generations of John Kemps of Dallinghoo which lead to the marriage of James Kemp to Elizabeth Kemp is given in Fig 4.4.

Fig 4.4 Kemp families of Dallinghoo



I think it was John III's son, William, who was the father of Elizabeth. Crucial evidence comes from the will of Martha Gardiner a widow of Orford. She married the latter William by special license in which it was stated that he was a widower of Stratford. This Stratford was probably Stratford St Andrew, which is close to Parham. Martha, in her will, refers to her late husband William Kemp's children, namely William Kemp of Parham, and Elizabeth Kemp, wife of James Kemp of Parham.

In passing, it is interesting that both John Kemp II and his son, John III, died shortly after the birth of their last child. The poignant parish record for John's death reads as follows, "John Kemp the father of William Kemp, who was baptised 22 April 1632, was buried 25th May 1632". In the case of John III, his wife Bridget also died when her children were under age. This is made clear in her will with respect to the special arrangements she made for the welfare of her youngest daughter Elizabeth who would have been only nine years old when Bridget died.

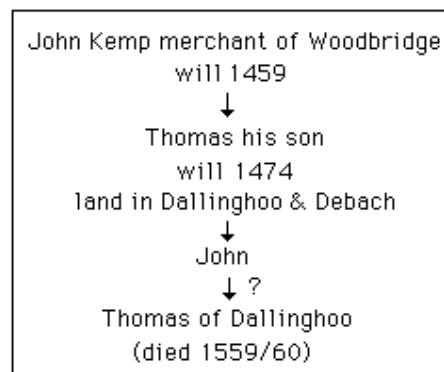
There was another Kemp family in Dallinhoo during this period, descended from a Robert Kemp of Bynghall. The name Robert Kemp has a long association with Bynghall which is a manor within the parish of Dallinhoo. Robert's son Robert would have been 28 in 1614 and could have been the notary concerned with the will of William of Woodbridge, i.e. the Dallinhoo Kems could have been kin to the Woodbridge Kems. According to the will of Robert's unmarried sister who died in 1606 he then lived in Ipswich.

2.2 Families of Woodbridge

Where did John I originate? The answer may be that he was fathered by Thomas Kemp who died in Dallinhoo in 1560. Although there is no mention of a Thomas Kemp in the records of Dallinhoo after this particular burial entry, a will of John Bucknall of Dallinhoo, husbandman (1629-36) refers to a bequest "to Katherine my daughter wife of Thomas Kemp, 20 shillings etc". This Thomas could be another son of John Kemp I, with a name commemorating his grandfather, whose birth went unrecorded.

It is worth noting that the Kems of Woodbridge and Dallinhoo have five first names in common, Thomas, Nicholas, Henry, William and John, three of which, Thomas, Nicholas and Henry, are relatively uncommon, suggesting a common ancestry. A theoretical sequence starting from 15th century Woodbridge wills is set out in Fig 4.5.

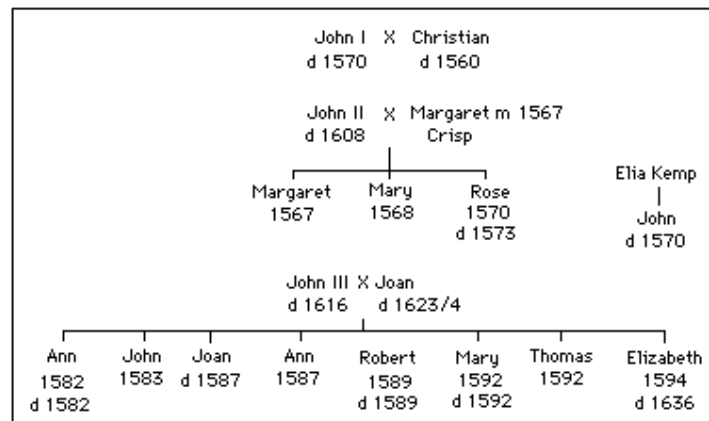
Fig 4.5 A possible link between the Woodbridge and Dallinhoo Kems



2.3 Families of Pettistree

Dallinghoo is one of two villages which are responsible for the south Suffolk Kemp cluster, the other one being the nearby parish of Pettistree. Three Kemp families were actively growing in these two villages in the late 16th century (Fig 4.6). Of the six male Kemps John, Robert and Thomas are represented but there is no William. According to a note in Copinger's Suffolk Manors, a Robert Kemp of Framlingham was awarded a pension by Queen Elizabeth I in 1559. The fragmentary nature of the family trees is a measure of inconsistencies in the routine of entering events in the parish records.

Fig 4.6 The Pettistree Kemps



In summary, the search for the origins of William Kemp of Framlingham in villages to the south of that town has so far drawn a blank. However, it has revealed that I have received a second dose of Kemp genes from the Woodbridge Kemps via Elizabeth Kemp of Dallinghoo who married William Ist's great grandson James. The Dallinghoo, Pettistree and Woodbridge clan outlined above were the descendants of the southern branch of the 13th century Blything Kemps.

3 Looking North

3.1 First name evidence

The only other avenues of research for William of Framlingham's antecedents is to follow trails marked by particular combinations of individuals with common first names. Another clue which I think is very important lies in the name Edward that William gave to his first child. This is usually an indication of the name of one of his grandparents, usually his paternal grandfather. Edward is a rare christian name to find at this period. The first record of an Edward Kemp in the IGI is dated 1601 and there are only six listed between 1601 and 1707, i.e.

Denham, baptism, 1601;
Denham, baptism, 1636;
Eye, baptism, 1648;

Eye, marriage, 1673;
Ubbeston, baptism, 1707.

Two other records have been found, namely a will of Edward Kemp of Peasenhall dated 1494 and an Edward Kemp included in the Ship Money list of 1639-40 for Dalham.

According to this evidence, Edward, although still uncommon, is a preferred name of the north Suffolk Kemps, in the Bury, and the Blyth/Waveney clusters.

The next step is to look for occurrences of William and Nicholas, the other two names of William Ist's children in these places. Only in the Bury area do William, Nicholas and Edward occur in family combinations during the crucial period between 1550 and 1606; in 1569 Nicholas Kempe was baptised the son of Bartholomew Kempe at Bury and in 1606, William Kempe was baptised the son of Edward Kempe of Dalham.

This gives two northern possibilities for the origins of William of Framlingham. He came either from the Bury/Dalham area or from the Peasenhall/Ubbeston area. The first name evidence favours the former place, but the latter villages are very close to Framlingham and would fit with William's success as a joiner, because the nearby villages in this area were the centre for the craft of carpentry.

Kemps of Laxfield and Chediston were carpenter-house builders as far back as the late 15th century. This is brought out in their wills which do not mention land and crops but cut timber and houses that make up the bulk of their property bequests. An idea of the life style of a Kemp carpenter-builder of the Upper Blyth, who died in the first part of the 16th century can be seen from the following wills of William and Agnes Kempe of Chediston.

Will of William Kempe of Chesteyn dated 16th August 1533:-

to be buried in the churchyard of Our Lady in Chediston;
to the high altar for my tithes negligently forgotten 12d;
to Chediston church 6s 8d to make an altar cloth;
to Agnes my wife all my houses and lands in the
town of Chediston, both free and bond, for her lifetime
and after her decease, it to remain to one of my sons,
which shall be most able to have it by the advice and
discretion of my exors., and he shall give each of his
brethren 20s. If one shall depart out of this world, that 20s
shall be divided between the other two. If 2 of these die,
the 3rd brother is to have all the parts;
each of my sons to have a cow at 16 years of age,
to be delivered by my exors., they to see it well and wisely
ordered to the best advantage;
to Agnes my wife all my moveable stuff and she to 'do
sing' a trental for me 'as she may with her case'. If Agnes
happen to be married to another man, my exors. to see that he

make no waste of selling my timber upon the ground, but for
reparations of the tenement;
if all my sons should die, all my houses and lands to be sold by my
exors. and disposed etc.

exors, Agnes my wife and William Smyth
supervisor, John Clarke, Robert Make with others
proved at Blythburgh before William Talmach 23 January 1533 by exors.

The will of Agnes Kemp dated 16th April 1534:-

to be buried in the churchyard of Our Lady of Chediston
a trental to be sung for me and for my good friends;
when the children are brought up to a lawful age as it may be
borne of my goods;
at my burial, to be bread, cheese and drink for the parish
for them that come;
the residue of my goods to be the disposition of my
exors. to bring up my children and the keeping of my mother.

exors, William Smyth and Robert Knight
witnesses, John Starff and John Crowe
proved at Blythburgh before William Talmach 30 June 1534 by exors.

This William Kemp had three sons who were under age when he died. Only one of
them was to have the residue of his business. Unfortunately the will does not give
their names.

The next set of local records of Kemps comes from Linstead Parva the village
adjacent to Chediston in the west. They appear to refer to two generations of Henry
Kempes possibly son and grandson of the above 'William'.

Linstead Parva

Baptisms

Henry and Joan Kempe had the following children:

	John	14.02.1568
	John	23.01.1569
	Ann	15.11.1573
Henry and Allfreye Kempe had	William	05.03.1583

Burials

Margery Ryches servant to Henry Kempe	17.04.1584
Henry Kempe	13.03.1642

The death of Henry Kemp overlaps with records of the Kemp family in Chediston.

An important collection of 17th century Chediston documents exists which refers to this Kemp family. These are listed in Table 4.1. It is by combining the information from this collection with the above wills that it is possible to flesh out the Chediston Kemps and relate them to the Kemps of Peasenhall.

Table 4.1 References to Chediston Kemps: Farrer Collection Suffolk County Record Office (S.Chediston 333.33: Deeds of Chediston Estate)

11. 19.12.1625

Will of Edmund Kempe of Chediston, suffolk yeoman.

He mentions his two sisters Chrystian Smyth, late of Christopher Smyth deceased and Elizabeth Busshe the now wife of Robert Busshe. There is no Busshe pedigree. No date of probate.

22. 27.06.1634 endorsed

John Kempe and his sons "Articles with Robert Patrick. "

Between John Kempe the elder of Peasenhall, Suffolk yeoman and John Kempe

his son and heir and Robert Partrick of Chediston, yeoman.

It relates to the land then owned by Elizabeth Busshe, widow, and to Robert Partrick at her death. On one a seal, a Chief vair and for a crest. A wyvern.

Witnesses- Wm Coppin and Phillip Partrick.

32. 1.07.1646 Endorsed

Yeomen of Wood Green by John Kemp and his sons to Robert Partrick. The Kemps use both styled "of Chediston" lands described as 'that which John Kemp the elder had to him of Walter Norton, late Knighted of Edward Waldegrave Kt., Robert MasonEsq. and Anthony Beddingfield (15 Feb 8 Chas.I)

33. Wood Green (description of it) signed by the Kemps with marks.

74. Samuel Smyth Wood Green 4 acres.

The connection of the Chediston Kemps and the Smyths evident from the above will of Agnes Kemp appears again in the will of Edmund Kemp yeoman of Chediston in 1625. His sister Christina was the widow of Christopher Smith!

Nine years later, in 1634, there is an agreement between John Kemp of Chediston, the son of John Kemp the elder, of Peasenhall, and Robert Partrich of Chediston. It refers to land in Chediston described as Wood Green.

Twelve years later, in 1646, Edmund Kemp yeoman of Chediston is connected with John Kemp the elder, and with land at Wood Green, amounting to 4 acres. In this year, John Kemp the elder of Chedison and his son John transferred a parcel of land described as part of Woodgreene to Robert Partrich. This document has been transcribed as follows:

To all Christian people to whom this present writing shall come John Kempe the elder of Chediston in the county of Suffolk, yeoman, and John Kempe the younger of Chediston aforesaid cordwainer, send greeting to our lord everlasting. Know ye that we the aforesaid John and John as well for a certain sum of money to us by one Robte Partrich well and faithfully in hand paid hereof, we acknowledge ourselves to be fully satisfied as also for diverse other good causes and considerations us hereunto especially moving have granted enfeofed delivered and by this our present deed confirmed to the said Robet Partrich his heirs and assigns one piece or parcel of land called Woodgreen or by whatsoever other name or names the same be called or known by, lying in Chedeston aforesaid, containing by estimation three acres as it is now divided by meets and bounds and lieth between the lands of Ezechiell Knights late parcel of the foresaid lands called Woodgreene on the part of the east and the lands of Robert Artys likewise parcel of the foresaid lands called Woodgreene on the part of the west and abut upon the lands called Wissett Parke towards the North and upon the lands of Phillip Partrich towards the south which premises the foresaid John Kempe the elder late had to him and his heirs of the gift and deed of confirmation of Walter Norton Esq., late knighted, of Edward Walgrave kt, Robte Muson Esq., and Anthony Beddingfield Ezq., As by their deed as well as to the said John of the foresaid parcel of lands as to others of diverse other parcels of land called Woodgreene dated the fifteenth day of February in the year of the reign of our sovereign lord Charles now king of England etc., the eight, more fully appeareth, to have and to hold the foresaid piece or parcel of land with the appurtenances to the foresaid Robte Partrich and his heirs, To the only (proper?) use and behoof of him the said Robte Partich his heirs and assigns forever of the chief lords of the fee thereof by the services therefore first due and of right accustomed forever by these presents. An we the foresaid John and John the foresaid piece or parcel of land before by these presents granted with the appurtenances to the foresaid Robte Partrich his heirs and assigns against us and our heirs shall warrant and forever defend by these presents, In witness whereof we the foresaid John and John have put our seals the first day of July in the year of the reign of our sovereign lord Charles now King of England etc., the two and twentieth, anno dom. 1646.

Sealed and delivered and also peaceable possession state and seisin of the lands and tenements within granted with their appurtenances had and taken were delivered by the within named Jo: Kempe the elder and John Kempe the younger to the with(in) written Robte Partrich according to the form and effect within contained the day and year with in written in the presence of us.

My interpretation of this sequence of land deals is that John Kemp, formerly of Peasehall, and members of his family were dealing in parcels of land created by the enclosure of one of the manorial commons north of the village (Woodgreene). The appurtenances referred to in the above document were probably associated with a newly built cottage.

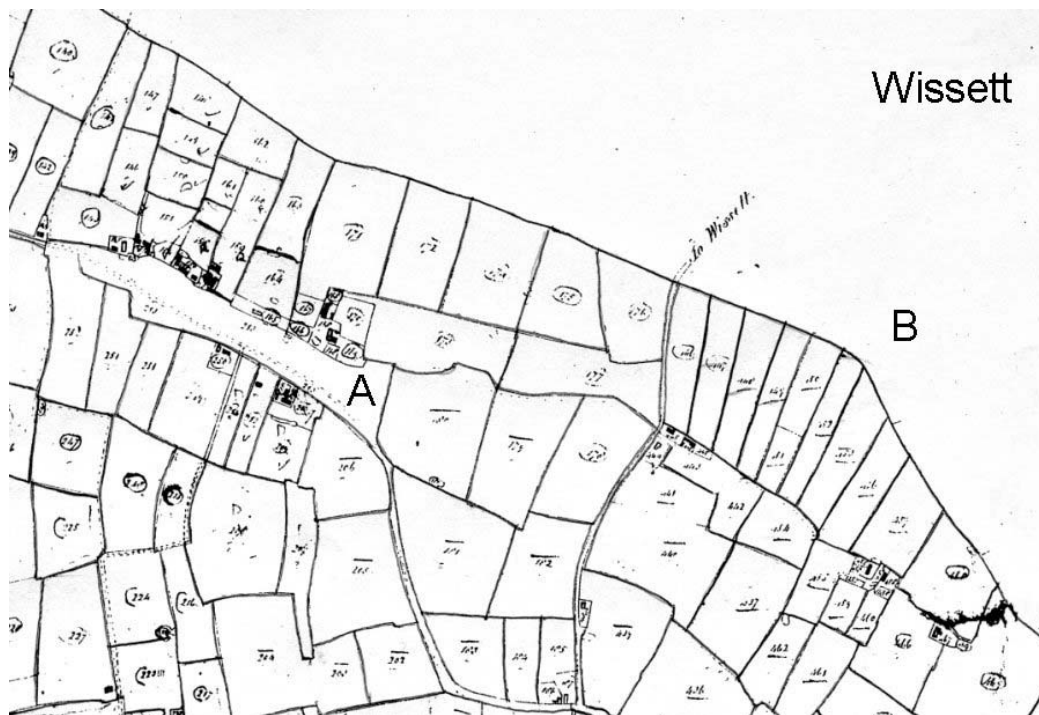
In passing, it is of interest that John's son is described as a cordwainer. In the 17th century this meant a person dealing in leather (the root is leather imported from Cordova in Spain). Cordwainer later came to be synonymous with shoemaker.

Woodgreene has not been identified on the map. From the Kemps' description of their 3 acre plot sold to Robert Partrich it was situated near the northern boundary of Chediston with Wissett. Modern Chediston Green is marked 'A' on part of the Tithe Map in Fig 4.7. The other possibility is that the enclosure of Woodgreene is indicated by the field system of strips and small enclosures to the right of the road to Wissett, marked 'B'.

By the time of the Hearth Tax of 1674 there were no propertied Kemps in either Chediston or Linstead. Their wealth appears to have gravitated back to the Peasenhall/Framlingham cluster, where it eventually materialised as farms and town properties in Framlingham and Parham.

There can be little doubt that the Kemps were established in Chediston and Linstead for at least two hundred years from about the middle of the 15th century, and that they were kinfolk of the Peasenhall Kemps. The Kemp's connections with Chediston actually go back to Adam Kemp in the 13th century who had manorial interests there. Bearing in mind that commercial enterprises of individuals depended on approval of the manorial courts and historical precedents, this might account for the economic rise of later Kemps of Chediston.

Fig 4.7 Part of the Chediston Tithe Map indicating part of the northern parish boundary with Wissett



Returning to Edward as a first name connection with William of Framlingham, it was often the case that Edward and Edmund were interchangeable. An Edmund Kemp came into possession of a newly built house in Peasehall in the 1470s. The Peasehall house was clearly built for the Abbot of Sibton who at first rented it to Edmund. By the time of Edmund's death it had become part of Edmund's property left in trust to the parish church. This Edmund was a contemporary, and, in the light of the later documentation, was probably kin of William Kemp, woodworker of Chediston.

3.2 To Chediston and back again

The above evidence gives us a probably family connection through the craft of carpentry leading from Peasehall through Chediston to Framlingham. William of Framlingham was born about 1560. He was therefore a contemporary of Edmund Kemp of Chediston, possibly a brother. The only recorded William within the Peasehall/ Chediston/Linstead family is the son of Henry and Allfreye Kempe of Linstead, who was born in 1583. Henry was also a contemporary of the William of Framlingham, who actually baptised his own son William in 1589.

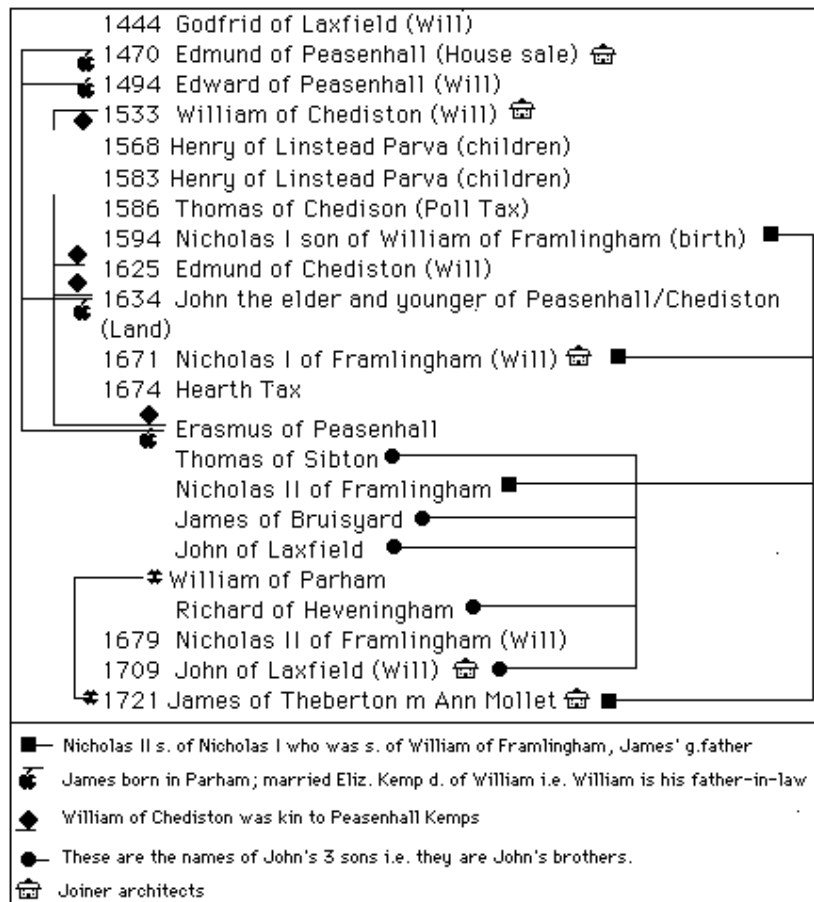
I therefore favour the view that the Kemps spread out from Peasehall towards the middle of the 15th century, when the open fields of the surrounding villages were being enclosed as '80acre' yeoman enterprises. This required not only the laying out of the field systems, but also the building of timber framed farmhouses built around a massive central brick chimney. The standard woodworking specification of these buildings is particularly evident in Chediston, where there is a line of Tudor farms on both sides of the main road. This phase of building lasted for about a century, and was sufficient to provide businesses for at least two generations of carpenter Kemps, and to carry my mother's family from Peasehall through Chediston to Framlingham, and then on through Parham. The yeoman farms created during this period lasted until the economics of industrial agriculture reached Suffolk in the 1960s and 70s. The Elizabethan holdings were then amalgamated and the timber framed farmhouses were made redundant and rapidly became desirable residences for commuters. They are now often more valuable than the surrounding field systems which they originally served.

Examining the timber and underwood that went into the construction of a timber-framed building may bring back to life the trees and men of a long-vanished wood working community. Because of the costs of transport the starting point for vernacular buildings had to be the smaller trees in woods and hedgerows. With respect to the latter origins there was always competition between the use of hedgerow oaks as a sustainable source of faggot-fuel, for which they had to be regularly pollarded, and the short-term income from selling for carpentry. In any case trees more than about twentyfive feet in usable length, or eighteen inches in diameter, did not normally grow in the Suffolk countryside at this time.

The Kemp phase of house building nevertheless demanded large numbers of locally grown oaks. A typical fifteenth century Suffolk farmhouse, rather larger than average, turns out to be made of some three hundred trees. Only a few of these trees were as much as 18 inches in diameter, a usual size for a 'mature' oak nowadays; about half of them were less than 9 inches. However, the depletion of local oaks was

not the reason for the end of wooden framed houses. There was just not enough land to be further subdivided or enclosed for agriculture. Carpenter architects were replaced by local carpenters. The few with exceptional skills and drive moved away to develop careers in civil engineering.. This is what happened to William Etheridge of Fressingfield, who left the villages of his ancestors to design and construct road bridges, and the timber infrastructure of harbours, as far afield as London and Ramsgate.

Fig. 4.8 A chronological sequence within a Kemp social cluster



The list of people in Fig 4.8 shows a chronological sequence of records of Kemps in the Chediston-Peasenhall-Framlingham cluster. It summarises a sequence of named individuals. The basis of the links between Kemps in different villages are explained in the footnote. A common thread running through this Kemp cluster for 300 years is the profession of carpenter-architect. The local craft skills were centred on the Laxfield area where the Etheridges were a notable family of carpenter/architects. I am directly related to Nicholas I, and there is no doubt in my mind that I am also kin to all the Kemps in the list. The local progenitor of the clan is Adam Kemp, who was also the founder of the Gissing Kemps.

My confidence in drawing this conclusion is based on the certainty that all the propertied Kemps in Suffolk, including Nicholas I and II, would be listed in the 1674

Hearth Tax. It is through this small number of individuals that the Kemp genes had to pass. Those selected from this list, and included in Fig 5.7 are from a very small cluster of villages. This in itself strengthens the likelihood that they were closely related. John Kemp the Laxfield joiner-architect is a central figure. I do not know his relationship with Framlingham Kemps, but the fact that his children had the same first names as three of the Kemp property owners in nearby villages suggest a close family relationship. Maybe the latter were John's brothers.

CHAPTER 5

KEMP PLACES 3: AN HISTORICAL PANORAMA

1 Social Landscapes

Nowhere else in Europe can we find so many contrasts as on a day's journey through the English countryside. The hills change, the flowers and birds change, and the sun that rose over red tile roofs sinks behind grey stone gables. Travel a little further and the people change too.

Anthony Collett *The Changing Face of England*

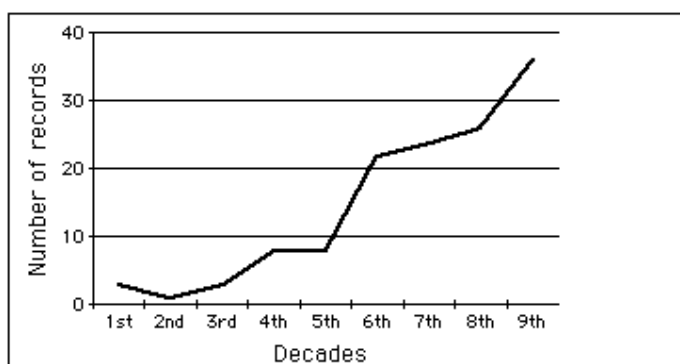
1.1 Defining a social landscape

In the long view, researching a family history is really to assemble a geographical jigsaw. The pieces are the individuals highlighted in various records at specific times, and the final picture represents the movement of offspring in space. At any one time the geographical distribution of members of a family within a region may be called a 'social landscape'. As a birds-eye view it represents a snapshot of the movements of different households, delivering a snapshot, which is the outcome of hundreds of years of constant movement. Young people left homes where they were born, and these places were in turn vacated when the last member of the older generations died. In the past the young did not move away at random and the presence of local concentrations of families, or surname 'hot-spots', indicates that despite these constant comings and goings there were preferred areas where particular families liked to be, and also perhaps places, where, given an opportunity, they returned to renew bonds of kinship and valued social heritage. Such name patterns become more obvious the further back in time you search the genealogical records.

To establish a social landscape you have to draw the bounds of your search for ancestors much wider than if you are simply following the father to grandfather, to great grandfather, type of linear pedigree. The best way to make a start is to turn to the Mormon Church for a quick general county survey. To support their requirement that converts should admit a chain of their ancestors by proxy the Mormons have compiled a computer database of parish records (called the IGI). All county record offices have this on microfilm. It is therefore a very useful starting point for a quick look-see. But not all parishes are included. Also, it is biased towards baptisms and omits parish books where the entries are difficult to read.

With regards searching the original parish books, the clerk may have forgotten to make an entry, and/or pages may be lost or damaged through past neglect in musty church cupboards. This means that you will be lucky if your family name can be traced back to the earliest of the lists produced by Tudor scribes. The typical availability of records for the 16th century is illustrated by Suffolk Kemps in the IGI, which are set out graphically by decade in Fig 5.1.

Fig 5.1 All records of Kemps in the Suffolk IGI for the 16th century



The records per decade attributed to Kemps in the Suffolk section of the IGI rise steadily from 2, for the first decade of the 16th century, to a total of 36 in the 1590s. This rise represents the availability, and probably also the readability, of the parish books, to those who compiled the database and is not evidence for an increase in the population of Kemps in the county. Out of a total of 129 records in the IGI, 28 are of marriages and the rest are baptisms. They are all listed in Table 5.1 in terms of their distribution between the 35 parishes, which they refer to. This table tells us that from the third to the ninth decade of the 16th century four parishes were important birthplaces of Suffolk Kemps. These were Dallinghoo, Cratfield, Pettistree and Lowestoft, with on average between 2 and 3 family events per decade, most of which were births.

The exceptions were Dalham, which was more than 10 km to the west of Bury and Debenham, which was more than 10 km to the north west of the Dallinghoo group.

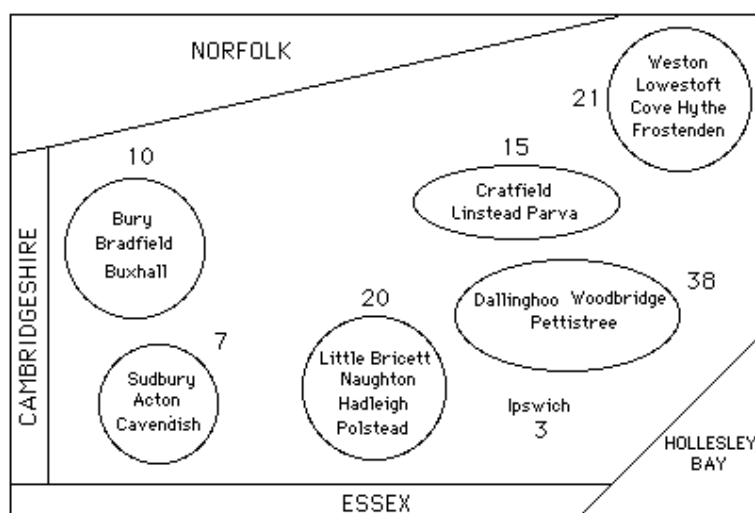
These four villages, with fairly steady birth rates throughout the century, are exceptional 'hot spots'. They are also at the centres of three distinct groups of villages in Eastern Suffolk where Kemp families were active. To define these groups the view was taken that families spread out from a 'home community' either in all directions or in a straight line. Therefore, the method was to examine the geographical distribution of the Kemp villages for aggregations in clusters or chains. The criterion for classifying a group was that every one of its villages should not be more than 10 km from another. All villages with 2 or more Kemp family events recorded in the century were subject to this analysis.

This revealed 6 groups; one to the north west, around Bury, two to the south, around Sudbury and Hadleigh; two to the east, around Dallinghoo and Cratfield; and one to the north east around Lowestoft. These groups and their relationship to the county boundaries and the position of Ipswich, which was isolated by the 10 km rule, are presented diagrammatically in Fig 5.2. Each aggregation is numbered according to the total number of records it includes. All but two of the villages with 2 or more records in the century could be assigned to one of these groups.

Table 5.1 All records of 16th century Kemps in the Suffolk IGI by parish.

Parish	Decade									Totals
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	
Flixton	1									1
Weston	2									2
Cavendish		1							1	2
Ipswich			1			1	1			3
Dallingho			2		3	6	4	2	2	19
Cratfield				4		3		3	2	12
Pettistree				1	1	3	2	6	4	17
Frostenden				1			2			3
Acton			2							2
Akenham					1					1
Little Bricett					1				4	5
Earl Soham				1						1
Bury				1	3			1		5
Lowestoft						4	4	3	2	13
Rougham						1				1
Linstead Parva						1	1		1	3
Cove Hythe							1		2	3
Brandeston							1			1
Debenham							3			3
Buxhall							2			2
Woodbridge							2			2
Dalham							1	1		2
Sudbury								3		3
Lavenham								1		1
Rattlesden								1		1
Little Cornard								1		1
Stoke by Nayld								1		1
Polstead								2	5	7
Ellough								1		1
Hadleigh									4	4
Naughton									4	4
Bradfield St C									2	2
Denham									1	1
Badingham									1	1
Ampton									1	1
Totals	3	1	3	8	8	22	24	26	36	129

Fig 5.2 Clusters of Kemp villages in 16th century Suffolk based on all villages in Table 1 with 2 or more total records.



Independent check on this 16th century distribution derived from the IGI is possible by comparing it with the two official lists of Kemps eligible to pay taxes. In 1524 a list was made of all those who paid the subsidy granted by Parliament to Henry 8th. This has practically the whole of the adult population of the County (Table 5.2)

Table 5.2 The 1524 Subsidy Returns for Kemps of Suffolk

Stowmarket	Edmund
Woodbridge	Jeffrey
Cornerd Parva	John
Peasenhall	John
Belyngs Magna	John
Ocley	John
Dalinghoo	John
Bradfield	John
Petistree	John
Badingham	Robert
Ilketshall St John & St Lawrence	Robert
Theberton	Thomas
Weybred	Thomas
Thurlow Parva	Thomas
Chediston	William
Farnham	William
Bradfield	William

As a snapshot for an individual year it predates the parish recording system. Broadly, it confirms the pattern of an east/west split in the Kemp villages. For example, about 70% of the villages fall to the north east of Ipswich. It also indicates that Weston/Lowestoft/Covehythe/Frostenden cluster was a later development. The Cratfield/Linstead Parva group probably developed from Kemps of Peasenhall/Chediston. It also confirms the importance of Dallinghoo and Pettistree as founder villages for Kemps in the south of the county.

The next list for this century is the Poll Tax of 1568. Records of this tax take the form of a transcription from certificates showing for each township the name of all persons chargeable and the amount they had to pay either in lands or goods. The great bulk of labourers were in this class of taxpayers assessed at £1 in lands and £ 3 in goods. Ten named Kemps are to be found in the surviving certificates for Suffolk (Table 5.2). Only three of these villages are also listed in the IGI, which is evidence of the deficiencies in the parish records. However, of the seven 'new' villages, five fall into one or other of the areas delineated in Fig 5.3 as follows: Wickham Market, in the Dallinghoo area; Chediston, in the Cratfield area; Fritton, Frostenden, and Wangford, all in the Lowestoft area; Akenham, placed just north of Ipswich. Of the two villages that do not fit into any defined area, Barningham is well to the north of any village in the Bury group and Friston is more than 10km to the north east of the Dallinghoo group.

Table 5.3 Kemps included in the Subsidy Returns of 1586

Barningham George	Linstead Parva Henry	Frostenden Joan
Fritten John	Dallinghoo John	Friston Robert
Wickham Robert	Chediston Thomas	Wangford William
Akenham William		

1.2 Social clustering in the 14th century

My third set of information to define the earlier social landscape of the Suffolk Kemps is actually a very good set of records of Kemps in 1327. In this year all people in England and Wales with moveable goods worth more than five shillings were required to pay one twentieth of this personal wealth as a poll tax. Those eligible for the tax, the places where they held property, and the amounts they had to pay, can all be found in what is called 'the subsidy return'. This document for Suffolk lists 16 named Kemps associated with different villages. Three of these entries refer to Robert, who was probably one and the same person, and there are two Johns, who were probably not the same person (Table 5.4).

Table 5.4 Kemps in the Subsidy List of 1327

Villages	Name	Tax
Bury St Edmunds	Oliver	2s
Silham	Robert	12d
Barsham & Shipmead	Robert	6d
Bardwell	Robert	12d
Pakenham	Richard	5s
Henry 6d		
Northhales (Covehythe)	Simon	2s
Ubbeston & Heveningham	Adam	2s
Kirklington, Falkenham Bocklesham & Helmley	Alan	4s
Weston, Opredeham & Ellough	William	3s
	Alexander	6d
	Geoffrey	2s
Mettingham	Hugo	2s
Westerfield & Swilland	John	3s
Thorington & Wenhaston		
	Roger	2s
	John	12d

The different named individuals indicate that the minimum Kemp population of Suffolk at that time was equivalent to about 13 households. It is the minimum population because it is derived from a list of people who probably possessed above average wealth. No doubt there were poorer Kemps who were not put on the list. Nevertheless, the subsidy return presents a good platform from which to define the medieval social landscape of the Suffolk Kemps from which to make comparisons with earlier and later times.

Looking back, it is generally accepted that the population of England grew substantially in the first three centuries of the present millennium. Experts differ about the actual rate of growth but an acceptable average would give a three fold rise in the rural population between the years 1100 and 1340, the population expanding at a rate of about 0.5% per annum. Using this rate of increase, and working back from the number of Suffolk Kemps in the 1327 subsidy return, we can say that they must have originated from at least 4 'starter' families 300 years earlier. In a way this is a meaningless calculation because at this level one family could become four families in one generation. To all intents and purposes we can say that there is a high probability that one person at, or around, Domesday, probably with above average wealth and position, who was the common ancestor of all of these Kemps of the subsidy return.

Looking forwards from 1327 we see that population growth was halted by the bubonic plague of 1347 and its subsequent outbreaks during the remainder of the century. According to which authority you believe, the population actually fell by a third or a half. An indication of the scale of this natural disaster can be seen from a contemporary account of its impact in Norwich which reads thus; "the clergy are dying so fast that they were obliged to admit numbers of youths that had only devoted themselves for clerks, by being shaven (shavelings), to be rectors of parishes". Historians are not agreed on the date when the population began to rise again, but it is generally accepted that when it did start to expand it increased very rapidly.

1.3 Social clustering in the 17th century

Using averages for England, the pre-plague peak of the 1340s was reached again about the middle of the 17th century. There are two lists of Kemps from this century.

The first is a list of 'able-bodied men of Suffolk' compiled in 1638. This is the muster roll for military service of all men between the ages of 16 and 60 (Table 5.5).

Table 5.5 The Kemps included in the list of 'Able Men of Suffolk'

Mendham	John
Norham	Thomas
Falkenham	William
Walton	Robert
Stowupland	John
Yaxley	Hugh
Tuddenham	John
Dallinghoo	William
Bredfield	Richard
Halesworth	Thomas
Halesworth	Robert
Halesworth	John
Parham	Nicholas
Peasenhall	Erasmus
Stonham Aspel	William
Dalham	Edward

Denham	William
Stoke	Thomas

Comparing this list with the subsidy population made a century earlier, 11 out of its 18 Kemp communities fell into one or other of the clusters defined at the beginning of the 16th century. The main difference was that the Kemps had become more widespread.

The other 17th century list comes from a poll tax (the Hearth Tax), which was levied on the entire population of England and Wales in 1674 (Table 5.6).

Table 5.6 Kemps in the Suffolk Hearth Tax of 1674 with number of taxable hearths

Barton Mills Mrs	33
Bawdsey Thomas	1
Belton John	3/2
Bruisyard James	2
Bury James	4
Chevington Simon	6
Chevington widow	3
Clopton John	3
East Bergholt Richard	5
*Framlingham Nicholas	2
Heveningham Richard	4
*Ipswich John	2
Laxfield John	4
Mendham widow	2
Mildenhall widow	4
Oulton Robert	1
*Parham William	2
Peasenhall Erasmus	2
Peasenhall widow	2
Sibton Thomas	3
Stanton William	3
Stoke by Nayland Thomas	2
Stow Upland widow	2
Sudbury Thomas	4
Thelnetham widow	6
Ubbeston Sir Robert	15
Wickham Skyth George	2
*Woodbridge John	2
*Woodbridge widow	2
*Woodbridge John	2
Wrentham widow	2
Yaxley Thomas	?
Yaxley William	3
Yaxley William	3

We can therefore use the two Suffolk lists to double check the Kemp families calculated from the subsidy return of 1325. The population figures, derived from the hearth tax and the subsidy return, are different. The hearth tax lists 35 families of Suffolk Kemps i.e. over twice the number projected from the subsidy return of 1325.

One explanation for the discrepancy is that, unlike the subsidy return, which selected only those Kemps who were property holders, the hearth tax brought in more people because it included all households, those required to pay, and those who were exempt. From the difference between the two calculations we may conclude that the subsidy return of 1325 missed about 22 families who were too poor to pay the tax. Adding poor and rich Kemps together gives 30 to 40 households for the 14th century. Around 10 to 13 families would have to have been present in the 1100s to produce this number of descendants.

A second explanation for the discrepancy in population is that Kemp households of the 14th century were by-passed by the plague. The average mortality figures come mostly from urban statistics of towns and cities, which were hit harder than isolated manors in the countryside. This is a more likely explanation for the apparently large number of Kemps in the 17th century. In other words the number of Kemp families in the 12th century was in single figures.

At this time, only people with property interests are likely to leave records. They clearly hang together as a social class and it is important in defining their social landscape to establish the relationships, if any, between them. For example, if the 14 Kemps listed in the subsidy return are clustered geographically and have shared property interests it is very likely that they were the descendants of one family who had appeared with the name Kemp 300 years earlier. This is evidently so from Figs 5.3 and 5.4.

Fig 5.3 Geographical clusters of Kemps 1250-1350

Ip = Ipswich; W = Woodbridge; Gi = Gissing; Ga = Gasthorpe (Gatesthorpe)

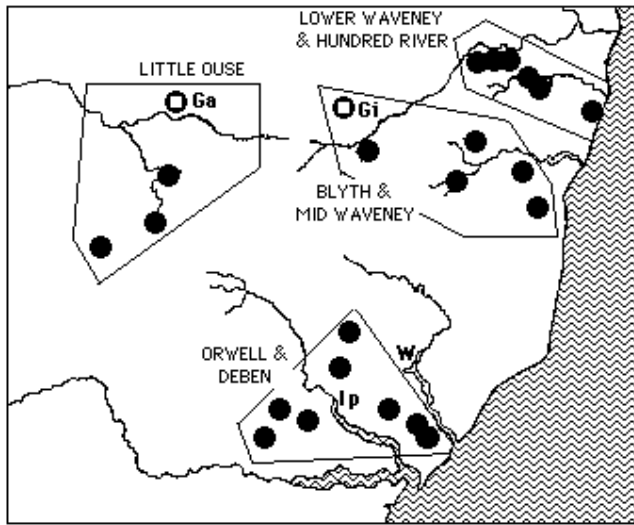
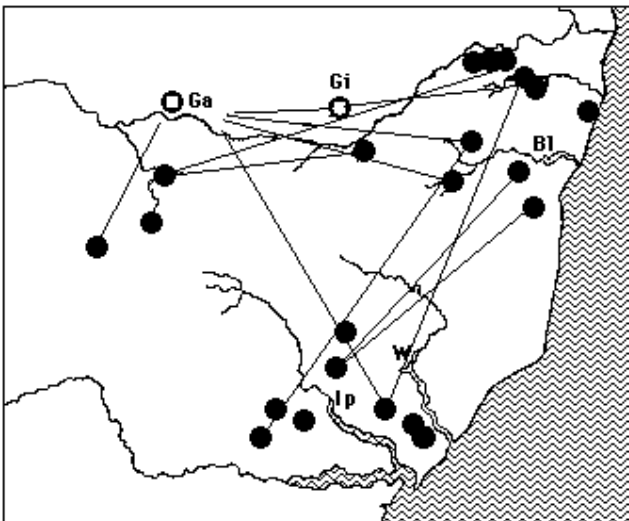


Fig 5.4 The 14th century Kemp network

Lines connect taxed properties of people with same name in 1327; lines from Gissing (Gi) and Gasthorpe (Ga) connect with places linked with Adam or Alan Kempe



1.4 Development of the Kemp social landscape

A diagrammatic representation of the development of the Kemp social landscape is set out in Fig 5.5. Taking the name Kemp as an indication of Saxon origins we begin with the Saxon invasion and settlement of East Anglia which was carried out via the broad estuaries and rivers of Suffolk. This 'heartland of the Wuffinga kings of Woodbridge was eventually separated from the lands of the 'north folk' at an east west line marked by the Waveney and Little Ouse rivers. This now marks the division of Norfolk from Suffolk. The Saxon settlement defined the broad social landscape of the two counties, as it exists today. With respect to Suffolk, the Blyth valleys where the Kemps appear to have emerged cover a large area, which coincides with the Hundred

of Blything. The latter name represents a tribal subdivision of the south folk and appears to have been based on the influence of the Wuffinga 'princes' based at Blythburgh. After the Norman Conquest the Saxon villages and their hundreds were taken over intact and run through a feudal system which consisted of an upper echelon of absentee henchmen of the Conqueror and their local Saxon nominees. It is at this stage that the 'Kemps' emerged as free tenants with manorial lordships.

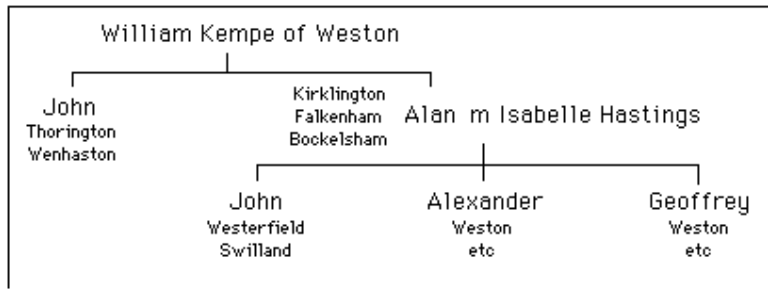
Now let's see if we can put some flesh and blood into these conceptual collections of boundaries. We can do this mainly through Alan Kemp who is an important historical figure in the 14th century social landscape of the Suffolk Kemps and the subsequent spread of the Kemp clan throughout most of the county.

In the reign of Edward I (1272-1307) Alan was rated at five shillings for land held at Weston on the Hundred River. His father is listed as William Kempe and a brother John is mentioned. More evidence for this family comes from a fine paid in 1313 by William and John Kemp for properties in Ellough and Willingham, both near Weston. Alan was living in 1318 when he was recorded as the father of Geoffrey in a dispute over lands in Carlton Colville, Rushmere, Mutford, Barnaby and Honberg, i.e. in the heartland of the Kemps of the Hundred River. We know that he married Isabelle, daughter of Edmund and Phillipa Hastings. The date of the marriage is not known but it was certainly before 1324. He had died by 1347 because his widow was living at Little Wenham with interests in other lands at Chatsham and Belstead Magna near Ipswich. Her son John had settled these properties upon her. We are told that Alan and Isabelle also had a third son called Alexander. These relationships are set out in Fig 5.6

Fig 5.5 Early development of the Kemp social landscape

5TH TO 7TH CENTURIES		1066-1350			
THE SOUTH FOLK	THE BLYTHING SAXONS	THE DOMESDAY SAXONS	THE NORMAN KEMPS	THE KEMPS OF NORWICH	THE KEMPS OF THE UPPER WAVENEY AND LITTLE OUSE
				THE KEMPS OF THE BLYTH	THE KEMPS OF THE LOWER WAVENEY AND HUNDRED RIVER
					THE KEMPS OF THE ORWELL AND DEBEN

Fig 5.6 The Kemps of "the Hundred River" and their property interests in the late 13th and early 14th centuries



In Table 5.3 the properties in the 1327 subsidy return are placed alongside the likely holders. In doing this we have to face the questions raised by their being two 'Johns', uncle and nephew. Also, how do we know which lands go with which person?

Looking at the tax they had to pay, John of Westerfield and Swilland was the richer of the two. Since these properties are close to lands that were eventually settled by Alan's son on his widowed mother it is likely that it was Alan's son who held Westerfield and Swilland. His uncle, John was therefore probably involved with the taxable Kemp lands at Thorington and Wenhasston. The fact that John was a minor tax payer there, compared with Roger Kempe, makes it likely that Roger was his older brother i.e. William of Weston had three sons Alan, Roger and John. Compare this with the relative wealth of Alan Kemp's sons, particularly the small amount of tax Alexander had to pay in relation to his two brothers. This could perhaps reflect John's and Alexander's status as younger brothers.

It would seem that by 1327, Alan Kemp had already arranged for his son Geoffrey to take up his properties in Weston whilst he, with his other son John, transferred their base to the Ipswich area.

These movements imprinted a distribution pattern of Kemp families on the county, which survived for the next two hundred years. They account for the distribution of the clusters defined in the 14th and 16th centuries, which are startlingly similar with respect to the Hundred River, Waveney, Little Ouse and Orwell/Deben groups. This recurring pattern over two centuries emphasises a general principle that governs the distribution of yeoman families until the mass migrations to towns began in the 19th century based on the strong social bonds between people and landscape.

2 Fortunes of the Post-Conquest Kemps

All the Kemps of Cornwall have claimed Edmund Kempe to be their ancestor in order to link themselves with the family of Archbishop Kempe a distinction greatly coveted. Perhaps it is but fair to add that this unfortunate error does not necessarily deprive them from sharing either kinship with both Norfolk and Kentish stocks, but their pedigree goes back to such remote times that we fear that proofs of the common origin of the three great families of the same arms will never be forthcoming.

William Tabor Kemp (1903) *A History of the Kempe and Kemp Families*

2.1 Early Eastern Clusters

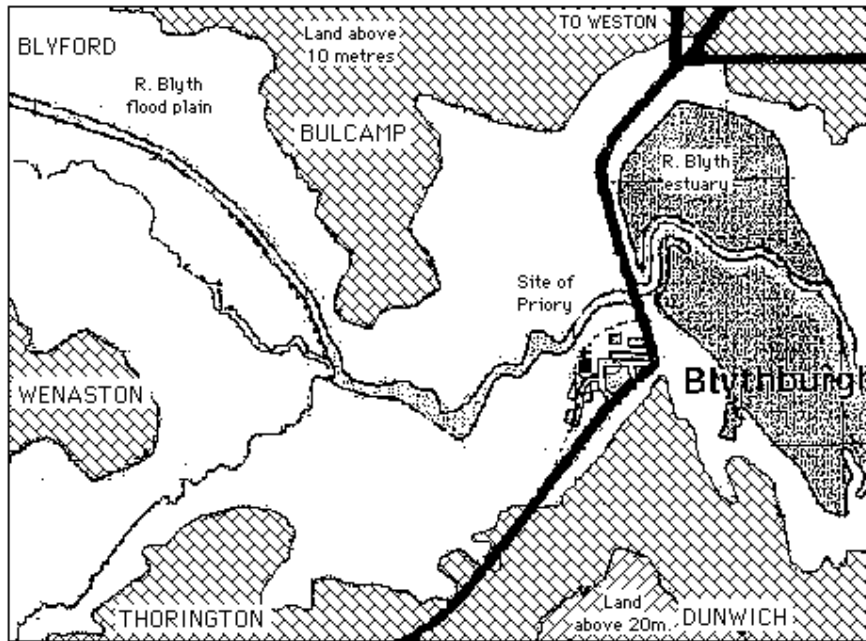
The persistence of clusters of Kemps in Suffolk from the 14th to the 16th century indicate that two eastern areas of the county, parts of the Blyth and Deben river systems, have held a long-standing attraction for the family. This is seen clearly in the 14th century clusters of Kemps, which appeared from plotting the 1327 poll tax returns in Figs 4.5 and 4.6. This chapter is an attempt to trace these clusters, presented in Chapter 4, to their origins in Saxon Suffolk as it adapted to the political and social consequences of the Norman Conquest.

One approach is to look for place names that incorporate 'Kemp' or its common early variations 'Camp' and "Comp", which may, at least, indicate the ancient origins of the family name. So far I have discovered three such places in Suffolk. From north to south of the county these are, in modern spelling, 'Bulcamp' at the head of the Blyth estuary; Campsey Ash, on the eastern bank of the Deben opposite Wickham Market; and Kembroke Hall, in the middle of the Colneis peninsula, to the north-east of Ipswich. Sketch maps showing the local topography of these sites are given in Figs 6.1, 6.2 and 6.3. Bearing in mind the likely Saxon origins of bearers of the name Kemp it is interesting that these areas are in the coastal parts of Suffolk that were settled by the first Saxon invaders.

2.2 Bulcamp

'Bulcamp' is the name of a hill at the head of the broad tidal estuary of the Blyth. It now overlooks the main north-south road crossing of the Blyth valley, and has probably always had strategic importance in controlling movement through the Blyth valley (Fig 5.7). In Saxon times it was more easily accessible by sea and was the likely landing place for the local Saxon invasion of what is now northeast Suffolk. Here, the incomers established the village of Blythburgh below Bulcamp at the edge of the mudflats. This settlement became the northern base of the Wuffinga kingdom of the 'south folk' and, after conversion to Christianity it was their main royal religious centre. In legend the name Bulcamp commemorates the site of a fierce battle in which Penda, the ruler of the still heathen kingdom of Mercia, defeated the Christian Saxons of East Anglia. The name is supposed to be derived from the Saxon word 'cemp' meaning battle or contest, and 'bul' believed to represent the Anglo Saxon 'bold', i.e. bold fight. At Domesday it was a small hamlet, which became closely associated with the Augustinian priory of Blythburgh, which was founded by Henry I.

Fig 5.7 The position of Bulcamp



2.3 Campsey Ash

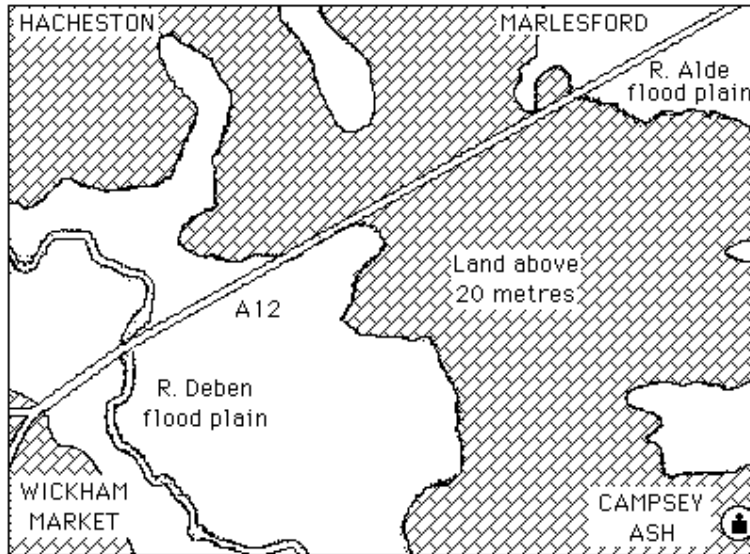
The main invasion of East Anglia by the Saxons was further to the south. Their main point of entry was the more easily navigable river Deben, and they settled, just above its tidal limits, in the area where the river and its tributaries emerge from the clay lands of High Suffolk. The modern village of Wickham Market and the villages around it are at the centre of an area delineated by a very high concentration of archaeological finds from the early Saxon period. There can be little doubt that this was the first land to be taken from the British and consolidated as a pagan tribal enclave.

This idea of a seminal heartland around Campsey is supported by archaeological discoveries on a sandy hill, called Sutton Hoo, overlooking the Deben at Woodbridge. These investigations have made the site famous for its collection of unique burial mounds, which mark a royal site of the Saxon Wuffinga tribal dynasty, where chieftains of the Kingdom of East Anglia were buried in their longboats surrounded by the sacrificial burials of their retainers. Names of nearby villages, such as Ufford, and Rendlesham, are thought to commemorate their influential kings, Uffa, who founded the Wuffinga dynasty, and Redwald, one of his descendants who played an important part in the early English dynastic politics of church and state. 'Campsea' meaning 'Kemp's Island', is clearly a part of this early collection of river settlements, which are of great significance in the events, which lead to the founding of the English nation.

As the sketch map (Fig 5.8) shows, the village is situated above, and between the marshlands of the rivers Deben and Alde, like Bulcamp, a place of strategic importance controlling the land crossings of both rivers.

In this case, the 'island' is really a narrow strip of dry land where the rivers come very close together upon which several main land routes converge from all directions.

Fig 5.8 The position of Campsey Ash

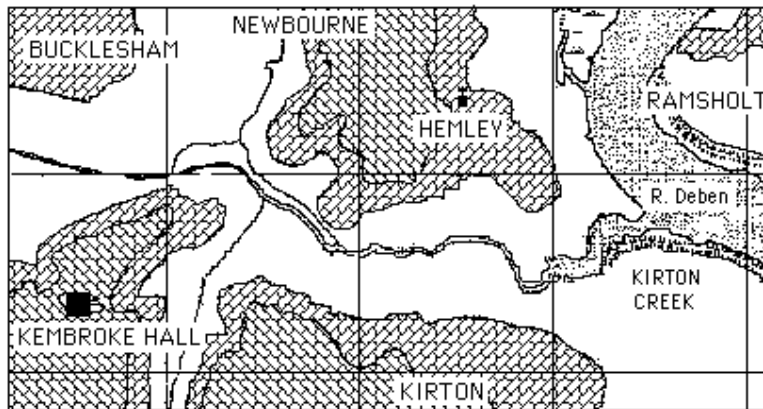


2.4 Kembroke Hall

Kembroke Hall is now the site of a large farm on a narrow piece of high land projecting into the tidal marshes of the river Deben. It overlooks two small branches of Kirton Creek, which until relatively recently was an important point of communications with the outside world for the nearby villages of Hemley, Bucklesham, Kirton, and Falkenham. (Fig 5.9)

Like the landing of Ramsholt (in Saxon, 'Raven's Wood'), on the opposite bank, to which it was, until recently, connected by a ferry, Kirton Creek was a local 'port' for the movement of village goods by boat. Along with the above-mentioned modern parishes, the Domesday Survey lists several settlements in the area that now survive only as the sites of modern farms. One of these is 'Kenebrock', its site now marked by Kembroke Hall. Could this be 'Kemp's brook', the name given to their branch of Kirton Creek by a family of Saxon immigrants who settled on the hill above the stream just after the Colneis peninsula had been taken over from the British?

Fig 5.9 The position of Kembroke Hall



2.5 Some speculative connections

It is a remarkable coincidence that the three areas just described can be linked with the first documented Kemps of Suffolk. Was there an historical Saxon family straddling them? If there was, it could explain how, later on, the Kemps came to be distributed in the north and south of the county, some individuals holding property in both the Blythburgh and Woodbridge/Ipswich areas.

The connections of the northern Kemps with the Colneis peninsula evident from the 1327 poll tax are remarkable in that they indicate the Kemps of Hundred River were also sub-tenants in the villages of Bucklesham, Hemley, Kirkley and Falkenham, which are clustered around the Domesday site of Kenebroc. It is difficult to imagine how this cluster of land holdings became established in such a remote area unless it represents some kind of inheritance from earlier times when the family lived in this area.

So far, no early documented links have been made with Campsea Ash. However, as I showed in Chapter 5, the parishes of Dallinghoo and Pettistree, adjacent to Wickham Market, are an important focus for the expansion of my own ancestors in the 16th and 17th century. Did these villages, a stone's throw from Campsey Ash, represent an old meeting place?

The following sections describe some named Kemps who are connected with my ancestry and their positions in the medieval social landscape of the Blyth river system. Much of the evidence comes from the manuscript records of Sibton Abbey and Blythburgh Priory.

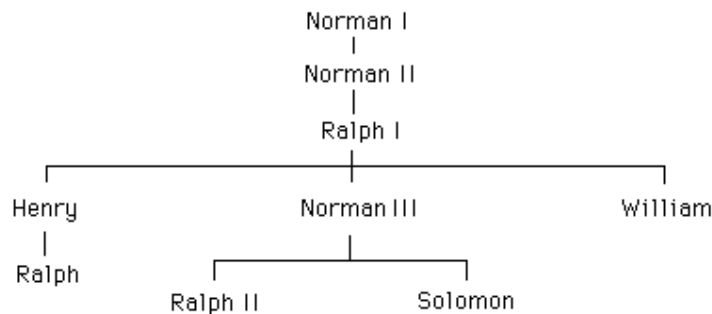
William Tabor Kemp outlined one explanation, for the existence of southern and northern branches of the Kemp family about 100 years ago. It was centred on a "William de Roos of Woodbridge and Bulcamp" who it is said moved from Woodbridge where he had property, to Bulcamp, near Blythburgh, and there changed his name to Kemp. Tabor Kemp's evidence for this is records of the manors of Woodbridge and Bulcamp recording that they both belonged to 'William de Rous, or Roos' in the later part of the 13th century.

However, these are really different persons, representing two distinct families. William de Rous of Woodbridge was related to Ernald de Rous (or Rufus) of Stradbroke. Ernald founded an Augustinian priory at Woodbridge in 1201. William was his descendant who established the Woodbridge market in 1253. In contrast, William de Roos of Bulcamp became associated with that manor in 1288 through a bequest to his wife Maude from her father, John de Valibus, or Vaux. Therefore, Woodbridge and Bulcamp were never in the hands of the same person at any time during the 12th and 13th centuries.

2.6 Norman of Peasehall: 'Founder of the Clan'

The only other person who makes an early property connection between the northern and southern Kemps is Norman of Peasehall. He was the Domesday under-tenant who held the manor of Peasehall in the upper Blyth of Bigod, Duke of Norfolk, and the manor of Westerfield, a few miles to the east of Ipswich, of the Earl of Richmond. Both of these places were at the heart of two later 14th century Kemp social clusters seen from the poll tax returns. In 1166 Ralph, son of Norman, held Peasehall as half a knights fee of Bigod. This was probably the third 'Norman' in a family line. In 1178 Norman III held a quarter fee in Westerfield, and he is recorded in the annals of Sibton abbey as confirming grants by his father Ralph to the abbey. In 1202 he was a local juror, and in 1205-6 he had avowson of Westerfield Church.

Norman III is last referred to in 1210. His son Ralph II was active by 1202 and was living in 1236. He was a benefactor of Blythburgh priory to which he granted rents in Heveningham. A William of Peasehall was also a benefactor. The relationships of Norman I descendants is given below.



There is no doubt that these people were Kemps for as late as 1347 the records of Sibton abbey tell us that the heirs of Norman Kempe had a quarter of a knights fee in Peasehall. Earlier, in 1281 Norman Kempe IV was witness to a deal involving a tenement in Peasehall and was witnessing land transactions in the village of Heveningham during the 1290s, where Ralph Kempe also had land.

Over the next 200 years the Kemps of Peasehall were tenants of the abbey and eventually bought property in the village from the abbot. By this time, Kemps had become firmly embedded in the landscape of the valleys of the Upper Blyth. The following records taken from surviving account rolls of Sibton Abbey tell something of this story.

1325 Relicta Radulphi Kempe de eadem ad Pacham xvjd, et ad festum sancti Mechelis xvjd

1360 and 1376 a William Kempe was a legal witness for the abbey dealing in property at Peasenhall.

1484 Peasenhale Willhelmus Porter (alias Kempe) tenet in iure Is' uxoris sue nuper uxoris Johannis Kempe et ante uxoris Johannis Owrys unum mesuagium nativum vocatum Boles lcum uno inclauso et ij pictellis continentibus viij acras eidem mesuagium spectantibus in Pesnehale. Et inde reddit per annum. Summa uujs, vd

1484 Idem tenet native unum pictellum in Pesenhale continens j acram et dimidiam rodam per estimationem vocatam Peronnell clos et iacet iuxta terram in tenura Is. Porter alias Kempe ex parte occidentali et venellam vocatam Peronell Lane ex parte orientali. Et inde reddit per annum. Summa vjs. vijd.

The Peasenhall Kemps prospered. The latter entry in the rent roll for 1484 refers to a property in Peasenhall called 'Newynne', recently built for the Abbot and rented by Edmund Kempe for 8s per annum, and a fine of 16s on installation of a new Abbot. From a series of documents deposited at the I & ESRO from the Peasenhall church chest the subsequent history of this tenement can be clearly traced and its location recognised on the 25-inch OS map. The whole tenement comprised two land compartments called pightles (pictella) one of 1 acre and one of 4 acres. From the abutments given in the church deeds it appears that the Kemp family held the triangle formed by the plots numbered OS 404, 405, 406, 512, 513, 514, through which runs the parish boundary between Sibton and Peasenhall, with the exception of a small piece of common pasture west of the first pightle (vide 6-inch OS 359-695). The first pightle appears to be plot No 406 and the four acres in Sibton comprise plots 512, 513 and perhaps 513a. The road from Peasenhall Street to Poys Street was known as Wasshe-lane. There is a strong likelihood that this property was actually built by Edmund as a speculative undertaking with the abbey since it, and the adjacent plots, quickly came into his possession and formed the basis for a local charitable trust as we now see. This may be the first piece of circumstantial evidence for the start of the line of carpenter builders, which led eventually to William of Framlingham.

In 1477 Edmund Kemp released the whole tenement to a group of people, namely, John Kempe his son, Robert Brende of south Glemham, junior, William Wryght of Sibton, Robert Snellyng of Sibton and William Moor of Peasenhall, for 20 marks and an annual rent of 13s 4d. By 1495 the property was being administered in accordance with the will of Edmund Kempe by Edmund Maneld, John Kempe, John Athleand and others for pious purposes viz candles to be lit in Peasenhall church on the Sepulchre of Our Lord at Easter and before the image of the Blessed Virgin Mary on her festivals; 2s to be given annually to the curate of the church, 3s to the Abbey, 6s at the installation of a new Abbot, and 3s 4d to the poor and needy of the town.

In 1513 the distribution to the poor was increased. The trust survived the dissolution of the chantries and continued as a town charity administered by the churchwardens

and overseers of the parish in whose accounts its subsequent history can be traced. From the Reports of the Commissioners for Inquiring concerning the Charities in England and Wales 1839 (Report 21, p 505) it appears that Newynne itself was burnt down, but the lands remained intact for the benefit of the poor.

It is clear that from their 12th century base in Peasenhall, a firm set of ecclesiastical connections and a strong political association with the local Norman overlords stood the Kemps in good stead as mid-stream under-tenants with an eye to opportunities within the feudal system for developing a property portfolio for the benefit of their families. They probably also strengthened their hand through marriage. One such link was made with the knightly family of Valeines, who were also Richmond tenants. Norman II was the nephew of Robert de Valeines. Through developing these interests the descendants of Norman Kempe became embedded in villages in the north and south of the county. In particular, from their social position as local benefactors of Sibton abbey and Blythburgh priory their influence spread through Suffolk to all points of the compass. In the late 12th century they were settled in the Blythburgh/Dunwich area (William); in 1230 they had land in Westleton (William); by the 1280s they were at Ipswich (Geoffrey a merchant) and had made connections with manors in the valleys of the Waveney and Little Ouse (Adam: a knight), and in the 1290s they appear as burgesses (butchers) of Bury St Edmunds.

2.7 Sorting out the 'Geoffreys'

In 1287 a Geoffrey Kemp was a witness to several property deeds in which he is described as 'Warden of Ipswich'. The title of Warden was given to the elected officers of the Guild of Corpus Christi in Ipswich. This was an organised body of local merchants. It probably originated in Saxon times but was greatly developed after a charter of King John incorporated the town in 1199. The guild steadily grew in power, and, as a mark of its influence, in 1262, Pope Urban gave special permission for its members to hold an annual festival and procession. Wardens were appointed as the guild's governing body, and they had powers to call local people to account for flouting its rules. Anyone holding the office of Warden was therefore likely to be a successful businessman and a powerful figure in local politics.

How came Geoffrey Kemp to be a warden of Ipswich and what are his relationships with the 14th century Kemps of the Deben and Orwell valleys? First, there is an ancestral connection with Ipswich through William the son of Ralph Kemp of Peasenhall, who, with his mother Emma, confirmed land in Thurlestone (a parish just to the east of Ipswich) to the Ipswich church of SS Peter and Paul. He was probably identical with the William of Peasenhall whose grant to Holy Trinity Ipswich was confirmed by King John in 1204. He is most likely to have been the brother of Norman Kemp II, and his interests in Ipswich could mark the beginnings of a southern Kemp dynasty.

Regarding the actual origins of Geoffrey, the matter is complicated because we have first to sort out no less than four Kemps called Geoffrey, all recorded as being active in land transactions in Norfolk and Suffolk between 1287 and 1327!

We have already come across one of these Geoffreys as the son of Alan Kemp of Weston. He can be ruled out as being Geoffrey, Warden of Ipswich, because he was

taxed, with his grandfather, William, and his brother Alexander at their north Suffolk base in 1327. Also, taking into account the much earlier date when Warden Geoffrey was signing deeds it is likely that Geoffrey of Ipswich was of the same generation as William, Geoffrey of Weston's grandfather.

A third Geoffrey Kempe was described as 'the clerk', a citizen of Norwich. In 1284 he had a grant of land in the parish of St Lawrence, when his son Thomas is also named. The next year Geoffrey Kempe, 'le clerke', and Cecilia his wife are mentioned in St John Maddermarket, and twice more in 1305-6. This couple are also found in connection with land and other property in St Lawrence parish and the Market, which had formerly belonged to Arnold Kemp. In records of the same period Geoffrey Kemp, "balli de Castello" is entered. The office of bailiff was a civic one and citizens were elected to it by burgesses of the city to take care of local government in accordance with the king's writ. All of this indicates that Geoffrey Kemp, the clerk, was a Norwich worthy. He was probably the person named Geoffrey the clerk who in 1295 was chosen along with Jon de Heckinham to represent the Norwich burgesses at Westminster to advise Edward I on the defence of the kingdom. There are no cross references of these persons between Norwich and Ipswich, and it is unlikely that such a person would be deeply involved in the day to day government and business of Ipswich as well as Norwich.

The final Geoffrey we have to consider appears in Norwich in 1298 and 1305, as the father of Richard Kemp. This Richard is mentioned as being the son of Geoffrey Kempe and Matilda in the parishes of St Lawrence, Norwich, and St Margaret, Westwick, a village just outside Norwich. Geoffrey le clerk's wife, remember, was named Cecilia. So, in Geoffrey Kemp, with a son Richard and a wife Mathilda, we surely have a fourth Geoffrey. Richard was probably of the same generation as Alan Kemp, a distant relative, and he may have been the Richard Kemp who was elected to the Provostship of Norwich Cathedral in 1326.

2.8 Kemps of Norwich

As a side issue, a complication for Kemp-hunters in Norwich after the time of Edward III (1327-77) is the influx of Flemmings to the city. The trade of Norwich and other places in Norfolk was greatly increased by the impetus given to the manufacture of cloth and woollen goods. To these ends Queen Phillipa actually sent for one, John Kempe, a cloth weaver of Flanders, promising him that if he would "come to England with his servants and apprentices of his mystery, and with his goods and chattels, and with any dyers and fullers who may be inclined, they shall have letters of protection and assistance in their settlement". There was a weaver's house in the city called 'Queen Phillipa's House' which may have been lived in by John Kemp. He is regarded as being the patriarch of the Norwich woollen manufacture. Whether he was of Flemish ancestry or simply a Norwich Kemp who made good in Flanders and returned to his native city we do not know.

To return to the Geoffreys. On balance I favour the existence of four of them, and take the view that the Norwich Kemps had separated from the Suffolk Kemps by the mid 13th century. This separation of the two branches may have taken place much earlier because there was a Gotfred Kemp living in Norwich in 1154, recorded when his daughter married Jevan Bladwell. This is an important conclusion because it

means that we can consider the Kemps of south Suffolk as descendants of either Alan or John Kemp the local poll tax payers of 1327. It is contrary to the official pedigree of the Kemp baronets of Norfolk and Suffolk, which takes highly improbably the view that there was only one Geoffrey Kemp and he was Warden of Ipswich, Bailiff of Norwich and the son of Alan Kemp of Weston! Much more evidence has come to light since the genealogist William Tabor Kemp drew the latter conclusion at the beginning of this century.

A possible ancestral arrangement of the above facts is presented in Fig 5.10.

Fig 5.10 A tentative pedigree to explain the 'four Geoffreys' problem'

NORWICH		IPSWICH	WESTON
Arnold Kemp Geoffrey the Clerk & Cecilia ┌───┐ Thomas Geoffrey & Mathilda Richard		Geoffrey the Warden	Alan & Isabelle Geoffrey

3 Lords and Baronets

"Kempe's Manor of Gatesthorp was that part of the parish which belonged to Bury Abbey; in 1288 Adam Kempe had it, and paid 2s 6d a year to that abbey; in 1289, Gilbert Kempe owned it; in 1294 Will. Kempe, who gave part of it with his daughter Lettice, in marriage to Will. de Norwich; in 1297, he was dead, and she married again to Simon de la Maynwaryn of Herling, and that part fell into East Hall manor; the other part, in 1330, at Emma Kempe's death, came to John Kempe her son; and in 1341 was Will. Kempe's, by which time it was so far divided, and aliened, that there remained no rents".

Coppinger's 'Norfolk Manors'

3.1 Geoffrey Kemp: Warden of Ipswich

We now have to consider the origins of Geoffrey of Ipswich, warden of the Guild of Corpus Christi. In the study of small land holdings in early times it is noticeable that free tenants are closely attached to their greater owners. Even when these under-tenants moved from one place to another they generally remained on the rolls of their greater owners. This makes a distinction between free tenants and the vassals who made up the bulk of the population. Vassals were actually the property of the landlord, and could not quit the manor without his permission. It is therefore possible, when we find a time sequence of early Kemps moving between lands of a religious institution or the manors of a feudal lord, to infer that a tenant linkage is behind the migrations. Also, it is from the ranks of these mobile tenants that lords of village manors appeared. It is this latter progression through the ranks of tenants to minor lords and eventually to yeoman craftsmen and farmers that characterises the socio-economic development of the Suffolk Kemps. Another social characteristic to bear in mind when trying to trace an individual at this time is that until recently it was the family custom to perpetuate a set of Christian names of your ancestors in the names of your children. This is particularly the case for eldest sons. Where an unusual Christian name is involved highly probably links can be made through the name alone, i.e. the four Geoffrey Kemps were probably related through a common ancestor.

As to how the Kemps came to Ipswich we have a clue from the way in which the city Guild of Corpus Christi operated with respect to the local feudal lords. The basic Kemp connection was Norman Kemp's tenancy of the Earl of Richmond's manor of Westerfield. By the early 14th century in addition to Westerfield they also had property in Rushmere, Wenham and Tuddenham with interests in two Ipswich churches. Guild records inform us that Lord Robert de Vaux one of the knights of the Earl of Norfolk was made a member of the Guild for "a quarter of wheat, and in consideration that both himself and his villains living at Wenham should be free of toll at Ipswich, he covenants 4 pence yearly and 2 bushels of wheat to the farm of the King". Lords William de Reymes and William de Freney made similar deals with the Ipswich burgesses for their villages of Wherstead and Rushmere. The payoff for Kemps is that they had lands in these villages, and would thereby have gained important trading privileges. Kemps were also concerned with other properties of Robert of Vaux in the Blyth valley, and were under the patronage of Blythburgh priory, which had lands throughout most of east Suffolk including the village of

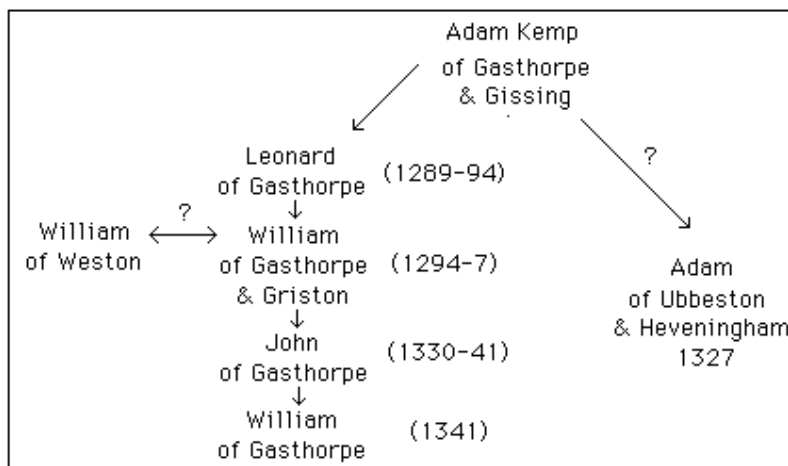
Wenham. Therefore it was probably under feudal patronage that Kemps of the Blyth and Hundred Rivers also clustered around Ipswich. This is backed up by tenant links with the lands of Blythburgh Priory in that part of Suffolk, and also trading links between Dunwich and Ipswich. You will see later that the 13th century Blythburgh Kemps had property in Dunwich. At that time Ipswich was an important port for financing trade along the entire length of the North Sea coastline. The de Rymes merchant family did very well out of these coastal operations, which seemed to have involved links with Newcastle. Gilbert de Rymes, a contemporary of the Kemps, was elected a burgess of Ipswich in 1240, appears to have been the first of his family to prosper. Hugh de Rymes inherited the families lands at Wherstead at the end of the 13th century and was sufficiently wealthy to purchase part of the baronies of Bolam and Bolbec in the Tyne Valley. The family eventually settled at Aydon Castle a few miles north of Hexham.

At the moment, my money is on Geoffrey the Warden being the son of John, son of William, who was the brother of Norman II of Peasenhall.

3.2 The Kemps of Gissing

Adam of Gissing was almost certainly a descendent of the Peasenhall/Heveningham Kemps. In 1327 we have seen that he was taxed in the villages of Chediston and Heveningham. In 1320 he was witness to a land transaction involving Sibton abbey in Heveningham. He was probably the progenitor of subsequent generations of Kemps of the Little Ouse and the valleys of the upper Blyth and mid Waveney. This geographical association first emerges in 1288 when Adam Kemp took the lease of Kemp's manor (owned by the monks of Bury St Edmunds) in the village of Gasthorpe on the banks of the Little Ouse. This manor is actually just within Norfolk. It is probable that he was the Sir Adam of Gissing who, in 1280, with Sir Nicholas Hastings founded a chapel to "All the Saints" at Gissing. Gissing is also in Norfolk but on a northern tributary of the mid-Waveney.

Fig 5.11 Adam Kemp and his probable family connections



We have ample proof that the Kemp and Hastings families were much together during the 14th century- remember Alan Kemp of Weston married Isabelle Hastings.

This points to a strong family connection between Adam and the Kemps of Blythburgh and the Hundred River. Some conjectural links, and some actual dated relationships between Adam Kemp of Gasthorpe and Gissing, and other Kemps of the Little Ouse are indicated in Fig 5.11.

3.3 Kemps of the Lower Blyth Valley

Norman Kemp the post-Conquest lord of Peasenhall was one of the founder benefactors of Blythburgh Priory. This probably accounts for the prominence of local Kemps in its affairs. The Priory archives tell us that the Kemps prospered in and around Blythburgh from the latter part of the 12th century in association with the priory and the nearby regional trading centre of Dunwich.

The records of the priory actually reveal the first East Anglian Kemps engaged in a local land deal. The following extract comes from the priory Cartulary and records the sale of family property at the nearby village of Darsham.

1170-87

"Agreement between Prior Roger and the convent and William Kempe, Ermesent his wife and Bartholomew his son, reached before Wimer, the Sheriff in the shire court at Ipswich whereby they quitclaim to the priory, for a consideration of four marks, the land held by Ralph son of Geoffrey de Bulitot."

There are several other records from the same source that indicate the activities and interests of this family over the next century:-

1199

William and Ermesent granted exceptions by King Richard I

Early 13th century.

"Grant to the priory by Ralph the Chaplain, son of Bartholomew Kempe, of annual rents of 25 pence in Dunwich, with incidental profits. The canons to render ten pence per annum to John Fresel and his heirs and nine pence to the daughters of Richard son of Roger".

20th Nov 1289 to 19th Nov 1290

"Grant to Hamo son of Elfric de Thoritone and his heirs and assigns by Prior Guy and the convent of a parcel of land in Thorington consisting of 2 acres, which lies next to the house of Stephen son of Ordric between the land of the priory to the east and the king's highway leading from the bridge of Dufford to Blythburg to the west, and abut on the aforesaid highway to the south, to be held for an annual rent of 6 pence at Michaelmas for the discharge of all secular obligations. Warranty is granted against all men and women. Sealed and witnessed by the lord Peter de Mells, John of Derneford, Geoffrey de Wenistown, Geoffrey Kempe, William de Dufford".

late 12th early 13th century

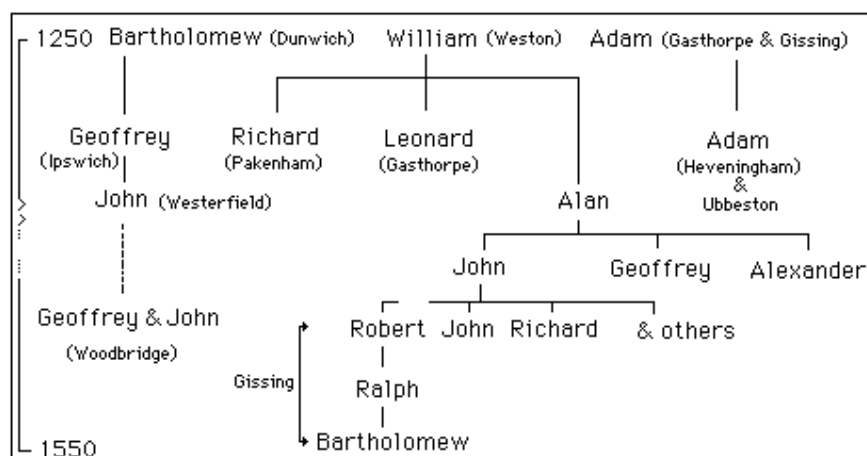
"Grant to the Priory by Denis, knight of Dunwich, for a consideration of 10 marks, of a messuage in Dunwich with its buildings, and appurtenances, which

he once held of Bartholomew Kempe, and for which they are to render to John Fresel and his heirs 5 pence per annum".

We really have no idea where William and Ermesent lived. It is likely that William was the brother of Norman III of Peasenhall. He may have shifted his commercial interests from Peasenhall to the important coastal port of Dunwich about 5 miles down the coast from Blythburgh. Their son Bartholomew clearly had a house in Dunwich. Kemps were still there in 1294 when Seman Kemp of Dunwich was involved in a brawl between town and abbey over the appropriation by a gang of townsfolk of a ship and its goods belonging to the abbey. We have seen that Kemps had an interest in the manors of Thorington and Wenhaston in 1327.

3.4 After the 'Conquest'

Fig 5.12 A summary pedigree of the Kemps based on the evidence presented in earlier chapters.



By the time of the 1327 poll tax the financial power of the Kemps had shifted from Peasenhall, in mid-Suffolk, northeast to the villages of the Hundred River which accounted for over 50% of their Suffolk property. There were still Kemps in Peasenhall, renting land from Sibton abbey and witnessing land deals, but they were not large property owners. The most affluent individual of the Hundred River clan was Richard of Pakenham, followed by William of Weston.

At this time, the southern Kemp properties in the Ipswich area, which was part of the old manorial holdings of Norman Kemp Ist of Peasenhall, was divided between William of Weston's son Alan, and a John Kemp of Westerfield.

Alan's interests in south Suffolk were within a group of scattered villages to the southeast of Ipswich. On the death of his father, Alan came into the Weston lands, and apparently moved back to the north. He founded a dynasty, which spread up the Waveney valley and eventually gave rise to the line of the Norfolk Kemp baronets.

John was based in the founder's post-Conquest base of Westerfield, a little to the north of the town. This separation of properties between the two Kemps probably reflects an earlier division, from which Geoffrey, the late 13th century merchant

Warden of Ipswich, had prospered. This would place the separation of the properties that had belonged to the Peasenhall family a few generations further back. i.e. Geoffrey of Ipswich, Alan of Weston and John of Westerfield were cousins.

The concentration of Kemp properties in the area of the Hundred River indicates a possible family patron in the old Bigod manor of Bungay. This would fit the 200-year Bigod connections of the Kemps with this Dukedom's other manors of Peasenhall and Framlingham.

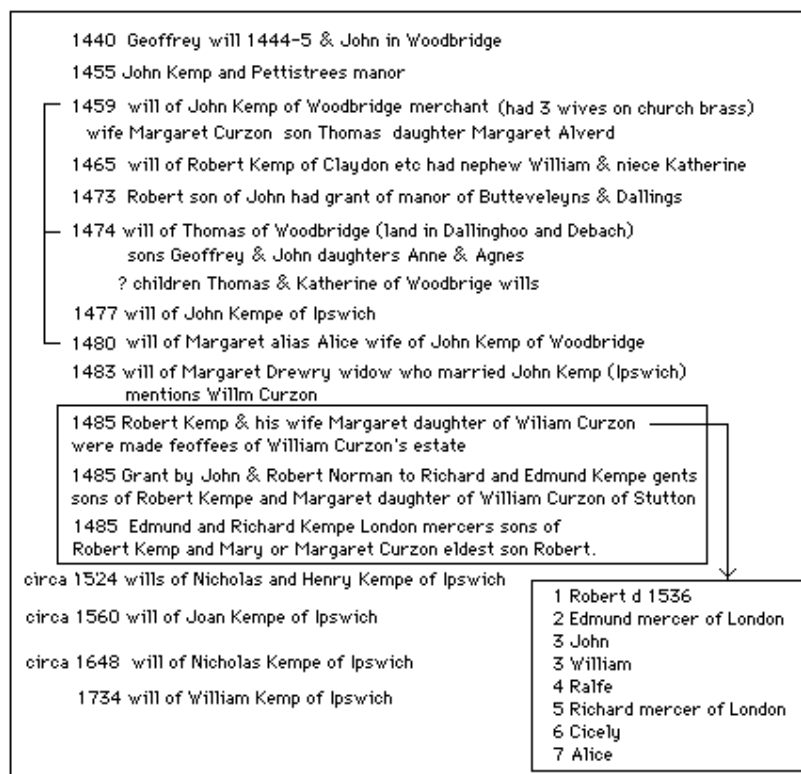
By the mid-14th century there was a clear separation of clans in the north and south of the County, which pursued separate destinies. These conjectured relationships spanning mid 13th to the mid 16th century, which have a high inherent genealogical probability, are summarised in Fig 5.12.

This is a diagram of the earliest roots of all Suffolk Kemps. There are three links, which are of particular importance to me.

Link 1

Geoffrey of Ipswich is associated with John and Geoffrey Kemp of Woodbridge who left wills in the mid 15th century. This is my family's probable connection with the Dallinghoo Kemps and the cloth merchants of Woodbridge and Ipswich lawyers. A relevant chronological sequence of wills provides a 'box' of pieces for this family jigsaw (Fig 5.13).

Fig 5.13 Some interests and wills of Kemps in the Woodbridge area



Link 2

A second chain is through Adam Kemp of Heveningham and his descendants in the Upper Blyth valley. This brings in the Kemp carpenters of Chediston and Laxfield (Table 5.7). The connection of Kemps with Heveningham is a good example of how, throughout the middle ages, under-tenants stuck like glue to their feudal lords. The Lords of Heveningham first appear among the Suffolk landed gentry in 1271 when the King conceded Sir Philip de Heveningham free-warren in his manor of Heveningham. The family held the lordship until the line died out in 1700. The parish of Heveningham is contiguous with that of Peasenhall where Norman Kemp first made his appearance. A Heveningham/Kemp relationship emerged in the 1290s when Norman Kemp III was a witness to land deals in Heveningham. Adam Kemp was taxed for property in the parish in 1327.

In about 1410, John de Heveningham married Joane daughter and heiress of Sir John Gissinge. In 1548 Sir Anthony Hevenyngham was lord of Gissing cum Dagworth and had a Bartholomew Kemp, a descendent of Norman Kemp I, as his under-tenant!

Table 5.7 Kemps of the Upper Blyth 'heartland' (11th to 15th centuries)

Period	Property owner/ tenant	Place
11th-12th cent	Norman I	Peasenhall
12th cent	Ralph I	Peasenhall]
12th-13th cent	Norman II	Peasenhall
13th cent	Norman III & Ralph II	Peasenhall
		Heveningham
13th-14th cent	Ralph II & Adam	Heveningham
		Ubbeston
		Sibton
14th cent	William	Peasenhall
	Roger	Ubbeston
14th-15th cent	Edmund	Peasenhall
15th cent	John	Peasenhall
	Godfrid	Laxfield
	Alice	Laxfield

Link 3

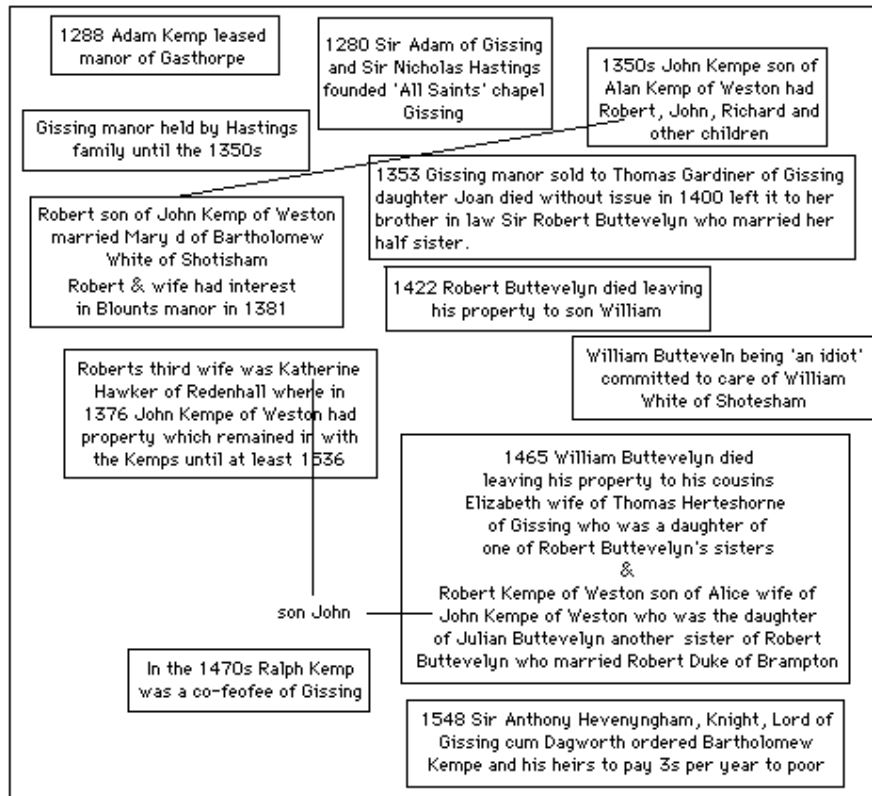
A third line of descent of special significance to all Suffolk Kemps is through John of Weston. He was the son of the 'Alan' mentioned above. It was through John's son Robert that, in the mid-15th century, the Kemps regained a foothold in the manor of Gissing. The early pieces of this 'Gissing jigsaw' are set out in Fig 5.14.

3.5 Summarising the long-view

To summarise, there is no doubt that the Suffolk Kemps formed a close clan of wealthy tenants and landowners situated socially in the middle of the feudal pecking order. They were probably the descendants of a Saxon lord of Peasenhall, who with an eye to future hedged his bets in King Harold's time by adopting the name 'Norman'. In any case, he was clearly a survivor in that he came through the conquest with his properties intact and augmented in value. Once the dust had settled on the Conquest his descendants proudly flouted his Saxon ancestry by taking the surname Kemp. The

unusual name 'Alan' chosen by William of Weston for one of his son's could indicate a link with an ancestor with the Saxon name Alwin. As it happens, the only person with the name Alwin listed in the Domesday returns for Suffolk is entered for the villages of Darsham and Holton. Blythburgh is about half way between these two places, which are also part of the ancient social cluster of the Kemps of the Blyth!

Fig 5.14 The pieces of the Gissing 'jigsaw'



Through their position as affluent under-tenants in the local feudal system, and their patronage of the Royal priory of Blythburgh and the French abbey of Sibton, Norman Kemp's family expanded from the upper Blyth valleys down to the coast, north to the Waveney, and south to Ipswich.

These links could have been based on ancient connections with the Wuffinga tribal lands which were reinforced after the Conquest as Norman's descendants followed the lines of least resistance offered by alliances with the local religious houses and French baronial lords.

As a postscript, the early part of this story is graphically summarised (my comments in parenthesis) in the following account of the early development of Peasenhall manors by Coppinger.

There were four manors here in King Edward the Confessor's time- two held by two freemen named Leofsi and Stanwin and two by Norman (a Saxon) The two former by the time of the great Survey were in the hands of Robert Malet (William Ist henchman), and form the manors later known as Jurdis and Fulesham, while the two latter were held by Roger Bigot (an up and coming Norman nominee) and later composed the main manor "Peasenhall Manor".

In the Confessor's time Peasenhall Manor was held by Norman, as two manors, with 2 carucates of land and 4 acres of meadow. There were 8 villeins, 10 bordars, 2 serfs and 2 ploughteams in demesne, while there were 5 belonging to the tenants. The wood was considerable, for there was estimated to be sufficient for the sustenance of 200 hogs. The value in Saxon times was 60s, but by the time of the Survey it had risen to 80s. There were also 4 freemen under commendation, holding 40 acres with a ploughteam and a half, and wood for 8 hogs, all of the value of 6s. The above named Norman continued in possession, and at the time of the Domesday Survey he had the soc of the manor and of two of the freemen, the King and the Earl having that of the other two. The tenant in chief was Roger Bigot. From him the manor descended to Roger Bigot, 5th earl of Norfolk, in the same course as the manor of Framlingham in Loes Hundred.

Jurdis Manor in King Edward's time was held by Leofsi a freeman who had 40 acres, later held by Fulchred under Robert Malet. There were 4 bordars, wood for 10 hogs, 1 ploughteam, and an acre of meadow, all valued at 8s and the King and the Earl had the soc. One Stanwin a freeman in King Edward's time also held a carucate as a separate manor which later Fulchred had with the last. He was under commendation to Edric who was Robert Malet's predecessor in title before he was outlawed (Edric of Laxfield was the main pre-Conquest Saxon land magnate- his lands were given to Robert Malet). It appears he was Harold's man both in the confessor's lifetime and at the time of his death. This testimony was not admitted by Stanwin, for he asserted that he was Eric's man by Harold's grant at the time of the death of the confessor, and so confident was he of the justice of the assertion that he offered wager of battle (those Saxons who supported Harold were stripped of their properties).

On this manor there were 2 bordars, 2 ploughteams, 1 in demesne, and 1 belonging to the tenants, and an acre of meadow. The wood was sufficient for 20 hogs and there were 2 beasts; in Saxon times 6 hogs but at the time of the survey 12, and at the later period there were also 26 sheep. The value in Saxon days was 12s, but in Norman times 22s Harold had the soc and Stanwin had it of him. In the time of the Conqueror Stanwin added to the manor 2 freemen under commendation with 8 acres valued at 16d and of this also Stanwin had the soc of Harold.

After the dissolution of Blythburgh priory in the 16th century, who should turn up at the sale of the moveable property but a Kemp. He bought 8 pelers, half a varnebord (part of the organ) and other trinkets for 3 shillings and 4 pence. In the history of Blythburgh priory the Kemps were there at the beginning and the end.

All told, Kemps have a remarkable attachment to this small part of Suffolk. Currently, a large notice board in the car park at Halesworth, about 4 miles up the valley from Blythburgh advertises Pearce & Kemp Electrical Engineers! This Kemp is the nephew of my mother's cousin, Nellie Kemp of Westleton.

3.6 Gissing; an ending

Gissing is an important focus for descendants of Adam Kemp. It holds the remains of an ancient manor house, enlarged and modified by the descendants of John of Weston's son Robert, who married the Gissing heiress. Kemps lived at Gissing Hall until 1936, and the house survives now as a hotel (Fig 5.15). Physically, I arrived at this personal Mecca beneath a smouldering sky with bolts of lightning striking the ground to left and right, and the corn had an unearthly luminescence. As the first large spots of heavy rain hit the sullen water of the huge moat of the old Hall I reminded myself that poets don't invent poems. The vision is somewhere behind. It's been there a long time and the poet discovers it only. The place is heavy with the ghosts of Ralph of Peasenhall's sons who here gather the threads of their children's children down the ages.

After the storm there was the tangible focus of the parish church of St Mary, the fresh smell of wet grass sharpening up the dark masses of old benches and screens of the

chapel to 'All The Saints' founded by Adam and his friend Sir Nicholas Hastings in 1280.

Genealogy in the misty period before the coming of the parish registers is an area for historical puzzlers. Like an old master painting darkened with age, the main figures emerge quickly, but their placement in the picture comes later. The children in the shadows and the dog under the table are more difficult to assemble; old oak beams in the ceiling are left till last. Unfortunately there will always be an unknown number of pieces that will be forever missing.

Fig 5.15 Gissing Hall (1995)



CHAPTER 6

THE KEMPS LEAVE SUFFOLK

The narrow rows of Yarmouth remind one of Amsterdam; there is something Dutch too, about the old Fisherman's Hospital; and the tree-shaded quay might have been constructed from models of those of Rotterdam or Seville. The Dutch aspect of the town impressed David Copperfield when he first saw it "lying like a straight, low line under the sky." "I hinted," he says, "to Peggotty, that a mound or so might have improved it, and also that if the land had been a little more separated from the sea, and the town and the tide had not been quite so mixed up, like toast and water, it would have been nicer." But when he got into the streets and "smelt the fish, and pitch, and oakum, and tallow, and saw the sailors walking about, and the carts jingling up and down over the stones," he felt that he "had done so busy a place an injustice."

William A Dutt "Highways and Byways in East Anglia" 1901

1 Kinship Network of the Suffolk Kemps

Chapter 3 took up the story of the Kemps from the early 18th century and traces my ancestors back in time from the Suffolk village of Theberton. This saga began with James Kemp, the last of a long line of architect/joiners associated with timber framed houses, and the integral close-boarded, black barns, which define the vernacular architecture of the county. Now I am going to take the Theberton Kemps forward about 50 years to when my grandfather, Ted Kemp, left the county for Yarmouth and his meeting with Mary Ann (Polly) Read, and then on to Grimsby with his growing family. The descendants of this marriage, down to my mother, are listed in Table 6.1.

Fig 6.1 The social landscape of the Kemps 1723-1881



The map in Fig 6.1 shows the villages where most of the Kemp men folk lived during this period, and where their brides were born. James Kemp of Theberton was actually the third in a sequence of six James Kemps, and to reduce the probability of confusion I have numbered them I to VI. This line of James' started in 1621 with the birth of James I of Easton, adjacent of Framlingham in Suffolk, and continued until the birth of my great grandfather, James VI, in 1821 at Middleton, on the edge of the mid-Suffolk heaths. The sequence of James' in this small rural compass was only interrupted by the baptism of a Simon in 1787.

James I of Easton b 1621
 James II of Framlingham b circa 1662
 James III of Laxfield b 1698
 James IV of Theberton b 1723
 James V of Rendham b 1752
 James VI of Middleton b 1821

The part of my ancestry described in this chapter starts in 1721 with the marriage of James III to Ann Mollett in the Suffolk village of Darsham, a parish on the plateau of the 'Sanderlings' on the southern edge of the Blyth estuary. They had the following children who were all baptised in Theberton, just one village within a tight cluster of Kemp communities (Fig 13-1). In this, and all subsequent lists, my line of descent is indicated in bold type.

1723 James IV
 1724 Ann
 1736 Mary

James, the infant born in 1723, next appears in manhood with a wife, Mary, in Rendham, a village to the west of Theberton, where they had the following children

1750 Mary
 1752 James V
 1754 Ann
 1755 John
 1758 Hannah
 1759 Charles
 1761 Simon

This couple both died in Rendham in 1803 (on 6th April and 4th July, respectively). James V's will was proved August 1st 1803. In it he left his wife Mary a lump sum of £5 and an annuity of £15. He mentions his children John and Simon Kemp, together with Ann Wardley, Hannah Smith and Jane Smith. From this will, and that of his son Simon, it is clear that there was another daughter from this marriage named Jane, who married into the local Smith family.

The two brothers James V and Simon moved to the next-door village of Sweffling. Simon, who was James V's younger brother, became a prosperous farmer in Sweffling, dying in 1828. Here, in Sweffling, James married Mary Newby on 15th September 1778. Mary's parents were Thomas and Mary Newby who had married in Sweffling in 1748.

Simon had no children. In his will, he mentioned his brothers James (V) (deceased) of Saxmundham, and John of Darsham. He also included his sisters Ann, Hannah, and Jane. The following extract shows a complex network of kinfolk, in which Smyths and Smiths were dominant, all of who received equal portions of his estate.

Will of Simon Kemp of Sweffling

The last will and testament of me Simon Kemp of Sweffling in the County of Suffolk Farmer and I do nominate constitute and appoint my Kinsmen Simon Kemp of Darsham and George Smith of the same place both in the said county of Suffolk to be the Trustees and Executors of this my will and do direct that my just debts and my testamentary expenses be paid by my said executors on the survivors of them as soon as conveniently may be after my decease.

I give and bequeath to my said executors and to the survivor of them his executors and administrators All my ready money securities for money and debts to me owing also all my growing crops of corn and grain. Upon Trust and to and for the ends interests and purposes hereinafter declared concerning the same. Viz to pay thereout all my just debts funeral and testamentary expenses and thereout I give and bequeath to Elizabeth my loving wife a legacy of ten pounds to be paid one month after my decease Next upon Trust to invest the same on good joint personal real or government security at interest and to pay all the interest and produce thereafter over yearly to the said Elizabeth my wife. I give and bequeath the said Elizabeth my wife the living in my house at Sweffling so long as she shall live and I also give to her my wife the use of all my household furniture of every description plate linen and effects during the term of her natural life. I give and devise unto Simon Kemp and George Smith and to the survivors of them All that my messuage and premises with the land and appurtenances situate in Sweffling aforesaid as the same is now in my own occupation. To hold the same with their appurtenances immediately from and after my decease unto and to the use of the said Simon Kemp and George Smith their heirs and assigns for ever Upon trust to let such as I have not given to my said wife part yearly and the lands at the most improved annual Rent that can be obtained for the same and to pay over such Rents yearly to Elizabeth my said Wife during the term of her natural life And further upon Trust to advance and pay to my said wife Elizabeth... out of my said personal Estate such sum of money together with the interest money and rents as aforesaid will together amount to Twenty five pounds per annum And also provide such personal estate should become expended and found insufficient to advance and pay to the said Elizabeth my wife the said sum of twenty five pounds per annum Then further upon Trust to borrow on mortgage of my said premises in Sweffling aforesaid in my own occupation from time to time such sum and sums of money as with the interest and the rents as will together amount to twenty five pounds per annum and at the discretion of my said executors to advance more if from sickness or bodily infirmity my said wife Elizabeth should want it And from and immediately after the decease of the said Elizabeth my wife if she should survive me and from and immediately after my decease if I should be the longest liver Then Upon Trust to sell and dispose of my aforesaid premises by Auction or private contract and also of my household furniture plate linen and effects of every description and after payment of all my said wife's debts funeral and other expenses and all monies borrowed by my said executors as aforesaid Then upon Trust to divide the same equally between all and every the children of my late Brother James Kemp of Saxmundham viz John Kemp, Simon Kemp and James Kemp, also the Children of my brother John Kemp of Darsham viz Charles Kemp, Simon Kemp (one of my executors) Mary Ann the wife of Thomas Walker, Sally the wife of _____ Woolnough. Harriot the wife of _____ Ralf Samuel Kemp, Sophia the wife of _____ Nollar Also the children of my sister Ann the wife of _____ Wardley of Laxfield viz Robert Wardley John Wardley Mary Ann the wife of _____ Rous Samuel Wardley Betty the wife of _____ Also the children of my late sister Hannah the wife of _____ James Smyth, George Smith (one of my executors) John Smyth Charles Smyth Jonathan Smyth Joshua Smyth Simon Smyth Hannah the wife of Pooley Also the children of my sister Jane the wife of William Smith Viz William Smith and James Smith Also the children of the late Thomas Newby my brother in law Viz John Newby James Newby and Margaret wife of James Everett Also the children of the late James Newby my brother in law Viz William Newby Phoebe the wife of _____ Durant Hannah the wife of _____ Harris Also the children of Samuel Newby my brother in law Viz Samuel Newby Mary the wife of _____ Hall Harriett the wife of _____ Wade Anne the wife of Cornish Also the children of _____ Taylor of Lowestoft my sister in law Rebecca the wife of _____ Bull Elizabeth the wife of _____ Mingay Also the children of my late sister in law Sarah the wife of James Wright Viz Mary the wife of _____ and Ann the wife of _____ Lincoln Also James Mitchel the son of Ann the wife of _____ Mitchell my sister in law. each and every one of the within named Legatees to have equal shares share and share alike and if any be dead the share they would have had is to be equally divided amongst the survivors share and share alike.

The said John Kemp one of my Legatees have had twenty pounds I desire he should not be paid any more till all my legatees receive twenty pounds but he is not to be called upon to pay the remainder to my said executors if his share is under twenty pounds and Simon Kemp also the son to James Kemp have had seven pounds which is to be deemed as part of his share

This will is given in full because it marks a turning point in the fortunes of the Kemps. From Domesday, up until this generation they had been well-to-do craftsman/yeoman, and local gentry, with roots going back into the families of minor feudal tenants. After Simon's generation my ancestors left no wills, and from the census returns which began in 1841 it is clear that they became wage earners in a social environment which is now described as the working class. They left the land for fishing, which eventually took them north along the coast and led to my birth in Grimsby.

James V remained with Simon in Sweffling until the mid 1780s, where his children, James (b. 1779 who died as an infant), John (b. 1781), and James (b. 1782) were all baptised. The family then moved to Saxmundham where the following children were born: -

1785 Simon (died as an infant)
1786 Simon and Charles (died as infants)
1787 Simon

The parents of this family died in Saxmundham: James V in 1821, aged 68; and Mary in 1826, aged 77.

Simon Kemp carried through the next generation in my pedigree. He is my great, great, great grandfather, and it is apparent from the infant deaths of his two elder brothers, both baptised Simon that he came through a precarious postnatal environment by the skin of his teeth.

We next come across Simon when he married Martha Kindred (from Framlingham) in Middleton, the next village to the east of Saxmundham, on 5th April 1815. The first three children of this marriage were born in Kelsale, the next but one village to the north of Saxmundham: _

Mary Ann- 06.01.1816
Sarah Ann- 02.05.1817
John- 09.01.1819

The rest of the family were all baptised in Middleton: -

James VI- 15.07.1821
Elizabeth- 28.09.1823
Hannah- 21.01.1827

Frequent movements within one generation at this time are indicative that the head of the household was being led by the prevailing annual hiring system, which governed the employment of farm labour. Simon seemed to escape this system and rose to become a farm bailiff. He is so described on the marriage of one of his daughters in 1843. Presumably he worked for a local Westleton farmer. Simon and Martha literally came to rest in Westleton, where they lived for about 30 years. He died in

1872, aged 85, and Martha died in 1879 aged 94. They are buried in the southwest corner of the churchyard, overlooking the back garden of their cottage, at the southern boundary of the churchyard under a double headstone beside a large Lime tree. Elizabeth, one of their daughters, erected the memorial. Nellie Kemp, their great granddaughter, was buried in 1999 with her parents, Isaac and Ellen, in the area to the west of the church, used for new interments. She was the last of the Kemps born in Westleton.

Up until this generation, my Kemp lineage had circulated between a small number of inland villages for at least a thousand years. Now they finally broke out from the "Garden of Suffolk" by taking to the tides which fret away endlessly at the county's soft clayey cliffs. At this time, the sea, which had made the nearby community of Dunwich a phantom port, and wasted the quays of Aldeburgh was a source of imagined wealth to the more adventurous local lads. Some toyed with it as small-time land-based smugglers. Others, like my great grandfather, developed an addiction to the local longshore fishing boats. This led to ever-greater voyages and water eventually claimed the lives of at least three of the Kemps who took this route out of Suffolk.

2 Munnings Kinfolk: Meetings on the Marsh

The separation of my family from Suffolk can be traced to the village of Westleton. It coincided with the national census returns, which began in 1841, and provides reliable information about the development of families in ten-year intervals. The important event leading up to this episode was the marriage of my great, great, grandfather James VI, Simon's second son, to Eliza Munnings. Eliza was born in Leiston, where her father Phineas was the marshman. The marriage ceremony took place on the last day of the year in 1848 in the parish church of Aldeburgh. At that time she was living with her partners on Sudbourne marsh, just across the river from Aldeburgh. Presumably, Aldeburgh was where they met, James having taken the path of many agricultural labourers of the coastal villages to augment a meagre farm wage by becoming a part-time inshore fisherman.

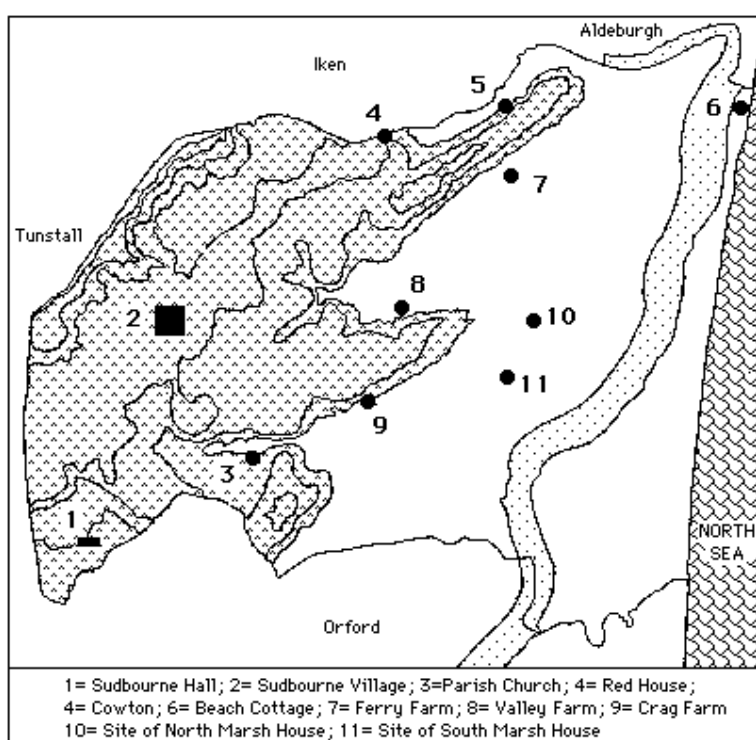
Seven years earlier, the census recorded the domestic situations of James VI in Westleton, and Eliza in Sudbourne before their marriage. James, then aged 20, was living with a family called Walne, probably as an agricultural labourer on the Walne farm.

2.1 Sudbourne

The parish of Sudbourne, even today, is difficult to find. Sandwiched on the coast between Aldeburgh and Orford, it has always been somewhat off the beaten track, and is really an 'island'. In my grandfather's time it used to be accessible by ferry from Slaughden. Now, the route from Aldeburgh is a considerable journey inland to cross the river Alde at Snape, from which the Sudbourne road branches left after the Maltings, through Iken, another mysterious riverside parish. By car, after 4 miles from Snape Bridge, the centre of Sudbourne's population flashes past as a small collection of houses on either side of the road. In another mile you could be in Orford, without seeing a church or mansion. This western half of the parish consists of an outcrop of soft sandstone termed 'crag' rising to a height of about 25 metres. A good deal of this

potential heathland is now planted with conifers, and is classed as part of the extensive Tunstall Forest. Three fingers of crag reach out eastwards into the grazing marshes, which had been reclaimed from the saltings of the River Alde. (Fig 6.2). It was to this grazing marsh that Phineas Munnings came in the 1840s to manage the sheep and cattle grazings as an employee of Robert Brinkley, who farmed from Lower Street Farm (now Crag Farm).

Fig 6.2 Sketch map of Sudbourne parish showing 'crag' above 5 metres



2.2 The Marsh House community

Phineas is first recorded in the 1841 census as occupying 'Marsh House'. There were actually two 'Marsh Houses'; numbered 10 and 11 in Fig 6.2. William Murrell and his family occupied the more northerly one, referred to in the census as 'Further Marsh House'. Phineas Munnings was located about half a mile to the south (Table 6.1).

Table 6.1 Order of entries in Sudbourne Census 1841

<u>Marshes</u> (further Marsh House)	
William Murrell and family	ag. lab.
<u>Marsh House</u>	
Phineas Munnings and family	marshman
<u>Marsh Road</u> (Crag Farm)	
Robert Brinkley and family	farmer

Two years later, both properties were marked on the parish tithe map of 1843. South Marsh House was on a rectangular piece of land surrounded by a dyke, and was divided into six more or less equal-sized plots. Only one of these plots contained a house although the description in the Tithe Apportionment described five of them as being the sites of cottages. It appears that four more dwellings were being built next to the house occupied by Phineas, because at the next census in 1851, four additional families were living on the marsh alongside the Munnings. This appears to coincide with the most populous state of these marshlands, and reflects the manpower that could be supported by the extensive rearing of sheep on the crag heathland, and cattle and sheep on the marshes. The economics also appeared suitable for the landowner, in this case the Marquis of Hertford, to invest in the necessary houses and infrastructure. His Lordship's investment may be seen in a series of hand-coloured maps of the Sudbourne estate he commissioned. They are now in the County Record Office.

Table 6.2 Order of entries in Sudbourne Census 1851

Marsh House (south)

67 Phineas Munnings and family	marshman
68 William Tell and family	
69 George Gool(?) and family	
70 Charles Cook and family	
71 Thomas Squirrel and family	

Marsh House 1

James Hill and family

Marsh House 2

George Seaborn and family

Marsh House 3

Charles Winter and family

Lower St. Farm (Crag Farm)

Robert Brinkley and family

The Munnings family had left the marshes by 1871. Eliza with her family was censused in Aldeburgh South End. Phineas was still living in Sudbourne but had moved to Beach cottage, where he was described as a widower. Beach Cottage was sited on the first part of the great shingle spit, extending south from Aldeburgh to beyond Orford, which at this point is called Sudbourne Beach. At that time the parish boundary with Aldeburgh ran across the spit, north of the Martello Tower. This northern end of Sudbourne parish, east of the river, was called the Pound Marshes. The position of Phineas' cottage may be worked out from the order of properties visited by the census enumerator. He began working along the northern parish boundary of Sudbourne from Red House, visiting Cowton, then crossing the river to

Beach Cottage. He returned to criss-cross this half of the parish on an east to west line, visiting Crisps cottage, and other properties on the marshes and crag sheep walks, to Ferry Farm (Table 6.3).

Table 6.3 Order of entries in Sudbourne

1861 Census

Red House	Betsey French	farmer 165 acres
Cowton	James Chaplin	farmer 180 acres
Beach Cottage	Phineas Munnings	widower
Crisps cottage	John Jaye	ag. lab.
Crisps cottage	Isaac Moore	shepherd
Willow House	John Meadows	ag. lab.
Willow House	Nathan Kemp	
Cold Hall	James Chatten	
Ferry Farm	John Gobbitt	

Census 1871

18 Church Farm	George Eastaugh
19 Well House	Samuel Row
20	
21 Marsh house	Charles Winter
22	
23	
24 High House	
25 Burnt House	
26 Burnt House	
27 Valley Farm	
28 Chaplin's Office	
29 Red House	
30 Cowton House	James Chaplin
31 Beech House	James Meadows
32 Ferry Lane	Daniel Smy
33 Ferry Lane	Robert Goldsmith
34	
35	
36 Marsh House (further)	William Murrell
37 Ferry Farm	William Gobbitt

In 1871 there were only three families in the southern Marsh House community, and Charles Winter had replaced his former neighbour Phineas as the marshman (Table 6.4). William Murrell still occupied Further Marsh House.

Table 6.4 Order of entries in Sudbourne Census 1871

Marsh House

Charles Winter and family	marshman
George Seaborn and family	ag. lab.
James Hill and family	ag. lab.

Marsh House (further one)

William Murrell and family

Ferry Farm

William Gobbitt

In 1881 there were three families living in the Marsh House community (Table 6.5) Phineas Winter was the marshman. He was the son of Charles Winter, the Munnings' neighbour in 1851. Charles Winter appears to have named his youngest son after Phineas Munnings indicating that there was a warm relationship between the two families and the marsh environment. In fact Phineas was Charles Winter's father-in-law, Charles having married Phineas' daughter, Margaret.

Further Marsh House does not seem to have been occupied. It was marked, together with Marsh House South, in the first edition of the Ordnance Survey map of Sudbourne. In the next edition in 1904 the house was not marked. The site is now a mass of nettles and hawthorn scrub at the end of the track, which runs from Crag Farm onto the extreme eastern part of the marsh.

Table 6.5 On the Marshes Sudbourne 1881

36	Phineas Winter	26	marshman	Aldeburgh
	Alice Winter	25		Durham
	Alice Winter	6		Hartlepool
37	Isaac Sewell	40	ag.lab.	Sudbourne
	Hannah Sewell	41		Orford
	George Sewell	15		Sudbourne
	Martha A Sewell	13		Sudbourne
	Alice M Sewell	1		Sudbourne
38	James Hill	68	ag. lab.	Sudbourne
	Eleanor Hill	40		Hacheston
	Mary E Hill	6		Sudbourne

The information which delineates this close-knit community on Sudbourne marshes is set out in Tables 6.6-6.8

Table 6.6 Census information 1841- 51

Sudbourne 1841

Marsh House

Phineas Munnings	45	Marshman	Leiston
Margaret Munnings	48		Southwold
Eliza Munnings	19		Leiston
Benjamin Munnings	18	Shoemaker's apprentice	Leiston

William Munnings	12		
Charles Munnings	3 mths		Sudbourne

Sudbourne 1851

Phineas Munnings	55	Marshman	Leiston
Margaret Munnings	58		Southwold
Benjamin Munnings	27	Shoemaker	Leiston
Charles Munnings	10		Sudbourne
Eliza Kemp	29	sailor's wife	Leiston
William Kemp	1		Sudbourne
James Kemp	11 mths		Sudbourne
Margaret Munnings	21		Leiston

Table 6.7 Census information 1861- 91

Sudbourne 1861

Beach Cottage

Phineas Munnings	64	widower	Leiston
Benjamin Munnings	37	cordwainer	Leiston
Jane Munnings	26		Walpole

Marsh House 3

Charles Winter	36	shoemaker	Aldeburgh
Margaret Winter	37		Leiston
William Winter	7		Aldeburgh
Phineas Winter	6		Aldeburgh
George Winter	4		Aldeburgh

Sudbourne 1871

Marsh House

Charles Winter	45	marshman	Aldeburgh
Margaret Winter	46		Leiston
George Winter	14	scholar	Aldeburgh
Maria Winter	10	scholar	Sudbourne
Anna Winter	5	scholar	Sudbourne

Sudbourne 1881

The Shepherds House

Charles Winter	55	marshman	Aldeburgh
Margaret Winter	56		Leiston
George Winter	23	marshman	Aldeburgh
Anna Winter	16		Sudbourne
Charles Winter	2	grandson	Blofield Nfk.

On the Marshes

Phineas Winter	26	wallman	Aldeburgh
Alice Winter	25		Durham
Alice Winter	6		Hartlepool

Sudbourne 1891

On Beach

Marsh House

George Winter	33	marshman	Aldeburgh
Emma Winter	38		Sweffling
Hannah Tye	16		Sweffling
Annie Winter	2		Sudbourne
Margaret Winter	67	widowed mother	Leiston

Table 6.8 Aldeburgh Parish Registers

Charles Winter married Mary Turner - 28.03.1825

Charles and Mary Winter - son Daniel Charles 23.04.1826
 Daniel Charles Winter married Margaret Munnings - 26.11.1851
 James Kemp married Eliza Munnings in December 1848
 Daniel Charles and Margaret Winter - son William George 26.12.1852
 (shepherd) - son Phineas Benjamin 24.09.1854
 - son George Self 31.05.1857
 - daughter Mary Maria 4.08.1861
 - daughter Ann Eliza 30.08.1874

Phineas and Alice Winter - daughter Alice 1.04.1877
 (mariner)

Marsh House was demolished by the time I became aware of its significance through the research of Ruth Downing. According to Mr Black the present occupant of Crag Farm, it was an intact 'double cottage' but uninhabited in the 1920s until the outbreak of the Second World War. In 1941, the whole of Sudbourne parish was taken over by the military authorities as a 'battle school'. When the villagers returned after the war, Marsh House, like many of Sudbourne's properties, had been destroyed. Its overgrown foundations and the surrounding ditched garden can still be seen by following the public right of way which weaves in and out across the ditches, here called 'delphs', from Sudbourne parish church. This was the route established by the comings and goings of the Marsh House community.

The existence of this right of way raises questions as to what was there before the Marsh House plot of land was developed. Pottery has been found in the adjacent delphs, and the marsh, as a whole is several metres above sea level. Fresh water for the community was obtained from a well on the site. This small rectangular island, which was accessed across a bridge, may still have some secrets to reveal about its pre-Munnings past.

Suffolk's coastal grazing marshes and their associated delph drainage system are still an important habitat for many species of invertebrates, plants and birds. Certainly, as it is now, I think it is the only site known by my ancestors where the natural world remains very much as they knew it; the haunt of rare birds of prey, the Harriers and Hobbies, with only the occasional stockman checking on the well-being of cattle and sheep, where people are easily lost in the flat landscape. The only sign of the impact of the intervening years are the wireless masts on Lantern Marshes, across the river, which rise in a gigantic cluster above the river embankment. These transmit the World Service of the BBC and were erected on the site of the top-secret radar defence system, whereby Sudbourne made a vital contribution towards a successful outcome of the Second World War.

The vulnerability of the Sudbourne marshes to inundation from sea-surges is exemplified by the disastrous floods of January 1953. This North Sea surge resulted in the submergence of thousands of acres of Suffolk's coastal fringe, and for several years a programme of intensive application of calcium sulphate was necessary to restore the pastures for grazing. Mr Black, the owner of Sudbourne Crag Farm in 2000, remembered the 1953 inundation coming almost to the front door of the farmhouse at the edge of the crag.

A river crossing situated at the northeast corner of the parish linked the inhabitants of Sudbourne with the Aldeburgh 'south-enders'. When she married Eliza, aged 19, was

living with her parents in 'Marsh House'. The house was as close to Aldeburgh across the river to the east as it was to Sudbourne parish church to the west. The family seem to have had an affinity with the marsh and the ferry crossing to Aldeburgh, rather than the scattered agricultural community, and the village further inland. In other words, it was natural for the family to turn to the bustling town of Aldeburgh, with its maritime occupations, and growing tourist economy, as their social/economic centre. This special relationship with Aldeburgh comes out later in the family history because Eliza's sons George and James always described themselves as being born in Aldeburgh, although in fact the records show clearly that they were born in Marsh House, Sudbourne. This affinity of the denizens of the marsh with Aldeburgh continued, and Ray Black, the present owner of Crag Farm, recalled how as a boy, he used to go with his mother by ferry on regular shopping trips. This was in the 1930s.

2.3 Origins of the Munnings family

Eliza's father Phineas came from Leiston. He married Margaret Pivitt there (Leiston cum Sizewell) on 17th Dec 1819, and all his children, George, Eliza, Benjamin, Margaret, Maria and William were born in Leiston. At this time Phineas was described as a butcher. By 1841 he had taken the job of keeper of the Sudbourne Marsh. In addition to the above children, the 1841 census return of Phineas' family in Marsh House lists another child, Charles Munnings who was then 3 months old. This was Eliza's baby: his birth certificate gives a date of 10th April 1841; the father's name is blank.

The Munnings family arrived in Leiston in the early 18th century, and it appears from the following extracts from the IGI that the family began with Joseph and his wife Susan in the 1740s.

Generation 1

Francis Munnings married William Sudbrook 20 Jun 1744
 Joseph and Susan Munnings baptised
 - a son Joseph 5th Dec 1740
 - a son John 5th Dec 1740
 - a daughter Elizabeth 22 Feb 1742
 - a son John 17th Jun 1743
 - a daughter Ann 16th Nov 1744
 - a daughter Susanna 28th Mar 1745
 - a daughter Fanny 10th Nov 1749

Generation 2/3

Susanna Munnings married Thomas Cook 6th Jun 1767
 John Munnings married Mary Spindler in Kelsale 12th April 1791
 - a son Joseph bapt 1792
 - a son Phineas bapt 1795

John Munnings d 15th May 1818, aged 75 of Aldringham buried in Leiston

Generation 3/4

John Munnings married Elizabeth Markham 13th Dec 1823
 Sophia baptised daughter of John and Elizabeth Munnings 24 June 1833

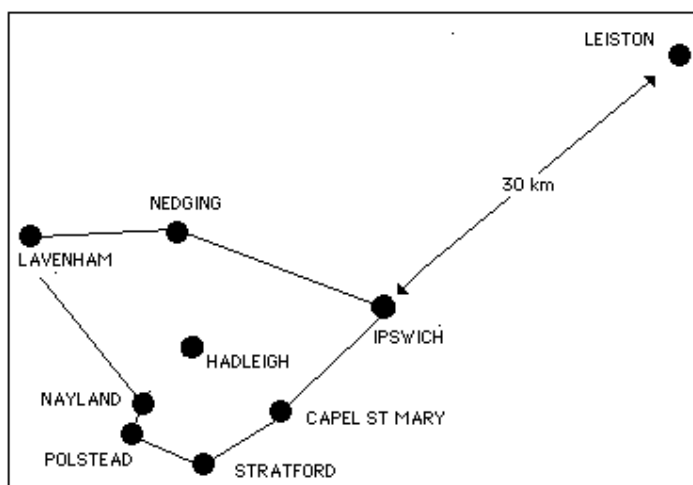
George baptised son of Phineas and Margaret Pivy 26th Mar 1820
 Benjamin baptised son of Phineas and Elizabeth Pivy 11th May 1823
 Maria baptised daughter of Phineas and Margaret Munnings 26th Jul 1826
 Margaret baptised daughter of Phineas and Margaret Munnings 9th May 1824

Hannah baptised daughter of Joseph Munnings and Patience Baldry 19th April 1918
 Mary Ann baptised daughter of Joseph Munnings and Patience Baldry 20th Aug 1820
 Joseph baptised son of Joseph Munnings and Patience 2nd Jan 1825
 John Munnings baptised son of Joseph Munnings and Patience 3rd Dec 1826

The earliest records for Suffolk Munnings in the IGI are for the 15th and 16th centuries when they were concentrated, to the east of Ipswich, in Nedging and the surrounding villages. This cluster continued until the 19th century (Fig 6.3). In this respect, the 17th century Leiston family was one of the furthest removed from its beginnings. The population shift is summarised numerically in Tables 6.6 & 6.7.

The Munnings clan occupies only 6 pages of entries in the Suffolk IGI. This is indicative of its relatively late beginnings, as its relatively small spread within a cluster of communities to the east of Ipswich. The population hardly changed during the 17th and 18th centuries. People were migrating out of the cluster almost as fast as they were being recruited from births. They were clearly leaving Suffolk, and the position of the cluster on the county's southern border probably exaggerates this migration. The decline in the number of entries per place supports the idea that individual families were being started outside their heartland. On these grounds, the appearance of a Munnings family at Leiston, about 30 km from the 18th century centre of population, which was in Hadleigh, is not surprising. Indeed, the Munnings of Leiston were in the second rank of communities in terms of population size.

Fig 6.3 Heartland of the Suffolk Munnings in the 15th to 18th centuries.



There were 13 Munnings families represented in the 1524 Subsidy List (Table 6.9).

Fig 6.9 Suffolk Munnings in the Subsidy List of 1524

Hopton	Robert
East Bergholt	Robert
East Bergholt	Samuel
East Bergholt	John
Bildeston	Thomas
Whatfield	William

Kersey	Daniel
Ledging	William
Drinkston	John
Rattleston	Thomas
Baylham	Robert
Hartest	John
Boxford	Rice

During the 19th century, the Suffolk population of Munnings had reached the northern edge of the County, and was spreading along the Waveney valley from Mendham to Lowestoft. The family of Sir Alfred Munnings the artist, who were water-millers at Mendham, was descended from these northern migrants. His grandfather was born in the village of Dedham, at Little Horkesley Hall, an old farmhouse near the church. Later his grandfather took a large farm at Stoke-by Nayland, called Scotland Place Farm where Sir Alfred's father was born.

Fortunately, we know exactly when the Munnings' first arrived in Suffolk, because they are all descendants of one individual. Sir Alfred, in the first volume of his autobiography, put it this way.

Suffolk is my native county. Early ancestors of our family held the manors of Nedging and Semer in the beautiful country near Chelsworth, my favourite village, a place of all places to paint. Here are extracts from Suffolk Manorial Families, beginning with two brothers Olyver and Anthonye de Munnines or Moonninges, of an ancient French house in Poitiers, both taken prisoner at Agincourt in 1415:

" Olyver de Munnines, second sonne taken prysonner at ye Battell of Agincort with his brother Anthonye and dyurs gen': of flraunce. Came into Englande in ye third yeare of Kinge Hen': ye 5th Ano D'ni: 1415, haveing sworne fealtye to ye Kinge and p'miseing to serve faythefully under him in all his ffrenche warres; he receiued his pardon and lib'tie." (Here follows something about a coat of arms, etc.)

" He was after slayne at ye battell of Vernoille, in Perche undr Kinge Henry ye 6th in Ano 2do ipiu's regni ano Dni, 1424."

A description of Anthony de Moonninges 1st fils follows:

" Taken pryssonner with his brother at ye Battell of Agincort was w'th many others brought into England, where swearing to serve ye Kinge in all ye ffrenche warres he was ransomed and set at lib'ty."

Here follows a description of coat of arms.

" In ye 7th yeare of Kinge Hen: ye 6th Ano. Dni: 1428 he scerved at ye seige of Orleans vndr Will'm Delapoole then lieutenant of that seige after he was taken pryssonner with ye said Will'm Delapoole, Erle of Suff: At Jargeaux at length groweing old haveinge followed the Erle in

all ye Kinges warres in ffraunce, he left his son Henry, whom he had trayned up in his place and soe dyed."

More of a later Henry de Moonines:

dwelling as a farmer at Nedgeing, being well trayned up in his youth, and of comely stature and com'endable partes by reason yt all ye Delapooles landes were giuen to Charles Brandon, Viscount Lysle, became knowne to Charles Brandon and was enterteyned into his service, whoe beinge once made Duke of Suff: ffor ye skyll wch ye said Henry had in songe and musycke, he made ye said Henry Superintendante of his Chappell and for yt ye said Henry was skylfull in ye flrenche tongue wth good experience and discretion; for imploymt the Duke imployed ye said Henry in sondry messuages into ffraunce attendeing upon ye Duke when he fetched hoame into Englande Mary ye ffraunche Queene in ye 7th yeare of King Henry ye 8th Ano d'ni: 1515. After yt for his fidelitye and longe service, he made vnto Thomas the son of ye said Henry a lease of ye Manor of Nedgeing for ye tearme of 80 yeares.""

Here is a further extract:

" This family is very antient. They were of Monkes Ely and of Nedgeing, but have long since almost worne out. The most eminent place in Preston church is given to the coat of this family; yet I knowe none of any very great estate of that name in Suff: this yeare 1659."

So writes Candler in his list (" Tanner MS.oX Lib. Bodleian, 226) of

" the names and armes of sundry of the gentlemen of chieftest account in the County of Suff: as their coates were set vp by Robert Reice Esq., (a most accomlisht gentleman) in the church windowes of Preston in Suff., about the latter end of the reigne of K. James or the beginning of the reigne of K Charles."

In his latter years, Alfred Munnings returned to his ancestral roots to live in Dedham. This former home, Castle House, is now a museum devoted to his life and works.

Table 6.6 Distribution and concentrations of Munnings entries in the IGI

Period	IGI Entries	Places	Entries per place
15-16 th centuries	124	23	5.4
17 th century	180	37	5.1
18 th century	182	27	3.6

Table 6.7 Places with 4 or more 17th century entries in the IGI

Place	Number of entries
Hadleigh	23
Leiston	8
Ipswich St Mary	8
Capel St Mary	8
Semer	7
Badwell Ash	6
Naughton	6
Stratford St Mary	5
Stoke by Nayland	4

In terms of first name and birth date, the IGI does not contain an individual who could be the founder of the Leiston family i.e. a Joseph Munnings born about 1720.

Another approach is to search for a combination of the two uncommon first names of the Leiston family, Joseph and Francis. In Leiston, the name Francis was given to a woman of Joseph Munnings' generation, probably his sister. The names come together earlier at Lavenham at the end of the 17th century, when Francis is the male head of a family. Nevertheless, there is still a generation gap separating Joseph, the founder of the Leiston Munnings' from these earlier families.

Family 1

Elizabeth Munynge daughter of Robert Munynge 1561
 Thomas Munynge bapt son of Robert Munynge 1566
 Alice Muninge bapt daughter of Robert Muninge 1570
 Nicholas Munning bapt son of Robert Munning 1573
 Elizabeth Mynninge married John Brown 1587

Family 2

Stephen Munnings bapt son of Francis Munnings 1592

Family 3

John Muninge married Alice Wilchyne 1605
 Ann Muninge bapt daughter of John Muninge 1606
 John Muning bapt son of John Munning 1611

Family 4

Thomas Muninge bapt son of Edward Muninge 1611

Family 5

Francis Munnings bapt son of Francis Munnings 1689
 John Munnings bapt son of Francis Munnings and Mary 1699
 Joseph Munnings bapt son of Francis Munnings and Mary 1697
 Abraham Munnings bapt sone of Francis Munnings and Mary 1701
 Mary Munnings bapt daughter of Francis Munnings and Mary 1703
 Thomas Munnings bapt son of Francis and Mary Munnings 1705

3 *The Pivitts*

Eliza's Munnings' mother Margaret Pivitt was baptised in the Southwold Independent Congregational Church on 2nd March 1794. She was the first child of Henry Pivitt and Mary Bugg, who had married in Southwold parish church the previous year, on 11th August 1793. Henry Pivitt, is my ggg grandfather. It is possible to go one generation further back through my ggg grandmother Mary Bugg. She was baptised in Southwold parish church on 29th July 1773, the daughter of Daniel and Mary Bugg. The Pivitts appear to have originated in the Metfield area.

It seems that Mary Bugg died sometime between 1794 and 1818 because in 1818 Henry, a widower, married again. His bride was Mary Ann Barham a single woman, aged 25, of Blythburgh. They were married in Blythburgh parish church on 5th May 1819, with witnesses, William Youngman and Joseph Leggett. Henry has the distinction among my ancestors at this time in that he was able to sign his name in the marriage register. He had obviously fallen on hard times because he was an inmate of the nearby Bulcamp workhouse from at least August 9th 1819. Mary Ann Pivitt, said to be of Southwold, joined her husband in Bulcamp on 28th June 1820. Three years later the Pivitts were still in Bulcamp because Mary had a daughter there, Emily, on 20th June 1823. Henry had obviously hit a bad patch in his affairs. Life seemed to have improved by 1826, when it seems the family had been discharged from the workhouse because another daughter Sarah was baptised in Southwold Independent Church (26.2.26). These Congregational registers list another daughter, Mary, baptised 29th January 1829. In these two records the parents are listed as Henry and Mary Pivey. Henry died in 1832, aged 65, at Southwold. Pivey seems to be an alias of Pivitt, and the surname is also transformed when written as Pizey.

The Pizeys are common in the Leiston area where Margaret Pivitt met the young butcher Phineas Munnings. It is probable that Elizabeth was fostered to a Pizey relative in Leiston when her mother died, and subsequently during the period when her father was in the Bulcamp workhouse. The ancestral relationships of the Pivitts, Buggs and Barhams are set out in Fig 6.4 . It is interesting to see how the Pivitt family circumstances in Southwold eventually led to the meeting between Elizabeth's daughter Eliza and James Kemp, via Leiston, Sudbourne and Aldeburgh!

The relevant records are as follows:-.

Southwold

Baptism

Daniel and Mary Bugg	-	Mary	20.07.1773
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Marriage

Henry Pivitt to Mary Bugg			11.08.1793
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Southwold Independent - Congregational

Baptisms

Henry and ? Pivitt	-	Henry	17.12.1766
Henry and Mary Pivitt	-	Margaret	2.03.1794

Blythburgh

Marriage

25.05.1819

Henry Pevitt (signed his name Pivitt) of this parish, widower, and Mary Barham,

single woman of this parish, married by banns

Witnesses: William Youngman, Joseph Leggett.

Bulcamp House of Industry

11.06.1819 Henry Pivitt, Southwold aged 52

Discharged 9.08.1819

28.06.1820 Admitted Mary Ann Pivitt, Southwold

Discharged 9.08.1820

Henry and Mary Pivitt - Emily 20.05.1823

Southwold Independent - Congregational

Henry and Mary Pivitt - Sarah 16.02.1826 baptised 26.02.1826

- Mary 25.07.1828 baptised 29.01.1829

Aldeburgh

Burials

Margaret Munnings 64 4.07.1857

John Kemp 77 15.02.1858

Benjamin Munnings 43 12.01.1868

Phineas Munnings 72 24.06.1868

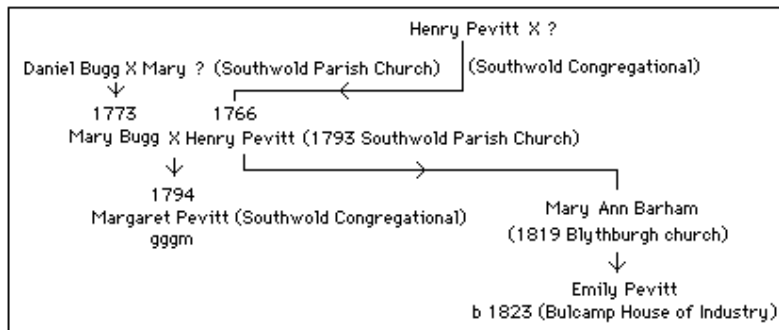
Alice May Kemp 31 4.08.1909

James Edward Kemp 4 1888

Harry P Kemp 74 of Wickham Market 20.04.1929

Emma Kemp 77 of Wickham market 3.12.1932

Fig 6.4 Ancestral relationships of Pevitts, Buggs and Barhams



4 The Kindreds

Kemps were united with the Kindreds at the marriage of Simon Kemp of Saxmundham (b1787) with Martha Kindred of Framlingham (b 1785). There are even less pages devoted to the Kindreds in the Suffolk IGI than to the Munnings. Indeed, they arrived in the county about a century after the Munnings'. They cannot be pinned down with the same degree of certainty, but since there were only two of them in the 1524 subsidy list, John and Mathew at Kelsale, the family must have arrived there pretty close to this date. During the next 200 years the family spread first to Sweffling, and then to Framlingham.

In the 19th century, Kindreds were running Tower Mill situated at a high point on the eastern outskirts of Framlingham. There is still a collection of buildings on the site, which represent a substantial expansion of the mill to use steam power. I think it is worth quoting again from the biography of Sir Alfred Munnings to animate these remains with a description of his father's mill at harvest time.

"I began drawing the trace-horses, taken from the farmers' waggons which came with four-horse loads of wheat to the mill. They were tied to the white meadow gate in front of our house windows, while the shaft-horses pulled the waggon under the lukem platform, and the sacks of corn were unloaded, being drawn up by a bright, shining chain from the waggon.

Early waggons would sometimes arrive in front of the dining room window as we were at family prayers. Springing up, leaving us there, maids and all kneeling against chairs, my father went through the glass door into his office for the sample of wheat bought at market. Then, through the window, we saw him put his foot on a spoke of the front wheel of the waggon, mount the shaft, open the first sack and compare the wheat with the sample. This having been done, he climbed down with the words, to the waggoner, " Alright, Cocky. You can drive on." After which he rejoined us, still on our knees, and resumed prayers where he had left off.

Often there were several waggons with grand teams of horses, their manes and tails done up with red and blue or yellow ribbons and straw plaiting. The journey to the mills with the corn was, next to harvest, the event of the year on a farm. The teams of chestnut Suffolk Punches with brass-mounted harness from Lord Huntingfield's farms were a magnificent sight. Sometime after harvest, when the wheats were threshed out, a long line of horses and waggons reached all the way up the lane and round the corner, for over a quarter of a mile. The wheat was shot into the large bins in the upper stories of the mill, until there seemed to be no space left for more yet more went in. What beautiful flour and wheat meal we used in the house then; and what homemade brown loaves we ate, with the most perfect butter, salted exactly as it should be. I could shed a tear now at the thought of the indescribable flavour of both.

Chestnut trees stood along the south side of the lane, and horses from the foremost lot of waggons were tied underneath them. The more the waggons the longer the horses had to wait, and I remember the great amount of brass on the harness. Two men were with each waggon as a rule, the wheat, in many cases,

coming long distances—fifteen or more miles. I can smell the sweet, curious scent of the horses in the lane now: a scent of pastures coming through the pores of their skin. A glorious smell, the very opposite to that of petrol.

My first sale, I believe, was a pencil drawing of a trace-horse"

The following two epitaphs in St Michael's church represent the Kindred millers of Framlingham.

Kindred, Mary, wife of Edmund Kindred, 6th Sept 1801, 46 years.

Dear husband now my life is past,
My love to you so long did last;
Therefore for me no sorrow make,
But love my Children for my sake.

Kindred, Eliza, daughter of Edmund and Lucy, 14th Jan. 1829, 17 years; and
Lucy, 18th Jan. 1829, 7 months.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The op'ning buds to heav'n convey'd
And bade them blossom there.

5 The Kemps Move to Aldeburgh

James VI, as the husband of Eliza Munnings, makes his first and last appearance on the Kemp stage as a family man in the 1841 Westleton census. Eliza filled in all subsequent census forms on behalf of the family, where she described herself first as a sailor's wife, in 1851, when she was still living with her parents in Marsh House, then as a mariners wife in 1861, when she had moved across the river to Aldeburgh. She had lived in Aldeburgh since at least 1858 because in this year a daughter Martha was baptised there. The Kemp cottage was in South End, and it was here that she gave birth to my grandfather, Edward, in 1860.

Eliza's marriage to James produced seven children, Edward being her last birth. Sometime between the census returns of 1861 and 1871 her husband James VI died. Despite great efforts to trace where and when he met his death, the records remain blank. His chosen life of mariner could have taken him to an uncertain life on the high seas from any of the busy Suffolk ports. He probably made his last journey from Aldeburgh in the 1860s, but his fate remains a mystery. It is truly astonishing, examining the old burial registers of the seaboard parishes of Suffolk, to see the large number of drowned men who were washed ashore. James Kemp left contact with the official recording systems and so to me, he becomes a person without a place in the world. Since he was described variously by his wife as a 'sailor' and 'mariner', he was probably in the merchant service rather than a fisherman. I assume he was lost at sea, and is probably buried in some parish distant from Aldeburgh, there recorded as an 'unknown man found drowned'. This is the epitaph of many a Suffolk seafarer.

For any child like James' son, my grandfather, growing up in Aldeburgh, the environment is bound to leave a deep and lasting memory of being the most unique place on earth. An overwhelming impression, even today, is the total vulnerability of the land against the force of the sea. Thrust back year after year by the advancing waves the inhabitants have retreated to the last morsel of human space which is firm enough to build on - a strip of ground hemmed in between a marsh and the heaving sea, protected only by a thin wedge of an ever-shifting cobble beach. Looking to the sea, there are the seemingly lifeless stones over which, day by day, the local fishermen fight nature to haul out their fragile boats, ever hopeful for a lucky catch. Away inland, there is the salt-swept marsh, alternating between a winter wilderness of wailing birds, and a summer paradise spotted with flowers and flecked by grazing cattle. At the time Edward Kemp was growing up in Aldeburgh, there would have been the excitement of continuous comings and goings of large commercial sailing craft from a quay barely a quarter of a mile from where he was born.

In this love-hate relationship with the Aldeburgh environment it is likely that, for most people, the attractions would remain in the imagination forever. It is not surprising to me now, knowing the environment first-hand where he spent his formative years, that my grandfather should look back with longing to Aldeburgh, and evoke its name to distinguish his front gate from a thousand 'look-alikes' in the densely packed jerry-built terraces of Grimsby. To me, this nameplate is a touching gesture, which highlights a vision of utter tragedy bound to life's beauty. It is one of those moments in ordinary life through which come glimpses of something greater than we can express.

We now look to the paths from Suffolk taken by three of Eliza's sons, William, James and Edward. William would have been 12 years old in 1861 but is not mentioned in the census for that year. By the time of the next census in 1871 James also had left home. He would have been 21 years of age. Edward and Martha had gone by 1881, and Eliza was left at Aldeburgh in Marsh Lane with her remaining children, George and Maria, who were described as invalids. She was still working then as a laundress. There was a large steam laundry operating a few hundred yards from Marsh Lane with a drying area on the site of the present visitors car park. The laundry was no doubt an enterprise associated with the growth of Aldeburgh as a holiday resort. It continued to operate well into the 20th century, and there is a photograph taken circa 1920 of 'Dovey Pettits laundry girls' with their paraphernalia at Fort Green

6 The Move to Yarmouth

The next record of William and James is in the 1871 census when they were at sea in the pilot cutter 'Harry of Yarmouth'. In addition to the pilots, the shipping census lists a crew of three, all described as Aldeburgh men: the master was Robert Stevens aged 51, William Kemp aged 22 was the mate, and James Kemp was the 'man'. Their home port was actually Gorleston, a small community of fishermen on the mainland side of the River Yare where it swirls around a sharp bend to meet the open sea of Yarmouth Roads. Gorleston is a natural base for pilots guiding boats to and from Yarmouth quay because it is much nearer to the sea. Also, the ebb and flow of the tide at this point is probably at its most dangerous for foreign boats entering and leaving the Yare, and people with local knowledge of the dangerous waters are still essential for a safe passage in and out of the river mouth.

Organised pilotage, which runs through two generations of Kemps, dates from 1512. In 1541 it became compulsory for ships to take a pilot on board for entering and leaving riverside ports like Aldeburgh, Yarmouth and Grimsby. In the early days the pilots used local sailing craft which cruised offshore to meet and board ships, but from 1857 the pilots themselves combined to buy sailing cutters which carried small boarding boats for the pilots to be rowed across to the ships, which they were to guide into port.

When Eliza's boys were growing up, Aldeburgh was an important pilot station. In 'Aldeburgh Described', the Rev. J. Ford says that in 1820 "a great proportion of the seafaring inhabitants are Trinity Pilots, who forming themselves into small associations, purchase swift sailing cutters in which they roam about the great northern ocean, frequently approaching the coast of Norway in search of ships bound for London, and which need the skilful assistance of English pilots. The number of pilots is thirty-four, twenty seven of whom go out in cutters to the North Sea". There was ample opportunity for the young lads of Aldeburgh to become involved with the intense rivalry between the two dominant associations of pilots that ran their cutters off the local beach. They were known as the 'Up Town' and 'Down Town' pilots, between which there existed the keenest competition to be the first to reach vessels needing guidance.

The associations of local fishermen, most of who supplemented their earnings by putting pilots aboard the ships that needed them, had clearly fired the ambition of James Kemp, and he eventually became master of a pilot cutter based at Yarmouth. By the time of the 1881 census, a James Kemp was living at Fields Bridge, Great Yarmouth. He is listed as head of the family, with a wife named Fanny, and was entered on the forms as James W. Kemp, born in Sudbourne. Aged 29 he would have been born in 1852, the same year as Eliza's son James. Although the second name William is not found in the earlier Sudbourne census returns I believe this was Edward's brother. Further confirmation is that a James William Kemp had married Fanny Smith, an Aldeburgh girl, at Aldeburgh in 1873. The identification is reinforced by a memory of my mother's who remembers meeting Maily Kemp, who is James Williams granddaughter, on one of the Grimsby Kemp's return visits to see their Yarmouth relatives.

James turned up as a witness to Edward and Polly's marriage at Runham four years later. In the marriage certificate James then described himself as a fisherman. Even then he was probably crewing part-time for the pilotage, for when next recorded, in the 1891 census, he was the master of a pilot cutter, and living at 10 Lakes Buildings in Yarmouth.

It seems from this sequence of events that there was a strong social link between the seamen of Aldeburgh and Yarmouth through the pilotage service. A likely scenario is that William Kemp made the first connection in Aldeburgh through his acquaintance with Robert Stephens, a local pilot, and left Aldeburgh to join him at the Gorleston pilot station as mate of Stephens' cutter 'Harry'. James then followed his brother William to become the deck hand. Edward took the same route as his brothers arriving in Yarmouth in the mid 1870s. However his path took him into the merchant navy through the examination system, which certified master mariners.

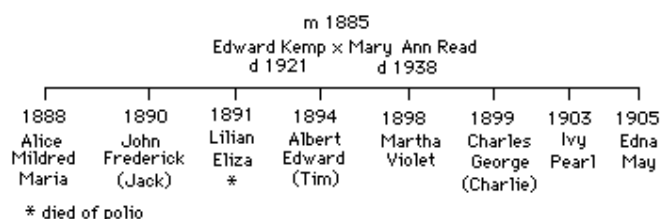
Three years after their marriage, Edward and Polly Kemp were living in Yarmouth, at 4 Southampton Place, off Nelson Rd, a tiny 'two-up & two-down' down terrace house. These houses, which still stand today, were built in the spirit of the glory days of Trafalgar, two centuries ago. It was from here that my grandfather proudly announced he had qualified as 'master mariner', and the fact was publicised in the 1888 Yarmouth edition of Kelly's Trade Directory. The photograph I have of him posing, trim bearded, in the uniform and cap of the merchant service, probably dates from this time.

In 1891, Edward and Polly, with the beginnings of a family, were back in Runham living in 'The Street'.

Edward Kemp 30 sailor b in Aldeburgh
 Mary Ann Kemp 26 b in Runham
 Alice Kemp age 2 b in Gt Yarmouth
 John Kemp age 1 b in Gt Yarmouth.

During their remaining seventeen years in Suffolk Polly had five more children, all born in Yarmouth. The complete family tree of Edward and Polly Kemp is as follows:

-



The names in brackets are the nicknames by which they were known in the family.

My mother recollects there was also a child, who died in infancy, called Florence. However, there is no record of the birth in either Yarmouth or Runham, but I have found she had a younger sister Lilian Eliza who was born in 1891. She had 'red hair like her father' and died in infancy from polio. She was the only child born in Runham, all the other births were in Yarmouth. According to my mother the family frequently moved from one rented home to another. "My mother was a great one for flitting", she told me. Their home varied according to the success of Edward in gaining a berth as a merchant seaman. When times were bad they lived in Yarmouth south-end, a maze of terraced streets and 'places' that developed between the old town walls and the sea during the 1850's. Southampton Place is a good example. This is where Alice was born. When, times were good they moved a few miles north, to the more spacious housing at the edge of the racecourse. Ivy was born when the family lived in Grosvenor Rd. My mother was born at 98 Garfield Rd. This is in an 1880s terraced development outside the ancient line of Yarmouth's town walls to the north, near the racecourse, called Runham Vauxhall. Although still a terrace property, it had a fairly large front garden indicating that good times did eventually come. At that time it was situated between the River Bure and the large expanse of low sand dunes, stretching as far as Caister by Sea, called The Denes. This open and empty landscape, swept by the briny North Sea winds, must have been a reminder to the older Kemps of their Aldeburgh/Sudbourne origins.

7 The Move to Grimsby

In 1908, when my mother was three years old, Edward took his family to Grimsby, a move probably reinforced by the presence there of his half-brother George Munnings. George, bearing in mind the Munnings' 'wanderlust' had probably prospected the job situation on behalf of the Kemps. My mother remembers they moved from "a house in Queen St or Queen Place near a bridge over the river". George was a fisherman. Edward sailed on merchant ships that plied between Grimsby and London, and occasionally went much further afield to the northern ports of Russia, returning to give my mother presents of wooden painted dolls stacked one inside the other.

George Munnings had been in Grimsby since the 1870s, and had married a local girl. In the 1881 census he was living in a new development of closely packed terrace houses called 'New Clee', next to the expanding fish dock. This was part of the building boom associated with a rapidly growing demand for labour as Grimsby grew, sucking in people from far afield to become the largest fishing port in the world: -

New Clee 1881 36 Trinity St

Charles Munnings 40 fisherman b Aldburgh Suffolk

Alice 34 wife b Grimsby

Ruth 10 b Grimsby

George 6 b New Clee

Florence 2 b New Clee

One of these Munnings' girls, Ruth married into a family called 'Norman'. She had two daughters, Rose and Beatrice, who were of my mothers Grimsby generation. Ruth Munnings husband was killed in an air raid on Victor St during the Second World War. Rose married into the Isherwood family and is still alive in Grimsby, in her 90s.

About the time the Kemps moved from Yarmouth, George Munnings was living in Hamilton St with six children: -

Grimsby 1891 92 Hamilton St

George Munnings 50 fisherman

Alice Munnings wife 40

George

Florence

Edward

Charles R

Ernest

Herbert

When Edward arrived in Grimsby with his family in 1908, the Kemps first lodged with Florence Munnings, who by then had her own house in Thorold St, New Clee. My mother, who was born in Yarmouth in 1905, remembered living there. Florence

called my grandmother, Edward's wife, Aunt Polly. She thinks that Florence's son George kept a Grimsby pub.

8 Those left behind

8.1 Those in Yarmouth

Eliza moved from Aldeburgh to Yarmouth with her dependant children Maria and George in the 1880s, presumably to be close to the growing families of her sons James and Edward. In the 1891 census she was living in a double-bay windowed property, May Cottage at 20 Alma Road:-

Great Yarmouth: 1891 Census: 20 Alma Road

Eliza Kemp 70 b. Leiston
Maria Kemp 37 b. Sudbourne
George Kemp 35 fisherman b. Sudbourne
Violet Batson 3 granddaughter b. Ealing Dean (London).

Eliza died on June 20 1900 in Alma Rd.

According to my mother, Maria and Violet never married. Violet was the child of Eliza's youngest daughter, Martha, who wed Frederick Batson, but she is bit of a mystery. When there is little information about an ancestor it is surprising how much can be gleaned from a marriage certificate. For example, the marriage certificate of Martha, dated July 4th 1885 reveals: -

- she was 27; her bridegroom was 23, a photographer, the son of Thomas Batson a painter, born in Chipping Barnet.

The most unlikely people meet in the most unlikely places. How did Martha and Frederick meet? Was Violet's manner a reflection of her father's artistic heritage? Why did she remain with her grandmother, Eliza, in Yarmouth? Once committed to ancestor hunting, a small scrap of paper can wire us up with fantasies fabricated from ideas about people we can never know.

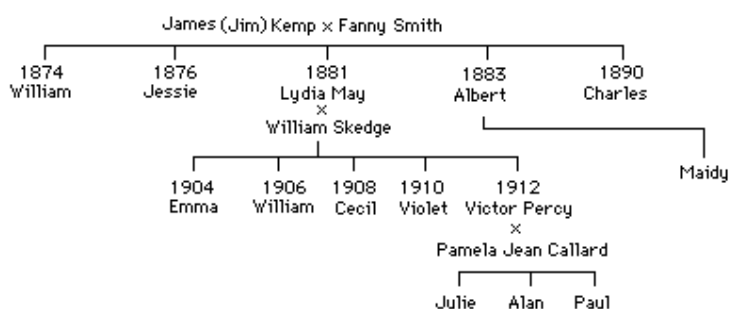
Martha signed the marriage register as Martha Kindred Kemp. Here is another example (e.g. James William Kemp above) of how, from time to time, 'second' names appear. In the Sudbourne and Aldeburgh census forms Martha only was entered. Now the second name 'Kindred' appears which commemorates the affection of her father for his mother, who was born Martha Kindred in the small Suffolk town of Framlingham. Eliza gave her son Henry the second name Pivitt to commemorate her mother's family.

My mother remembers Martha was a 'la-di-da' sort of person; a 'painted lady' who smoked cigarettes in a holder". Violet was Martha's child. She was described in the above census as Eliza's granddaughter. She was left with her grandmother when Martha left Yarmouth for London. Violet eventually became a music teacher and organist at a local Yarmouth church and died in Yarmouth in 1994. She was an

important contact, and a focus for holiday visits to Yarmouth, for the Grimsby Kemps, notably my cousin Minnie.

In 1993 I met Maily Miller in Yarmouth, at 12 Malakoff Close, Blackfriars Rd. She is the granddaughter of my grandfather's brother James, through his son Albert. My mother has a childhood memory of meeting Maily on one of the Grimsby Kemp's return visits to Yarmouth. My mother knew Maily's aunt (Lydia May) as Aunt May. My mother says that she was 'almost called Lydia'. This brief meeting took place at 40 Blackfriars Rd. Maily was then a little girl and they played together on a small 'hill' close to the house. The following tree sets out James family and Maily's place in it.

Family of James William Kemp (d 1919)



Maily told me that her father Albert carried on the Kemp tradition of piloting during the Second World War but was not taken on as a permanent Yarmouth pilot after it ended. Maily also gave me two photographs of James, her grandfather, and his brother Edward, my grandfather, both in maritime uniforms.

I also met Victor Skedge in 1993, at 7a Swirles Buildings, Yarmouth. Victor married Lydia May, James Kemp's third child. He gave me a photograph of my great grandmother, Eliza, and some of the Kemp girls dating from late Edwardian times. They probably include Emma and Violet.

There remains a problem of tracing William, Eliza's eldest son by James, who first blazed the Kemp trail from Sudbourne to Yarmouth. After his listing as mate of the 'Harry' he was not recorded in any of the Yarmouth, or Gorleston census returns. A search of records and wills has revealed that a William Kemp, of the right age, died on 19th February 1922. He lived at Sydney Cottage, Harbour Terrace, Gorleston. The will refers to his wife Selina Rayner, a son, Ernest Richard, and a daughter, May Violet. Confirmation of a link between James Kemp and Harbour Terrace is the reminiscence of Maily Kemp visiting there as a child. The house is close to Gorleston harbour below the sea cliff, a position that would suit someone with a connection with the local pilotage. There is also the occurrence of the double names, and the particular ones, Violet and May, which are in common to families of other the other Kemp kin of Yarmouth. However, the will says that William was a retired grocer, and the death certificate says that he died at 7 Harbour Terrace, and a daughter; O. H. Knight from 28 Bathurst Road Norwich was present at his death! These loose ends remain to be tied up.

Finally, in this review of the Kemps who remained in Yarmouth, I feel I must say that my grandfather was one of those left behind. To me he seems to hover between Grimsby, which became a home for my mother, aunts and cousins, and Yarmouth, the nearest he could get to his childhood roots in Aldeburgh. A coroner's inquest records that he was found drowned in the River Bure on 10th April, 1921. He was then aged 61, and he now lies in the cemetery of Yarmouth parish church, buried in the same grave as his brother James, who died two years earlier. The following extract from the local paper tells part of Edward's story.

Extract from the Eastern Daily Press: April 13th 1921; entitled "Out-of-work tragedy: sailor found drowned"

Missing since March 25th, the body of Edward Kemp (61) seaman of 76, Guildford Street, Grimsby, was recovered from the River Bure on Sunday. At the inquest held last evening at the Town Hall, Yarmouth, John Frederick Kemp of 76 Guildford Street, Grimsby, the deceased's son, said his father had been unemployed since last October, and he had not seen him for six weeks. His father had complained of pains in his head. He did not know why he came to Yarmouth. He was troubled about being out of work, but had never threatened to take his life, or said he was tired of life. He had asked him to see a doctor, but his father had declined.

Maria Kemp, of 15 Alma Road, the deceased's sister, said her father came to her house on Wednesday, March 23rd from Grimsby at 5.15 a.m. He appeared very depressed, and said he had been turned out of his home. She made him a cup of tea and wanted him to go to bed. He replied, "No, I would rather stop downstairs," and he sat on a chair. She shortly afterwards went to bed, leaving him sitting in her front room. She got up about 7.30 a.m., and on going into the room where she left him, her father told her that he would be coming back again, and went out. That was the last she saw of him. She reported him missing on Good Friday. She had never heard him threaten to make away with himself. He told her that he had always been happy at home.

John Kemp was then recalled. He said his father had not been turned out of his home, but left on his own account. His mother told him of this when he returned from sea. He thought that being out of work had preyed on his father's mind.

Horace Noah Symons, fisherman, of Row 104, said he had known Edward Kemp for 16 years. He saw him eight days before on March 23rd, when he was staying at Grimsby. He was then fishing out of that port. His friend did not complain of being out of work, said the witness, and he had no idea that he would take his own life, as he was not that sort of man. He was quite comfortable at home, and had a good wife and family to see after him.

Albert Tubby, of Detroit Terrace, Runham Vauxhall, said that on Sunday afternoon he found the body in the river just to the north of the railway bridge.

Police constable Lawson, who removed the body to the mortuary, found not a halfpenny on it.

The Coroner said there was no direct evidence to show how the deceased got into the river, and there was nothing to prove that he intended to do away with himself. He would therefore return a verdict of "Found drowned". He expressed his sympathy with the son, and asked that a message of condolence be conveyed to deceased's widow and family.

As a footnote, I can add that the railway bridge is only a few hundred yards away from the house in Garfield Rd where he had lived with his growing family and where my mother was born.

Until I began this account of my origins I had never given a thought to grandparents. Now, I realise that once a name and a meeting place has brought a direct ancestor sharply into being, the researcher then becomes fixed into an individual life. There is also the fascination in knowing that, without that person, no matter how far off the branch may reach, you would not be. I think of how my life is linked to the wanderings of grandfather Kemp, proud in his professional qualifications and doing a job for a family he seldom saw. He did it well in the most difficult of circumstances against a background of that general sense of failure that accompanies all of us, but seldom surfaces. The little drama enacted in Yarmouth town hall is real life. Edward's brother and sister, his friend, the man who found his body, the policeman who searched it, and the coroner, has to me immortalised a few minutes of my

ancestry, which in every other respect is anonymously timeless. It therefore has a tragic grandeur, vital and vivid. There it stands, out of all proportion, astonishingly clear and absolutely sharp.

It is also clear to me that my aunts and cousins could not rid themselves of Yarmouth and the mysterious attraction of the Read's village of Runham. My mother said that on their many holiday visits, with sisters and cousins, they could never pin Runham down as a real place. Perhaps I have now put this edge of Norfolk into perspective for future generations who become fixed on this little part of East Anglia and wonder what came before.

8.2 Those in Westleton

The point of separation of the Suffolk and Lincolnshire Kemps from their rustic relatives was the village of Saxmundham, from where James VI and his elder brother John had founded the families of Sudbourne/Aldeburgh, and Westleton, respectively.

If there is to be a 'meeting place' for Lincolnshire and Suffolk Kemps then it has to be Westleton, by the graveside of the common founders, Simon and Martha, for it is from their children that the two lines branch out. The children are listed below.

Mary Ann born 1816
Sarah Ann born 1817
John born 1819
James born 1821
Elizabeth born 1823
Hannah born 1827

For the most part, I have neglected to follow the fate of daughters of the main lineages. A departure in this direction is the following information, which relates to the fate of Mary Ann Kemp. It brings in another family, the Coopers, probably of Framlingham, and indicates the peregrinations incumbent upon an agricultural labourer and his family. The marriage took place in Framlingham in 1843; the first child was born in Laxfield, the next in Stradbroke, and others in Westleton and Darsham. The alliances of the next generation of these Cooper-Kemps are indicated below. Incidentally, these records tell that Simon Kemp, my gggrandfather, was a farm bailiff, when his daughter was married.

Laxfield Marriage Register

Robert Cooper 28 ag lab of Framlingham married Mary Ann Kemp 27
Fathers: Richard Cooper and Simon Kemp-farm bailiff.
Witnesses: James Kemp; Elizabeth Kemp; Robert Holmes; H Kemp.

Laxfield Baptismal Register

Robert and Mary Ann Cooper baptised:-
Betsey 02.06.1844 and Simon 07.12.1845 (b. Stradbroke)

Westleton Census 1861

The Common (probably Love Lane)

Robert Cooper	45	ag labourer	born Huntingfield
Mary Ann Cooper	45		born Kelsale
Simon Cooper	15		Laxfield
John Cooper	13		Laxfield
Mary Ann Cooper	9		Westleton
Samuel Cooper	7		Darsham
James Cooper	5		Darsham
Robert Cooper	3 months		Darsham

Westleton Baptismal Register

Robert and Mary Ann Cooper baptised:-
Mary Ann 10.08.1851; Robert 24.02.1861.

Darsham Baptismal Register

Robert and Mary Ann Cooper baptised:-
John 02.10.1853; Samuel 02.10.1853; James 04.05.1855

Thornington Marriage Register

Simon Cooper married Ann Carver from Wenhaston 13.07.1869
Fathers- Robert Cooper and George Carver
Witnesses- Mary Ann Cooper and Francis Rose.

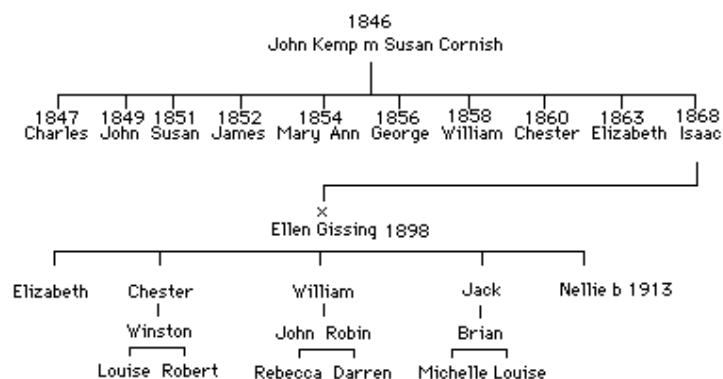
Huntingfield Baptismal Register

James (farmer) and Hannah Cooper, parents of:-

Hannah	18.02.1810
William Wilkinson	21.03.1812
Charles	20.06.1813
Robert	12.12.1817
Caroline	03.11.1819

The following information relates to the fate of John

The family tree of John Kemp, who married Susan Cornish, is as follows:-



I re-established contact between these two branches when I met John's great granddaughter, Nellie, in Westleton. Nellie's father also took to the sea. He also had a part in local smuggling activities, which punctuated her childhood with mysterious nighttime comings and goings across the heath, and conversations guarded from children. Nellie, who never married, left Westleton for a life in domestic service, retiring to the cottage where she was born in Love Lane on the edge of the plover-haunted heath. From the arrival of Simon and his wife Martha in Westleton there has been a Kemp presence in the village for about 150 years until the present time, Nellie Kemp being the last of this local lineage when she died in 1998.

From Nellie I obtained the following information about Elizabeth and Sarah Ann.

Elizabeth was the donor of the large double gravestone erected for Simon and Martha in Westleton churchyard. In the 1851 census, an Elizabeth Kemp born in Westleton was listed in the household of Chediston Hall and described as a nursemaid. According to Nellie, her Aunt Elizabeth became a schoolteacher in Westleton, married the school's head teacher and moved to London. On her returns to Westleton she visited Nellie's father. The gravestone is probably a measure of Elizabeth's prosperity. There seems to have been some distancing amongst Simon and Martha's children because Nellie remembers her mother, a younger member of the family, having to organise the lying-in, which followed the deaths

Sarah Ann moved to Southwold where she eventually kept a public house. In her will she left Nellie's father £10, a significant amount of money at that time.

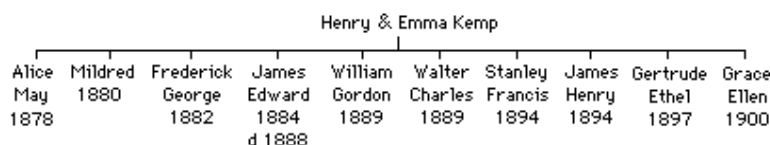
There was also another family member who lived in Woodbridge.

8.3 Those in Aldeburgh

The Kemps

Henry Kemp, Eliza's fifth son, became an Aldeburgh fisherman, and set up home in Marsh Lane near his mother. In 1877 he married Emma Taylor of Orford in Aldeburgh parish church. By the time of the 1881 census they were living in Marsh Lane with two children, Alice and Mildred. At the time of the next census in 1891 the family had moved to Fort Green in Aldeburgh, and three more children had been born,

Frederick, William, and Walter. Unlike his mother Eliza, Henry had his children baptised (all in Aldeburgh parish church), and the complete family is given below.



Henry's second name is Pivot, a reminder of his maternal grandmother Elizabeth Pivitt of Southwold. He actually died in Needham Market on 18th April 1929 where he was living at Plomesgate House, aged 73.

The Winters & Ashfords

In 2000 there was an article in the Eastern Daily press based on an interview with Ronald Ashford in which he referred to childhood memories of the impact of sea floods on Slaughden. I mentioned this in Chapter 1 in relation to the Aldeburgh's lost community of Slaughden. Although I did not know it then, Ronald Ashford is in fact my third cousin according the following ancestral relationships with Phineas Munnings.

Eliza Munnings sister Margaret married Charles Winter, the Winters' son George had a daughter Annie married? Ashford, and Ronald Ashford is the son of this marriage.

George Winter was my great grandfather's cousin
 Annie Winter was my mother's second cousin
 Ronald Ashford is my third cousin

These family relationships are remarkable aspects of the Sudbourne Marsh House community expressed in modern Aldeburgh. It is also remarkable to me that the house, which Ronald's family had to vacate because of a sea flood, was the same property, Beach Cottage that Phineas Munnings had retired to. Known as 'The Hazard' the cottage was the last house to survive of Old Slaughden. It was demolished soon after the Second World War.

The Winter and Ashford families resided in South End where they were contemporaries of the Kemps. They continued to live there after Eliza's departure for Yarmouth. In the census of 1891 they appear as follows:

South End			
Phineas Winter	37	mariner	born Sudbourne
Alice Winter	35	wife	born Durham
Alice Winter	16	daughter	born Hartlepool
March Lane			
Alfred Ashford	44	builder/joiner	born Woodbridge
Eliza Ashford	41	wife	born Aldeburgh
Alfred D Ashford	15	apprentice	born Aldeburgh
Rosina H Ashford	2		born Aldeburgh
Angus H Ashford	9		born Aldeburgh

In this sense these relationships can be described as an Aldeburgh legacy of the Munnings'. There are probably some more direct Munnings blood lines left behind in the town and its surrounding villages which remain to be traced to living relatives.

8.4 Those who branched out before Westleton

Until the Westleton period, none of the children in families to which I am directly related have been traced laterally from brothers and sisters off my main line. There must be many Kems left behind in Suffolk, to whom I am related, and whose descendants have pursued many parallel pathways. In the north would be the progenitors and descendants of the Kemp baronets of Gissing.

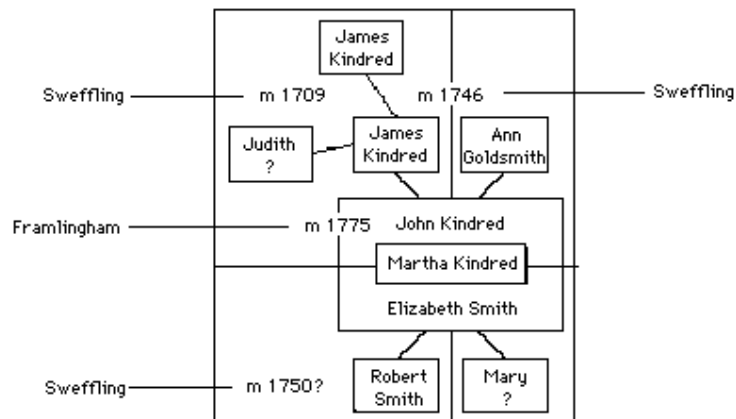
To the south there would be 'Woodbridge Kems'. A notable example, and someone who rose above the local village life, is the Rev Edward Curtis Kemp, who was born at Melton near Woodbridge in 1795. After being Rector of Wissonsett in north Norfolk he became the incumbent of St George's Chapel, Yarmouth, where he remained until his death in 1881. He was for many years Chaplain to the Duke of Cambridge. He wrote a great number of tracts and small works of theological interest to do with nonconformity. His son, William Frances Kemp, married Julia Lane Grace Keyte Sandford, third daughter of Sir Daniel Keyte Sandford, in 1860. Their daughter, Geraldine Kemp, was a writer. Her novels include 'A Modern Mirabah' and 'Ingram', and she also wrote poems and songs, some of the latter referring to her Suffolk Kemp ancestry.

In the west I know there are Kems from the Framlingham cluster. There are also likely to be descendants of the sisters of Martha Kindred, her Sweffling and Framlingham progenitors, and her kinfolk, the Smiths and Goldsmiths.

To highlight some of these lateral networks the following diagram (Figs 6.5-6) has been made from a cut-down version of the genealogical wheel in Fig 1.1. All of the blank boxes, which have no ancestors to occupy them, have been deleted. At the centre of the large box is the name of particular person, chosen to start tracing a lateral lineage back in time. His, or her, ancestors radiate out, upwards on the paternal side, and downwards on the maternal side. The place names indicate where marriages took place, at the date given, between pairs of individuals who produced the child to which they are linked by the wavy lines. Links to the left follow the grandfather's kin and links to the right follow the grandmother's kin.

Members of the family into which Simon Kemp entered when he married Martha Kindred are still to be found in, and around, the Suffolk coastal district. I have not traced any of them, but the starting point is the sections of the 'family wheel' highlighted in Fig 6.5

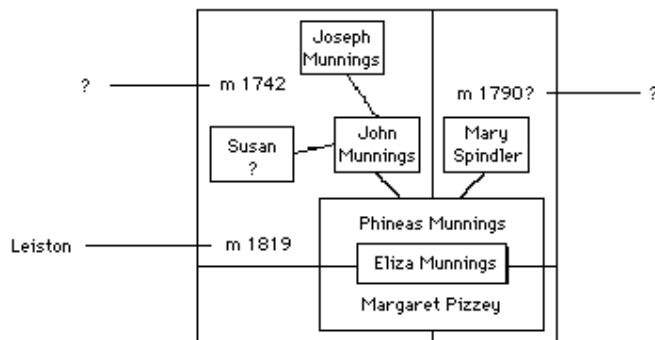
Fig 6.5 Lateral networks of the Kindreds, Goldsmiths and Smiths



The first box deals with Martha Kindred. Her mother's parents were Thomas and Ann Goldsmith, who were married in Sweffling in 1717.

The second box, below (Fig 6.6), deals with Eliza Munnings. Her ancestors on her father's side, although coming later than Martha's, are even more of a mystery. The ancestry of her mother, Margaret Pivitt (alias Pizze), have already been recounted, and traced back through two generations to Southwold.

Fig 6.6 The Munnings. Spindler, Pizze (Pevitt) connections



9 The Aldringham Kemps

The following paragraphs have been taken from an article by Ruth Upson, entitled 'Roots', which describes her childhood holidays in the 1920s with her mother's family of Kemps who lived in Aldringham.

" On my maternal side my ancestors can be traced back nearly 300 years in the little village of Aldringham in Suffolk; where up to my grandfather's time they had kept the village inn which originally had the curious name of 'The Case is Altered', but changed in Whig times to 'The Parrot & Punchbowl'. It is quite certain that the Kemp family were its first occupants.

In the 18th and early 19th century the inn was H.Q. for notorious bands of smugglers, and in later years when I was a child, a bottle of brandy shared with his friend the doctor, and one or two other village worthies, would loosen grandfather's tongue and he would tell of the time when a gang was apprehended outside the inn and his father arrested and finally imprisoned for his part in the affair.

When grandfather married somewhat late in life he built himself a house and workshops on a large piece of land opposite the pub, and there he carried on a successful building business and brought up his family. Of his seven children only two married, his eldest son and youngest daughter (my mother), and only my mother had children, my sister and I.

I loved the large garden and the spacious common beyond stretching to Aldeburgh in one direction and Thorpeness in the other, dotted about with small plantations of pines covered with purple heather and yellow gorse in high summer. I loved the house too, although by today's standards it was absolutely primitive. There was no sanitation, no bathroom, no running water, gas or electricity. Sooty smelling water had to be drawn from the rainwater butt for washing hands and face before tea. Soft water was drawn from an underground water tank in the kitchen; fresh water from the pump, and sewage from the cesspits was disposed of in the waste sand pit near the house. Baths were taken in a hipbath by the fire in the spare bedroom and all the baking was done in the old Dutch oven built into the kitchen wall. The evening shadows were dispelled in the soft glow of lamplight, and our way to bed lit by one of the candles which stood sentinel in a row of holders on the high kitchen mantelpiece during the daytime".

All of these things were quite usual in remote country villages in the 1920s when Ruth Upson was a child.

The 'Parrot & Punchbowl' is still a popular pub, and Ruth Upson's grandfather's house and outbuildings across the road are now the 'Aldringham Craft Market'.

I have not traced any direct links between the Aldringham Kemps and my ancestry, but I am sure that they are a branch of the Dallinghoo/Parham clan. Kemps had moved eastwards to Campsey Ash in the 1650's and were in nearby Wickham Market in the 1750s. It is probably this stream, which produced the Aldringham, Snape, Leiston and Aldeburgh Kemps who had families in these places in the early 19th century. In the 1844 and 1851 Suffolk trade directories Charles Kemp is licensed victualler of the 'Parrot & Punchbowl'. Other local Kemps were blacksmiths.

10 Summary Report: Descendants of William Kemp of Framlingham

This summary report summarises the individuals referred to in this chapter who are direct descendents of William Kemp born about 1560. It follows his Kemp line through fourteen generations, ending with the birth in Grimsby of my sister Rosemary to my mother Edna May Kemp in 1939.

Generation No. 1

1. WILLIAM¹ KEMP was born Abt. 1560. He married SARAH.

Children of WILLIAM KEMP and SARAH are:

- i. EDWARD² KEMP, b. 1586, Framlingham.

Notes for EDWARD KEMP:

Edward is an unusual name. The only Edward Kemp ancestor that this might commemorate, particularly as he is an elder son is Edward Kemp of Peasenhall- a member of a family of architect carpenters.

2. ii. WILLIAM KEMP, b. 1589, Framlingham.
3. iii. NICHOLAS KEMP, b. 1594, Framlingham.

Generation No. 2

2. WILLIAM² KEMP (*WILLIAM*¹) was born 1589 in Framlingham. He married MARGARET.

Notes for WILLIAM KEMP:

His descendants have not been traced but the nearest reference to a William Kemp is in the adjacent parish of Parham where the son of William Kemp and Mary was baptised William in 1646. This could have been William's grandson. Others of this Parham family have not been traced. His father was referred to in the 1674 Hearth Tax with 2 hearths.

Child of WILLIAM KEMP and MARGARET is:

- i. WILLIAM³ KEMP, b. June 21, 1646, Parham.

3. NICHOLAS² KEMP (*WILLIAM*¹) was born 1594 in Framlingham. He married MARY WARNE.

Notes for NICHOLAS KEMP:

This is the Nicholas I who left a will covering his relationships with his father, sons and grandchildren.

Children of NICHOLAS KEMP and MARY WARNE are:

4. i. NICHOLAS³ KEMP, b. 1621, Easton; d. 1679, Framlingham.
5. ii. JAMES KEMP, b. 1621, Easton.
- iii. ANN KEMP.

Generation No. 3

4. NICHOLAS³ KEMP (*NICHOLAS*², *WILLIAM*¹) was born 1621 in Easton, and died 1679 in Framlingham. He married ELIZABETH KING.

Notes for NICHOLAS KEMP:

Referred to in the Hearth Tax of 1674 for two hearths

Children of NICHOLAS KEMP and ELIZABETH KING are:

6.
 - i. NICHOLAS⁴ KEMP, b. Framlingham.
 - ii. SARAH KEMP.
 - iii. JUDITH KEMP.

5. JAMES³ KEMP (*NICHOLAS², WILLIAM¹*) was born 1621 in Easton. He married ANN TURNER.

Notes for JAMES KEMP:

This James Kemp was left property in Framlingham by his father Nicholas. He was the eldest son. The only propertied James Kemp listed in the 1674 Hearth Tax is in Bruisyard with 3 hearths.

Children of JAMES KEMP and ANN TURNER are:

7.
 - i. JAMES⁴ KEMP, b. Abt. 1662.
 - ii. MARY KEMP.
 - iii. WILLIAM KEMP, m. SARAH ?.

Notes for WILLIAM KEMP:

Of Saxstead. In his will of 1724 he leaves money to his nephews and nieces, including a William Kemp of Saxstead..

Generation No. 4

6. NICHOLAS⁴ KEMP (*NICHOLAS³, NICHOLAS², WILLIAM¹*) was born in Framlingham. He married (1) MARTHA WOODS. He married (2) MARY WEBB.

Notes for NICHOLAS KEMP:

None of the children of Nicholas have been traced to future generations.

Children of NICHOLAS KEMP and MARTHA WOODS are:

- i. ANN⁵ KEMP, b. December 19, 1683.
 - ii. JAMES KEMP, b. March 11, 1685/86.
 - iii. NICHOLAS KEMP, b. April 18, 1687.

Children of NICHOLAS KEMP and MARY WEBB are:

- iv. SARAH⁵ KEMP, b. June 16, 1694.
 - v. JAMES KEMP, b. November 6, 1695.
 - vi. HENRY KEMP, b. April 18, 1697.
 - vii. HANNAH KEMP, b. June 11, 1699.
 - viii. MARY KEMP, b. September 11, 1701.
 - ix. JOHNATHAN KEMP, b. July 12, 1703.
 - x. BERSHEBA KEMP, b. May 29, 1705.
 - xi. SUSANNA KEMP, b. February 15, 1706/07.

7. JAMES⁴ KEMP (*JAMES³, NICHOLAS², WILLIAM¹*) was born Abt. 1662. He married ELIZABETH KEMP, daughter of WILLIAM KEMP and UNKNOWN.

Notes for JAMES KEMP:

There is no record of the birth of this James Kemp or his sister Mary. They are referred to in the will of their grandfather Nicholas Kemp of Framlingham. He is the person who carries forward two Kemp lineages; one through his son, James who migrated to Theberton, and the other through his son Henry whose lineage remained in Parham for another two generations.

Children of JAMES KEMP and ELIZABETH KEMP are:

8. i. NICHOLAS⁵ KEMP, b. October 21, 1683.
9. ii. JAMES KEMP, b. May 4, 1685.
- iii. JOHN KEMP, b. January 5, 1687/88.
- iv. MARY KEMP, b. May 20, 1691.
10. v. HENRY KEMP, b. April 16, 1696.
- vi. ELIZABETH KEMP, b. June 22, 1699.

Generation No. 5

8. NICHOLAS⁵ KEMP (*JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born October 21, 1683. He married ELIZABETH TURNER.

Children of NICHOLAS KEMP and ELIZABETH TURNER are:

- i. JAMES⁶ KEMP, b. 1709.
- ii. JOSEPH KEMP, b. 1712.

9. JAMES⁵ KEMP (*JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born May 4, 1685. He met ANN MOLLETT 1721 in Darsham.

Children of JAMES KEMP and ANN MOLLETT are:

11. i. JAMES⁶ KEMP, b. 1723, Theberton.
- ii. ANN KEMP, b. 1724.
- iii. MARY KEMP, b. 1726.

10. HENRY⁵ KEMP (*JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born April 16, 1696. He met BARBARA WHITEMAN 1726 in Kettleburgh.

Children of HENRY KEMP and BARBARA WHITEMAN are:

- i. SUSANNA⁶ KEMP, b. September 5, 1727, Framlingham.
- ii. JANE KEMP, b. December 11, 1729, Framlingham.
- iii. BARBARA KEMP, b. January 5, 1732/33, Framlingham.
12. iv. HENRY KEMP, b. July 3, 1735, Framlingham.
- v. BARBARA KEMP, b. February 2, 1736/37.

Generation No. 6

11. JAMES⁶ KEMP (*JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1723 in Theberton. He married MARY.

Children of JAMES KEMP and MARY are:

- i. MARY⁷ KEMP, b. 1750, Rendham.
13. ii. JAMES KEMP, b. 1752, Rendham.
- iii. ANN KEMP, b. 1754.
- iv. JOHN KEMP, b. 1755.
- v. HANNAH KEMP, b. 1758.
- vi. CHARLES KEMP, b. 1759.
- vii. SIMON KEMP, b. 1761.

12. HENRY⁶ KEMP (*HENRY⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born July 3, 1735 in Framlingham.

Child of HENRY KEMP is:

14. i. BENONI⁷ KEMP, b. 1772.

Generation No. 7

13. JAMES⁷ KEMP (*JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1752 in Rendham. He married MARY NEWBY 1778 in Sweffling.

Children of JAMES KEMP and MARY NEWBY are:

- i. JAMES⁸ KEMP, b. 1779.

Notes for JAMES KEMP:
died an infant
- ii. JOHN KEMP, b. 1781.
- 15. iii. JAMES KEMP, b. 1782.
- iv. SIMON KEMP, b. 1785.

Notes for SIMON KEMP:
died an infant
- v. CHARLES KEMP, b. 1786.

Notes for CHARLES KEMP:
died an infant
- vi. SIMON KEMP, b. 1786.

Notes for SIMON KEMP:
died an infant
- 16. vii. SIMON KEMP, b. 1787.
- viii. SIMON KEMP, b. 1786.

14. BENONI⁷ KEMP (*HENRY⁶, HENRY⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1772. He married MARY TAYLOR.

Children of BENONI KEMP and MARY TAYLOR are:

- 17. i. BENONI⁸ KEMP, b. June 2, 1800, Parham; d. January 27, 1880, Woodbridge.
- 18. ii. HENRY KEMP, b. September 27, 1801, Parham.
- iii. FREDERIC KEMP, b. September 18, 1803, Parham.
- iv. EDWARD KEMP, b. December 16, 1804, Parham.
- v. MARY KEMP, b. February 12, 1805, Parham.
- vi. ALFRED KEMP, b. March 30, 1807, Parham.
- vii. EMMA KEMP, b. June 19, 1808, Parham.
- viii. WALTER KEMP, b. March 12, 1809, Parham.
- ix. JANE KEMP, b. February 18, 1811, Parham.

Generation No. 8

15. JAMES⁸ KEMP (*JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1782. He married HANNAH ?.

Children of JAMES KEMP and HANNAH ? are:

- i. JAMES⁹ KEMP.
- ii. CHARLES KEMP.
- iii. HARRIET KEMP.
- iv. JANE KEMP.
- v. MARIA KEMP.

16. SIMON⁸ KEMP (*JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1787. He married MARTHA KINDRED 1815 in Middleton.

Children of SIMON KEMP and MARTHA KINDRED are:

19. i. MARY ANN⁹ KEMP, b. January 6, 1816, Kelsale.
- ii. SARAH ANN KEMP, b. May 2, 1817, Kelsale.
20. iii. JOHN KEMP, b. January 9, 1819, Kelsale.
21. iv. JAMES KEMP, b. July 15, 1821, Middleton.
- v. ELIZABETH KEMP, b. September 9, 1823, Westleton.
- vi. HANNAH KEMP, b. January 21, 1827, Westleton.

17. BENONI⁸ KEMP (*BENONI⁷, HENRY⁶, HENRY⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born June 2, 1800 in Parham, and died January 27, 1880 in Woodbridge. He married ELIZABETH CHURCHYARD October 11, 1833 in Ufford. She was born 1805 in Ufford, and died June 18, 1888 in Woodbridge.

Notes for BENONI KEMP:

Living in Woodbridge in the 1871 census

Wickham Market April 4th the following children were baptised

Benoni Churchyard son of Benoni and Elizabeth Kemp (schoolmaster)
Arthur Churchyard son of Benoni and Elizabeth Kemp (schoolmaster)
George Benoni son of Henry and Mary Kemp (farmer)
Laura Elizabeth daughter of Henry and Mary Kemp (farmer)

In the Woodbridge 1854 Directory Benoni Kemp was described as an agent and bailiff of Drybridge Hill. There was a daughter Teresa baptised by Benoni and Elizabeth Kemp in Woodbridge in 1868. Who was this Benoni?

The 1854 Woodbridge Directory also lists a Benjamin Kemp as a legal/insurance agent. Is this the same person as Benoni of Drybridge Hill?

In the 1871 Woodbridge Census Benoni Kemp was a gen. agent. In the 1873 Whites Directory for Woodbridge he was living in St John St In the Woodbridge census of 1871 he was a general agent age 72

Notes for ELIZABETH CHURCHYARD:

She was listed as head of household in the 1851 census in Church Row Wickham Market with three children, Mary, Benonia(sic) Arthur and Edward.

Children of BENONI KEMP and ELIZABETH CHURCHYARD are:

- i. MARY⁹ KEMP, b. 1837, Wickham Market.
22. ii. BENONI CHURCHYARD KEMP, b. 1842, Ufford.
23. iii. ARTHUR CHURCHYARD KEMP, b. 1844, Wickham Market.
- iv. EDWARD KEMP, b. 1850, Wickham Market.

18. HENRY⁸ KEMP (*BENONI⁷, HENRY⁶, HENRY⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born September 27, 1801 in Parham. He married MARY ?.

Children of HENRY KEMP and MARY ? are:

- i. GEORGE BENONI⁹ KEMP, b. 1832; d. 1918, Great Yarmouth.

Notes for GEORGE BENONI KEMP:

A Benoni Kemp died in Great Yarmouth age 86 in 1918/20 ie he would have been born in 1832/4. George Benoni Kemp was baptised in 1844 in Wickham Market along with his sister and two cousins. These were all late baptisms. Therefore it is very likely that George Benoni was the Benoni who died in Yarmouth.

- ii. LAURA ELIZABETH KEMP.

Generation No. 9

19. MARY ANN⁹ KEMP (*SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born January 6, 1816 in Kelsale. She married ROBERT COOPER 1845 in All Laxfield, son of JAMES COOPER and HANNAH ?.

Children of MARY KEMP and ROBERT COOPER are:

- i. SIMON¹⁰ COOPER, b. 1846; m. ANN CARVER, July 13, 1869, St Peters Thorington.
- ii. JOHN COOPER, b. 1848.
- iii. MARY ANN COOPER, b. 1851.
- iv. SAMUEL COOPER, b. 1853.
- v. JAMES COOPER, b. 1855.
- vi. ROBERT COOPER, b. 1861.

20. JOHN⁹ KEMP (*SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born January 9, 1819 in Kelsale. He married SUSAN CORNISH 1846.

Children of JOHN KEMP and SUSAN CORNISH are:

- i. CHARLES¹⁰ KEMP, b. 1847.
- ii. JOHN KEMP, b. 1849.
- iii. SUSAN KEMP, b. 1851.
- iv. MARY ANN KEMP, b. 1854; m. JACOB SPINDLER.
- v. GEORGE KEMP, b. 1856.
- vi. WILLIAM KEMP, b. 1858.
24. vii. CHESTER KEMP, b. 1860.
- viii. ELIZABETH KEMP, b. 1863; m. NEWMAN DIX.
25. ix. ISAAC KEMP, b. 1868.

21. JAMES⁹ KEMP (*SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born July 15, 1821 in Middleton. He married ELIZA MUNNINGS December 31, 1848 in Parish Church of St Peter and Paul Aldeburgh, daughter of PHINEAS MUNNINGS and MARGARET PEVITT. She was born 1822 in Leiston.

Children of JAMES KEMP and ELIZA MUNNINGS are:

26. i. JAMES WILLIAM¹⁰ KEMP, b. 1851, Sudbourne; d. 1919.
- ii. MARIA KEMP, b. 1852, Sudbourne.
- iii. GEORGE KEMP, b. 1854, Sudbourne.
27. iv. HENRY PEVITT KEMP, b. 1856, Sudbourne; d. April 20, 1929, Wickham Market.
28. v. MARTHA KEMP, b. 1858, Aldeburgh.
29. vi. EDWARD KEMP, b. 1860, South End Aldeburgh; d. April 10, 1921, Great Yarmouth.

22. BENONI CHURCHYARD⁹ KEMP (*BENONI⁸, BENONI⁷, HENRY⁶, HENRY⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1842 in Ufford. He married SUSAN. She was born 1845 in Bury.

Notes for BENONI CHURCHYARD KEMP:

In the 1881 census he was living at 4 Honey Hill Bury St Edmunds an innkeeper listed as being born in Woodbridge?

He had a wife Susan and three children Ellen, Minnie and William

Children of BENONI KEMP and SUSAN are:

- i. ELLEN¹⁰ KEMP, b. 1870, Bury.
- ii. MINNIE KEMP, b. 1874, Bury.
- iii. WILLIAM KEMP, b. 1877, Bury.

23. ARTHUR CHURCHYARD⁹ KEMP (*BENON⁸, BENONI⁷, HENRY⁶, HENRY⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1844 in Wickham Market. He married LETITIA M ?. She was born 1847 in Jacobstone Norfolk.

Notes for ARTHUR CHURCHYARD KEMP:

Turns up in 1881 census as Arthur George Kemp in Sudbury living at the railway station. Wife is Letitia with 5 children Arthur, Harry, Alice, Bertram and Lillie

Children of ARTHUR KEMP and LETITIA ? are:

- i. ARTHUR H¹⁰ KEMP, b. 1867, Diss.
- ii. HARRY E KEMP, b. 1868, Diss.
- iii. ALICE MARIA KEMP, b. 1873, Diss.
- iv. BERTRAM KEMP, b. 1875, Diss.
- v. LILLIE M KEMP, b. 1879, Sudbury.

Generation No. 10

24. CHESTER¹⁰ KEMP (*JOHN⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1860.

Child of CHESTER KEMP is:

- i. WINSTON¹¹ KEMP.

25. ISAAC¹⁰ KEMP (*JOHN⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1868. He married ELLEN GISSING January 5, 1898.

Children of ISAAC KEMP and ELLEN GISSING are:

- i. ELIZABETH¹¹ KEMP, b. 1901; d. 1991.
30. ii. CHESTER KEMP, b. 1904; d. 1988.
31. iii. WILLIAM KEMP, b. 1906; d. 1989.
32. iv. JACK KEMP, b. 1909; d. 1982.
- v. NELLIE KEMP, b. 1913; d. June 12, 1999.

26. JAMES WILLIAM¹⁰ KEMP (*JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1851 in Sudbourne, and died 1919. He married FANNY SMITH.

Children of JAMES KEMP and FANNY SMITH are:

- i. WILLIAM¹¹ KEMP, b. 1874.
- ii. JESSIE KEMP, b. 1876.
33. iii. LYDIA MAY KEMP, b. 1881.
34. iv. ALBERT KEMP, b. 1883.
- v. CHARLES KEMP, b. 1890.

27. HENRY PEVITT¹⁰ KEMP (*JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1856 in Sudbourne, and died April 20, 1929 in Wickham Market. He married EMMA TAYLOR 1877 in Aldeburgh.

Children of HENRY KEMP and EMMA TAYLOR are:

- i. ALICE MAY¹¹ KEMP, b. 1878.
- ii. MILDRED KEMP, b. 1880.
35. iii. FREDERICK GEORGE KEMP, b. 1882, Aldeburgh.
- iv. JAMES EDWARD KEMP, b. 1884; d. 1888, Aldeburgh.
36. v. WILLIAM GORDON KEMP, b. 1889, Aldeburgh.

- 37. vi. WALTER CHARLES KEMP, b. 1890.
- vii. JAMES HENRY KEMP, b. 1894.
- viii. STANLEY FRANCES KEMP, b. 1894.
- 38. ix. GERTRUDE ETHEL KEMP, b. 1897, Aldeburgh.
- x. GRACE ALLEN KEMP, b. 1900.

28. MARTHA¹⁰ KEMP (*JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1858 in Aldeburgh. She married FREDERICK BATSON July 4, 1885 in Great Yarmouth.

Child of MARTHA KEMP and FREDERICK BATSON is:

- i. VIOLET¹¹ BATSON, b. 1888.

29. EDWARD¹⁰ KEMP (*JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1860 in South End Aldeburgh, and died April 10, 1921 in Great Yarmouth. He married MARY ANN READ November 16, 1885 in Runham Norfolk, daughter of JOHN READ and MARY HUNN. She was born 1864.

Children of EDWARD KEMP and MARY READ are:

- 39. i. ALICE MILDRED MARIA¹¹ KEMP, b. 1888.
- ii. JOHN FREDERICK KEMP, b. 1890.
- iii. LILIAN ELIZA KEMP, b. 1882.
- iv. ALBERT EDWARD KEMP, b. 1894.
- 40. v. MARTHA VIOLET KEMP, b. December 16, 1897, Great Yarmouth; d. April 30, 1977, Grimsby.
- vi. CHARLES GEORGE KEMP, b. 1899.
- vii. IVY PEARL KEMP, b. 1903.
- 41. viii. EDNA MAY KEMP, b. 1905, Great Yarmouth; d. Grimsby.

Generation No. 11

30. CHESTER¹¹ KEMP (*ISAAC¹⁰, JOHN⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1904, and died 1988.

Child of CHESTER KEMP is:

- 42. i. WINSTON¹² KEMP.

31. WILLIAM¹¹ KEMP (*ISAAC¹⁰, JOHN⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1906, and died 1989.

Children of WILLIAM KEMP are:

- i. JOHN¹² KEMP.
- 43. ii. ROBIN KEMP, b. 1958.

32. JACK¹¹ KEMP (*ISAAC¹⁰, JOHN⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1909, and died 1982.

Child of JACK KEMP is:

- 44. i. BRIAN¹² KEMP.

33. LYDIA MAY¹¹ KEMP (*JAMES WILLIAM¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1881. She married WILLIAM SKEDGE.

Children of LYDIA KEMP and WILLIAM SKEDGE are:

- i. EMMA¹² SKEDGE, b. 1904.
- ii. WILLIAM SKEDGE, b. 1906.
- iii. CECIL SKEDGE, b. 1908.
- iv. VIOLET SKEDGE, b. 1910.
- 45. v. VICTOR PERCY SKEDGE, b. 1912.

34. ALBERT¹¹ KEMP (*JAMES WILLIAM*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1883.

Child of ALBERT KEMP is:

- i. MAIDY¹² KEMP.

35. FREDERICK GEORGE¹¹ KEMP (*HENRY PEVITT*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1882 in Aldeburgh. He married EMILY EMMA HAWES November 9, 1905 in Aldeburgh, daughter of ISAAC HAWES.

Child of FREDERICK KEMP and EMILY HAWES is:

- i. WINIFRED¹² KEMP, m. ALBERT SMITH.

36. WILLIAM GORDON¹¹ KEMP (*HENRY PEVITT*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1889 in Aldeburgh. He married ELSIE MARJORAM April 26, 1908 in Aldeburgh.

Children of WILLIAM KEMP and ELSIE MARJORAM are:

- 46. i. DOROTHY ELSIE¹² KEMP, b. February 10, 1909.
- 47. ii. ALICE MAY KEMP, b. July 31, 1910.
- 48. iii. VERA MAY KEMP, b. January 26, 1913.
- iv. ROSABELLE ETHEL KEMP, b. November 29, 1914.
- 49. v. JOAN LOUISA KEMP, b. August 29, 1920.
- vi. WILLIAM GORDON KEMP, b. April 29, 1923.
- 50. vii. EILEEN KEMP, b. October 4, 1925.
- viii. ROY KEMP, b. October 5, 1930.

37. WALTER CHARLES¹¹ KEMP (*HENRY PEVITT*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1890. He married ELLA IRENE.

Child of WALTER KEMP and ELLA IRENE is:

- i. WILLIAM ARTHUR¹² KEMP, b. January 30, 1910.

38. GERTRUDE ETHEL¹¹ KEMP (*HENRY PEVITT*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1897 in Aldeburgh. She married UNKNOWN.

Child of GERTRUDE KEMP and UNKNOWN is:

- 51. i. ALBERT HENRY¹² KEMP, b. April 29, 1917.

39. ALICE MILDRED MARIA¹¹ KEMP (*EDWARD*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1888. She married ALFRED ERNEST BARRETT May 11, 1910 in Great Yarmouth.

Children of ALICE KEMP and ALFRED BARRETT are:

- 52. i. GLADYS MAY¹² BARRETT, b. September 6, 1912; d. 1998.
- 53. ii. ALFRED ERNEST BARRETT, b. March 7, 1914.

- iii. MINNIE MARTHA BARRETT, b. June 23, 1913.
- 54. iv. JOHN WILLIAM BARRETT, b. 1918.
- 55. v. EDWARD WILLIAM BARRETT, b. March 21, 1924.

40. MARTHA VIOLET¹¹ KEMP (*EDWARD*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born December 16, 1897 in Great Yarmouth, and died April 30, 1977 in Grimsby. She married WILLIAM CHILDS October 16, 1917 in Grimsby.

Children of MARTHA KEMP and WILLIAM CHILDS are:

- 56. i. KENNETH¹² CHILDS, b. April 21, 1925.
- 57. ii. JOAN CHILDS, b. July 25, 1928.
- iii. DORIS MAY CHILDS, b. December 9, 1923; d. 1924.
- iv. DOREEN CHILDS, b. January 4, 1937; d. 1938.
- v. ROY CHILDS.
- vi. GEORGE CHILDS.

41. EDNA MAY¹¹ KEMP (*EDWARD*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1905 in Great Yarmouth, and died in Grimsby. She married ARTHUR BELLAMY 1931 in St James Church Grimsby, son of FREDERICK BELLAMY and MARY PRECIOUS.

Children of EDNA KEMP and ARTHUR BELLAMY are:

- 58. i. DENIS¹² BELLAMY, b. June 14, 1934, 111 Ladysmith Rd Grimsby.
- 59. ii. ROSEMARY BELLAMY, b. 1939, Nunsthorpe Maternity Hospital Grimsby.

Generation No. 12

42. WINSTON¹² KEMP (*CHESTER*¹¹, *ISAAC*¹⁰, *JOHN*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹)

Children of WINSTON KEMP are:

- i. LOUISE¹³ KEMP.
- ii. ROBERT KEMP.

43. ROBIN¹² KEMP (*WILLIAM*¹¹, *ISAAC*¹⁰, *JOHN*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1958.

Children of ROBIN KEMP are:

- i. REBECCA¹³ KEMP.
- ii. DARREN KEMP.

44. BRIAN¹² KEMP (*JACK*¹¹, *ISAAC*¹⁰, *JOHN*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹)

Children of BRIAN KEMP are:

- i. MICHELLE¹³ KEMP.
- ii. LOUISE KEMP.

45. VICTOR PERCY¹² SKEDGE (*LYDIA MAY*¹¹ KEMP, *JAMES WILLIAM*¹⁰, *JAMES*⁹, *SIMON*⁸, *JAMES*⁷, *JAMES*⁶, *JAMES*⁵, *JAMES*⁴, *JAMES*³, *NICHOLAS*², *WILLIAM*¹) was born 1912. He married PAMELA CALLARD.

Children of VICTOR SKEDGE and PAMELA CALLARD are:

- i. JULIE¹³ SKEDGE.
- ii. ALAN SKEDGE.
- iii. PAUL SKEDGE.

46. DOROTHY ELSIE¹² KEMP (*WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born February 10, 1909. She married E RUSH.

Child of DOROTHY KEMP and E RUSH is:

- i. GORDON¹³ RUSH.

47. ALICE MAY¹² KEMP (*WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born July 31, 1910. She married SYDNEY HIDE.

Child of ALICE KEMP and SYDNEY HIDE is:

- i. SYDNEY¹³ HIDE.

48. VERA MAY¹² KEMP (*WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born January 26, 1913. She married CLAUDE HARVEY SAINT.

Children of VERA KEMP and CLAUDE SAINT are:

- 60. i. YVONNE¹³ SAINT, b. 1937.
- 61. ii. NIGEL ANTHONY SAINT, b. 1941.
- 62. iii. MAUREEN ALMA SAINT, b. 1945.

49. JOAN LOUISA¹² KEMP (*WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born August 29, 1920. She married RICHARD PAGE.

Children of JOAN KEMP and RICHARD PAGE are:

- i. WENDY¹³ PAGE.
- ii. SUSAN PAGE.

50. EILEEN¹² KEMP (*WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born October 4, 1925. She married RONALD WIGG.

Children of EILEEN KEMP and RONALD WIGG are:

- i. JANET¹³ WIGG.
- 63. ii. PETER WIGG, b. 1944.
- iii. CLIVE WIGG, b. 1948.

51. ALBERT HENRY¹² KEMP (*GERTRUDE ETHEL¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born April 29, 1917. He married WINIFRED KATE PENDLE.

Children of ALBERT KEMP and WINIFRED PENDLE are:

- i. MICHAEL JOHN¹³ KEMP, b. September 25, 1941.
- ii. DAVID IAN KEMP, b. February 13, 1944.
- 64. iii. JENIFER JUNE KEMP, b. February 13, 1944.
- 65. iv. PAUL ANTHONY KEMP, b. May 20, 1951.
- 66. v. DAPHNE ELIZABETH KEMP, b. August 3, 1952.

52. GLADYS MAY¹² BARRETT (*ALICE MILDRED MARIA¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born September 6, 1912, and died 1998. She married ROGER BEECROFT BOLDER. (Roger died of leukemia)

Children of GLADYS BARRETT and ROGER BOLDER are:

- i. ROGER¹³ BOLDER, b. June 30, 1935; d. 1998.
- ii. EILEEN BOLDER, b. 1944.

53. ALFRED ERNEST¹² BARRETT (*ALICE MILDRED MARIA¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born March 7, 1914. He married MARGARET SMITH.

Children of ALFRED BARRETT and MARGARET SMITH are:

- i. SUSAN¹³ BARRETT, m. DERECK ARLISS.
- ii. CHRISTINE BARRETT, m. COLIN JOHNSON.

54. JOHN WILLIAM¹² BARRETT (*ALICE MILDRED MARIA¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1918. He married DORIS GRANTHAM.

Child of JOHN BARRETT and DORIS GRANTHAM is:

- i. SHEILA¹³ BARRETT, m. PETER TILL.

55. EDWARD WILLIAM¹² BARRETT (*ALICE MILDRED MARIA¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born March 21, 1924. He married EDNA BURNS, daughter of EDWARD BURNS and SARAH HARMER.

Children of EDWARD BARRETT and EDNA BURNS are:

- 67. i. KEITH MARTIN¹³ BARRETT, b. July 8, 1954.
- 68. ii. CHRISTOPHER PAUL BARRETT, b. December 19, 1955.

56. KENNETH¹² CHILDS (*MARTHA VIOLET¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born April 21, 1925. He married EILEEN BULEY April 19, 1947 in Grimsby.

Children of KENNETH CHILDS and EILEEN BULEY are:

- i. ELIZABETH¹³ CHILDS, b. January 30, 1948; m. PETER KNOTTE.
- ii. RONALD CHILDS, b. May 30, 1949; m. CHRISTINE COOKE.
- iii. JOHN CHILDS, b. March 1, 1951; m. SUSAN BRIAN.
- iv. CHRISTINE CHILDS, b. April 7, 1953; m. TERRY ALONBY.
- v. ROBERT CHILDS, b. January 18, 1955; m. MELONIE CUTHBERTSON.
- vi. MANDY CHILDS, b. November 21, 1967; m. MARK BOOTH.

57. JOAN¹² CHILDS (*MARTHA VIOLET¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born July 25, 1928. She married ARTHUR BURNETT GLADWELL November 22, 1947.

Children of JOAN CHILDS and ARTHUR GLADWELL are:

- i. WILLIAM BURNETT¹³ GLADWELL, b. August 22, 1948; m. OLWYN DENISE WELLS, January 24, 1981.
- ii. MARGARET ANN GLADWELL, b. September 4, 1954; m. ROBERT JOSEPH FAWN, April 11, 1972.

- iii. ROY ARTHUR GLADWELL, b. September 4, 1954; m. MARGARET SPENCER, March 26, 1977.
- iv. JULIE ELIZABETH GLADWELL, b. August 1, 1960; m. STEVEN JEFFREY MCARTHUR.

58. DENIS¹² BELLAMY (*EDNA MAY¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born June 14, 1934 in 111 Ladysmith Rd Grimsby. He met SHEILA PARSONS July 27, 1957 in Grimsby Rd Methodist Church Cleethorpes. She was born December 31, 1934 in Cleethorpes.

Children of DENIS BELLAMY and SHEILA PARSONS are:

- 69. i. JANE¹³ BELLAMY, b. 1961.
- 70. ii. MICHAEL BELLAMY, b. 1962.
- iii. RICHARD BELLAMY, b. 1966.

59. ROSEMARY¹² BELLAMY (*EDNA MAY¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1939 in Nunsthorpe Maternity Hospital Grimsby. She married RONALD THOMPSON.

Children of ROSEMARY BELLAMY and RONALD THOMPSON are:

- 71. i. VICTORIA¹³ THOMPSON, b. 1960.
- 72. ii. GARY THOMPSON, b. 1963.
- iii. TRACY THOMPSON, b. 1965.

Generation No. 13

60. YVONNE¹³ SAINT (*VERA MAY¹² KEMP, WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1937. She married DAVID BAKER.

Children of YVONNE SAINT and DAVID BAKER are:

- i. CAROL¹⁴ BAKER.
- ii. SANDRA BAKER.
- iii. PAUL BAKER.

61. NIGEL ANTHONY¹³ SAINT (*VERA MAY¹² KEMP, WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1941. He married SANDRA DENT.

Children of NIGEL SAINT and SANDRA DENT are:

- 73. i. LINDA¹⁴ SAINT, b. 1964.
- 74. ii. DEBORAH SAINT, b. 1966.
- 75. iii. STEVEN SAINT, b. 1969.

62. MAUREEN ALMA¹³ SAINT (*VERA MAY¹² KEMP, WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1945. She married GERRY RICHARDSON.

Children of MAUREEN SAINT and GERRY RICHARDSON are:

- i. VICKIE¹⁴ RICHARDSON.
- ii. KAREN RICHARDSON.

63. PETER¹³ WIGG (*EILEEN¹² KEMP, WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1944.

Children of PETER WIGG are:

- i. ARRON¹⁴ WIGG, b. 1970.
- ii. CARMEN WIGG, b. 1972.
- iii. FRANCES WIGG, b. 1972.

64. JENIFER JUNE¹³ KEMP (*ALBERT HENRY¹², GERTRUDE ETHEL¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born February 13, 1944. She married JOHN STAFF.

Children of JENIFER KEMP and JOHN STAFF are:

- i. KEVIN¹⁴ STAFF, b. 1969.
- ii. TIMOTHY STAFF, b. 1972.
- iii. JOANNE STAFF, b. 1976.

65. PAUL ANTHONY¹³ KEMP (*ALBERT HENRY¹², GERTRUDE ETHEL¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born May 20, 1951. He married BRENDA KNIGHTS.

Child of PAUL KEMP and BRENDA KNIGHTS is:

- i. MATHEW¹⁴ KEMP, b. June 6, 1975.

66. DAPHNE ELIZABETH¹³ KEMP (*ALBERT HENRY¹², GERTRUDE ETHEL¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born August 3, 1952. She married MICHAEL ELDRIGE.

Child of DAPHNE KEMP and MICHAEL ELDRIGE is:

76. i. DONNA¹⁴ ELDRIGE, b. 1979.

67. KEITH MARTIN¹³ BARRETT (*EDWARD WILLIAM¹², ALICE MILDRED MARIA¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born July 8, 1954. He married ANNE ELIZABETH PHILLIPS.

Children of KEITH BARRETT and ANNE PHILLIPS are:

- i. SARAH¹⁴ BARRETT, b. January 4, 1988.
- ii. STEVEN EDWARD BARRETT, b. October 20, 1989.
- iii. MICHAEL JOSEPH BARRETT, b. 1992.

68. CHRISTOPHER PAUL¹³ BARRETT (*EDWARD WILLIAM¹², ALICE MILDRED MARIA¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born December 19, 1955. He married KIM SARAH GOLDING, daughter of CHARLES GOLDING and JOYCE HALL.

Children of CHRISTOPHER BARRETT and KIM GOLDING are:

- i. ALEXANDER MATHEW¹⁴ BARRETT, b. July 12, 1987.
- ii. DEBORAH SARA BARRETT, b. January 25, 1991.

69. JANE¹³ BELLAMY (*DENIS¹², EDNA MAY¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1961. She met NICHOLAS IACONO.

Children of JANE BELLAMY and NICHOLAS IACONO are:

- i. JOSEPH¹⁴ IACONO, b. 1994, University Hospital Cardiff.
- ii. FELIX IACONO, b. 1996, University Hospital Cardiff.

70. MICHAEL¹³ BELLAMY (*DENIS¹², EDNA MAY¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1962. He married SUSAN GOLTON.

Children of MICHAEL BELLAMY and SUSAN GOLTON are:

- i. JACK¹⁴ BELLAMY, b. 1993, Homerton Hospital London.
- ii. CHARLOTTE BELLAMY, b. 1996, Maternity Hospital Ipswich.
- iii. SOPHIE BELLAMY, b. 1999, Maternity Hospital Ipswich.

71. VICTORIA¹³ THOMPSON (*ROSEMARY¹² BELLAMY, EDNA MAY¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1960. She married MICHAEL LEHMAN.

Children of VICTORIA THOMPSON and MICHAEL LEHMAN are:

- i. THOMAS¹⁴ LEHMAN, b. 1990.
- ii. JACOB LEHMAN, b. 1992.

72. GARY¹³ THOMPSON (*ROSEMARY¹² BELLAMY, EDNA MAY¹¹ KEMP, EDWARD¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1963. He married HEATHER TAYLOR.

Children of GARY THOMPSON and HEATHER TAYLOR are:

- i. LUCY¹⁴ THOMPSON, b. 1983, Grimsby.
- ii. HELEN THOMPSON, b. 1985, Grimsby.
- iii. PAUL THOMPSON, b. 1987, Grimsby.
- iv. JOHN THOMPSON, b. 1989, Grimsby.
- v. ANDREW THOMPSON, b. 1993, Grimsby.

Generation No. 14

73. LINDA¹⁴ SAINT (*NIGEL ANTHONY¹³, VERA MAY¹² KEMP, WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1964. She married MICHAEL JACKSON.

Children of LINDA SAINT and MICHAEL JACKSON are:

- i. SAMUEL¹⁵ JACKSON, b. November 20, 1994.
- ii. EDWARD JACKSON, b. March 5, 1995.

74. DEBORAH¹⁴ SAINT (*NIGEL ANTHONY¹³, VERA MAY¹² KEMP, WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1966. She married DARREN WRIGHT.

Child of DEBORAH SAINT and DARREN WRIGHT is:

- i. HARRY¹⁵ WRIGHT, b. August 22, 1993.

75. STEVEN¹⁴ SAINT (*NIGEL ANTHONY¹³, VERA MAY¹² KEMP, WILLIAM GORDON¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1969. He married BEVERLEY FRYER.

Child of STEVEN SAINT and BEVERLEY FRYER is:

- i. ABBY¹⁵ SAINT, b. July 21, 1991.

76. DONNA¹⁴ ELDRIGE (*DAPHNE ELIZABETH¹³ KEMP, ALBERT HENRY¹², GERTRUDE ETHEL¹¹, HENRY PEVITT¹⁰, JAMES⁹, SIMON⁸, JAMES⁷, JAMES⁶, JAMES⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1979. She met UNKNOWN.

Child of DONNA ELDRIGE and UNKNOWN is:

- i. CHLOE¹⁵ ELDRIGE, b. 1997.

CHAPTER 7

A TOUCH OF NORFOLK: THE READS AND THEIR KIN

"Once, the whole confluence of the Yare, the Bure, and the Waveney swept out to sea in a great estuary that stretched from Caister to Corton. Up to the end of the Roman occupation this must still have been the pattern of the land, and from Garionnonum (Burgh Castle) the Commander of the Stablesian Horse would have had something like six miles of water between him and the little walled town of Caister"

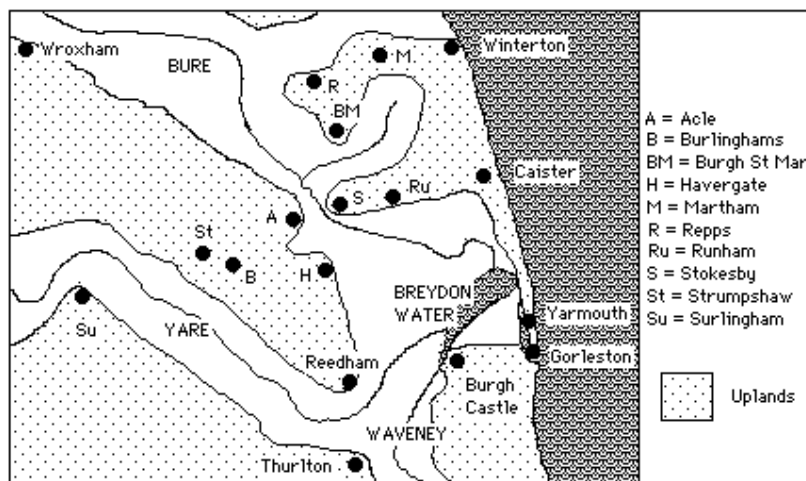
Kenneth Wenham Strugnell "The Sea Gates of the Saxon Shore" 1973

1 Read Country

1.1 Runham

On 16th November 1885, two families met in the parish church of Runham, a village on a finger of land projecting into the ancient tidal inlet that divides Norfolk from Suffolk (Fig 7.1). The occasion was the wedding of my maternal grandparents, Edward Kemp, then a young fisherman sailing out of Yarmouth, and Mary Ann Read, nicknamed Polly, a local Runham girl. As the wedding party walked a short distance from Mary Ann's family cottage at Marsh Wall up to the churchyard, looking back they would see its low roof seemingly embedded in the old sea cliff, which overlooks Marsh Wall. The church is now disused, and the wind and the Yellow Hammers sing wistfully around overgrown gravestones bearing the records of several generations of the Runham Reads. Being situated about a mile from the village, there is a feeling of wild isolation about the church, a mood that must have always been a dominant characteristic of this coastal fringe of Norfolk. Like the Sudbourne marshes, home to my Munnings ancestors, the isolated cottages tucked away out of sight below the church at Runham, and the adjacent footpath to the river, stimulates musing on beginnings and purposes. They are both haunting points of contact with ancestral spirits, which still resonate today.

Fig 7.1 The Norfolk-Suffolk Interface



1.2 Broadland

The geographical isolation of this section of the lower Bure is part of a long development of an ancient landscape. Before the Norman Conquest, Yarmouth was a small settlement on an offshore sand spit, set low amidst swirling waters where the Bure, Yare and Waveney merged with the North Sea. That complex estuary, biting deeply into the land, is now a great, tamed expanse of drained saltmarsh. The flat horizons are sprinkled with the stumps of wind pumps, which, in the 17th century, initiated the reclamation of many acres of fertile summer pasture from the unruly rivers. This is still the view from behind Mary Ann's birthplace, southwest to the river wall of the Bure.

To the north and west of Runham stretches 'Broadland' a string of shallow expanses of open water produced by the flooding of old peat workings. Broads, large and small, are found in all the winding valleys of East Norfolk's rivers- the Yare, Bure, Ant and Thurne. Many of the rectilinear, water-filled hollows, in outline and proportions, are very similar to depressions that may be seen in Ireland today where turf is still actively worked. Small broads are shown on old maps of Surlingham and Strumpshaw, two villages in the upper Yare valley to the southwest of Runham with long sequences of Read families in the parish records. These settlements have field boundaries, which continue across the broads, suggesting that the open area was originally farmed. On the old maps, this parcelling up of Surlingham Broad is particularly elaborate, and is evidence that the broads were a result of digging peat from valley grazing land. These excavations occurred to meet a growing local need for fuel in the 14th century. For example, Norwich Cathedral Priory consumed 200,000 turfs per year from S Walsham during the Middle Ages.

To the north and west of Runham stretches 'Broadland' a string of shallow expanses of open water produced by the flooding of old peat workings. But although the northernmost of these Broads is called Ormesby, the southernmost Filby, and the middle sheet of water Rollesby, even the natives of the district, not excepting the owners of the Broads and the lands adjoining them, can give no definite information as to their precise limits. Indeed, some writers affirm that there are in reality seven Broads adjoining one another, namely, Old Burgh, Filby and Burgh, Filby, Water Lily, Rollesby and Ormesby, Waterworks, and Hemsby Broads. But if every inlet or arm were to be called a Broad, and every sheet of water were to receive a different name from each of its adjoining parishes, the list of Norfolk Broads would be a formidable one.

Until the 'new' road, straight as an arrow, was built in the 1840s across the northern edge of Halvergate marsh to connect Yarmouth with Acle, the local 'island' economy of Runham and similar Broadland villages was sustained by water traffic. This was based on shallow draught sailing barges, the wherries, which plied from Yarmouth and Lowestoft to all the villages along the banks of the meandering rivers, the ultimate destination being the great inland port of Norwich. Difficult communications between the untracked peaty pools limited the local pedestrian networks, which funnelled people into uncertain village ferries and across a few scattered bridges. For centuries past these difficulties governed the development of social networks, and had eventually channelled the Reads into their Runham backwater.

But, throughout Britain, people were on the move. In the midst of this watery landscape, now classified as an area of outstanding natural beauty, the Kemp wedding party were relative newcomers. The family was more familiar with the slow, narrow, tree-lined rivers of Suffolk, than the wide skies and open meres, which are part and parcel of the Read heritage. The link was the sea. The economic motivation was the big earnings to be had in the developing maritime industries of Yarmouth. Edward Kemp, like many other young men, had turned his back on the small, part-time inshore fishing enterprises, which engaged his father and other Suffolk farm labourers- cum-fishermen of Westleton and Aldborough. No one starting a journey, which eventually took my grandfather to the Russian ports on the White Sea, is likely to be put off by a county boundary. Crossing the Bure to marry Polly Read was a small, but significant, step for him and his descendants.

The place names of Read country indicate that this was one of the old Scandinavian settlements in East Anglia. Ormesby, Filby, Rollesby, Mautby and Stokesby all adjoin one another, and comprise the greater part of a Scandinavian division of land, which, even now, is known as the Hundred of Flegg (Norse flegg, means flat). The geographer, William Dutt, who knew this part of Norfolk at the turn of the century, said that he could distinguish men in this district who retained the characteristic features of Norse invaders- "tall sturdy frames, ruddy cheeks, fair hair, and bright blue eyes". He felt that they survived because of generations of lonely lives of families in these isolated marshland parishes that seldom married outside their own communities.

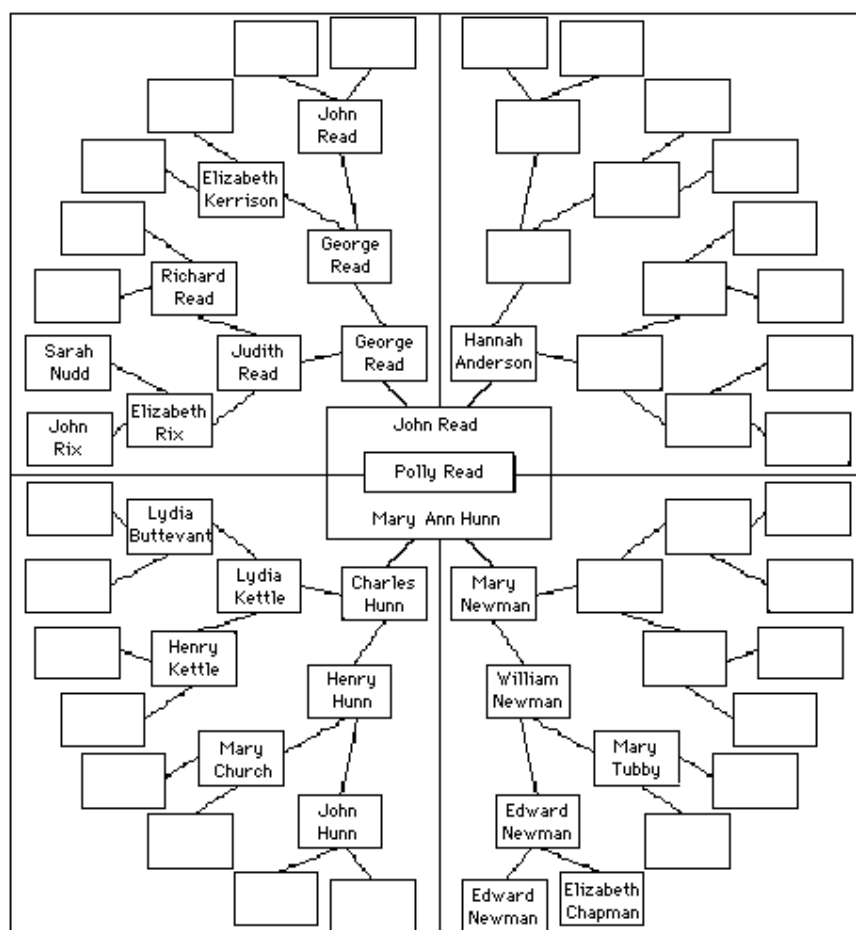
2 Kinship

2.1 The Read/Hunn Network

The kinship network reaching out into Norfolk from the birth of Polly Read is presented in Fig 7.2. At the moment I know nothing about the Andersons except that Hannah Anderson married George Read, Polly's grandfather, in Runham. The Newman lineage is also a blank. On the other hand the paternal lines of the Reads and Hunns are well established for several generations.

Runham was a meeting place for four families, which extend my family tree into Norfolk. These were the Reads, the Hunns, the Andersons and the Newmans. Most of these families have lineages that are indigenous to Norfolk. The surnames Read and Hunn seem to be based on nicknames denoting physical appearance; 'Read' describing a red or ruddy complexion, and 'Hunn' is Old Norse for 'little bear'. Anderson is probably a Scandinavian family and the Newmans were also incomers to the region after it was already settled. 'Rix', which appears in the Read lineage, means "dweller by the rushy place".

Fig 7.2 Kinship network of the Reads and Hunns



2.2 Looking back from Grimsby

Probably because the Kemps were relative newcomers to Yarmouth, my mother, her sisters, and my cousins, had a greater affinity to the Reads than their immediate Kemp ancestors. Therefore, Runham was something of a lodestone for the Grimsby family, which was dominated by Granny Kemp's presence, my grandfather being away at sea in the Merchant Navy.

From at least 1915 the Grimsby base for the Kemp family was Guildford St. In 1915 my grandmother was living at number 59. In the 1920s she had moved to number 76, where she lived with my mother, and my uncle Tim (John). At this time her father John Read lived with my Aunt Alice, at number 76. These links between the Kemps of Grimsby and the Reads are evident from the death certificates of my great grandfather and great grandmother Read. Mary Ann Read died of influenza in Yarmouth (130 North River Rd, Runham Vauxhall) on 14th March 1915, aged 75. My grandmother was present at her death, having come from Grimsby to be at her bedside. My great grandfather John Read died at 76 Guildford St Grimsby, on 10th November 1920; Aunt Alice, his granddaughter, was present at his death. He was 82 years old. He had moved to Grimsby to be with his daughter and her children after retiring from his job as foreman of a Norfolk County Council road gang. According

to my mother he had special responsibility for the 'new Acle Road', the first section of the main road connecting Yarmouth with Norwich. She told me that he lived in a cottage, by a railway crossing just off the road, and she remembered staying there, and standing at the crossing gates to watch the trains go past. He was responsible for planting willows, some of which still remain, to stabilise the dykes on either side of the road, which is raised above the marsh.

3 Norfolk Reads: Origins and Migration

Some of the earliest records of the Norfolk Reads refer to the coastal villages of what might be termed the 'forehead of Norfolk', where the coast turns in an unbroken curve from Cromer to face northeast. Here, the northern saltmarshes end and are replaced by light farm land (Fig 7.3). Before the advent of intensive cereal growing, in poppy-time, the arable fields used to glow red - 'Poppyland' in fact. Reads are recorded here from the early 15th century in Cromer, Overstrand, Gimmingham, Paston and Bacton. Most of these villages are now bungalow-places, but still remote in terms of modern England.

What life was like in the times of these Reads, who lived through the local repercussions of the Wars of the Roses, can be discovered in the famous 'Paston Letters', written by members of the Paston family. The Reads dwelled amongst the Pastons and probably emerged into history at the same time as the founder of this family, Clement Paston. He entered the historical stage at the end of the fourteenth century, and like his immediate forebears, used the name of the place he inhabited as a surname. It was his son and grandson who improved the family fortunes. For example, in the 1440s when Adam and Elizabeth Read of Cromer were looking out for suitors for their daughter Rodah, their Paston neighbours further down the coast were negotiating for an heiress to marry their eldest son John. Agnes Paston wrote the following note from Paston manor to her husband William, who was away on business, to tell him of the state of negotiations she was undertaking to match John with a local heiress of some substance.

"Dear husband, I commend myself to you etc. Blessed be to God, I send you good tidings of the coming and bringing home of the gentlewoman whom you know of from Reedham tonight, according to the appointment that you yourself made. As for the first acquaintance between John Paston and the said gentlewoman, she gave him a gentle welcome in a gentle fashion and said he was indeed your son. And so I hope that no great negotiations will be needed between them.

The parson of Stockton (the chaperone) told me that if you would buy her a gown her mother would give a good fur to trim it. The gown needs to be bought, and the colour ought to be a good blue, or else a bright blood-red.

'Please buy me two reels of gold thread. Your fish ponds are doing well.

The Holy Trinity keep you in their care. Written at Paston in haste on the Wednesday after the third Sunday after Easter, for lack of a good secretary etc.' Yours Agnes Paston".

Both the Reads and the Pastons in this area rose rapidly from humble beginnings as 14th century husbandmen to become country gentlemen. Through services rendered to friends in high places some members of these up and coming Norfolk families were ennobled. This honour came to John Paston in 1464. For Peter Reed, who was born in nearby Gimmingham about 1522, his knighting came in the next century.

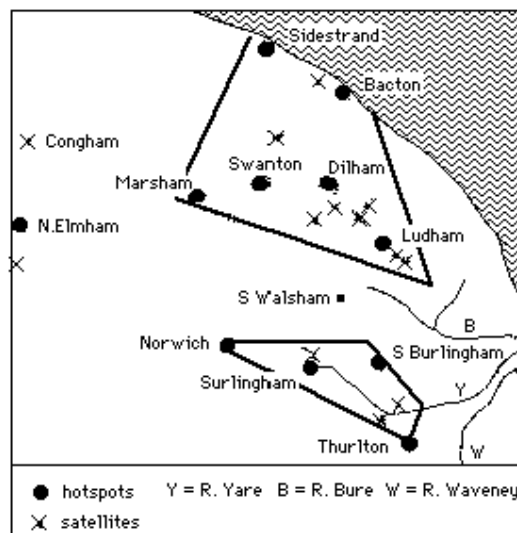
As delineated by the parish records for the first twenty years of the 17th century, this Read cluster occupied an area spreading west from Poppyland to Marsham, with a southern boundary, which runs back east towards Ludham on the northernmost edge of the Broads. The centre of gravity of this social hot spot is somewhere near the village of Worstead. Worstead's spacious 14th century church was paid for by the profits of local weavers, and weaving could be the link which joins some of these mid-Norfolk Reads to the exceptional Read hot-spot of Norwich. The city has records of Read families that go back to the early 1400s. It was the local textile industry, particularly based on worsted cloth, which brought Norwich to the position of an importance in Tudor times, and we can imagine that the city would be a magnet for cottage weavers who wanted to better themselves.

The third cluster of Reads spreads out, southeast from Norwich, along the Yare valley. But, in the first part of the 17th century the social contacts stopped well short of Runham. This distribution is mapped in Fig 7.3. The map is based on villages with 3 or more marriages in the 20 year period from 1600 to 1620, plus all villages with 1 or 2 marriages. It clearly delineates three social clusters, centred respectively on: -

- Worstead in the Northeast;
- Norwich;
- and villages to the south east of Norwich along the Wensum-Yare corridor.

The evidence is presented numerically in Tables 7.1 and 7.2, and is mapped diagrammatically in Fig 7.3.

Fig 7.3 The Read-country of North Norfolk- 1600-1620



There is also a smaller, less compact group of Reads north of Norwich stretching from North Elmham to Kings Lynn. This group was probably kin to the Martham families. The highest concentration of these 17th century Reads is in Norwich. From a modern map their local community appears to have been based in the parishes of the southeast corner, within the city wall.

In total, not much more than a dozen families were responsible for producing this pattern and they very likely knew of each other within a 20-mile radius.

From 1610 to 1620 there were 29 births, and 18 marriages registered for Reads in the city of Norwich. These figures give an average birth rate of 1.9 per year. There were five Read families sexually active in the city at the beginning of the period and six at the end. These figures suggest an average of about 5 children per family.

From the distribution of births and marriages between city parishes there was a 50:50 chance of a Read bachelor marrying outside his own parish. The figures that support this conclusion are:-

- 8 parishes recorded baptisms;
- 4 of these parishes also recorded one or more marriages;
- 5 parishes recorded one or more marriages only.

Another way of looking at this phenomenon is that those parishes with a fertile Read family recorded 10 marriages, whilst those with no Read births recorded 8 marriages. In the densely populated city the Reads found girls in other parishes equally attractive!

Table 7.1 Summary of 'Read Hotspots': 1600-20
 (** = 8-10 records; * = 3-6 records); representing 17 parishes in total out of 55 (ie about 30%)

Bacton*
Dilham*
Ludham*
Marsham**
North Elmham**
Sidestrand*
South Burlingham*
Norwich
St Edmund*
St George*
St James*
St Julian**

St Martin*
 St Peter Mancroft*
 Surlingham**
 Swanton Abbot*
 Thurlton*

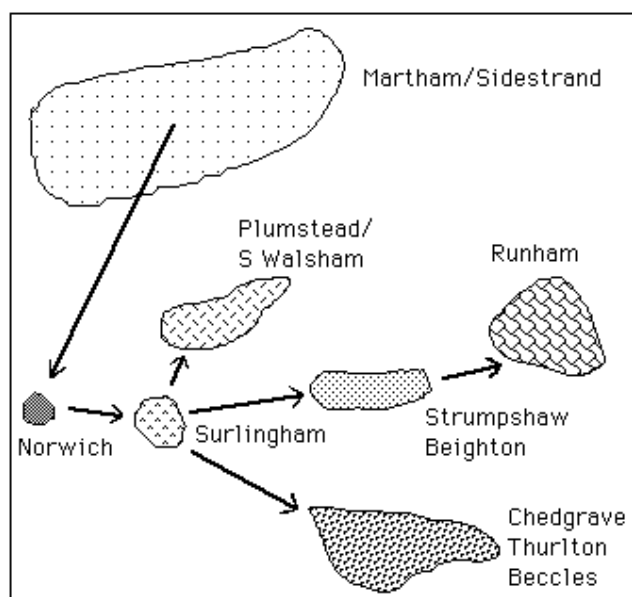
Table 7.2 Distribution of Read records in all parishes

Parish	marriages	baptisms	deaths	total
Ashmanhaugh	1			1
Attleborough		1		1
Bacton*	1		3	4
Beston St Lawrence		1	1	2
Burlington		1		1
Calthorpe		1		1
Catfield	2			2
Chedgrave		1		1
Congham		1		1
Dilham*	3	1		4
East Carleton	1			1
Fincham	1			2
Foulton	1			1
Great Plumstead	1			1
Longham		1		1
Ludham*		3		3
Marsham**	3	6	2	11
North Elmham**	3	3	4	10
North Walsham		1		1
Norton Subcourse	1			1
Norwich				
All Saints	1	1		2
St Edmund*		3		3
St George*	2	3		5
St Giles	1			1
St Gregory		1		1
St James*	3	1		4
St John	1			1
St Julian**	1	9		10
St Martin*		5		5
St Mary	1			1
St Paul	1			1
St Peter Mancroft*		3		3
St Simon & St Jude	2			2
St Stephen*	3	3		6
Norwich totals	16	29		46

Paston		1		1
Redham		1		1
Repps with Bastwick	1	1		2
Ringstead		1		1
Saxlingham Nethergate	2			2
Sidestrand*	2	2		4
South Burlingham	3			3
South Creake	1			1
South Walsham	1	1		2
Stanlow with Bastwick		1		1
Strumpshaw	1	1		2
Surlingham**	2	6		8
Swanton Abbot*		3		3
Thorn with Ashby	1			1
Thorpe Market	1			1
Thurlton*		3		3
West Raynham	1			1
Worstead	1	1		2
Wrampingham	1			1
Totals	55	72	7	135

4 The Runham Reads

Fig 7.4 Migration routes of Norfolk Reads: 15th to early 18th century.



From the dates when Reads first appeared in the different villages the chronological sequence suggests that, starting in Medieval times, families migrated inland from the coast south of Cromer, then to Norwich, from where they spread along the Yare,

represented by the hot spot of Surlingham, to reach the Runham area in the early part of the 17th century (Fig 7.4).

From the Runham census returns, starting in 1841, the lineage of my great grandfather John Read can be outlined in fair detail up to 1890s. By this time one of his descendents, my grandmother Mary Ann, had married into the lineage of the Suffolk Kemps. Going back in time from 1841, Johns direct Runham ancestors can be traced through the parish records to his great grandfather, also called John (John I) who was born in 1754. He married Elizabeth Kerrison at Halvergate in 1776.

John I's will is a good starting point for describing John's descendants. In his will he John described himself as a yeoman which means that he was a farmer with substantial property. The will, which follows, was proved on 30th July 1842.

This is the last Will and Testament of me John Read of Runham in the County of Norfolk, Yeoman, whereby I appoint my son **James Read** and daughter **Mary, the wife of Samuel Harrison**, Executor and Executrix of this my will. I give and devise unto the said James Read and his heirs all my hereditaments and real estate situate and being in Runham aforesaid, or elsewhere, upon trust that he and they do and shall, at the request of my daughter Mary, raise by a mortgage for a term of years or in ? at her wish and discretion, such a sum of money on the security of the said hereditaments as shall be sufficient to pay the sum of twenty pounds to each of **my sons George, John, and James**, and the sum of ten pound to my granddaughter **Elizabeth Chase**, with the payment of which several sums within six calendar months after my decease I charge my said hereditaments, and subject thereto, my will is that the said James Read and his heirs shall stand seized of my said hereditaments and real estate to the use of such person or persons for such estate or estates, interest or interests, and for such purposes as my said daughter Mary, notwithstanding her ? , shall by any deed or deeds investment or investments in writing signed and sealed by her, or her last will in writing, appoint, and for want of and until any such appointment upon trust, that he the said James Read and his heirs shall receive the rents of my said hereditaments and real estate and pay the sum to my said daughter Mary for her own separate use, and independent of the acts debts or control of her present or any future husband, and if my said daughter Mary shall die without having made such appointment as aforesaid then I give and devise my said hereditaments and real estate, subject as aforesaid unto my sons George, John, James, William and **Adam**, their several heirs and assigns ? in common, all the residue of my goods chattels and personal estate that shall remain after payment of my debts, funeral, and testamentary expenses I give unto and equally between my said sons George, John, James, Adam, William, and my said daughter Mary, and I revoke all other wills. In witness whereof I the said John Read to this my last will and testament contained and

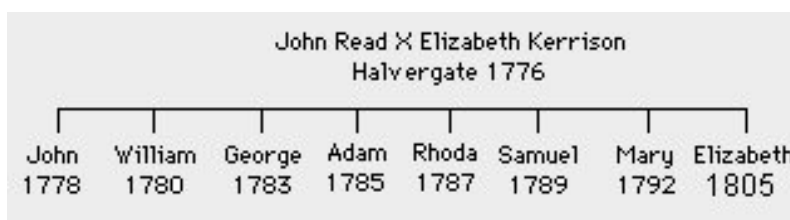
written on one sheet of paper have signed by hand this seventeenth day of April one thousand eight hundred and forty one.

The mark of the above named John Read the Testator

This is a codicil to be added to my will executed this day.

I exonerate my son William from the payment of twenty pounds, part of forty pounds principal money now due from him to me on note of hand. And I direct my said son William to pay unto my said son Adam twenty pounds, the residue of the said principal sum of forty pounds, and in discharge thereof which I give and bequeath unto my said son Adam, I confirm my said will in all other respects

John I, the father of this founder family, was born in 1754 and died in Runham aged 88 on 15th July 1842. His wife, Elizabeth Kerrison, was born in 1749 and died in Runham aged 82 on 25th December 1831. At the moment the birth places of John I and Elizabeth Kerrison are unknown. From the Runham records of baptisms John and Elizabeth had the following children.

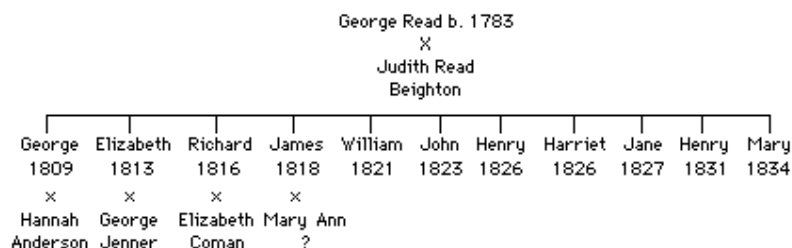


The following sections describe the next generation and their families. A son James is referred to in the above will, but there is no trace of this person in the baptism register. However, there is a gravestone in Runham churchyard inscribed to James Read buried in 1853 or 1855, aged 53 or 58 years (the inscription is well-worn). There is also an Elizabeth Read in the same grave, buried 25th March 1865, aged 77.

The following sections set out the next generation and their families.

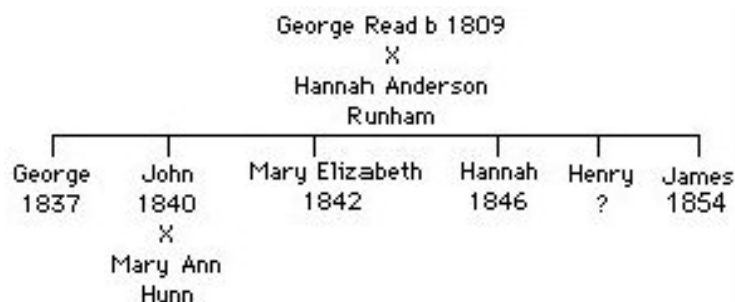
Family of George I

I am descended from George I, who was born in 1783 and died in Runham aged 84 on 4th March 1866. He married Jane Johnson in Runham on 22nd November 1804. This marriage, witnessed by John and Elizabeth Read, lasted less than three months because there is a burial record for Jane Read, age 22 in the Runham records dated 26th February 1805. George next appears two years later as a widower in Moulton by Cantley where he married Judith Read on 26th February 1807. Judith was born in 1788 and died in Runham, aged 75, on 24th May 1863. George's family tree is as follows: -



Harriet was listed in the census for 1841, classified as age 15, a servant in farmer William Boulton's household at Runham Hall.

George I's son, George II, is my great, great, great grandfather. He married Hannah Anderson in Runham on 13th October 1836. In the 1861 Runham census her birthplace is given as Halvergate. This couple had four sons.



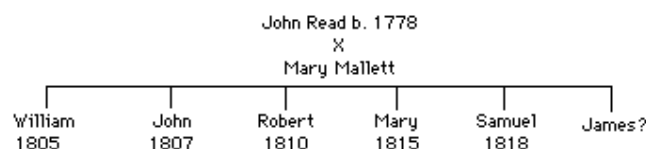
The second son of George II, John, is my gggrandfather, who married Mary Ann Hunn who was born in Burgh St Margaret (Fleggburgh). Their daughter, Mary Ann (Polly) married Edward Kemp in Runham.



John and Mary Ann had three other children: John Charles, Ann Elizabeth, and Alice.

John II

John I's first-born son, also called John, married Mary Mallet in 1778. The Mallet family hails from Beighton, and is another reinforcement of the kinship links west across the Bure and Halvergate marshes.

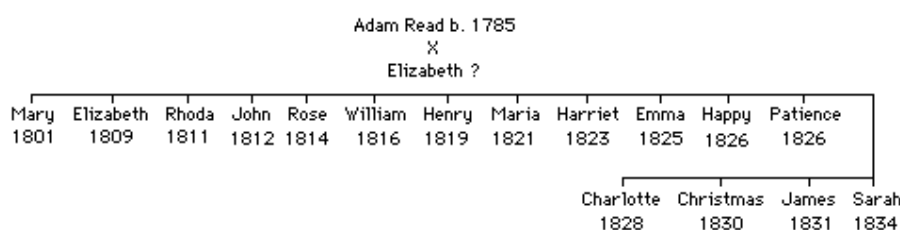


William

William Read, the second son born in 1780, with a wife Sarah, had a daughter Sarah in 1803. This Sarah is probably the one who married into the Plane family.

Adam

The third son, Adam, born in 1785, founded the following family.



5 My Great Grandparents in Runham

Runham was a relatively small community in the time of my great grandparents and remains so today. Comparisons of the two maps in Figs 7.5-6 show that the buildings in the centre of the village at the turn of the 19th century were virtually the same as those at the turn of the 20th century. The main changes were in the development of the east side of Barn Lane (110), and the loss of the Manor House (101).

Until the 1881 census the Reads were agricultural labourers and tradesmen. Sometime in the intercensal period 1871-81 a row of cottages to the south of the Church at Marsh Wall became of particular significance to my family, because it was here that my great grandparents spent at least 20 years of their married life. Their presence was documented in the 1881 and 1891 census returns. In 1881 there were 7 cottages in the row, each with a family. Now there are only 3 left. In trying to establish the relative positions of the cottages and their families I was lucky to find George Cook inhabiting one of them (n. 3 in Table 7.3).

Fig 7.5 Ordnance Survey (1905)

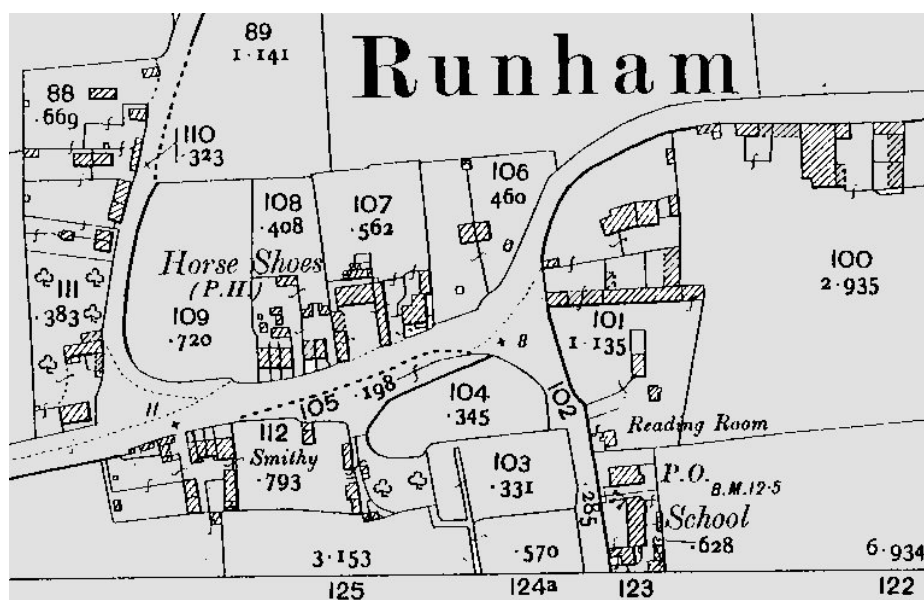


Fig 7.6 Ordnance Survey 1996



Table 7.3 Occupants of the Marsh Wall Cottages in the Censuses of 1881 and 1891

Cottage: Census order from E-W	1881	1891
1	Joshua Shreeve	Joshua Shreeve
	Harriet Shreeve	Harriet Shreeve
2*	John London	John London
3*	John Kipper	John Kipper
	Rebecca Kipper	Rebecca Kipper
	Emily F. Kipper	John W. Kipper
	Roseanna Kipper	George Kipper
	John Kipper	

	George Kipper	
4	John Read	John Read
	Mary Ann Read	Mary Ann Read
	Alice Read	Alice Spinks
		Frederick Spinks
5	Samuel Kerrison	Isaac Palmer
	Emily Kerrison	Clara Palmer
	George Palmer	John Palmer
		Sydney Palmer
		Jane Palmer
		Daisy Palmer
		Walter Palmer
		Alice Palmer
6	John Palmer	Samuel Kerrison
	Harriet Palmer	Emily Kerrison
	Edward Palmer	George Palmer
	Robert Palmer	
	William Palmer	
7*	George Childs	George Childs
	Elizabeth Childs	Elizabeth Childs
	Charles Childs	Jesse Childs
	Ebenezer Childs	Elizabeth Childs
	Emily Childs	William Lawn Childs
	Jeremiah Childs	George Robert Smith Childs
	Elizabeth Childs	

George Cook told me that his mother was one of the Childs family, and that he was actually born in the westernmost cottage. He confirmed that the cottages survived until the end of the 2nd World War. He also confirmed that his birthplace has survived and that it was at the west end of the original row. Remarkably, this was the cottage occupied by the Childs family in 1881 and 1891. The three surviving dwellings have been marked with ‘*’ in Table 7.3, which lists the seven cottages and their occupants in 1881 and 1891. My grandfather’s dwelling, and the two others to which it was connected, were condemned and demolished after the War as being unfit for human habitation.

The same families were present in 1881 and 1891. Apart from the Kerrisons and Palmers, who seem to have exchanged dwellings, they were living in the same homes. Some of the family names are familiar to me. My mother frequently referred to a Spinks, who she remembered as a child making contact with her mother in Grimsby when the Kemps were living in Park St. Alice Read, married a Frederick Spinks, and in 1881 this couple was living with their Read in-laws at Marsh Wall cottage. My mother told me that Alice ‘had lots of children and died after an abortion’. She also related that Fred, the eldest of these children, eventually lived in Yarmouth, where he managed a public house. It was John, or ‘Jack’ Spinks who ended up in Grimsby, where he stayed with my grandmother. He "went to the Great War, from Grimsby".

The Spinks arrival in Grimsby was obviously a kinship link stretching back to Runham. I am not so sure about others. My mother's sister, Marthy, married into the Childs family! A Shreeve, I remember, was a frequent visitor to our house after the War. This was 'Old Shreevie', a be-suited little man who signed us all up as members of the 'Ancient Order of Foresters' Friendly Society. I am left with the question as to whether these two Grimsby connections with 'Childs' and 'Shreeve' had their origins in the Runham Marsh Wall community, or were just coincidental meetings unrelated to connections made through the Reads in Runham.

Most of the Reads who are recorded in the Runham community from 1841 to 1891 are my distant relations. By 1841 the descendants of John Read I had multiplied and given rise to three families. The population of Reads had doubled by 1851 then began to decline until only two families remained at the turn of the 19th century (Table 7.3).

Table 7.3 Numbers of Read Families generated from male birth in Runham 1841-91

Year	1841	1851	1861	1871	1881	1891
Number of Read fami	3	7	6	4	4	2

6 Deeper Roots

Looking back further from John I and Elizabeth Kerrison, all I can say at the moment, from the fragmented records, is that Reads were being born and married in Runham during the previous century. These incomplete family histories take the Runham Reads down to 1671 when Edward Read and Ann Maram started their family in the village. In this year there were two other Edward Reads married in the Runham area, at Billockby and Yarmouth, not a dozen miles from Runham. There was also a Read marriage in Beighton. It is possible that the three Edwards were related in that their name commemorated a common ancestor also named Edward.

Edward Read & Ann Marum m Runham in 26 Dec 1671

Edward Read m in Billockby in 2 Oct 1671

Edward Read m Ann in Yarmouth 14 May 1671

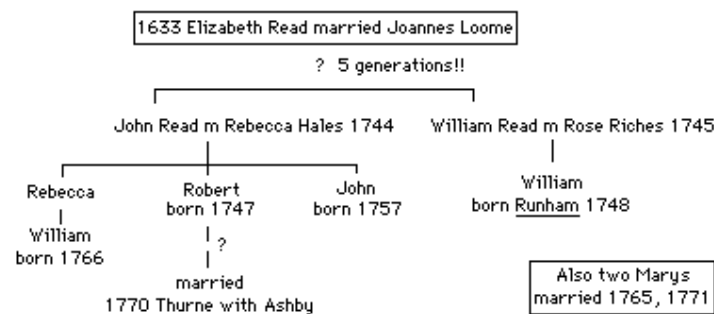
Beighton (1675) Emma Read m William Hall.

Edward Read and Ann Marum had the following children who were baptised in Runham: -

Margaret	29 th June 1673
Ann	11 th December 1676
Mary	5 th September 1679
Edward	22 nd July 1682
Mary	3 rd November 1689

However, there are no direct links between these Reads and John II. It is likely that Reads came and went in Runham during this time; this is the historical situation with

all family histories. In fact, the nearest meeting place to Runham, which stands out as the most likely village, which established John I's generation, is the adjacent village of Stokesby.



The above chart sets out some events in Stokesby with Herringby, which involved Reads, and their offspring in the mid 18th century. This village is on the most direct route from Halvergate across the marshes to Runham. Until recent times there was a ferry, which crossed the Bure at Stokesby and opened up the 'island' of Flegg to people from the west. Herringby does not now exist as a community and its site is indicated by Herringby Hall, slightly to the east of Stokesby village. Read connections with Stokesby go back to the first half of the 17th century with the marriage of Elizabeth Read to Johnnes Looome. This is an isolated event because about five generations elapse before Reads next appear in the parish records. These events are the marriages of three male Reads, who were probably brothers, Robert, John and William. The next generation has not been traced accurately, but there is one birth and three marriages in the IGI, which indicate what happened next.

At the moment I favour the marriage of William and Rose Riches, which took place in Stokesby in 1745 as the link with my ancestor John I of Runham. This couple had a son William born in 1748 in Runham. John I died in Runham in 1842 aged 88. Therefore, he would have been born in 1754, and could have been the above William's younger brother, born 9 years after their parents were married. However, there is no record of his birth in Runham. John and Rebecca, the other Stokesby couple definitely had a son John born in 1757, but there is a discrepancy of three years to match this birth with John I. But, this record is a baptism, which could have been, delayed a couple of years.

It is significant that one of John I's sons, also called John, was living in Stokesby in 1851 aged 72. His wife was Mary Mallett, of Halvergate. Also, in this census there was another John Read in Stokesby, aged 40, born in Runham, who was the son of Adam Read, another of John I's sons. He was a farmer with 1 man, and had two children Sarah, aged 12, and George, aged 7.

Incidentally, the families listed in the IGI who are classed as relatives of the Tuddenhams, include the 1633 Elizabeth Read, and also one of the Mary Reads, who married Robert Bensley of Stokesby in 1765.

To sum up, the origins of John I as a member of the Stokesby Reads is indicated by: -

- the dates of the above births and marriages in that village;
- common names - John I's eldest son was called William and his youngest Mary;
- John I's kinship with the Chase family of Stokesby (he had a Chase granddaughter);
- the use of the uncommon name, Christmas by John I's son Adam for his son born 1830, which was also the name of a Read, who had married Elizabeth Chase of Stokesby in 1808, a generation earlier;
- the presence of John I's son and one of his grandsons in Stokesby in the 1850s;
- and finally there is the old Stokesby ferry, which could mark the migration route of the Reads from an older homeland of Halvergate, Beighton and Strumpshaw on the other side of the marsh.

After 1750 the Runham Reads established maternal connections north and east from Runham into many of the surrounding villages of Flegg, and south across the Bure along the western edge of the marshes towards the Suffolk border. These wider links indicate that the Read boys met their future brides in a circle of villages of a few miles radius of Runham.

An important marital connection during this time was with another clan of Reads, on the western bank of the Bure, based in the villages of Beighton, Moulton, Freethorpe, and Cantley. They married into the Runham Reads through Judith Read, who was born in Beighton, and became the wife of my great ggggfather George II.

These Reads, who lived on the western edge of Halvergate Marsh, were preceded in marriage to Runham by the Kerrisons, also from that area, but with 17th century origins on the southern side of the Yare valley, around Thurlton and Chedgrave, close to the county border with Suffolk.

To Runham, from the north and east, came the Hunns and Newmans of Burgh St Margaret and the Somerton communities along the edge of the Thurne marshes.

The presence of the later generations of Reads and their kin is written large in the local churchyards.

Runham Churchyard

James Read 16.10-1853 aged 58, born 1795

Elizabeth Read 25.03.1865 aged 77 born 1788

Alfred Read son of Richard and Elizabeth Read 15.2.1893 age 38

Richard Read 1938, age 94 born 1844

Burgh St Margaret's Churchyard

Henry Charles Hunn 1945 age 60 born 1885
Minnie Helen Hunn 1958
Rhoda Ann Hunn 1928, age 69 born 1859
Charles Hunn 1934, age 77 born 1857
Herbert Hunn 1933 age 67 born 1866
Louisa Maria Hunn 1951 age 82 born 1869
Henry James Hunn 1932 age 68 born 1864
George William Hunn 1962 age 89 born 1873
Jessie Helen Hunn 1966 age 87 born in 1879
James Hunn 1977 aged 87 born 1890
James Read 1889-1972 age 83
Annie Read 1888-1961 age 73

Winterton

Simon Gunton Kettle 72 1833-1905
Margaret Kettle 80 1835-1915
Benjamin Kettle 89 1803-1892 wife Ann
Ann Kettle wife of Benjamin 1803-68 age 65
Eliza Kettle 64 1805-69
James Kettle 82 1803-1885
Henry George son of Henry and Louisa Kettle? age 8 1881
May Beatrice Kettle 59 1899-1958
William Morris Kettle 1898- 1966 age 68

Rollesby

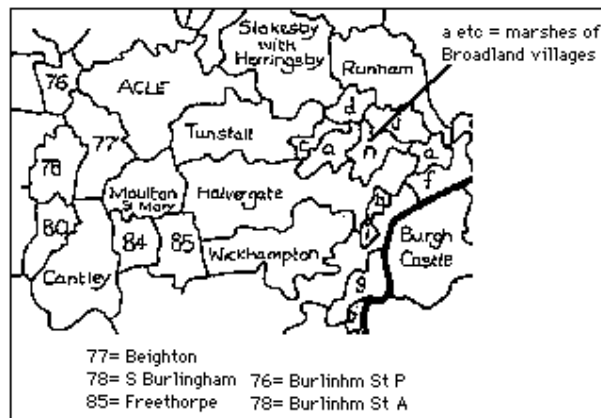
William Kemp 1809-1866 age 57
Maria Kemp 1818-1888 age 70
Robert Kemp 1775-1862 age 87 wife Mary

7 Western Origins

7.1 The Beighton connection

The geographical disposition of communities to which the Runham Reads had kinship connections to the west is shown in Fig 7.5

Fig 7.5 Nearest neighbour parishes to the west of Runham



William Read, born in Runham, the son of John I and Elizabeth Kerrison, married Sarah ? of Burlingham and became a farmer in Beighton (he is listed in the 1841 and 1851 censuses). The earliest record of a Read in this area is the marriage of Elizabeth Read to Robert Harvey in Cantley (the village bordering on Beighton to the south) in 1787. Actually, the Harvey's had a strong base in Beighton from the 1690s.

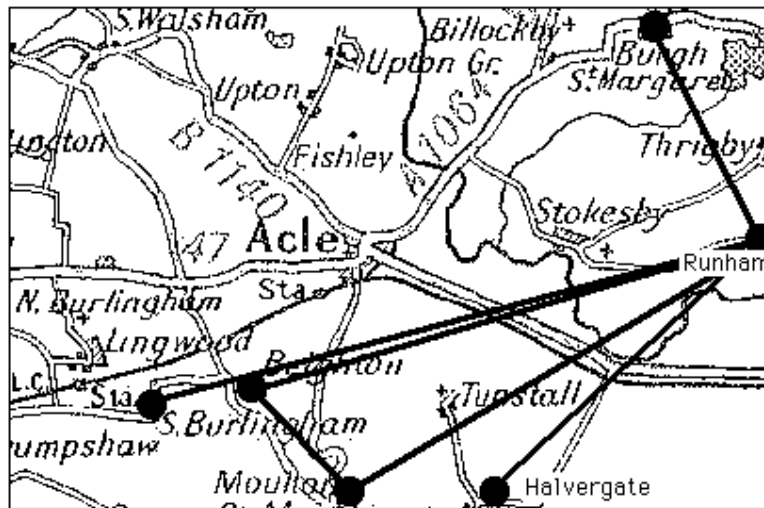
George I, my ggggrandfather, after the death of his first wife Jane, followed his brother William to Moulton, where he met his future bride Judith Read, whom he married in 1807. She was then living in Moulton, but was born in the next village of Beighton. The banns were read in Beighton, her home church, and that is where she married George I on 26th January in Moulton.

Judith's father was a local Read, and was probably one of a clan of Reads from which the Runham Reads had separated a few generations before. Apart from having the same surname there is other evidence, given below, for Judith and George having a common ancestry.

Judith's mother's family, the Rixs, were also local. There is a tombstone in the Moulton churchyard to a Denny and Ann Rix. The 18th century inscription is difficult to decipher as the exact year it refers to, but this couple could be Judith Read's maternal grandparents.

George and Judith had their first child George II in 1809 in Beighton. They then moved back to Runham to have the rest of their family, the first child born in Runham being Elizabeth, in 1813. My ancestry comes directly from this Runham stream of George and Judith.

Fig 7.6 Kinship connections of "Read to Reads" across the Bure marshes



Judith Read's father, Richard, married, and had his family in Beighton. In Moulton at this time, a person called Trevitt Read was establishing his family. Trevitt's son, born in Moulton (1793), was also called Richard. He turns up in the 1851 census as a very prosperous farmer/brickmaker in a nearby village of Freethorpe. He was ten years younger than my ggggrandfather George I, and when George I was courting Judith Read in Moulton, Richard would have been a young teenager. No family connection has yet been established between these two Read families in Moulton at that time, but it is very likely that they were close kin. At the moment I do not know where Judith's father, Richard Read, was born.

This discussion all adds up to their being important social links of the Runham Reads with the communities of villages on western edge of Halvergate Marsh, which strongly suggest that the Runham and the Moulton/ Beighton Reads shared a common ancestry. There is an obvious a maternal connection from Runham in that the mother of George and William was Elizabeth Kerrison of Halvergate, one of the villages adjacent to Beighton and Moulton.

The above Read kinship connections, together with those with the Hunns of Burgh St Margaret's (Fleggburgh), are presented in Fig 7.6.

7.2 The Kerrisons

Fig 7.7 Meeting places of Reads and Kerrisons



Halvergate is a very large parish, but even now has a sparse population. Most of it has always been uninhabited because it is reclaimed marshland, until modern drainage techniques subject to seasonal flooding. Today, standing in the middle of the numerous grazing pastures, separated by a network of drainage ditches, you can see around you a vast, empty, pastoral landscape that has not changed in many centuries.

Elizabeth Kerrison, who married John Read II in Runham, was, from her age at burial in Runham, born in Halvergate in 1749. At about this time a John and Mary Read were bringing up their family in Halvergate:

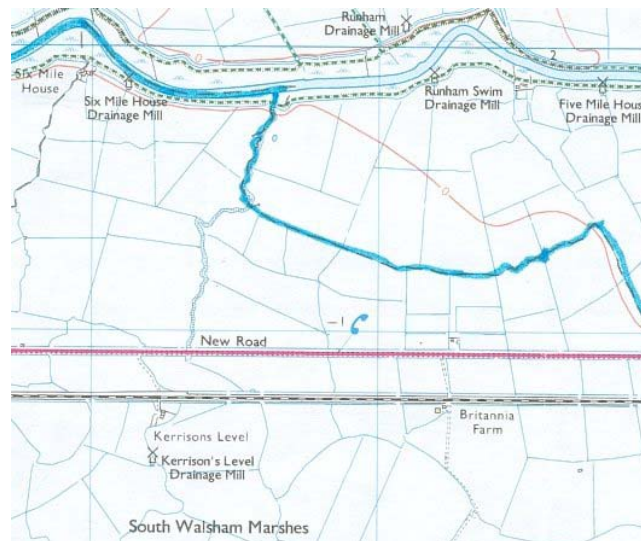
Mary born in 1736;
Elizabeth born in 1738, who died young;
another child named Elizabeth was born in 1745.
Mary, their mother, died in 1775.

This Read family in Halvergate had Kerrison neighbours, particularly Phillip and Elizabeth Kerrison, who had the following children; -

Robert born in 1730;
Henry born in 1739;
and James, born in 1742, who died an infant.

Their mother Elizabeth died in Halvergate in 1771 and her husband Phillip in 1776.

Fig 7.8 The Halvergate Marsh community of mill families



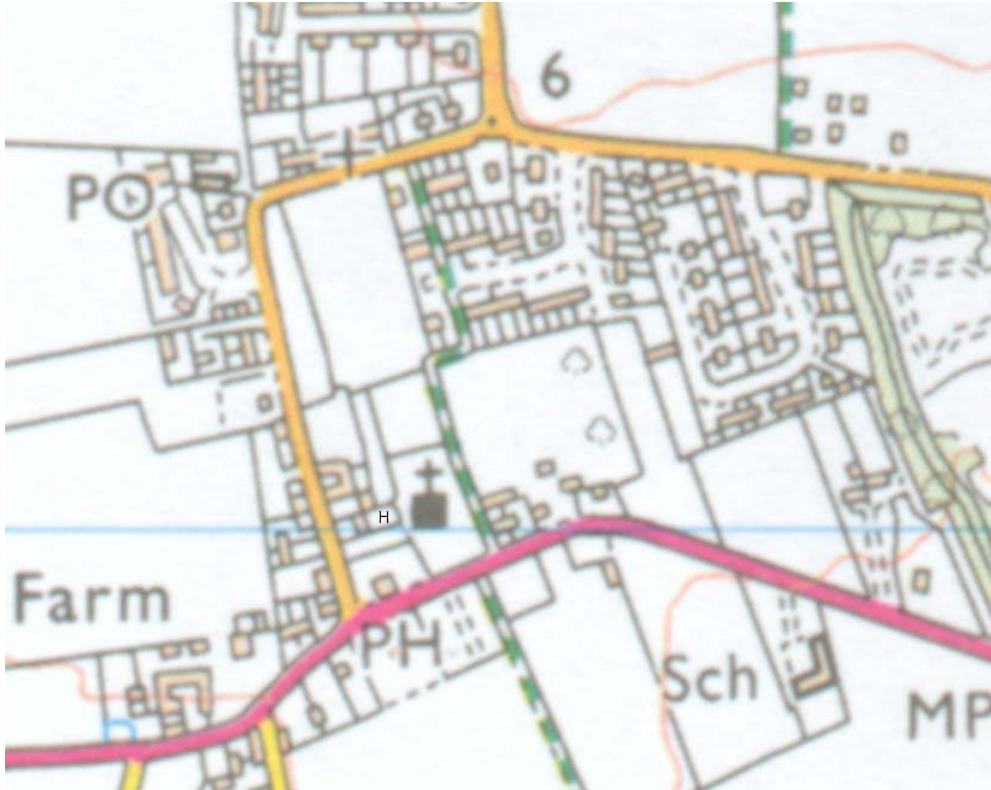
These records represent the minimum information about juxtapositions of the early Reads and Kerrisons in Halvergate. The original parish records are in very bad condition, and it is impossible to decipher the names of other Reads and Kerrisons who might have been Halvergate residents in the 18th century. If we try to fit John Read II's wife Elizabeth Kerrison into this limited family picture, her birth in 1749 makes it possible that she was the daughter of the above Phillip and Elizabeth. Admittedly we have no record of her birth in Halvergate and because of the poor state of the parish books there is still a possibility that she was the daughter of another Kerrison family in Halvergate at this time, perhaps headed by a younger brother of Phillip. The Read-Kerrison links with Halvergate were maintained into the next generation because John Read II's grandson, George 2 courted and married Hannah Anderson in that parish.

A look at the boundaries of these Broadland parishes inhabited by the Reads and Kerrisons shows that they were all nearest neighbours to the west across the marshes (Fig 7.7).

It is probably significant that the name Kerrisons Level appears on the modern OS map alongside an old windpump just off the Acle New Road (Fig 7.8) close to Runham Swim. Kerrisons Level is in the Parish of Halvergate although the marsh it drains seems to belong to the village of North Walsham.

8 The Hunns

Fig 7.9 The area of Fleggburgh near the church of St Margaret.



Apart from my grandmother, the only other Hunn so far connected with Runham is a Lydia Hunn who was listed in the household of the vicar of Runham in 1868, as an unmarried servant, aged 22, born in Fleggburgh. If born in 1849, she was most certainly her sister.

My grandmother's family was listed as follows in the 1851 census for Burgh St Margaret's, Fleggburgh.

Charles Hunn	34	Burgh
Mary Hunn	34	Martham
Mary Ann Hunn	9	Burgh
Charlotte Hunn	7	Burgh
Anne Hunn	5	Burgh
Lydia Hunn	2	Burgh
Sarah Hunn	2 m	Burgh

Charles Hunn's family were in Fleggburgh for the next three censuses. The 1871 census is particularly significant because it gives the position of their house as 'by the church'. This site can be pinpointed today.

1871
By the Church

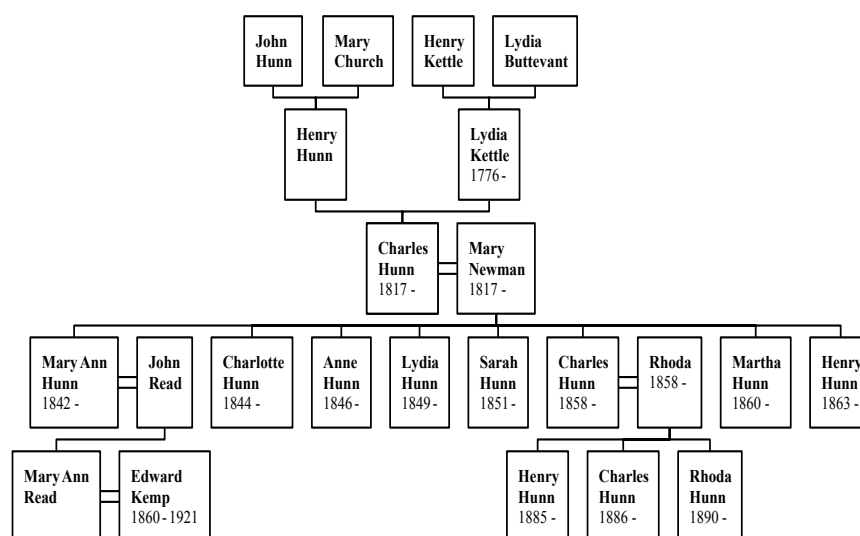
Charles Hunn	56	ag. lab	Burgh St Margaret
Mary Ann Hunn	54		Martham
Charles Hunn	14	ag lab	Burgh St Margaret
Martha Hunn	12		Burgh St Margaret
Henry Hunn	8		Burgh St Margaret

There has been little modern development of Fleggburgh around the church of St Margaret. The position of the Hunn's house, which was designated 'by the Church' in the 1871, census has to be the site marked 'H' in the Fig 7.9. The plot is now occupied by a house called 'The Laurels'. The householder of this property in 2000 said that his house replaced an earlier, smaller, thatched cottage. The farm buildings to the north are probably contemporary with the Hunn's cottage. The genealogical connections made from Charles and Mary Hunn are presented in Fig 7.10 as an hourglass tree.

The Hunns seem to have originated in Norwich in the 16th century. 'Hunn' is an old English nickname, meaning 'bear-like' (Hunngate a street in Norwich). Between 1597 and 1826 there are 172 records of Hunns in the IGI for Norfolk and Suffolk. Up to 1686 there are 89 records and 28 of these refer to Norwich (i.e. about 30%). Over the next 84 years there are only 16 references to Hunns in Norwich, and none after 1790. As the references to Norwich decline there is a rise in Hunns listed for the villages of Acle, Stokesby, Burgh St Margaret, Runham, Caister and Yarmouth.

Fig 7.10 Genealogical position of Charles and Mary Hunn

Hourglass Tree of Charles Hunn



9 Summary Report: Descendants of John Read of Runham

This report summarises the descendants of John Read of Runham. Further details of some of the individuals may be found in Supplement 2.

Generation No. 1

1. JOHN¹ READ He married ELIZABETH KERRISON 1776 in Halvergate Norfolk.

Children of JOHN READ and ELIZABETH KERRISON are:

2. i. JOHN² READ, b. 1778.
3. ii. WILLIAM READ, b. 1780.
4. iii. GEORGE READ, b. 1783; d. March 4, 1866, Runham.
5. iv. ADAM READ, b. 1785, Runham.
- v. RHODA READ, b. 1787.
- vi. SAMUEL READ, b. 1790.
- vii. MARY READ, b. 1792.
- viii. ELIZABETH READ, b. 1805.
- ix. JAMES READ, b. Unknown.

Generation No. 2

2. JOHN² READ (*JOHN¹*) was born 1778. He married MARY MALLET.

Notes for JOHN READ:

Listed in the 1851 census of Stokesby: A farmer with 1 man.

Children of JOHN READ and MARY MALLET are:

- i. WILLIAM³ READ, b. 1805.
- ii. JOHN READ, b. 1807, Runham.
- iii. ROBERT READ, b. 1810, Runham.
- iv. RHODA READ, b. 1812.
- v. MARY READ, b. 1815, Runham.
6. vi. SAMUEL READ, b. 1818, Runham.
- vii. JAMES READ, b. 1819, Runham.

3. WILLIAM² READ (*JOHN¹*) was born 1780. He married SARAH.

Child of WILLIAM READ and SARAH is:

- i. SARAH³ READ, b. 1803.

4. GEORGE² READ (*JOHN¹*) was born 1783, and died March 4, 1866 in Runham. He married (1) JUDITH READ in Moulton Norfolk. She was born 1788, and died May 24, 1863 in Runham. He married (2) JANE JOHNSON November 22, 1804 in Runham Norfolk. She was born 1783, and died February 26, 1805.

Children of GEORGE READ and JUDITH READ are:

7. i. GEORGE³ READ, b. 1809, Beighton.
- ii. JUDITH READ, b. 1811, Beighton; m. JAMES FILCH, April 1, 1838, Runham Norfolk; b. 1811.
- iii. ELIZABETH READ, b. 1813, Runham; m. GEORGE JENNER.
8. iv. RICHARD READ, b. 1816, Runham; d. March 19, 1872, Runham.
- v. JAMES READ, b. 1818; m. MARY ANN ?.

- vi. WILLIAM READ, b. 1821.
- 9. vii. JOHN READ, b. 1823, Runham.
- viii. HARRIET READ, b. 1826.
- ix. HENRY READ, b. 1826.
- x. JANE READ, b. 1827.
- xi. HENRY READ, b. 1831.
- xii. MARY READ, b. 1834.

5. ADAM² READ (*JOHN*¹) was born 1785 in Runham. He married (1) ELIZABETH WEST April 27, 1807 in Strumpshaw. She was born 1786, and died March 20, 1853. He married (2) ELIZABETH ANDERSON 1857 in Runham Norfolk.

Notes for ELIZABETH WEST:

Tombstone in Runham Churchyard Elizabeth West wife of Adam Read died 20th March 1853 age 67

Children of ADAM READ and ELIZABETH WEST are:

- i. MARY³ READ, b. 1808.
- ii. ELIZABETH READ, b. 1809.
- iii. ROSE READ, b. 1814.
- 10. iv. JOHN READ, b. 1812, Runham; d. September 3, 1870, Runham.
- v. RHODA READ, b. 1811.
- vi. WILLIAM READ, b. 1816.
- vii. HENRY READ, b. 1819.
- viii. MARIA READ, b. 1821.
- ix. HARRIET READ, b. 1823.
- x. EMMA READ, b. 1825.
- xi. HAPPY READ, b. 1826.
- xii. PATIENCE READ, b. 1826.
- xiii. CHARLOTTE READ, b. 1828.
- xiv. CHRISTMAS READ, b. 1830.
- xv. JAMES READ, b. 1831.
- xvi. SARAH READ, b. 1834.

Generation No. 3

6. SAMUEL³ READ (*JOHN*², *JOHN*¹) was born 1818 in Runham. He married MARY ANN. She was born 1829 in Stokesby.

Notes for SAMUEL READ:

Listed in the 1851 census of Stokesby.

Children of SAMUEL READ and MARY ANN are:

- i. JAMES⁴ READ, b. 1848.
- ii. ELEANOR READ, b. 1850.

7. GEORGE³ READ (*GEORGE*², *JOHN*¹) was born 1809 in Beighton. He married HANNAH ANDERSON October 13, 1836 in Runham Norfolk.

Children of GEORGE READ and HANNAH ANDERSON are:

- 11. i. GEORGE⁴ READ, b. 1837, Runham.
- 12. ii. JOHN READ, b. 1840.
- iii. MARY ELIZABETH READ, b. 1842.
- iv. HANNAH READ, b. 1846.
- 13. v. HENRY READ, b. 1850, Runham.
- vi. JAMES READ, b. 1854.

8. RICHARD³ READ (*GEORGE², JOHN¹*) was born 1816 in Runham, and died March 19, 1872 in Runham. He married ELIZABETH COMAN, daughter of SAMUEL COMAN and JUDITH DYBALL. She was born 1822 in Great Ormesby, and died February 1895.

Notes for RICHARD READ:

Joint tombstone in Runham churchyard Richard died 19th March 1872 age 55 and Elizabeth died Feb 1895.

Inscription:

We shall sleep but not forever
In the lone and silent grave
Blessed by the Lord that taketh
Blessed by the Lord that gave

Notes for ELIZABETH COMAN:

Elizabeth 'Coman' was the illegitimate daughter of Elizabeth Coman who married a Kerrison

Children of RICHARD READ and ELIZABETH COMAN are:

- i. RICHARD⁴ READ, b. 1847; d. 1938, Runham.
- ii. CORNELIUS READ, b. 1849, Runham.
- iii. ALICE READ, b. 1851, Runham.
- iv. PHEBE READ, b. 1854, Runham.
- v. ALFRED READ, b. 1854, Runham; d. February 15, 1893, Runham.
- vi. WILLIAM READ, b. 1858, Runham.
- vii. GEORGE BOAS READ, b. 1860.
- viii. CATHERINE ELLEN READ, b. 1861, Runham.
- ix. ELIZABETH REBECCA READ, b. March 5, 1863, Runham.
- x. JULIA ANN READ, b. December 13, 1866, Runham.

9. JOHN³ READ (*GEORGE², JOHN¹*) was born 1823 in Runham. He married SARAH ?. She was born 1828 in Great Ormesby.

Notes for JOHN READ:

Listed in 1851 census for Stokesby

Children of JOHN READ and SARAH ? are:

- i. SARAH⁴ READ, b. 1839, Stokesby.
- ii. GEORGE READ, b. 1844, Stokesby.

10. JOHN³ READ (*ADAM², JOHN¹*) was born 1812 in Runham, and died September 3, 1870 in Runham. He married ELIZABETH TONGATE. She was born 1823, and died December 13, 1905.

Notes for JOHN READ:

Joint Tombstone in Runham Churchyard to John Read age 58 and Elizabeth his wife age 82

Children of JOHN READ and ELIZABETH TONGATE are:

14.
 - i. ELIZABETH⁴ READ, b. 1841, Runham.
 - ii. LOUISA ANN READ, b. 1840, Stokesby.
 - iii. JANE TUNGATE READ, b. February 11, 1844, Runham; d. March 20, 1844, Runham.

Generation No. 4

11. GEORGE⁴ READ (*GEORGE³, GEORGE², JOHN¹*) was born 1837 in Runham. He married ELIZABETH ?. She was born 1836 in Lowestoft.

Notes for GEORGE READ:

Recorded in the 1871 census for Great Yarmouth St Nicholas Rd and in 1881 for Rodney Rd in Great Yarmouth

Children of GEORGE READ and ELIZABETH ? are:

- i. SARAH⁵ READ, b. 1865, Middlesex.
- ii. ELIZABETH JANE READ, b. 1867, Ilford.
- iii. ADA ELIZABETH READ, b. 1865, Ilford.
- iv. ALICE READ, b. 1872, Great Yarmouth.
- v. ANNA MAUD READ, b. 1875, Halvergate.

12. JOHN⁴ READ (*GEORGE³, GEORGE², JOHN¹*) was born 1840. He married MARY ANN HUNN, daughter of CHARLES HUNN and MARY NEWMAN. She was born 1842 in Burgh St Margaret Norfolk (West Flegg).

Children of JOHN READ and MARY HUNN are:

15. i. MARY ANN⁵ READ, b. 1864.
- ii. JOHN CHARLES SALTER READ, b. March 18, 1866, Runham.
- iii. ALICE READ, b. 1873, Runham.
- iv. ANN ELIZABETH READ, b. May 8, 1873, Runham.

13. HENRY⁴ READ (*GEORGE³, GEORGE², JOHN¹*) was born 1850 in Runham. He married MARTHA VALLIANT, daughter of ? VALLIANT and ANN ?. She was born 1850 in Lowestoft.

Notes for HENRY READ:

Recorded in the 1871 census for Great Yarmouth with his wife Martha and mother in law Ann Valiant b in Great Yarmouth

Child of HENRY READ and MARTHA VALLIANT is:

- i. JAMES⁵ READ, b. Unknown, Middlesex.

14. ELIZABETH⁴ READ (*JOHN³, ADAM², JOHN¹*) was born 1841 in Runham. She married WALTER THURLTON 1862. He was born 1837 in Horning, and died 1876.

Notes for ELIZABETH READ:

Joint tombstone in Runham Churchyard to Walter Thirtle d 1876 age 37 and his wife Elizabeth Read died 26 December 1922 age 80

Children of ELIZABETH READ and WALTER THURLTON are:

- i. ELIZABETH⁵ THURLTON, b. 1863, Filby.
- ii. HERBERT THURLTON, b. 1869, Filby.
- iii. ALICE THURLTON, b. 1870, Runham.
- iv. GEORGE THURLTON, b. 1874, Runham.
- v. ERNEST THURLTON, b. 1876, Runham.

Generation No. 5

15. MARY ANN⁵ READ (*JOHN*⁴, *GEORGE*³, *GEORGE*², *JOHN*¹) was born 1864. She married EDWARD KEMP November 16, 1885 in Runham Norfolk, son of JAMES KEMP and ELIZA MUNNINGS. He was born 1860 in South End Aldeburgh, and died April 10, 1921 in Great Yarmouth.

Children of MARY READ and EDWARD KEMP are:

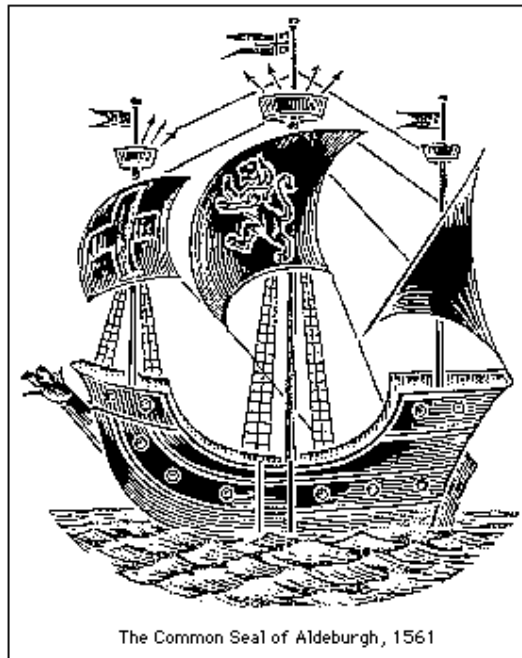
- i. ALICE MILDRED MARIA⁶ KEMP, b. 1888; m. ALFRED ERNEST BARRETT, May 11, 1910, Great Yarmouth.
- ii. JOHN FREDERICK KEMP, b. 1890.
- iii. LILIAN ELIZA KEMP, b. 1882.
- iv. ALBERT EDWARD KEMP, b. 1894.
- v. MARTHA VIOLET KEMP, b. December 16, 1897, Great Yarmouth; d. April 30, 1977, Grimsby; m. WILLIAM CHILDS, October 16, 1917, Grimsby.
- vi. CHARLES GEORGE KEMP, b. 1899.
- vii. IVY PEARL KEMP, b. 1903.
- viii. EDNA MAY KEMP, b. 1905, Great Yarmouth; d. Grimsby; m. ARTHUR BELLAMY, 1931, St James Church Grimsby.

Part 2

CHAPTERS 8 to 12

APPENDICES

SUPPLEMENTS 1 & 2



The Common Seal of Aldeburgh, 1561

CHAPTER 8

THE BELLAMYS OF GODMANCHESTER.

We are stript of rights, our shames lie unredressed,
Our deeds in full anatomy are not shown,
Our words in morsels merely are expressed
On the scripted page, our motives blurred, unknown.

Thomas Hardy; "Spectres that grieve".

1 Samuel Bellamy of Godmanchester

The earliest ancestor on my father's side who can be traced back in an unbroken line is Samuel Bellamy of Godmanchester in Huntingdonshire who died in 1813. Most of what I know of him is set out in his will, dated 9 December 1812. This allows me to introduce Samuel with his own words.

In the Name of God Amen. I Samuel Bellamy of Godmanchester in the County of Huntingdon yeoman being of sound mind Memory and understanding do make this my last will and Testament as follows that is to say All these my Houses Messuages or Tenements together with the Yards Gardens Rights of Common and all other my Appurtenances whatsoever to the same belonging or in anywise appertaining situate standing lying and being in the parish of Godmanchester aforesaid and now in the Occupation of myself and James Altus I give and devise the same to John Martin the younger of Godmanchester aforesaid To hold to him the said John Martin the younger his heirs and ? for ever upon trust That he the said John Martin the younger and his heirs and the Survivors of them do and shall within three months next after my decease Sell and dispose of all my said Real Estates by public Auction for the most money that can be got for the same and do and shall after such sale and disposal pay and apply the monies which shall arise therefrom in the payment of my Debts Funeral Expenses and the Expenses of proving this my Will and carrying out the same into Execution. And from and after payment thereof Then upon trust to pay all the Surplus Money that shall arise therefrom into and amongst my Children hereafter named that is to say, William Bellamy of Southoe, Samuel Bellamy of Buckden, Elizabeth Inglett of Fendrayton and Mary Merry of Great Stukely in equal shares and proportions But my will is that any paid for Samuel Bellamy shall out of his share pay unto his ? daughter Sarah Bellamy the sum of Ten pounds on the day he shall receive the same. I also will and direct my Daughter Mary Merry to pay on the day she shall receive her share the sum of ten pounds to her son Robert Merry I give and bequeath unto my said son William Bellamy all my wearing apparel to my granddaughter Sophia Inglett I give one of my Feather beds which she pleases, Bolster and Pillows

together with the Blankets Quilt Bedsteads and Hangings belonging to the same also all my chairs that may be in and about my house at the time of my decease also my Clock, three Tables a Tea Kettle a Bell Metal Pot a copper sauspan and a new Tin Kettle I give to my Granddaughter Sarah Bull all the rest and residue of my personal property that may remain in and about my house at the time of my decease to and for her own use and benefit. And lastly I hereby desire my Executor hereafter named to cause a double Grave Stone to be put down in memory of myself and Wife and I do hereby nominate constitute and appoint the said John Martin the younger sole Executor of this my Will hereby revoking all other wills by me made. In Witness thereof I have to this my Will contained in one sheet of paper set my hand and affixed my Seal this ninth day of December On Thousand eight hundred and twelve. The mark of Samuel Bellamy (X) Signed sealed Published and Declared by the said Samuel Bellamy the Testator as and for his last Will and Testament in the presence of us who at his agreement and in the presence of each other have subscribed our Names as Witnesses Thomas Moore, Thomas Christmas Junr, Loftus H Needham.

This Will was proved February the 23rd 1813 before the Reverend Edward Edwards clerk and lawful Surrogate by the oath of John Martin the younger the Executor within named To whom was committed Administration.

Samuel died a widower 28 years after the death of his wife Ann, who was buried in Godmanchester on Feb 1st 1785. In addition to the five children mentioned in the will there was another son John. All were born in Godmanchester and the sequence of births was:-

1757 Elizabeth;
1759 Samuel;
1761 William;
1764 John;
1766 Mary;
1768 John.

In his will Samuel describes himself as 'yeoman'. This term referred to a member of a class of small freeholders of common birth who cultivated their own land. Samuel clearly owned land and properties with grazing rights in Godmanchester, and there a record relating to his business activities, dated 12 October 1808, in which he is described as a poulterer. This is a legal document whereby he is endeavouring to regain a loan of £80 he made to a Mr John Mohon, a great sum in those days.

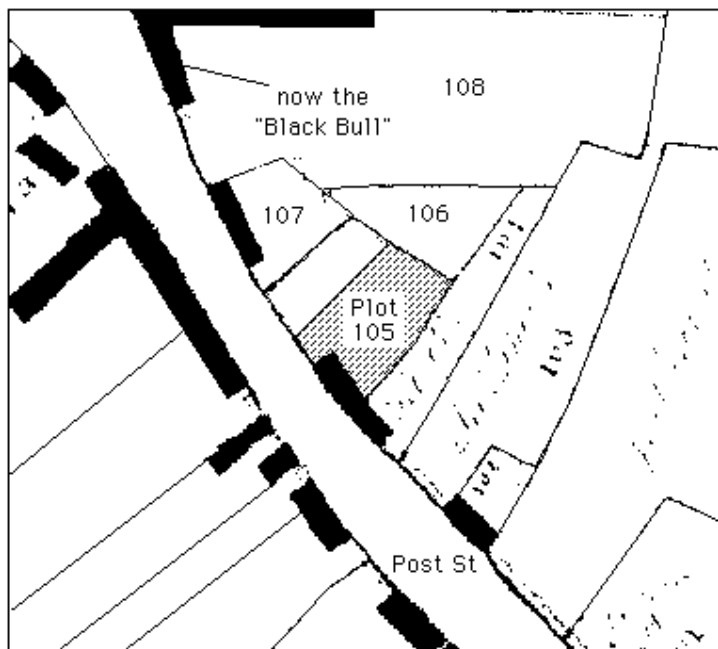
An interesting insight from this document is that 'Godmanchester' was pronounced locally as 'Goncaster'.

The will makes no reference to his youngest son John. He may have died earlier. The household effects left to his two granddaughters suggests they were unmarried and he was making 'bottom drawer' provisions for future marriage settlements.

Each house (messuage or tenement) stood in a small yard called a 'croft' to which was usually attached at the rear a larger cultivated plot called the 'toft'. The arrangement of croft and toft indicated on the enclosure map is thought to date from the time that Godmanchester was first developed as a Saxon fortified town. It is illustrated in the enlargement of part of the map, representing the area in which the modern Black Bull Hotel is sited, in Fig 8.2.

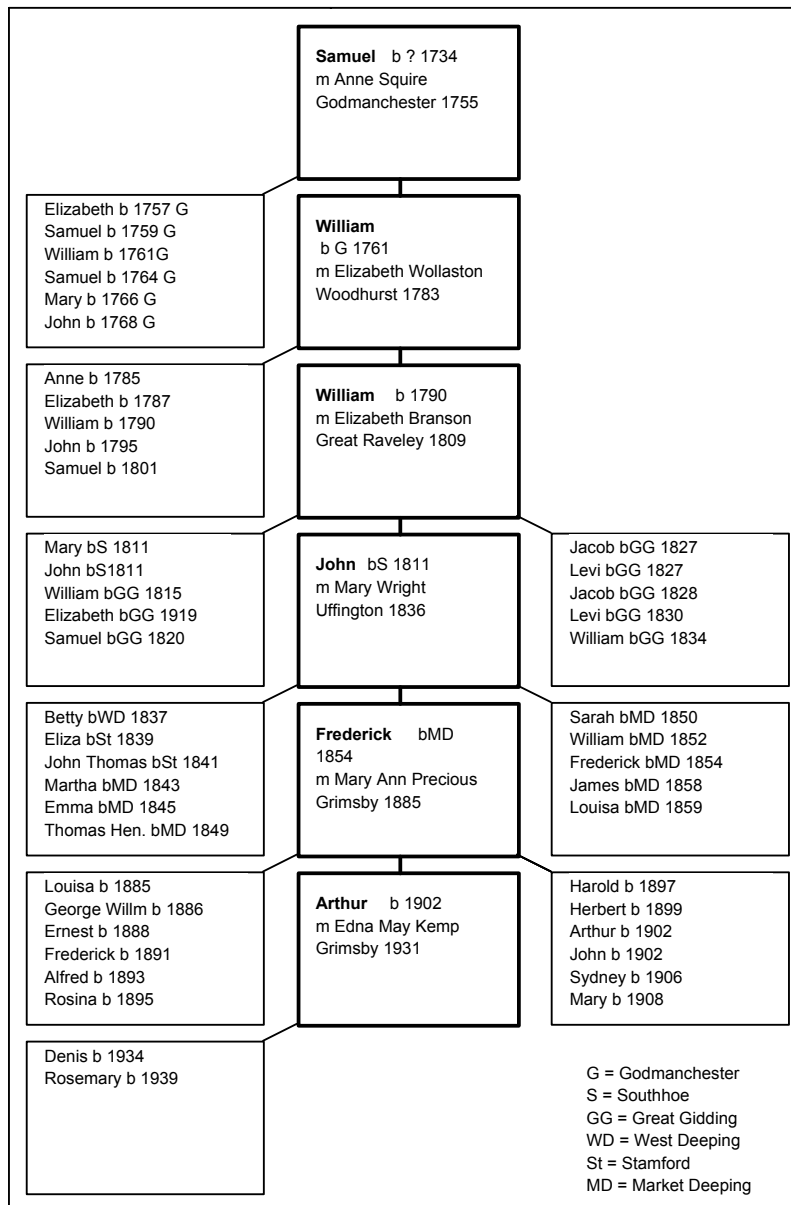
When I visited Godmanchester in 1994 Samuel's croft was occupied by a grey brick detached house with a central doorway opening onto the main road. The house and the land behind enclosed by a high wall were in the process of extensive modification by a new purchaser, Mr A V Boscaro. He told me that his deeds to the property only go back to the 1620s. In the course of renovations he discovered old beams in the walls and ceilings but he had no idea of the actual age of the property.

Fig 8.2 Enlargement of 'the triangle' in Fig 4.1 to show Plot 105 in Post St allocated to Samuel Bellamy



William had moved to Southoe by 1785, where his five children were born, and according to Samuel's will the family was still there in 1812, thirteen years after the birth of the last child. My great, great, grandfather William Bellamy died in Southoe on January 8 1844 aged 82. My sister Rosemary and I represent the sixth generation of Bellamy's after Samuel. Samuel, William and their Bellamy descendants are presented in Fig 8.3

Fig 8.3 Descendants of Samuel Bellamy of Godmanchester Huntingdonshire



4 Ann Squires

The other genealogical pathway into my roots from Godmanchester involves tracing the family of Samuel's wife, my great, great, great, great grandmother, Ann Squire. Samuel was married in Godmanchester indicating that Ann came from a local family. She was probably the Ann Squier who was baptised in Godmanchester in 1733, the daughter of Robert and Sarah.

Samuel's marriage to Ann in 1755 marked his sudden appearance in Godmanchester at the age of 21. The town has no previous records of Bellamys. Records dealing

with events in the lives of his family occur for a period of 58 years between his marriage and death, and afterwards the Bellamys disappear from Godmanchester. In contrast to the Bellamys, the Squires' were being married in the parish over two centuries. A list of marriages involving people with Ann's surname has been compiled from a transcript of the Godmanchester parish records (Table 8.1). This staying power of the Squires is exceptional.

Table 8.1 The 'Squires of Godmanchester' showing the Bellamy connections*

1607	Sept 24	John Squier married Elizabeth Weste
1626	Oct 31	Dorothy Squier married Robert Silke
1629		Margeret Squier married John Hauding
1680	Oct 10	Thomas Squire married Elizabeth Angell
1680	Oct 12	Thomas Squire (labourer) married Ann Relton
1692	Aug 16	Susan Squire daughter of John and Valentine Squire
1705	July 10	Thomas Squire married Elizabeth Wright
1706	Nov 11	Samuel Squire of St Neots married Mary Figgis
1717		Robert son of Robert Squire buried 27th Feb 1717
1726	Feb 14	Sarah Squire married William Watts
1741	Jan 1	Sarah Squire married William Brewer
1743	July 8	Robert Squire married Alice Grey
1755	Nov 24	Ann Squire married Samuel Bellamy *
1768	Oct 25	Robert Squire married Catherine Foster
1772	May 3	William Squire married Hannah Foster
1775	Aug 31	Frances Squire married Joseph Danger
1777	Sept 17	Hannah Esquire married Samuel Smith
1787	Dec 25	Elizabeth Bellamy married James Kidman Inglett of Fen Drayton *
1790	Oct 11	Mary Squire married John Leeding
1793	Dec 20	Susanna Squire married James Parnell
1795	July 16	Catherine Squires married Samuel Herbert
1796	Oct 10	Samuel Squires married Ann Asplin
1796	Oct 11	Mary Bellamy married Robert Merry of Hartford *
1807	Aug 23	Frances Squires married John Carter
1809	Oct 27	Ann Squires married John Clifton
1813	Jan 24	Ann Squires married John Leeding
1827	Oct 14	William Squire married Ann Burton
1828	Oct 13	John Squires married Elizabeth Butcher
1834	Apr 1	Charles Squires married Sarah Green.

Ann Squire's parents are probably Robert and Sarah Squire. They had the following children baptised in Godmanchester:

John April 17 1716
 Thomas June 2 1717
 Sarah June 25 1721
 Henry September 2 1723
 William October 25 1724
 Elizabeth April 4 1727

Elizabeth April 21 1731
* Ann October 25 1733

Going back further there are the following parish entries for Godmanchester

Thomas and Elizabeth Squire baptised the following children:

Ann February 4 1691
Elizabeth February 9 1695
Robert 30 4 1693
Anne October 29 1701

The following burials are also significant because the Godmanchester Squires were probably all related. Ann Bellamy was Samuel's wife. William Bellamy may have been Samuel's father, or more improbably his brother.

Elizabeth Squire February 10 1737
Sarah Squire August 30 1747
Robert Squire September 30 1747
Alice Squire January 15 1790
John Squire October 11 1778
John Squire February 12 1779
Mary Squire December 8 1782
* William Bellamy August 25 1784
* Ann Bellamy February 1 1785

The following list (Tables 8.2-8.5) I have yet to assimilate into the Bellamy/Squires narrative.

Table 8.2 Squires who paid the Hearth Tax 1674

Place	Name	Hearths
Eynesbury	Mr Squire	5
Great Stanton	Richard Squire	2
	Ruth Squire	2
Warsley	John Squire	2
Yaxley	Frances Squire	2
Brampton	Richard Squire	2
Ellington	Barth Squire	1
	Symon Squire	1

Woolley	Robert Squire	1
	William Squire	2
	Thomas Squire	1
Old Hurst	George Squire	1
Laytonstone	Squire (discharged)	1
Upton cum Coppingford	John Squire	2
Alconbury Weston	Sephalus Squire	2
Erith	John Squire	1

Table 8.3 The Squires of Woolley

Period	Baptisms	Marriages	Burials
1577-1713	53		
1589-1722		17	
1586-1732			40

Table 8.4 St Neots Baptisms of Squires

Cornelius & Sarah Squire

Ann	30 April 1735	
John	15th October 1736	
Cornelius	28 April 1738	(died 28 August 1749)
Edward	13 March 1740	
William	2 May 1740	(died 5 May 1740)
Sarah		(died 3 December 1742)

Cornelius & Hannah Squire

Hannah	25 November 1773
Rebecca	15th March 1744
Edward	4 November 1748
Cornelius	16 April 1756

William & Mary Squire

Mary	23 November 1729
William	? February 1732
Thomas	13 January 1733
Thomas	14 March 1735

Samuel & Mary Squire

Catherine	24 October 1725
John	7 December 1726
Samuel	30 August 1728
Sarah .T.	6 January 1755

John & Elizabeth Squires

James	28 November 1740
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Table 8.5 Wooley: Baptisms of Squires

Edward Squire baptised:-

Thomas	3rd March 1643
Mary	15th Feb 1645

Thomas Squire baptised:-

Thomas	11th August 1661
John	3rd August 1662
Thomas	10th Jan 1663

CHAPTER 9

SPREADING THE NET FOR BELLAMYS

And as a man will paint with a peculiar passion a face which he is only permitted to see for a little while, so will one passionately set down one's own horizon and one's own fields before they are forgotten and have become a different thing.

Hillaire Belloc

1 Trouble With Samuels

Samuel of Godmanchester is the last person I can make direct connections with on a family line running back from my father. The only local clue to his ancestry from the Godmanchester records is the burial of a William Bellamy in 1784. The latter record, and those of Samuel and his family, are the only ones for Bellamy's in Godmanchester, indicating that they were recent immigrants. Could the William of the 1784 burial have been Samuel's father? Samuel named his second son, my great grandfather, William.

The only other line of investigation from the Godmanchester records is to start from the witnesses of Samuel's marriage. These were Richard Marriot and William Cole, who from the frequency of his name as a town witness in other marriages, was probably the local Registrar.

A Richard Marriot married Rose Smith in Godmanchester 4th April 1727. This Richard was probably the witness to Samuel's marriage i.e. he would have been 48 years old at this time. Was he a cousin?

Richard and Ann Marriot had the following children baptised in Godmanchester:-

John 5th Feb 1698
Mary 7th July 1700
Hannah 19th April 1705
Richard 4th Sept 1707

These connections have not been followed up.

Looking for connections elsewhere, we can take the age of 79 recorded for Samuel at his burial in 1813, and look for the birth of any Samuels in 1733-4. A study of all available parish records of Huntingdonshire for a 'Samuel Bellamy' baptised in the 1730s has been unsuccessful. A search through the international database for births at this time in the adjacent counties of Cambridgeshire, Northamptonshire, Rutlandshire, Nottinghamshire, Leicestershire and Lincolnshire has revealed only two possible sets of parents: -

- George and Mary Bellamy, of Kettlethorpe, Lincs, 20th Oct 1733:

George 28 Jan 1722

Mary August ? 1725

Thomas 7 Jan 1728

Mary 1 April 1732

Samuel 20 Oct 1733

Possible a will after 1733

(George and Alice Bellamy had son George in 1684)

- William and Elizabeth Bellamy, of North Hykeham, 5th March 1737.

Both villages referred to lie to the west of Lincoln. This is part of a 'heartland' of 17th century Bellamys where Samuel is a common Christian name. It is not improbable that young Samuel migrated down the Roman road, known as Ermine St, from Lincoln to seek his fortune. The old network of Roman roads was still a major means of travel and communication in the early part of the 18th century. Godmanchester was an important Roman settlement, and the meeting point for several roads out of East Anglia. This line of enquiry is followed up in Chapter 12.

On the other hand Samuel may have moved from a birthplace nearer to Godmanchester, which has been missed because the records searched so far are incomplete.

The next sections deal with the possibilities of a Huntingdonshire origin.

- first, in terms of the general distribution of Bellamy families expressed for the county on a statistical basis;
- second, by homing in on particular villages.
- third, by exploring the wider origins of Bellamy's by surveying early records in counties adjacent to Huntingdonshire.

2 Huntingdonshire: The Statistical Picture

Although no firm link has yet been established from Samuel to his birthplace, the search has proved fruitful in other respects because it has produced information about the numbers, and mobility, of other Bellamy families who lived in the county during the 17th and 18th centuries. The historical distribution of Bellamys within the county is summarised in Table 9.1. The findings are presented as the numbers of 'family events' recorded for people with the name 'Bellamy' classified by parish and date, within 20-year intervals. These 'events' are wills, births, marriages and burials.

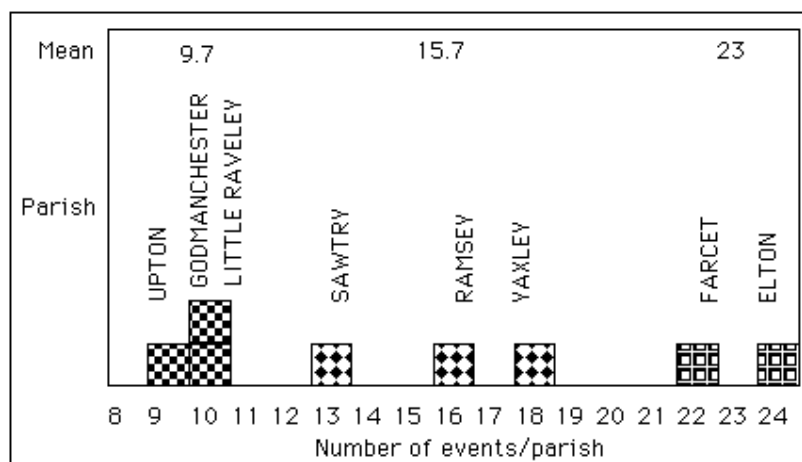
Table 9.1 Family 'events' recorded for 'Bellamys' in parishes of Huntingdonshire during the 17th and 18th centuries

Parishes	Historical divisions										Totals
	1600	1620	1640	1660	1680	1700	1720	1740	1760	1780	
Stanground	1			1		1		4		1	8
Bythorn				1		1					2
Farcet *				<u>3</u>	9	2	6	2			22
Ramsey *					1	4	5	3	3		16
Yaxley				1				8	2	7	18
Long Orton				1			1				2
Little Stukeley *						1	10	2			13
Sawtry *						7	2	1			10
Little Raveley						2					2
Folksworth						1			1		2
Broughton						1					1
Gt Gidding						1					1
Stilton						1	1				2
Holme						1	1				2
Elton *							11	6	7		24
Conington							1				1
Warboys							1				1
Alconbury							1				1
Upton *							3	6			9
Old Weston							1				1
Godmanchester *								3	5	2	10
Haddon								3			3
Glatton								2			2
Denton								1		1	2
Brampton								1			1
Wistow										1	1

Over a period of 100 years from 1600 to 1799, 26 out of the 102 parishes comprising Huntingdonshire have records of family events involving Bellamys. For most of the 26 parishes these happened infrequently, being found in 'ones' and 'twos' during a 20-year period. There are 8 exceptional parishes where frequent references to Bellamys are found, namely Farcet, Ramsey, Yaxley, Little Stukeley, Sawtry, Elton, Upton, and Godmanchester. These parishes have 'runs' of events that cover sequentially 3 to 5 of the 20-year divisions in Table 9.1. The numbers of events in these sequential 20-year divisions range from 1 to 10 per 20-year period. These runs seem have an underlying regularity

This can be seen in Fig 9.1 where the parishes have been spread out on a base line representing the total number of events in a run. There appears to be three clusters of parishes; three with 9 to 10 events per run; three with 13 to 18 events per run; and two with 22 and 24 events per run. The mean numbers of events per run for each of these three clusters are 9.7, 15.7 and 23 respectively

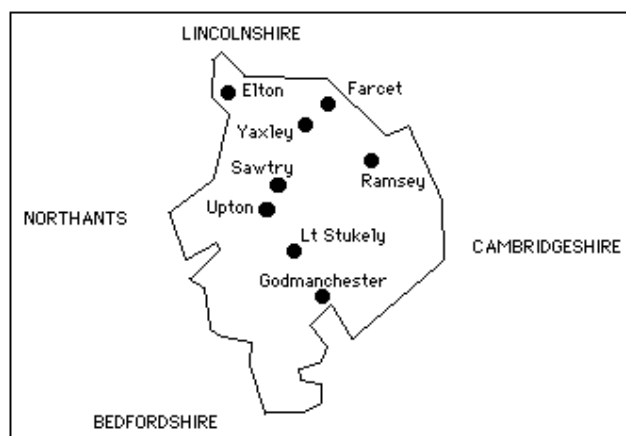
Fig 9.1 Grouping of parishes according to the total number of family events of Bellamys.



The 10 records of the Godmanchester Bellamys represent, over a period of 60 years: -

- 6 births;
- 1 death;
- and 3 marriages.

Fig 9.2 Sketch map of Huntingdonshire showing positions of the 8 villages that were home to Bellamy families in the 17th-18th centuries.



Having 6 surviving children with no infant deaths is probably near the minimum for one family in those times. In fact we can conclude that a run of 9-13 family events in a parish represents the life of one generation. On this basis, an interpretation of Fig 9.1 is that, between 1600 and 1799, the parishes of Godmanchester, Upton, Little Raveley and Sawtry each had one family of Bellamys, whilst Ramsey, Yaxley, Farcet and Elton had two. According to this analysis 12 Bellamy families lived in Huntingdonshire during this two hundred year period, most of them active between 1660 and 1780. In other words they were quite rare, an indication that they were

recent migrants. The positions of these villages are shown in a sketch map of Huntingdonshire (Fig 9.2).

3 Huntingdonshire: Time Sequence of Village Records

The earliest evidence for the distribution of individual Bellamys throughout Huntingdonshire are the Protestation Certificates or Returns, which are dated 1641-42. These are lists, on a county basis, of those persons who endorsed their intention to maintain and defend the true reformed protestant religion pursuant of the order of the House of Commons of 30th July 1641. These lists were made parish by parish under the local direction of the parish clerk. The clerk or priest witnessed the marks or signatures of the Protestants before being sent to London. Usually, where a county list of these protestations survives it is not complete. In the case of Huntingdonshire, the following villages are missing; the Heminfords, Yelling, Great Paxton, Offord, Everton, Toseland Hundred and Huntingdon Borough.

Bellamy's are only found in the following villages of those lists that have survived:

- Farcet Edward Bellamy (Feb 18)
- Folksworth Humphrey Bellamy (Feb 18)
- Winwick Thomas Bellamy (Feb 19).

There is another list by which we can get at the distribution of Bellamys 34 years later, namely the Hearth Tax of 1674. Three villages had Bellamys rich enough to pay this tax (Table 9.2). The list contains 8 families, which is a good fit with the calculation made earlier based on the frequency of Bellamys in parish records. The Hearth Tax returns also tell us that, in 1674, seven of these families lived in only two villages, Stanground and Farcet. This fits the distribution of parish records for the end of the seventeenth century in Table 9.1. We do not know the cut-off point for this tax, but it is clear from the number of hearths for each individual that John and William of Stanground, and Edmond and William of Farcet were wealthy individuals. Edward of Whitton could also be a member of this north Huntingdonshire family (common name, and a large property).

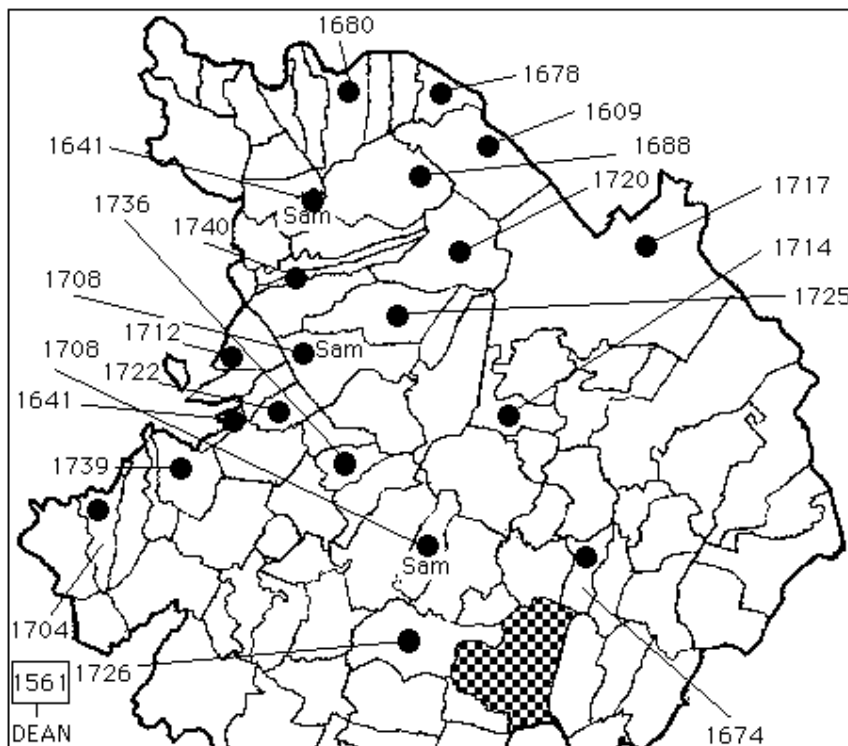
Table 9.2 Bellamys found on the Hearth Tax of 1674 for Huntingdonshire

Place	Name	Hearths
Stanground	John Bellamy	4
	William Bellamy	5
Farcet (Fossett)	Edmund Bellamy	4
	William Bellamy	5
	Elizabeth Bellamy	1
	William Bellamy	1
	Elizabeth Bellamy	1
Whitton	Edward Bellamy	3

Comparing the Protestation Returns with the Hearth Tax list indicates that the Bellamys of Farcet and Stanground, found in the Hearth Tax, were descendants of the protestant Edward Bellamy. 'Edmund' of Farcet in the Hearth Tax was probably an alias for Edward. Indeed, 'Edmund' could have been the same person who made the earlier protestation. We can also tie the Folksworth 'Humphrey' of the protestations in with this family because on September 4 1652, a son of Margaret and Edward Bellamy of Farcet was baptised Humphrey. Humphrey is an uncommon name and in choosing it Edward and Margaret were probably celebrating a close relative. Farcet and Folksworth are not far apart.

This leaves the Bellamys in Winwick, a small village on the border with Northamptonshire, unattached to the Farcet/Stanground family. Was this the point from which Bellamys found later in the west and south of the county spread?

Fig 9.3 Earliest records of Bellamys in Huntingdonshire villages up to 1740



An attempt to answer this question can be made by examining the geographical positions of Bellamy 'hot spots', and looking for common names of children of Bellamy families in villages with a good run of early parish records.

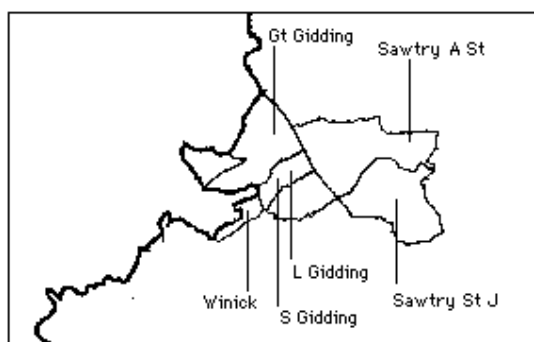
First, the geographical distribution (Fig 9.3) for all records, from the earliest up to 1740, indicates that, apart from the Farcet/Stanground group in the north of the county there is an early clustering around villages on the western border with Northamptonshire close to Winwick between 1640 and 1740. Comparing this distribution with the later one in Fig 9.2 shows a shift in population towards the east

and south. This backs up the idea of Samuel of Godmanchester's roots being to the northwest of the county.

Second, the frequency of common names tells the same story. Starting from Samuel of Godmanchester's family the names of boys in three generations included Samuel, William and John. Looking back in Godmanchester, there was a William who died on Godmanchester in 1784 (Samuel's father?).

The following 8 villages with exceptional records of Bellamys can be used to look for the Godmanchester name combination, Samuel, William and John. Only one, Little Gidding, has this combination. However, Bellamys were also present in Great Gidding and Steeple Gidding and all three Giddings are adjacent to Winwick. From the Protestation Returns of 1641, Thomas was the head of the Bellamy family in Winwick. The name 'Thomas' turns up in both Little Gidding, and Steeple Gidding. By the 1770s James, an unusual name, is being used by the Bellamys of Winick and Great Gidding. Taking the geographical distribution together with the distribution of common names, there is a high probability that the Godmanchester Bellamys had family connections with the Winwick cluster (Fig 9.4). This attachment is backed up by the fact that my great, great grandfather, William, Samuel's grandson, moved from Southhoe to Great Gidding, where he had 8 children.

Fig 9.4 The Winwick cluster of parishes on the Hunts/Northants border



4 Bellamys at a Village Level

4.1 Farcet and Stanground

There are physical records of the Huntingdonshire Bellamys in Farcet, namely two floor slabs in the Church of St Mary. These are memorials to Edward Bellamy who died in 1702 and Ann his wife who died in 1712. The Bellamy's were important, wealthy landowners in Farcet and the adjacent village of Stanground for around 200 years. Manuscripts of local litigation and land transactions indicate their involvement as farmers of the local fenland. For instance, there is an undated record in the Huntingdonshire Record Office of a petition by John Bellamy, Edward Bellamy and others to the Commissioners for Drainage of the Bedford Level regarding Farcet Fen.

Bellamy's, through their benefactions, had a social influential in both villages, which are now part of the eastern suburbs of Peterborough. Their involvement in the life of the two villages is evident from the charitable bequests they made. Edward Bellamy

by a will dated 12th January 1627 set up a charity by giving the churchwardens and overseers of Stanground and Farcet a yearly rent charge of £3 issuing out of his lands at Fletton. This money was to be employed to put out one apprentice yearly, the one-year in Farcet and the other year in Stanground. The rent charge was redeemed in 1925, and in the Victoria County History the endowment is said to consist of the sum of £120 Consols with the official trustees, applied through the direction of Charity Commissioners.

They also continued as local benefactors. For example, with regard to Stanground, a William Bellamy by his will of 1704 gave the poor of Stanground a rent charge of £2. Robert Bellamy by his will of 1779 gave a similar sum for a like purpose. The yearly sum of the Robert Bellamy Charity was £4 in the 1930s and charged upon land in Stanground. The Bellamy family properties eventually came into the female line through Robert Bellamy Warwick in the 19th century.

The following records of Farcet and Stanground reveal the presence of Bellamy families from the beginning of the 17th century (Table 9.3 & 9.4).

Table 9.3 Parish records of Farcet

1641 Edward Bellamy protester
 1648 Edward son of Mr Edward Bellamy baptised April 15
 1650 Adam son of Edward Bellamy baptised June 3
 1652 Humfrey son of Margaret and Edward Bellamy baptised September 4
 1669 William son of Mr William Bellamy baptised January 23
 1674 Anna d Edward & Ann Bolomy bapt Feb 7
 1674 Edmund, William, Eliabeth, William & Elizabeth paid Hearth Tax
 1674 Anna daughter of Edward and Ann Bellamy baptised February 7
 1675 Anna d William Bellamy bapt Oct 2
 1675 Anna daughter of William Bellamy baptised October 21
 1676 Henry son of Mr Edward Bellamy buried May 28
 1677 Anna d Edward Bellamy bapt Oct 26
 1677 Anna daughter of Edward Bellamy baptised
 1680 Edward son of Edward and Ann Bellamy baptised December 2
 1680 Edward son of Edward and Anne Bellamy buried December 18
 1680 Sarah daughter of William and Sarah Bellamy buried
 1684 Thomas son of John and Elizabeth Bellamy baptised
 1686 Mary daughter of John and Elizabeth Bellamy bapt in the Chapel of Haerth (Erith?)
 1690 Maragaret daughter of John and Elizabeth Bellamy baptised
 1692 Trico? of John and Elizabeth Bellamy baptised.
 1702 Edward died, local benefactor in will (floor slab)
 1704 William local benefactor
 1712 Ann wife of Edward died, local benefactor in will (floor slab)
 1714 John gent litigations against John Bellamy* yeoman, and others, of Stanground

Table 9.4 Parish Records of Stanground

1609 Jane Bellamie m William Brown
 1674 John and William paid Hearth Tax

1708 Robert and John Bellamy referred to in deed to cottage
 1714 John Bellamy** yeoman referred to in law suit with John Bellamy of Farcet above
 1715 Alice spinster signed bond with Sarah Bosworth
 1751 Robert deed in his name
 1779 Robert Bellamy charity
 1780 Robert Bellamy, farmer, referred to in will, next reference, below
 1820 Robert Bellamy Warwick, farmer, will

"Exemplification of a verdict at the Azzizes held at H 20 March 12th Ann Between John Bellamy*, gent of Farcet and John Bellamy** yeoman and others of Stanground.

"The occasion was Stanground would have Farcet Fen to lie within thir PARISH AND PAY TO THEIR agistments only. The officers siezed a half the property of John Bellamy of Farcet for a Parish rate. Bellamy brought his action against them for so doing".

He had a verdict as within, and Stanground paid to Farcet upwards of £47 costs and charges".

4.2 Sawtry

A near fit to the ancestor of Samuel of Godmanchester on a common name principle is the Samuel Bellome who married Anne Spencer on 3 October, 1708, at Sawtry All Saints. The entry indicates that one or other of the parties could have come from Glapthorpe in Northamptonshire. This Huntingdonshire marriage is followed by a set of births in Sawtry (St Judith) as follows in Table 9.5.

Table 9.5 Parish records of Sawtry St Judith

Sarah b 9 September 1711
 Samuel b 11 April 1714
 Thomas b 6 May 1716
 Elizabeth b 29 June 1718
 Ann b 28 November 1719
 John b 2 February 1722.

Samuel Bellome and Ann Spencer also had a child Ann who was born in Glapthorpe, 1 January 1713. This reinforces a link between Glapthorpe and Sawtry, which are only about 12 miles apart. Further investigation makes it certain that the link between the two communities is through the Spenser family. For example, the IGI lists two baptisms of Spensers (a name common in eastern Northamptonshire) in Glapthorpe. Their names are William and Daniel, the sons of Richard and Mary Spenser (in 1754 and 1761 respectively). Also, there are two baptisms of Spenser children (a name rare in Huntingdonshire) at Sawtry, Anna in 1683, and William in 1690, daughter and son of Christopher and Ann Spenser.

There is no subsequent indication as to what happened to Samuel Bellome. He would probably have married and had his first child in the early 1730s. This could have been Samuel of Godmanchester.

4.3 Winwick (Table 9.6)

Table 9.6 Parish records of Winwick

1773 James Bellamy* m Susannah Jacob both of this parish 4 Oct ;wit. John Jacob/J Bellamy)
 1774 Mary d of James and Susannah Bellamy bapt July 24
 1789 James Bellamy died
 1797 John Chester m Mary Bellamy 10 oct
 1800 Susannah d of John and Mary Chester bapt
 1806 James Bellamy s of John and Mary Chester bapt
 1809 William s of John and Mary Chester bapt
 1812 Mary d John and Mary Chester

* James could write his name. There is also a Day book in the County Record Office of James Bellamy of Winwick, harness maker and wheelwright for years 1773-4 (rec 528/11)

4.4 Little Gidding (Table 9.7)

Table 9.7 Parish records of Little Gidding

1757 Thomas Bellamy buried April 12
 1760 Rebecca bapt Thomas and Martha Bellamy Nov 9
 1760 Samuel s Thomas and Martha Bellamy bapt March 24 1760
 1760 Thomas b s of Thomas and Martha Bellamy bapt May 25
 1761 Samuel buried Nov 1
 1763 Samuel s Thomas and Martha Bellamy bapt Jan 16
 1764 Samuel s John Bellamy buried 19 June
 1764 Thomas buried May 1
 1764 William s Thomas and Martha Bellamy bapt Oct 21
 1768 John Bellamy buried Feb 12

4.5 Great Gidding (Table 9.8)

Table 9.8 Parish records of Great Gidding up to 1786

1712 23 Dec Margaret Bellamy m Joseph Jennings
 1715 2 May John Bellamy m Mary Foster
 1719 4 Nov Martha d Richard Shepherd and Mary Bellamy bapt
 1741 27 Sept Hannah Bellamy m John Johnson
 1771 4 Oct James Bellamy m Anne Jackson
 1772 8 March John s James and Anne Bellamy bapt
 1773 16 Oct Mary d James and Anne Bellamy bapt
 1777 2 Feb Elizabeth d James and Anne Bellamy bapt
 1778 2 Nov Elizabeth Bellamy m John Howard

1784 19 April Ann Bellamy m George Harvey
 1786 Pauper children* John, Mary and Elizabeth Bellamy
 1800 14 Oct Mary Bellamy m Edward Clark

*Three Bellamy orphans were apprenticed to local farmers by the Poor Law overseers for the parish; John Bellamy to John Hatfield; Mary Bellamy to Edward Crawley; Elizabeth Bellamy to Jeffrey Heighton Each employer was to house and feed his charge, and told specifically to behave in a "proper and lawful manner shall and will employ, teach and instruct, or cause to be employed taught and instructed in the best way and manner which he can during the said term".

4.6 Steeple Gidding (Table 9.9)

Parish records of Steeple Gidding (Table 9.9)

1722 Elizabeth buried wife of Thomas Bellamy
 1725 Elizabeth d Thomas and Elizabeth Bellamy bapt

4.7 Brampton (Table 9.10)

Table 9.10 Parish records of Brampton

1726 26 Nov Catherine d Thomas and Catherine Bellamy bapt
 1732 7 Feb Catherine wife of Thomas Bellamy buried
 1744 Thomas Bellamy m Margaret ?
 1754 26 July Thomas Bellamy buried
 1759 Margaret Bellamy widow buried

5 Bellamys: the Global Picture

The earliest records of Bellamys in Huntingdonshire start at the beginning of the 17th century. Earlier records are found in the adjacent counties of Nottinghamshire, Bedfordshire, Lincolnshire and the fenlands of Cambridgeshire (Table 9.11).

Table 9.11 Bellamy's Recorded For Counties Adjacent to Huntingdonshire in the 16th Century

1518 Alexander Bellamy, Headon, Notts
 1561 William Bellamy, Dean, Beds
 1576 Gosberton, Lincs
 1582 Robert Belamie, Roxton, Beds
 1589 Agnes Bellyme m Robert Assheldicke, Wishbech St Peter, Cambs
 1590 Anna Bellamye, Laneham, Notts
 1590 Gosberton, Lincs
 1594 Elizabeth Bellamy, Washingborough, Notts

In terms of the number of Bellamy records, three counties, Lincolnshire, Nottinghamshire and Northamptonshire, stand out as the major areas of early settlement. Lincolnshire has a large number of communities in relation to the total number of records. There are more villages with substantial numbers of records, but they are distributed more widely throughout this county. This difference is brought out in the selection of county records of Bellamys up to 1659, taken from IGI (version current in 1994), and listed in Table 9.12. They refer to eight counties adjacent to Huntingdonshire. The proportions of records earlier than 1600 in the three counties with the most records account for 28%, 33% and 25%, respectively of the records, i.e. no one county is biased towards 17th century records.

Table 9.12 County Records of Bellamys in the IGI up to 1649

County	Num. of records	Num. of communities
Cambridgeshire	7	3
Huntingdonshire	2	2
Leicestershire	15	11
Lincolnshire	162	44
Northamptonshire	85	10
Nottinghamshire	154	22
Rutland	8	3
Suffolk	9	3

Another way of expressing the special distribution pattern of the Lincolnshire Bellamys is to compare, for the three counties, the percentage of total Bellamy records accounted for by the two communities in each county with the most records. These figures are 79% for Northamptonshire, 62% for Nottinghamshire, and 23% for Lincolnshire. In Lincolnshire an additional 9 communities have to be added to include 60% of the records.

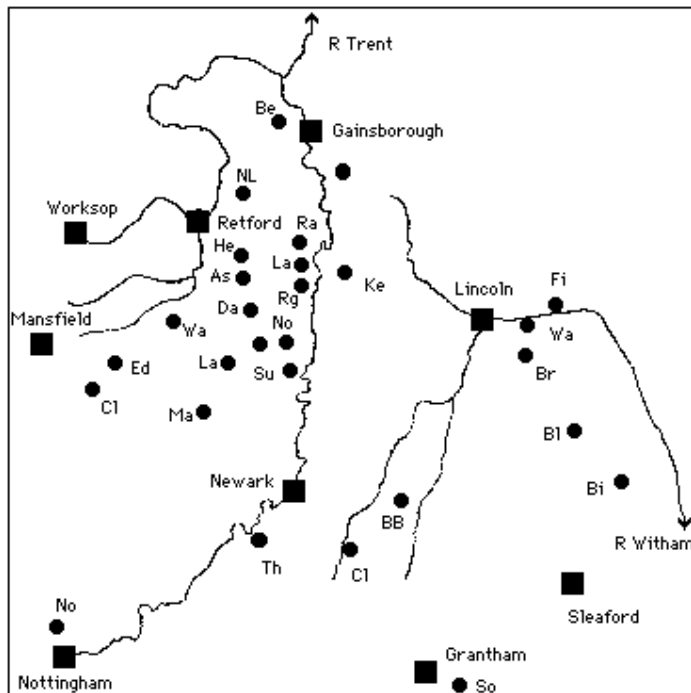
The communities marked on the map in Fig 9.5 represent all of the Bellamy records for Nottinghamshire. This map also includes most of the records for Lincolnshire (the River Trent marks east-west boundary between the two counties). The general pattern is for Bellamy families of Nottinghamshire to be located along the villages of the western bank of the Trent and its tributaries, whereas the Lincolnshire Bellamys are distributed mainly in the valley of the Witham and its tributaries south of Lincoln.

The distribution in north Nottinghamshire is more dense than that for Lincolnshire which suggests that the Trent valley between Newark and Gainsborough was the focus of settlement from which the family spread out into north Lincolnshire.

There are three other, less pronounced clusters of early Bellamy's to the south. One in South Lincolnshire is on the edge of the Fens, north of the River Welland, around Gosberton. Another is found on the boundary between Lincolnshire and Huntingdonshire around Peterborough in the valley of the Nene. A third is further up the Nene valley in Northamptonshire, close to the borders of north Bedfordshire and west Huntingdonshire (Fig 9.6).

The large differences in numbers and density between these clusters suggests that the Bellamy's in the northern valley of the Trent represent the first area of settlement, perhaps derived from one family settling there in the 14th century. From their smaller numbers the other three clusters are likely to be later settlements, either from the spread of sons from this Trent foundation, or the later settlement of three families from elsewhere. The fact that there were Bellamys scattered throughout Lincolnshire suggests that the former situation is more likely, and the three southern clusters represent the Trent offspring of three sons from Trent families.

Fig 9.5 Northern distribution of IGI records of Bellamys (up to 1649) in Northamptonshire and Lincolnshire



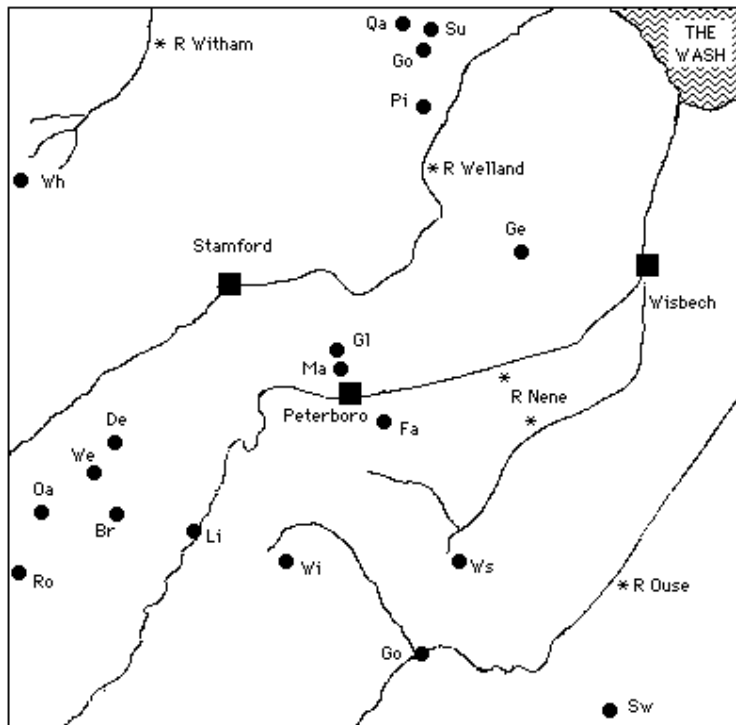
The distribution pattern of all the early Bellamys is remarkable in a topographical sense because it delineates the flood plains of the four major rivers systems draining the Midlands, the Trent, the Welland, the Nene and the Ouse. Within Lincolnshire, the distribution of Bellamys also follows the valley of the Witham. This indicates that they had agricultural skills suitable to the management of drained land. Most of the Bellamy villages are low-lying, on the edge of drained fen. Only one family has left records of its livelihood. These are references to grazing rights of the Farcet and Stanground Bellamys to the use of reclaimed fen. However, Samuel of Godmanchester was a poulterer, which in those days was likely to mean a person who dealt in waterfowl such as ducks and geese. His property in Godmanchester included rights to the common grazing on the adjacent floodplain of the Ouse.

Bearing in mind the French origins of the name Bellamy i.e. 'bel ami' or 'fine friend', and their early disposition in relation to river valleys liable to flooding, it is probable that the family came from Flanders to apply expertise in land drainage to stock rearing on reclaimed fenland. Generally speaking, there is place name evidence for a late

continental settlement in these areas such as the common use of 'eau' to describe a drainage channel. A village on the edge of the Lincolnshire fens south of Louth is called Belleau, which probably indicates French, or Flemish drainers played a part in the drainage of the local fen. Another common name 'delph' to describe a major drainage channel points to the same conclusion. The distribution of Bellamys in Lincolnshire suggests that they had itinerant skills of managing river valley wetlands; skills were in widespread demand in the great age of land reclamation during the 16th and 17th centuries. Further development of this theme will require historical study of land reclamation.

It now remains to connect this global distribution of Bellamys to the Winwick/Gidding/Sawtry cluster to which I believe the kin of Samuel of Godmanchester belonged. Because of the position of Winick on the western boundary of Huntingdonshire, and it being only a few miles from the early cluster of Northamptonshire Bellamys of the Nene valley, I feel that this marks the likely direction of family migration, eastwards out of the Nene valley to the uplands of Huntingdonshire. The parish records of the Sawtry Bellamys indicates that bonds of kinship across the county boundary still determined marriages of the Huntingdonshire Bellamys at the end of the 17th century.

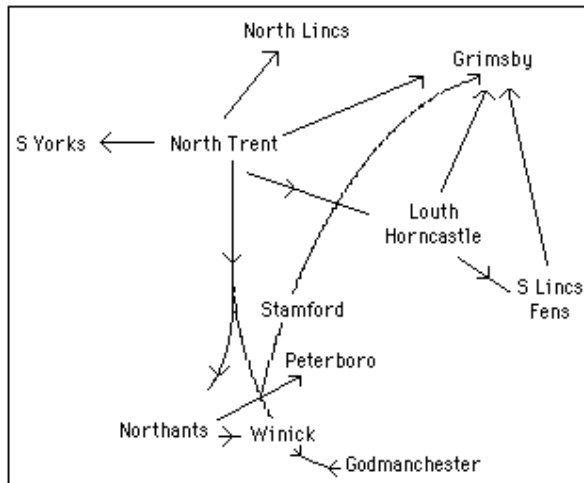
Fig 9.6 Southern distribution of IGI records of Bellamys (up to 1649) in Lincolnshire and Northamptonshire



My hypothesis is that Samuel set out from the North Trent heartland, of the Bellamys, to the west of Lincoln, following a route south defined by previous generations which had established a Northamptonshire family cluster between the Rivers Nene and Welland. This may have been one of the ancient 'goose routes' from the Trent wetlands. Godmanchester was new territory for the Bellamys but close enough to kin

around Winick and the Giddings for him to feel at home in establish his poultry business. The next generations began a northern migration which resulted in my grandfather migrated to Grimsby where, in the 1880s Bellamys from other parts of the kinship network were settling. The main routes taken by families spreading from the Trent valley are shown in Fig 9.7.

Fig 9.7 Migration routes of Bellamys during the 17th and 19th centuries



CHAPTER 10

BELLAMYS AND KEMPS IN GRIMSBY

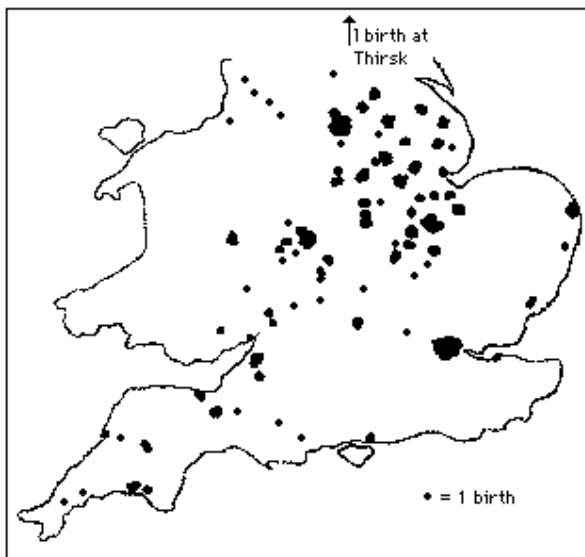
North Lincolnshire is a sparsely populated area and was ever thus. In its most northeastern corner Grimsby, from its early 19th century revival onwards, became the only major centre of industry and, therefore, of population.

Peter Chapman (1993) Images of North Lincolnshire.

1 Grimsby

The distribution of Bellamys in the first half of the 19th century can be plotted from the national birth register. From the first records in June 1837, until December 1841, 386 births are listed. During this period of 42 months, if all of the families were fertile one would expect an average birth rate per family of between 2-3. This would give a population of about 100 families. This is remarkably low, and supports the idea that they were descendants of one founder. This is backed by the tight distribution in Nottinghamshire, Lincolnshire and Huntingdonshire and Northamptonshire. There were clusters in the large industrial cities of Sheffield and the Birmingham conurbation, which were magnets for all families in these counties. The smaller towns also had their attractions for country folk, such as my birthplace, Grimsby.

Fig 10.1 Distribution of Bellamy births (June 1837-Dec 1841)



During the 19th century Grimsby grew rapidly from a small agricultural/ fishing community in 1840, to an industrial town of 53,000 people in 1892, whose inhabitants were mostly immigrants from the surrounding countryside. When the Kemps and

Bellamys arrived, new housing estates on the East and West Marshes were absorbing more and more people, and the town had begun to overflow into the open countryside of the parish of Clee with Weelsby. Land had been reclaimed from the mudflats to build the fish dock, and other docks for coal exports and timber imports had been created by deepening the little River Freshney, and excavating the western saltmarshes. Rail links had been established with the Midlands and London, and steam was fast replacing sail at rate, which reflected the inflow of a large amount of monetary capital.

It is interesting to see the distribution of Bellamys just before this expansion of Grimsby took place. This distribution pattern has been mapped using the births to Bellamys recorded in the Registrar General's official lists between June 1837, when it became law that births should be registered centrally, and December 1841 (Fig 10.1). Families were clearly concentrated in Lincolnshire, Nottinghamshire and Huntingdonshire, with urban clusters in London, Sheffield and Birmingham.

The Times sent a correspondent to Grimsby in the 1890s to check on the public health issues. He, like previous reporters, found the drainage of the new housing estates very bad, with sewage rising in the drains when the outfalls to the River Humber were blocked by the tide for eight hours each day. Yet by 1906 four public parks had been donated by landowners, and a sewage pumping station, and water works supplying spring water had been completed. On balance, the people of Grimsby probably had a better environment than those in the large cities. The built up area was about a mile across from east to west, and about two miles from north to south so, for most families, open country was not far away. In the 1870s the Brocklesby Hunt used to meet in the centre of Grimsby, in the Old Market. On one occasion the hunt chased a fox from the nearby village of Bradley to Flottergate Bridge in the heart of the town.

In Whites trade directory of 1856, one of the earliest trade directories for Grimsby, two Bellamys are listed; T (Thomas?) Bellamy, who was the Common Sergeant, a public officer of the Borough, and Thomas Bellamy, a tailor of Cartergate.

In the 1881 census there were 152 Bellamy families in Lincolnshire of which 15 were in Grimsby, headed by the following persons.

Charles Bellamy, labourer born in **Grimsby**
Epton Bellamy, labourer born in Orby
Henry Bellamy, fisherman born in Louth
John A B Bellamy, ginger beer manufacturer born in Horncastle
John Bellamy, stonemason born in **Grimsby**
John H Bellamy, steam trawler? born in **Grimsby**
Sarah Bellamy, born in Barton on Humber
Sarah J Bellamy, annuitant born in Keelby
Thomas Bellamy, tailor born in Hull
Thomas G Bellamy, stonemason born in **Grimsby**
William Bellamy, general labourer born in **Grimsby**
William Bellamy, general labourer born in Scramblesby
William Bellamy, labourer born in **Grimsby**
William Bellamy, labourer born in Laughterton
William Bellamy, labourer born in Loughterton

Only about third of them had been born in Grimsby. This proportion of 'locals' is a measure of the dramatic effect of that migration from the countryside must have had on the indigenous population of what was, after all, just a small market town.

My branch of the 'Fenland Bellamys' was relatively late arriving. In 1881, my grandfather Frederick was living in the tiny hamlet of Parson Drove, in Cambridgeshire, close to the Lincolnshire border, with his younger brother James. His sister Louisa was servant to the Leatherland family, also in Parson Drove. Parson Drove remains to this day a handful of families in the reclaimed fens between Market Deeping and Wisbech.

James Bellamy	23	general labourer	born Market Deeping
Charlotte Bellamy	23	wife	born Parson Drove
Frederick Bellamy	25		born Market Deeping
James Leatherland & family			
Louisa Bellamy	20	servant	born Market Deeping

At this time, Frederick's future wife Mary Ann Precious was 17 years old, iving with her family in Grimsby. She was born in Hull, but her father, George, was a Grimsby man, and his wife, Jane Smedley, came from the village of Caistor about 10 miles to the west of Grimsby on the edge of the Wolds.

Regarding the Kemps, the 1881 census (Table 10.2) shows the family of George Munnings, my Kemp grandfather's half brother, living in Trinity St, part of New Clee, which was an expanding housing development behind the fish dock, between Grimsby and Cleethorpes. The Aldbrough Kemps, who also settled in New Clee, had not yet arrived.

In the 1870s it was commonly said that much of the criminal population had moved outside the boundary of Grimsby, and was located in New Clee, where the densely populated streets were not policed properly.

It was not until 1908 that Edward Kemp took his family from Yarmouth to Grimsby. At first they lodged with Florence Munnings' family in Thorald St, New Clee. My mother, who was then nine years old, remembered living there, and recalls Florence calling my grandmother 'Aunt Polly'. She thought that Florence's son kept a public house at this time.

2 *The Bellamy Kinship network*

2.1 The Grimsby magnet

An important question to focus thought about the importance of kinship links is, 'Why did my grandfather decide to leave the fenlands of the Wash for Grimsby'? The 'safe landing' in Grimsby for my Kemp grandfather was provided by his half-brother who had preceded him and could pass on the good news about job prospects, and offer temporary lodgings. However, an important connection was also the sea links between two important east coast ports, and it was probable that Edward had voyaged

several times from Yarmouth to Grimsby as a merchant mariner. Was there a kinship network that drew my grandfather Bellamy northward from the remote fens of South Lincolnshire?

The records show that my grandfather Fred was one of a relatively small group of immigrant Bellamys sharing a common ancestry going back to the mid-18th century. All were of the same generation, and most had come north to Grimsby from Lincolnshire villages, which were all settlements of an eastern branch of the Laughterton-Kettlethorpe clan.

In the census returns of 1891 (Table 10.1) there were 15 Bellamy families in Grimsby, an increase of just over 50% in the decade since the previous census. These households accounted for 72 individuals named Bellamy, of whom 25 were born elsewhere. It is remarkable that all but two heads of these families were male immigrants mostly from Lincolnshire villages.

Table 10.1 Birth places of heads of Bellamy households in Grimsby

	1881	1891
Atby		1
Benworth		1
Cambridgeshire		1
Claypole		1
Friskney		1
Horncastle	1	3
Hull		1
Laughterton		1
Market Deeping		1*(my g.f.)
Middle Rasen		1
Orby		1
Patrington		1
Grimsby	4	2
Louth	1	
Willoughton	1	

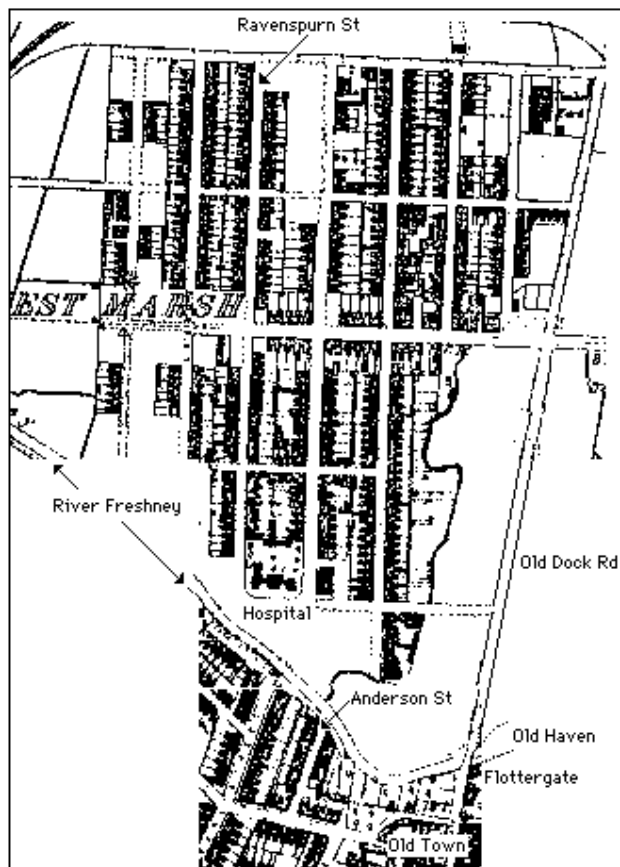
Three of the 14 families were from Horncastle, and two of these had brought with them the know-how of bottling mineral water. This Grimsby Company, later known as "Bellamy Bros" was familiar to me as a child in search of a bottle of 'pop' on a hot day. John A.B. Bellamy had transferred the know-how of making commercial 'ginger beer' from Horncastle, where it had been a special feature of the town since the 1850s. Horncastle was one of the small market towns full of hope and invention following the building of canals and railways to connect them with wider markets, and was a natural source of young people keen to make good in the wider world of opportunities presented by Grimsby.

Of all the Bellamy migrants to Grimsby, only one had further to go than my grandfather. This was William Bellamy who was a drapers assistant aged 20, from Ramsey in Huntingdonshire. This again focuses the question in my mind as to the reasons for my grandfather leaving the Cambridgeshire fen country. Like my father,

he seemed contented with his lot; he arrived a labourer, and died a labourer. Maybe a more ambitious relative led the way.

It is easy today to underestimate the mobility of our ancestors when bent on marriage or bettering themselves. For example, Mary, the daughter of a Bellamy family living in the remote village of Hatcliff, deep in the Wolds to the south east of Grimsby, managed to secure a marriage with Henry Bellamy of Horncastle, 30 miles away as the crow flies. To cement this relationship these two had to maintain family links, probably as 2nd cousins, across the narrow lanes criss-crossing the chalk uplands, which even now make it difficult to travel quickly by road from north to south. This is probably the exception to the rule, but it does bear on the question of how people could 'find' each other in those days, except through family connections.

Fig 10.2 "Over the Marsh": a Grimsby housing development in the 1890s



My grandparents, Frederick and Mary Ann (nee Precious) are recorded in the 1891 Grimsby census, with the beginnings of their family, my uncles George and Ernest, at 24 Ravenspurn St. (Fig 10.2). Frederick had probably arrived from Market Deeping, unmarried, at least 5 years previously. Is it a coincidence that about a quarter of a mile away in Anderson St, lived William Bellamy, a migrant from the community where Fred's ggpf Samuel had been born? These two families lived about quarter of a mile apart in the housing development known as 'over the marsh'. The Kettlethorpe patrimonial name 'William' had been perpetuated in Fred's ggf and gf. Kettlethorpe

was still turning out Bellamys to seek their fortunes. William of Anderson St was the same William Bellamy of Laughterton, a labourer aged 34, recorded 10 years earlier in the 1881 Grimsby census.

Kinship links in close-knit rural societies are maintained through oral tradition. The repeated use of Christian names as reminders of progenitors are one example of this kind of link between generations of families that may live in different communities. Then there are memories of exceptional good and bad fortune that stick in the collective mind. These 'word of mouth' connections between long-separated family lines are what the genealogist has to turn to when records in paper and stone fail. It is clear from Chapter 12 that most, if not all, of the Lincolnshire Bellamy's spread out from the Dunham/ Laneham/ Kettlethorpe nucleus. What has the oral tradition to add with regard to the specific directions they took from this common Trent valley homeland, and how they did they manage to keep in communication?

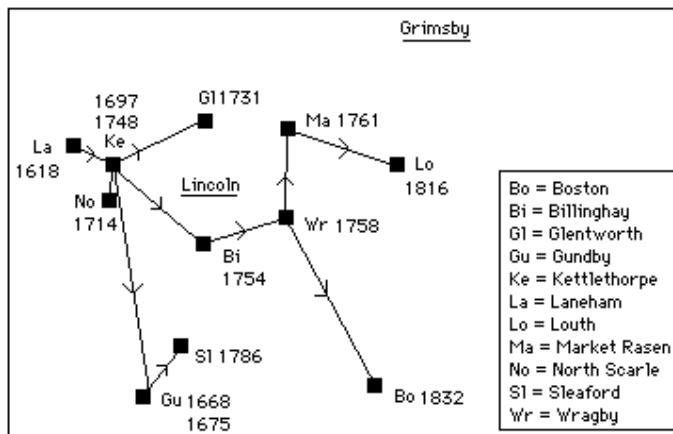
2.2 Links through common first names

Nicholas is a relatively uncommon name. As used by Bellamys in the 18th and early 19th centuries it is concentrated in a small group of villages around Lincoln. From the locations of births and marriages involving these Bellamys named Nicholas, a chronological sequence of family migrations can be set out (Table 10.2; Fig 10.3) which link Bellamy families of these villages in a migratory stream.

Table 10.2 Nicholas Bellamys listed in the Lincolnshire IGI
(Heartland usage is in bold)

1668	married Marie Thoroton in Gunby
1675	son of Nicholas Bellimie of Gunby
1697	son of William & Martha Bellamy of Kettlethorpe
1714	son of George & Mary Bellamy of North Scarle
1731	son of John and Sarah Bellamy of North Witham
1731	son of Nicholas Bellamy of Glentworth
1748	married Deborah Ancliff at Kettlethorpe
1754	son of Edward & Elizabeth Bellamy of Billingham
1758	married Joan Pearson at Wragby
1761	son of Nicholas & Joan Bellamy of Market Rasen
1786	married Mary Andrew at New Sleaford
1832	married Sarah Winter at Boston

Fig 10.3 Chronological sequence of births and marriage events involving Bellamys named Nicholas



2.3 Links through memories

Unfortunately none of my family, neither Kemps nor Bellamys, left diaries, and I came to genealogy too late to question relatives of my parent's generation, or even my own parents. I only have two oral memories from my parents. I remember my father telling me that his father 'came from the country', and he recalled talk about Market Deeping. From my mother I have a recollection that 'When Rose left school she went from Grimsby as a servant to rich Bellamy relatives in Lincoln, who built the Grimsby Town Hall. She didn't like it and came back on the next train'. This dramatic memory emerged after we had been talking about my mother's teen-age friendship with the Burman girls, who my Aunt Rose Bellamy (my father's elder sister) was helping to care for as the Burman's domestic servant. The memory has two elements, which sustain connections between generations who are following different paths from a common origin, namely outstanding wealth, and professional standing of more fortunate kin. In particular, it throws light on old links between my grandfather's family in Grimsby, and Bellamys in the Trent valley heartland. It suggests that after his move south Samuel Bellamy and his family kept in contact with their Kettlethorpe kin, who charted the success of their Lincolnshire relatives, between and across generations. The following account explores this particular trail.

Builder Bellamys

Two Lincolnshire Bellamys made a noticeable impact on the local landscape between 1848 and 1879. The individuals concerned are Pearson Bellamy, an architect surveyor, who was a partner in the Lincoln firm of Bellamy & Hardy, and Anthony Bellamy, a builder-architect of East St, Horncastle. A preliminary list of building work associated with the two Bellamys is presented in Table 10.3. They were both constructing rural schools in North Lincolnshire in the 1850s and 60s. This is an odd coincidence, and particularly strange that Pearson should have designed a major building in Horncastle, where Anthony was an important local builder. Here lies a probable family connection, and maybe collaboration, between Pearson and Anthony, the former more of an architect, and the latter more of a builder.

Table 10.3 Buildings of Bellamy & Hardy (BH) and Anthony Bellamy (AB)

BH 1848	Wesleyan School: Grimsby
BH 1853	Corn Exchange: Louth
BH 1855	Wesleyan School: Bassingham
BH 1856	Wesleyan School: Lincoln
AB 1858	Board School: Fulletby
BH 1859	Wesleyan Day Schools: Rosemary Lane, Lincoln
BH 1860	Restoration of St Peter's Church: Middle Rasen
AB 1864	National School: Askerby
BH 1866	The Dispensary: Horncastle (became Memorial Hospital in 1924)
BH 1874	Newland Congregational Church: Lincoln
BH 1874	Methodist Chapel: Sibsey
BH 1879	Bailgate Methodist Church: Lincoln
BH 1879	Corn Exchange: Lincoln
BH (?)	Wesleyan School: Bardney
BH (?)	Wesleyan School: Burgh
BH (?)	School: Waltham

According to Pevsner, in the Lincolnshire section of his national guide to notable buildings, 'Pearson Bellamy "delighted in building palazzos in streets decidedly un-sun baked". Pevsner regards the Louth Corn Exchange as Pearson Bellamy's best building on a national scale. Viewed from my grandfather's family in the back streets behind the Grimsby fish dock, Pearson would have embodied exceptional talent and success. The youngest son of a Louth glazier, he amassed property, which was valued at £9,000 on his death in 1900.

As to how he came to be an architect, the starting point could have been a job with an architect in his hometown of Louth. The official paper, which lists the important historical buildings in Grimsby, states that the architects for the Town Hall were Bellamy, Hardy and Giles jointly with Fowler of Louth. The builder was John Brown. Perhaps Fowler's was where Pearson started his training.

Pearson Bellamy

Pearson's father was Nicholas Pearson Bellamy (glazier) who married Elizabeth Edwards (27.02.1815) at Waddington, a village to the northwest, between Louth and Lincoln. They baptised the following children in Louth: -

- Mary Ann	20.04.1816
- Elizabeth	29.01.1818
- John Pearson	29.10.1819
- Mary	27.02.1820
- Pearson	27.02.1822

Pearson (sometimes recorded with the second name 'William'), with a wife Caroline Ann, next appears in the parish of St Swithin's in Lincoln where the following children were baptised: -

- Arthur Pearson	08.08.1846
- Albert Edward	22.04.1848
- Lucy Ann	13.06.1849

In the 1951 census he was living in Melville St, Lincoln. The household is described as: -

Pearson Bellamy	aged 29	architect surveyor	born Louth
Elizabeth Bellamy	aged 28		born Louth
Arthur Bellamy	aged 4		born Lincoln
John Giles	aged 16	lodger	born Lincoln
Jane Cook	aged 20	house servant	

My interpretation is that Albert Edward and Lucy Ann died as infants, and Pearson's wife Caroline also died, after giving birth to Lucy Ann. He married another Louth girl Elizabeth, and they successfully reared the four daughters who are mentioned in Pearson's will of 1901 (Annie Elizabeth; Kate; Cecilia Mary; Ada). His son Arthur is not mentioned again suggesting yet another untimely male death had occurred in the family. A son, Herbert Pearson Bellamy, aged 16, was recorded in the Lincoln 1881 census. From his age, he was born in 1865. Assuming Pearson started a second family with Elizabeth in 1851, and that the four daughters above preceded Herbert, the family would have increased with an average birth rate of about one every three years until Herbert's birth in 1865. Since Herbert was not mentioned in the will, we have to assume the loss of yet another son and heir. So far, birth records of these children have not been found.

The connection between the Bellamy and Pearson families must have been a strong one to incorporate the Pearson surname as a first name. Direct evidence that there was a deep-rooted family alliance of Bellamys and Pearsons comes from the marriage of Nicholas Pearson Bellamy to Joan Pearson in Wragby, on 10th July 1758. Like Waddington, Wragby lies west of Louth, on the road to Lincoln. This pair was probably the great grandparents of Pearson the architect. By naming his first child Arthur Pearson, Pearson Bellamy of Lincoln was commemorating ancestral links through at least five generations.

The village where the 1758 union took place is mid-way between the Bellamy's of the 'Trent' (Laneham and Kettlethorpe) and those of the 'Wolds' (Horncastle, Bolingbroke and Louth). The historical movement of the name Nicholas eastwards from Laneham through Kettlethorpe to Louth (Fig 10.3) is also significant and adds weight to the argument that this migratory stream, which records show had spawned settlements in Wragby, the Rasens and Louth, was contemporary with the journey of Samuel and his kin, first south from Kettlethorpe to Godmanchester, and then back north from through Stamford and Market Deeping to Grimsby.

The Nicholas Pearson Bellamy who married Joan in 1758 was a contemporary of Samuel, who was then starting his family in Godmanchester. Did the offspring of these two streams make a brief contact through my Aunt Rose four generations later in the house of a "rich Bellamy relative who built the Grimsby Town Hall"?

3 The Search for 'Henry the Builder'

My aunt Rose probably left school in Grimsby in 1910 when she was 14. Pearson Bellamy died in Lincoln in 1900 or 1901, so his family, although probably not related to Market Deeping Bellamys through kin of the Trent cluster, was not Rose's destination.

Her employer was likely to have been a builder named Henry Bellamy, because he is the only Bellamy listed under this trade heading in the Lincoln business directories at this time. From these directories Henry Bellamy was in operating from 1903 to 1922. To make a firm kinship connection with me, his ancestry has to be traced back to a point, which connects with my grandfather's lineage.

This search can begin with the possibility that Pearson was related to the above Henry, and the first set of data pointing in this direction is the list of Bellamys named Henry taken from the IGI (Table 10.4).

Table 10.4 Henry Bellamys in the Lincolnshire IGI

1598	son of Hugh Bellamy of Stow in Lindsey
1615	son of Hamond Bellamy of Blankney
1633	son of Henry Bellamy of Lea
1678	son of William & Izabel Bellamy of Billinghay
1761	son of William & Elizabeth Bellamy of Market Rasen
1780	son of Henry & Ann Bellamy of Crowland
1780	son of Edward & Ann of Gedney
1787	son of William & Elizabeth Bellamy of Washingborough
1803	son of Thomas & Sarah Bellamy of Kettlethorpe
1810	married Ann Coulson in Whaplode Drove
1813	son of Robert & Elizabeth Bellamy of Woodhall
1814	son of Henry & Ann Bellamy of Crowland
1824	son of Anthony & Sarah Bellamy of Horncastle
1828	married Elizabeth Anderson in Washingborough
1829	born in Great Ponton
1847	born in Friskney

Are any of these Henrys relatives of Pearson Bellamy, or can we connect him with any of these Henrys?

The nearest geographical link with Pearson's birthplace, Louth, is Horncastle. Horncastle was the place where Pearson Bellamy and Anthony Bellamy, both associated with the erection of schools, must have met, at least a professional capacity. In the IGI list of "Henry Bellamys" above, the Henry who was baptised in 1824. was the son of Anthony and Sarah (nee Greeson) Bellamy of Horncastle. This Henry is the Horncastle publican listed in the 1881 census. Anthony & Sarah Bellamy married in 1815 in Horncastle. They also had a son Anthony born in 1822. The father was described as a 'cabinet maker' in Whites Lincolnshire Directory of 1856. He was also Anthony Bellamy, a builder-architect at the same business address of East St, Horncastle, who built Fulletby Board School in 1858, and Askerby National School in 1864 (Table 1). His son Anthony turns up in the 1881 census for

Hagworthingham, with a wife Ruth, where he is described as a 'registrar (of births, marriages and deaths)'.

The name Anthony is less common than Nicholas as a Bellamy first name, but its occurrence in this context is not really helpful in making connections between Bellamy families. Only three instances can be discovered in the Lincolnshire IGI. It is also rare in the Nottinghamshire Bellamys, turning up only once, in a marriage linking Laneham with Kettlethorpe in 1618 (Table 10.5).

Table 10.5 Anthony Bellamys listed in the Lincolnshire IGI

1610 married Jone Johnson at Gosberton
 1819 married Julian Billington at Osbournby
 1815 married Sarah Greeson at Horncastle
 1822 son of Anthony & Sarah Bellamy of Horncastle

The next approach is to try to define Henry Bellamy's lineage from the parish records. Returning to the Lincolnshire IGI, the latest birth entry for a Henry Bellamy is 1847 (Table 10.4). If this Henry Bellamy of Friskney was the Lincoln builder he would have been 75 years old when he made his last entry in the Lincoln trade directory. We need a birth somewhat later than this.

It is possible to extend the search using a transcribed list of all persons mentioned in the Lincolnshire census for 1881. All of the 'Henrys' censused have been tabulated in Table 10.6.

Table 10.6 All 'Henry Bellamys' listed in the 1881 census for Lincolnshire

Name	Age	Home	Status	Birthplace		
Henry	75	Great Ponton	farmer 64 acres	Gt Ponton		
Henry	56	Horncastle	publican	Horncastle		
Henry	36	Lincoln St Mark	wheelwright	Willoughton		
Henry			35		Boston	s
Henry	34	Claxby	ironstone miner	Middle Rasen		
Henry	35	Sutton St Edmund	farm manager	Sutton St Ed.		
Hy	28	Gt Grimsby	master	Louth		
Henry	25	Gt Grimsby	fisherman	Louth		
Henry	23	Miningsby	ag. labourer	Miningsby Fen		
Henry	19	W. Butterwick	farm servant	Bolton		
Henry	18	Bourn	warehouse porter	Bourn		
Henry	8	Middle Rasen	scholar	Middle Rasen		

If Henry the builder was a Lincolnshire man he must be one of these 12 persons. There is difference of 22 years from the date of this census to the first entry made by Henry Bellamy the builder in the 1903 Lincoln Trade Directory. The youngest Henry in Table 10.4 is the Middle Rasen scholar aged 8, who would be 32 in 1903.

The only other candidate for my Aunt Rose's employer is Henry, aged 36, a wheelwright- a trade with skills that overlap with those required by a builder. The

other Henrys in the both the IGI and the census can be ruled out either because of age or because they are clearly not builders.

Henry the wheelwright is probably the person Rose went to work for. In 1903 he was 58 and had traded in Lincoln from at least 1881. He regularly advertised himself as a builder in the Lincoln trade directories from 1903 until 1922. The registry of Lincoln deaths tell that he died aged 78 in 1923. Although the 1881 census says that he was born in Willoughton there is no record of either a baptism or a birth that fits his age in the census. He would have been born in 1845.

The register of births for the district containing Willoughton lists two Henry Bellamys for 1845. Both records are for Kettlethorpe, which also includes the Bellamy hamlet of Laughterton. Possibly 'Willoughton' was mistaken for 'Laughterton' by the person filling in the census form (Laughterton is a component hamlet of Kettlethorpe, the official census designation, so we would not expect it to be listed as a place of birth).

By reference to the parish books of Kettlethorpe there are two possible parents, Thomas or Henry Bellamy, who both had sons named Henry born in 1845.

Thomas and Henry were the sons of Thomas and Sarah Bellamy: -

Thomas & Sarah Bellamy of Kettlethorpe			
├──────────┤			
Thomas b1804	Henry b1808	James b1811	George b1814

From this point, the ancestry of James the Lincoln builder can be traced back through the Kettlethorpe parish books. The basis for this lineage is matching names of children with members of families with baptismal records. This lineage is set out in Fig 10.4.

Table 10.7 Probable lineage of Pearson Bellamy the Lincoln architect.

William & Martha - Nicholas 1697 Kettlethorpe
Nicholas & Mary - Nicholas 1731 Glentworth
Nicholas & Joan - John 1759 Market Rasen
John & Mary - Nicholas P 1788 Louth
Nicholas P & Elizabeth - William Pearson 1822 Louth

The main point of uncertainty is the difficulty making the final connection to a starter family in the late 17th century. There are two possible starter families; George and Alice Bellamy, who married in Kettlethorpe in 1681, and John and Elizabeth Bellamy who were married in 1666. To make a connection down to Henry the builder the question is whether the John Bellamy, married to Elizabeth, who fathered Thomas born in 1772, was the John born to John and Ann Bellamy in 1713, or the John who was born to George and Rebecca Bellamy in 1715.

Because the unusual name 'Jonathan' was common to the families of 'John and Ann', and 'John and Elizabeth', I favour the lineage going through these two families rather than through 'George and Rebecca'.

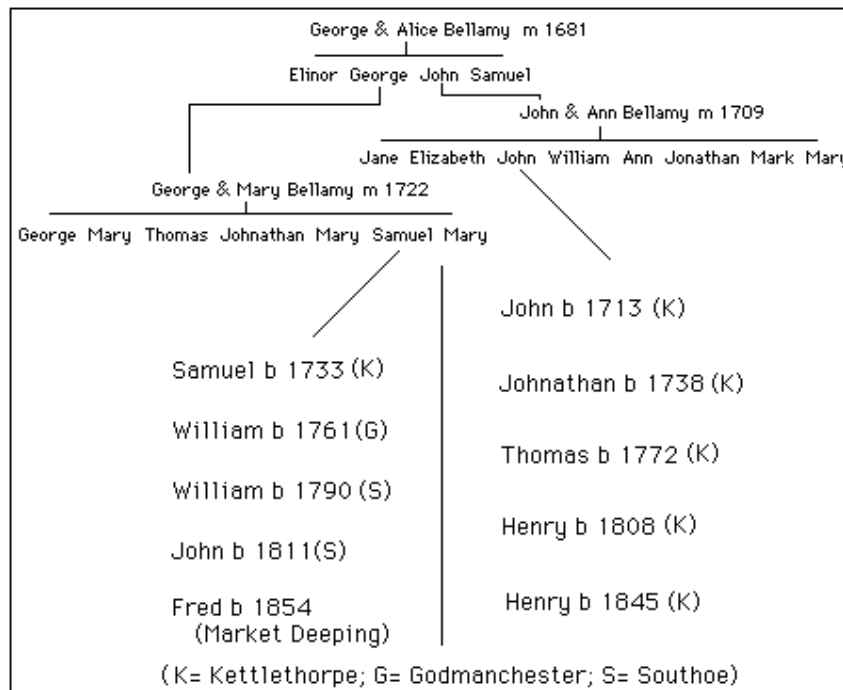
The parental choice of the first name 'Johnathan' also makes a connection with the family of George and Mary Bellamy, to which Samuel Bellamy belonged. Here is confirmation that the Samuel Bellamy born in Kettlethorpe is indeed Samuel of Godmanchester.

When Henry Bellamy made the brief contact with my Aunt Rose in Lincoln they were responding to their common ancestors - George and Alice Bellamy, who married in Kettlethorpe in 1681. One of the brothers of this family George set in motion my branch of the Kettlethorpe Bellamys, and another, John, maintained a Kettlethorpe branch from which the Lincoln builder Henry was descended.

The lineage in Table 10.7 connects Pearson Bellamy with William and Martha Bellamy of Kettlethorpe. William was the son of John Bellamy, the brother of George Bellamy who founded the two lines, which led to my grandfather, and Henry the Lincoln builder the relative my mother remembered offered a job to Aunt Rose!

In summary, the William of Anderson St. Grimsby listed in the 1891 census would have been born in 1847, two years after Henry the builder. He was a contemporary of my grandfather, and in view of the above connection with Henry the Lincoln builder, this William could have given the signal to my grandfather that there was work for him in Grimsby.

Fig 10.4 Ancestry of James Bellamy of Lincoln and Frederick Bellamy of Market Deeping



From the foregoing points of view, kinship links between the Grimsby Bellamys are not unexpected. Therefore in trying her luck in Lincoln, my Aunt Rose was making use of a network of relatives that had drawn her own father towards descendants of

his gggf's cousins. Although my mother was wrong about Rose's employer, by recalling 'Pearson Bellamy', 'Grimsby Town Hall', and 'a Lincoln builder' as one event, she must have been passing on fragmentary memories of my grandfather's kinship network of the 1880s. The connections, together with Rose's 'failed start in life', was sufficiently dramatic, and colourful, to focus an outstanding recollection, still talked about by the Bellamys when she joined the family 20 years after the event. The two lines of descent are summarised in Fig 10.4.

4 Some Random Memories of Grimsby Life

4.1 Taylor St

Taylor St, New Clee, was the Kemp's home where my mother grew up and made her childhood friendships. It was here that my grandfather, nostalgic for his lost Suffolk childhood, put the name of his birthplace 'Aldeburgh' on the front gate. My mother started school at St Johns infants, the New Clee parish school, where the first educational activity she remembers was being given a small piece of cloth to unpick. This unusual activity, which she thought a strange first lesson for a small child, was a practical exercise in making stuffing for cushions.

4.2 Hull

My mother took many childhood day trips by train and ferry to Hull, which was the metropolis for Grimsby people. The reason for these visits was her chronic eye cataracts, and eye-specialists were only to be found in Hull Infirmary. At first she went with her father, then with her sister Alice. The fare cost a shilling return, third class, and usually coincided with market day in the great space beside the medieval church. There is a memory of my grandfather saying, as they stopped by the famous equestrian statue of King William III, "When the clock strikes one, he gets down from his horse". Of course she wanted to wait to see this remarkable event. King William, the 'Great Deliverer', could not be ignored because everyone had to pass his statue on the mile long walk from the riverside landing stage to the old market place. He is still there, firmly gilded into his saddle in the middle of a traffic island. If there is to be a meeting place for us Kemps wanting continuity with the past, surely it should be by the side of King William. Unfortunately, now, to walk from the quayside where the ferry used to dock to the market place, you have to cross the outer bypass- a dual carriage way thick with lorries carrying imports and exports to and from the Hull European container terminal.

Two aspects of these day trips to stand out in my mother's mind, first, she was embarrassed that people thought that Alice was her mother- there was a big age difference between them (Alice was married before the Kemps left Yarmouth); second, she discovered she was described on the hospital forms as a 'houseworker'- "I only helped my mother look after the house"! Actually it took a long time for me to realise that my Aunt Alice's daughters, Gladys and Minnie were cousins and not aunts! Minnie was old enough for a War-draft to a munitions factory. After she had returned to Grimsby I remember visiting her in a succession of tobacconists shops and kiosks, particularly at Christmas time. She was also a first rate braider of fishing nets.

For me, in the next generation, a day trip to Hull was still an exciting journey. For a start, there was the slow stopping train, which meandered through a string of little Humberside villages between Grimsby and New Holland. Then came the long station platform, which led over mudflats to the floating pier. A paddle steamer, either the 'Lincoln Castle' or 'Tattershall Castle', was always waiting to ferry people across the three miles of estuary. The land seemed magically to glide away from the boat and it was time to visit the engine room to view gleaming, oily pistons that lurched around like galloping horses. Sometimes there was a coffin on the deck which everyone gave space to. Grimsby did not have a crematorium! Then there was the short walk through the market place, with its huge covered market, to the 'Land of Green Ginger'. An important treat on the way was a hot-dog in Woolworths, which we used as a short cut to the city centre. Through my wartime visits, the walk, first taken by my mother and grandfather Kemp, is memorised as a narrow pathway between great mountains of bricks and shattered wood, piled up from the devastated properties on either side. I can even now smell the peculiar odour of bomb damage, a musty sweetness of demolition that comes when floors, walls and windows become one amorphous heap of disorganised debris. It seemed to me that these smells must have been imprisoned somewhere in the intact buildings.

Hull was truly the centre of my small universe, and looking back it was part of a particularly impressive experience in self-education. My destinations were always the same, first the Ferrens art gallery, then on to the municipal museum. Did their presence stimulate interest, or was the interest ever-present to be awakened?

I think I first became fascinated by the reality of history waiting to be discovered through my first glimpse of a great ruined 14th century gatehouse, as the Grimsby-New Holland train pulled into the small, isolated station of Thornton Abbey. The abbey ruins were to become a Mecca for bike rides. I also learned quite a bit of geography on the train, and an urge to travel further afield, from sitting before the reproductions of elongated scenic watercolours, panoramas depicting potential destinations of the L.N.E.R. These crisp colourful scenes were set into glass panels above the seats in the old carriages. They also gave me an urge to paint landscapes, but everything always turned to a discouraging mushy grey brown lake.

4.3 'Aunts' and 'Uncles' and Guildford St

Moving from their first destination in Taylor St, the Kemps moved to the Guildford St terraces and flitted from house to house, living successively at numbers 69, 70 and 76. By the time they were in '76' my mother was a teenager, still regretting being severed from Taylor St, with its formative memories of childhood friendships. Yarmouth surfaced from time to time. She remembers a family called Symons (spelling?) coming from Yarmouth to live in their front room. Noah Symons was a friend of her father, and was following the Kemp's example of moving north to escape bad times in Yarmouth. The family, Noah, his wife, and two children (Bob and Annie), eventually returned to Yarmouth, probably because Noah's job prospects proved to be no better in Grimsby. At one time Edward sailed regularly between Grimsby and London in the merchant vessel 'Dreadnought'. He sometimes had a shipmate to stay. My mother remembered that on one of these trips this particular friend brought his two daughters, who slept on floor. His standard greeting at the door was, "How's Mrs Kemp, and all the little Kemps?"

My Uncle Tim had bought number 76 Guildford St. Tim was his nickname; he was baptised Albert Edward. He was then a relatively prosperous fish merchant, unmarried, and living with his mother. My mother also lived with them and helped a lot in the house because Polly Kemp was something of an invalid. This particular house had a back boiler and a bathroom, which set it apart from their previous homes. By having hot water on tap the Kemps became a source of hot water for their neighbours. When my mother married, Tim exchanged this house with one at 111 Ladysmith Rd, then on the edge of town, occupied by a family called Earle. The idea was that the newly weds could live there providing they looked after Mary Ann. Following their marriage my father moved into Ladysmith Rd 'bringing all of his belongings in a small suitcase'. At that time he was a shop assistant in 'Isaacs', a pawnbroker in Victor St. The wedding ring was an unredeemed pledge. Pawnbrokers were an important economic prop for many Grimsby families dependent on the uncertain earnings from the sea.

Tim charged no rent. "I'll come for it if I need it", he said, but he never did. On his death the house came to my family.

The Earle's transfer to 76 Guildford St had tragic consequences. They were killed sheltering under the stairs when the property received a direct hit during a bombing raid, which also made my aunts Marthy and Alice homeless. It was from number 74 that my grandfather made his fateful journey to die in Yarmouth.

Just before the War, Uncle Tim married a divorcee (Aunt Sissy) and moved to a very grand semi-detached house, with diamond leaded bay windows, at the top of Hainton Avenue, which had a garage for his car. By this time, he had achieved the peak of his career as Managing Director of the Medina Fish Company. He reached this position from a standing start as 'buttons' in a Yarmouth hotel, via a barrow boy on the Grimsby fish pontoon. My mother remembered a trip with Tim and Sissy to Doncaster races for the St Leger. They backed a horse 'Salmon Trout'. Sissy had friends in the Doncaster coal mining community. Uncle Tim died of pneumonia, said to be the consequence of a life spent on the open dock pontoon where fish was landed and auctioned in all weathers. There were no children.

My other uncle on the Kemp side was Jack; christened John. I have no memories of him, only of his wife, Aunt Marie. He was always away at sea, returning to spend his share of the catch in next to no time on drink, and then he was anxious to go to sea again. He was lost at sea during the Second War, on Admiralty business, which probably means his trawler had been converted for minesweeping, and was unlucky. Uncle Jack did not like to be ashore. He spent weeks at a time sailing in trawlers to the distant fishing grounds of Iceland and Bear Island. Like many a deck hand, his earnings were soon spent in the local pubs and bars, and he was back at sea again. I remember going frequently to visit Aunt Maria's house in Rutland St., where there were china docks on the mantelpiece, and large aspidistra on a high stand in the window. She was the midwife when I was born in Ladysmith Rd, an important role for a specialised relative at this time.

My childhood recollections of Guildford St are being allowed to melt the butter by my Aunt Alice's open fire; walking through her house into a back yard full of debris after

the bombing; a celebration bonfire in the middle of the road after the war; feeding chickens in Aunt Marthy's back garden next to the bomb site. There was a time, when I was smaller, when Guildford St was the last place I wanted to go. I went struggling and screaming "I don't want to go to Guildford St. This was because we had to walk past the grim orphanage in Victor St. The 'orphans' were boys from the Midland cities destined to be forcibly apprenticed to the fishing fleet. They used to shout through the iron railings, which to me were the bars of a prison. The 'home' was purpose built by the Grimsby Ice Company to house its 'fisher lads'. Its inmates were taken from workhouses to be apprenticed as deck hands in its fleet of steam cutters that daily supplied Billingsgate with fish. It had a capacity for 300 boys- more than any other fishing company in the world!! In 1889 Grimsby had 60% of the country's fishing apprentices, most of them entering as paupers. The Secretary of the Fishermen's Federation at that time spoke of the "grasping slave-driving propensities of the owners", who manufactured apprentices faster than the trade could take them up. My problem in passing their 'home' was the sight of their hands grasping the railings, and the thoughts of might happened to me if they escaped.

4.4 Fish House Lane

Throughout my childhood, Fish House Lane was an unmade track of black cinders, at the end of Ladysmith Rd, itself a cul de sac, marking the termination of urban development in this part of Grimsby. Before my parents moved to Ladysmith Rd, my aunts Ivy and Marthy went straight from school to work in Fish House Lane as fish-dryers. In the 1920s there was a large export market for dried salt fish, most of which went to Eastern Europe. The fish was gutted, salted, and laid out to dry in large wooden frames set up in fields at the edge of town. When I was old enough to explore my environment the 'fish house' was abandoned, one of the first signs of the declining North Sea catches. Known as 'the haunted house', I gave it a wide berth, but eventually curiosity overcame fear of the unknown, and there was an encounter with a policeman, to whom I gave a false name and address.

When I first explored Fish House Lane only reminders of the fishing industry was Stubbs' Field', a smallholding where horses and carts were kept to move the fish from the docks to the premises of the smokers and dryers. In my early childhood, horse and cart was the rule for all aspects of commercial transport. When sleeping in the front bedroom, you awoke by the sound of the clattering and jingling of horse drawn carts on their way to the fish dock. At the end of the day our quiet street games, of hopscotch, and whip-and-top, were temporarily disrupted when the carters returned again to their stables.

An even earlier sign of the start of a Grimsby day was the clicking of metal-rimmed clogs of the 'lumpers', the local name for the fish porters, who often walked to work before sunrise. The sound of clogs scraping is an abiding memory of home. I would wake every morning at six to the sound of the workers walking to start their shift. All the dockers wore clogs, and I would hear them six days a week as they went through the town to start their 10-hour shifts. It was an extraordinary sound.

The delight of Fish House Lane was that it gave access to a network of old footpaths, which spread out into open country of the parishes of Old Clee and Weelsby. It was probably along these footpaths that Marthy Kemp met and courted her future husband

Will Childs. Will was a regular soldier stationed at a camp in Weelsby Woods after the First World War. He was a Londoner who had signed up as a drummer boy. After the war he became a stoker in the Grimsby gas works, and I remember him as a very big man with a thick leather buckled belt keeping up his trousers. The 'lesser' men of Ladysmith Rd wore braces.

Weelsby Camp was set up for training in trench warfare. From home I had access, by jumping a ditch, and scrambling under barbed wire, at the end of Fish House Lane, to a maze of abandoned trenches in 'Weelsby Fields'. This seemingly endless chain of open-air tunnels was an exciting playground for all of the children living at this end of town. Also, being able to enter the diverse countryside was an endless pleasure. It was an old landscape consisting of a fascinating mosaic of clear streams, dyked pastures, frog-filled bogs, newt and leech ponds, allotments, and recreation grounds. The lane was lined with small encampments of gypsy families, with painted wagons, and allotments with pigs, cucumbers, and chrysanthemums. Further afield there was a landscaped park with a roofless mansion, Weelsby Old Hall. This ruin was said, with a whisper, to have 'blood stains' on the wall, where an incendiary bomb had destroyed a military hospital housed there.

At the end of the path through Clee Fields, there was a village church with a renowned Saxon tower, and a farm with dairy cows, and chickens that poked their heads through a wire fence to be fed on pieces of grass. Just outside the churchyard stood a curious large, smooth, flat -topped boulder. This was a remarkable rarity in the local clayey flat lands; an Ice Age relic transported south, and dropped by the great melt. Known as the 'Wishing Stone' it had the power to grant your wish if you followed the ritual of first spitting on it, then standing on top, to grind your spittle into the stone by turning three times clockwise, with your eyes closed. Of course, I made countless wishes, none of which I can remember.

It really was a very rich environment for a child to interact with, despite the constant parental warning "Be careful the old men don't get you". The presence of Fish House Lane, with possibilities for messing around in water, and birds-nesting, less than half a mile from home, certainly developed my interests in country matters, and rural heritage, which both my grandfathers had grown up with. My father, no doubt in the spirit of continuing these ancestral links through his father, who 'came from the country', took us on nature walks, pointing out the difference between oak and ash buds, and places where snails lived. Later he led bike rides in the country. This feeling for things rural surfaced when I created 'Sunnyside Farm' in our back garden. This was really a home for pet rabbits that were taken in a wheelbarrow to the drying field behind the old fish house to graze.

It was my mother who first showed me the variety of urban development. After my sister was born we regularly walked the six miles, pushing the pram, to Cleethorpes and back. We alternated between two routes; either following the urban streets of New Clee where she grew up; or through the little farmer's village of Old Clee with its brick-built, Dutch gabled houses, much older than the oldest house in Grimsby. This was during the War, and the latter route took us through the great concrete road block in Carr Lane, designed to stop German tanks entering Grimsby, then on past the large flower-filled gardens of detached houses and bungalows which separated Grimsby from the holiday resort of Cleethorpes. For the duration of the War,

Cleethorpes was virtually sealed off- the pier was dynamited, and the beach sealed off with barbed wire. Local people were allowed to play on a small patch of sandy foreshore, which was opened once a week, and I remember waiting impatiently with my 'sand shoes' for opening time.

These childhood activities and interests would not have developed so clearly if I had been born, with my cousins, in Guilford St, a good two miles away, where it was important to be street-wise. When I played at Aunt Marthy's the emphasis was on daring to explore derelict houses, begging money for sweets and sarsaparilla, and playing games peculiar to roads, alleyways, and backyards. There was also an indoor dimension, expressed in Mickey Mouse films on a home projector at Aunt Marthy's, surrounded by a mass of cousins and their friends.

4.5 The Burmans

My mother and father met at the home of the Burman family in Oxford St. The Kemp connection was through St Alban's Sunday School, where my mother made friends with the six Burman girls. My father's link with the Burmans was through his sister Rose, who was their domestic servant. By this time, Mrs Burman had died, and the girls were being cared for by her sister Blanche Nutall. Mr Burman, a trawler skipper then died of TB, and over the next few years my mother witnessed a tragic sequence of deaths of all but one of her friends from the same disease. The last of these deaths impinged on my childhood when I remember being told, on one of our frequent visits to Oxford St, that 'little Blanche' was 'coughing herself to death' in the front room.

Despite the ever- present spectre of TB, the Burman's home was a very happy place for me, an open house for a wide circle of family friends. 'Aunt' Blanche was a natural comic, and my visits to Oxford St were better than going to the musical hall. Also, as a child, in a childless household, I was something of a pet and always received a warm reception from the 'aunts'. My mother remembers Rose remarking on the change in one of the girls brought about by our visit "She has woken up now that you have come with the baby". There were card games, singing, and 'turns', which masked the sadness that only now is becoming real as I write about people who were enmeshed in a very uncertain world.

The driving force of the Burman family was Aunt Blanche Nutall, Mrs Burman's unmarried sister. She was a tireless provider through her work as a washerwoman for the big houses in nearby Park St. One of the girls was an usherette in a small local cinema. The others earned a few shillings a week from braiding fishing nets, which was a common home industry for unmarried Grimsby girls.

The girls who, one by one, died of consumption were Nina, Kitty, (aged 13), May, Annie and 'little' Blanche. Edie was the only one to survive this fateful episode. There were no marriages in Oxford St, and my Aunt Rose and Edie lived on together into old age. Edie survived Rose, and died only a few years ago in her 90s.

My final memory of Oxford St is going there with my father in June 1945 to buy a new bike. This was the traditional reward for passing exams for a Grammar School Scholarship. The shopman said I had the choice of two flags- the Union Jack, or the

Skull and Cross Bones- kept in case we lost the War! My decision was easy, because I felt the all the outcomes were worth celebrating.

4.6 A Disordered Miscellany

Grimsby as I remember it was bustling town served by the electric 'trackless's', 6-wheeled double-decker buses running along overhead wires. It was not only the largest fishing port in the world, but exported coal from as far afield as South Wales. There was endless fascination of watching trains from the footbridges. From these bridges, particularly the one at New Market St, I had a bird's eye view of shunting as the various wagons were put into different combinations. The names on their sides I still remember, for instance, the white painted names on the wagons of the Yorkshire collieries, such as 'Markham Main' and 'Denby Dale'. I spent quite a lot of time at the level crossing at Dock Station. This was the busiest railway crossing in Lincolnshire. The nearby Royal Hotel was the biggest in town, a huge Victorian building on the edge of the docks. On pay day the dockers used to go to the rear of the hotel, which had a pub called 'the Vaults'. I remember daring myself to peer in to see the famous public bar, with lots of Victorian etched glass and brass beer pumps. The skippers used to go in with their pockets stuffed full of notes, and drink themselves silly.

In this part of Grimsby I went on endless explorations by bike, in and out of the huge redbrick Victorian terraced rat runs, between the old fish curing sheds, through the back streets and side alleys. At weekends this area alongside the boundary fence of the fish docks had the air of an ancient town abandoned by its people.

5 Summary Report: Ancestors of William Bellamy of Laneham

Generation No. 1

1. WILLIAM¹ BELLAMY was born Abt. 1570 in Laneham?. He married ELIZABETH BUNIVANT 1591 in Laneham Nottinghamshire.

Children of WILLIAM BELLAMY and ELIZABETH BUNIVANT are:

2. i. WILLIAM² BELLAMY, b. Abt. 1595.
3. ii. ANTHONY BELLAMY, b. Abt. 1593.

Generation No. 2

2. WILLIAM² BELLAMY (*WILLIAM*¹) was born Abt. 1595.

Children of WILLIAM BELLAMY are:

4. i. GEORGE³ BELLAMY, b. Abt. 1631.
- ii. MARYE BELLAMY.
- iii. CATHERINE BELLAMY.
- iv. MARGARETT BELLAMY.

3. ANTHONY² BELLAMY (*WILLIAM*¹) was born Abt. 1593. He married CONSTANCE CAV 1614 in Laneham Nottinghamshire.

Children of ANTHONY BELLAMY and CONSTANCE CAV are:

5.
 - i. JOHN³ BELLAMY.
 - ii. ELIZABETH BELLAMY.

Generation No. 3

4. GEORGE³ BELLAMY (*WILLIAM², WILLIAM¹*) was born Abt. 1631. He married ALICE 1681 in Kettlethorpe.

Children of GEORGE BELLAMY and ALICE are:

- i. ELINOR⁴ BELLAMY, b. April 20, 1681.
 6. ii. GEORGE BELLAMY, b. January 19, 1683/84, Kettlethorpe.
 - iii. SAMUEL BELLAMY, b. 1687.
 7. iv. JOHN BELLAMY, b. Abt. 1686.

5. JOHN³ BELLAMY (*ANTHONY², WILLIAM¹*) He married ELIZABETH 1666 in Kettlethorpe Lincolnshire.

Children of JOHN BELLAMY and ELIZABETH are:

8.
 - i. WILLAM⁴ BELLAMY, b. 1671.
 - ii. THOMAS BELLAMY, b. December 28, 1671.
 - iii. ROBERT BELLAMY, b. October 15, 1674.
 9. iv. GEORGE BELLAMY.

Generation No. 4

6. GEORGE⁴ BELLAMY (*GEORGE³, WILLIAM², WILLIAM¹*) was born January 19, 1683/84 in Kettlethorpe. He married MARY.

Children of GEORGE BELLAMY and MARY are:

- i. JOHN⁵ BELLAMY.
 - ii. MARY BELLAMY, b. August 21, 1725, Kettlethorpe.
 - iii. THOMAS BELLAMY, b. January 7, 1727/28, Kettlethorpe.
 10. iv. SAMUEL BELLAMY, b. October 20, 1733, Kettlethorpe Lincs; d. February 23, 1813, Godmanchester Hunts.
 - v. MARY BELLAMY, b. March 30, 1736.

7. JOHN⁴ BELLAMY (*GEORGE³, WILLIAM², WILLIAM¹*) was born Abt. 1686. He married ANN 1709 in Kettlethorpe.

Children of JOHN BELLAMY and ANN are:

- i. JANE⁵ BELLAMY.
 - ii. ELIZABETH BELLAMY.
 11. iii. JOHN BELLAMY, b. February 24, 1712/13.
 - iv. ANN BELLAMY.
 - v. JONATHAN BELLAMY, b. May 21, 1723.
 - vi. MARK BELLAMY, b. May 1, 1726.
 - vii. MARY BELLAMY.

8. WILLAM⁴ BELLAMY (*JOHN³, ANTHONY², WILLIAM¹*) was born 1671. He married MARTHA 1692 in Kettlethorpe Lincolnshire.

Children of WILLAM BELLAMY and MARTHA are:

- i. MARY⁵ BELLAMY.
 - ii. JOHN BELLAMY.

9. GEORGE⁴ BELLAMY (*JOHN³, ANTHONY², WILLIAM¹*) He married REBECCA 1712 in Kettlethorpe Lincolnshire.

Children of GEORGE BELLAMY and REBECCA are:

- i. GEORGE⁵ BELLAMY.
- ii. JOHN BELLAMY.
- iii. ELIZABETH BELLAMY.
- iv. ANN BELLAMY.
- v. SAMUEL BELLAMY.

Generation No. 5

10. SAMUEL⁵ BELLAMY (*GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born October 20, 1733 in Kettlethorpe Lincs, and died February 23, 1813 in Godmanchester Hunts. He met ANN SQUIRE 1755 in Godmanchester Hunts, daughter of ROBERT SQUIRE and SARAH. She was born October 25, 1733 in Godmanchester Hunts, and died Abt. February 1, 1785 in Godmanchester Hunts.

Notes for SAMUEL BELLAMY:

Acknowledgement of Satisfaction upon a Conditional Surrender dated 12th October 1808- Mr Samuel Bellamy to Mr John Mohon- states Samuel Bellamy is a poulterer- Surrender worth £80.

Children of SAMUEL BELLAMY and ANN SQUIRE are:

- i. ELIZABETH⁶ BELLAMY, b. 1757.
- ii. SAMUEL BELLAMY, b. 1759.
12. iii. WILLIAM BELLAMY, b. 1761, Godmanchester Hunts; d. 1844.
- iv. JOHN BELLAMY, b. 1764.
- v. MARY BELLAMY, b. 1766.
- vi. JOHN BELLAMY, b. 1768.

11. JOHN⁵ BELLAMY (*JOHN⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born February 24, 1712/13. He married MARY.

Children of JOHN BELLAMY and MARY are:

13. i. JOHNATHAN⁶ BELLAMY, b. July 27, 1738.
- ii. MARY BELLAMY, b. November 1741.
- iii. JERVAS BELLAMY, b. May 1743.

Generation No. 6

12. WILLIAM⁶ BELLAMY (*SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1761 in Godmanchester Hunts, and died 1844. He met ELIZABETH WOLLASTON 1783 in Woodhurst Hunts, daughter of JOHN WOLLASTON and MARY. She was born 1763.

Children of WILLIAM BELLAMY and ELIZABETH WOLLASTON are:

- i. ANNE⁷ BELLAMY, b. 1785.
- ii. ELIZABETH BELLAMY, b. 1787.
14. iii. WILLIAM BELLAMY, b. 1790, Southoe Huntingdonshire; d. 1851, Great Gidding?.
- iv. JOHN BELLAMY, b. 1795.
- v. SAMUEL BELLAMY, b. 1801, Southoe Huntingdonshire.

13. JOHNATHAN⁶ BELLAMY (*JOHN⁵, JOHN⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born July 27, 1738. He married ELIZABETH in Kettlethorpe.

Children of JOHNATHAN BELLAMY and ELIZABETH are:

- i. WILLIAM⁷ BELLAMY, b. 1760.
- ii. JOHN BELLAMY, b. 1763.
- iii. MARY BELLAMY, b. 1765.
- iv. ELIZABETH BELLAMY, b. 1768.
- v. SAMUEL BELLAMY, b. 1769.
15. vi. THOMAS BELLAMY, b. 1772, Kettlethorpe.
- vii. ELIZABETH BELLAMY, b. 1773.
- viii. REBECCA BELLAMY, b. 1776.
- ix. ROBERT BELLAMY, b. 1777.
- x. MILLICENT BELLAMY, b. 1779.
- xi. HESTER BELLAMY, b. 1781.

Generation No. 7

14. WILLIAM⁷ BELLAMY (*WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1790 in Southoe Huntingdonshire, and died 1851 in Great Gidding?. He met ELIZABETH BRANSON 1809 in Great Raveley Hunts, daughter of JOHN BRANSON and ANN. She was born 1789, and died 1859.

Children of WILLIAM BELLAMY and ELIZABETH BRANSON are:

- i. MARY⁸ BELLAMY, b. 1811, Southoe Huntingdonshire.
16. ii. JOHN BELLAMY, b. 1811, Southoe Hunts.
- iii. WILLIAM BELLAMY, b. 1815, Great Gidding Huntingdonshire; d. 1851.
- iv. ELIZABETH BELLAMY, b. 1819, Great Gidding Huntingdonshire.
- v. SAMUEL BELLAMY, b. 1820, Great Gidding Huntingdonshire.
- vi. JACOB BELLAMY, b. 1827, Great Gidding Huntingdonshire.
- vii. LEVI BELLAMY, b. 1827, Great Gidding Huntingdonshire.
- viii. JACOB BELLAMY, b. 1828, Great Gidding Huntingdonshire.
- ix. LEVI BELLAMY, b. 1830.
17. x. WILLIAM BELLAMY, b. 1834, Great Gidding Huntingdonshire.
18. xi. CHARLES BELLAMY, b. 1838, Great Gidding Huntingdonshire.

15. THOMAS⁷ BELLAMY (*JOHNATHAN⁶, JOHN⁵, JOHN⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1772 in Kettlethorpe. He married SARAH HORD July 31, 1800 in Kettlethorpe.

Children of THOMAS BELLAMY and SARAH HORD are:

- i. JOHN⁸ BELLAMY, b. 1801.
- ii. MARY BELLAMY, b. 1802.
- iii. THOMAS BELLAMY, b. 1804.
- iv. MARY BELLAMY, b. 1806.
- v. HENRY BELLAMY, b. 1808, Kettlethorpe.
19. vi. JAMES BELLAMY, b. 1811, Kettlethorpe Lincs.
- vii. GEORGE BELLAMY, b. 1814.
- viii. ELIZABETH BELLAMY, b. 1815.

Generation No. 8

16. JOHN⁸ BELLAMY (*WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1811 in Southoe Hunts. He met MARY WRIGHT November 8, 1836 in Uffington Lincs, daughter of THOMAS WRIGHT and ELIZABETH HIBBIT. She was born 1817 in Uffington Lincolnshire.

Children of JOHN BELLAMY and MARY WRIGHT are:

- i. BETTY⁹ BELLAMY, b. 1837, West Deeping.
- ii. ELIZA BELLAMY, b. 1839, Stamford Lincolnshire.
- iii. JOHN THOMAS BELLAMY, b. 1841, Stamford Lincolnshire.
- iv. MARTHA BELLAMY, b. 1843, Market Deeping Lincolnshire.
- v. EMMA BELLAMY, b. 1845, Market Deeping Lincolnshire.
- vi. THOMAS HENRY BELLAMY, b. 1849, Market Deeping Lincolnshire.
20. vii. SARAH BELLAMY, b. 1850, Market Deeping Lincolnshire.
- viii. WILLIAM BELLAMY, b. 1852, Market Deeping Lincolnshire.
21. ix. FREDERICK BELLAMY, b. April 13, 1854, Deeping Gate Lincs.
22. x. JAMES BELLAMY, b. 1858, Market Deeping Lincolnshire.
- xi. LOUISA BELLAMY, b. 1859, Market Deeping Lincolnshire.

17. WILLIAM⁸ BELLAMY (*WILLIAM*⁷, *WILLIAM*⁶, *SAMUEL*⁵, *GEORGE*⁴, *GEORGE*³, *WILLIAM*², *WILLIAM*¹) was born 1834 in Great Gidding Huntingdonshire. He married ELIZABETH. She was born 1834 in Washingley.

Notes for WILLIAM BELLAMY:

In the 1881 census of Castor he was an agricultural labourer

Folio 27 p 6

Children of WILLIAM BELLAMY and ELIZABETH are:

- i. WILLIAM⁹ BELLAMY, b. 1857, Great Gidding Huntingdonshire.

Notes for WILLIAM BELLAMY:

He was listed in the Castor census for 1881 as head of a household in the same folio as William Bellamy my grandfather's uncle.

He was an agricultural labourer

- ii. THOMAS BELLAMY, b. 1865, Great Gidding Huntingdonshire.

Notes for THOMAS BELLAMY:

Described in the 1881 census for Castor as son of William

Agricultural labourer.

18. CHARLES⁸ BELLAMY (*WILLIAM*⁷, *WILLIAM*⁶, *SAMUEL*⁵, *GEORGE*⁴, *GEORGE*³, *WILLIAM*², *WILLIAM*¹) was born 1838 in Great Gidding Huntingdonshire. He married MARTHA. She was born 1837 in Upton Huntingdonshire.

Notes for CHARLES BELLAMY:

This information came from the summary of the 1881 census. I was searching the database (Lincs, Notts, Hunts Northants) for Bellamys born in Great Gidding. There were only 2 William b in 1834 and this Charles b in 1857.

Although Charles has not been recorded as the son of William II and Elizabeth Branson, his date and birthplace indicate that he was the last of their children.

He was described as 'rural letter', probably a postman. (Folio 72 p 30)

William was censused in Castor Northants.

Children of CHARLES BELLAMY and MARTHA are:

- i. CHARLES⁹ BELLAMY, b. 1868, Alisworth Northants.

Notes for CHARLES BELLAMY:

Charles was listed in the Castor census as the sole representative of a family. Described as a domestic servant he was probably living with his aunt and uncle Charles and Elizabeth Bellamy. His brother Frederick was also in the same folio (27 p 6)

- ii. FREDERICK BELLAMY, b. 1871, Alisworth Northants.

Notes for FREDERICK BELLAMY:

Frederick was listed in Folio 27 p 6 of the 1881 Northants census summary. He was described as brother of Charles. Both boys were in the same folio as William born in Great Gidding, and were probably the sons of Charles and Martha Bellamy of Huntingdon. .

19. JAMES⁸ BELLAMY (*THOMAS⁷, JOHN⁶, JOHN⁵, JOHN⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1811 in Kettlethorpe Lincs. He married ANN STUBLEY in Kettlethorpe Lincs.

Child of JAMES BELLAMY and ANN STUBLEY is:

23. i. HENRY⁹ BELLAMY, b. 1845.

Generation No. 9

20. SARAH⁹ BELLAMY (*JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1850 in Market Deeping Lincolnshire. She met CHARLES WILSON September 19, 1872 in St Johns Parson Drove Cambridgeshire, son of MATHEW WILSON and HANNAH. He was born 1847 in Murrow Cambridgeshire.

Notes for CHARLES WILSON:

Wisbech St Mary Census 1881

Murrow Bank

Charles Wilson	34	Signalman
Sarah Wilson	34	wife
Jane Wilson	7	
Louise Wilson	6	
John Wilson	5	
Anne Wilson	4	
Charles Wilson	2	
Lily Wilson	3mths	

Children of SARAH BELLAMY and CHARLES WILSON are:

- i. JANE¹⁰ WILSON, b. 1874, Murrow Cambridgeshire.
- ii. LOUISE WILSON, b. 1875, Murrow Cambridgeshire.
- iii. JOHN WILSON, b. 1876, Murrow Cambridgeshire.
- iv. ANNE WILSON, b. 1877, Murrow Cambridgeshire.
- v. CHARLES WILSON, b. 1879, Murrow Cambridgeshire.
- vi. LILY WILSON, b. 1881, Murrow Cambridgeshire.

21. FREDERICK⁹ BELLAMY (*JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born April 13, 1854 in Deeping Gate Lincs. He met MARY ANN PRECIOUS May 3, 1885 in Grimsby Lincs, daughter of GEORGE PRECIOUS and JANE SMEDLEY. She was born 1864 in Myton, Hull, Yorks.

Children of FREDERICK BELLAMY and MARY PRECIOUS are:

- i. LOUISA¹⁰ BELLAMY, b. 1885, Grimsby Lincs.
- ii. GEORGE WILLIAM BELLAMY, b. 1886, Grimsby Lincs.
- iii. ERNEST BELLAMY, b. 1888, Grimsby Lincs.
- iv. FREDERICK BELLAMY, b. 1891, Grimsby Lincs.
- v. ALFRED BELLAMY, b. 1893, Grimsby Lincs.
- vi. ROSINA BELLAMY, b. 1895, Grimsby Lincs.
- 24. vii. HAROLD BELLAMY, b. 1897.
- viii. HERBERT BELLAMY, b. 1899, Grimsby Lincs.
- 25. ix. ARTHUR BELLAMY, b. January 17, 1902, Grimsby Lincs; d. Grimsby Lincolnshire.
- x. JOHN BELLAMY, b. 1902, Grimsby Lincs. (John Bellamy manservant to Sir Cuthbert de Hoghton of Hoghton Tower near Preston.)
- xi. SYDNEY BELLAMY, b. 1906, Grimsby Lincs; m. MARIAN.
- xii. MARY BELLAMY, b. 1908, Grimsby Lincs.

22. JAMES⁹ BELLAMY (*JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1858 in Market Deeping Lincolnshire. He married CHARLOTTE ELSE July 24, 1878 in Southea with Murrow Cambridgeshire. She was born June 4, 1857 in St Johns Parson Drove Cambridgeshire.

Notes for JAMES BELLAMY:

Living in Southea when married

Notes for CHARLOTTE ELSE:

Living in Southea when married

Children of JAMES BELLAMY and CHARLOTTE ELSE are:

- i. JAMES¹⁰ BELLAMY, b. July 8, 1880; d. October 22, 1882.
- ii. MILLICENT MAUD BELLAMY, b. April 18, 1885.

23. HENRY⁹ BELLAMY (*JAMES⁸, THOMAS⁷, JOHNATHAN⁶, JOHN⁵, JOHN⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1845. He married ANNIE ELIZABETH. She was born 1845.

Notes for HENRY BELLAMY:

Henry Bellamy was a Lincoln builder who offered Rose Bellamy a job as a domestic servant in about 1908. She didn't settle and quickly returned home.

Lincoln St Marks Census 1881

Henry Bellamy	36	wheelwright	Willoughton
Annie Elizabeth Bellamy	36		
Harry Bellamy	10		
Eva Bellamy	7		
May Bellamy			

Lincoln Directory 1903-1922

53 Kesteven St.

Henry Bellamy, joiner and builder

Lincoln St Marks September 1923

Henry Bellamy 78 (death certificate Lincoln 7a 456)

Children of HENRY BELLAMY and ANNIE ELIZABETH are:

- i. HARRY¹⁰ BELLAMY, b. 1871.
- ii. EVA BELLAMY, b. 1874.
- iii. MAY BELLAMY, b. 1876.

Generation No. 10

24. HAROLD¹⁰ BELLAMY (*FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1897. He married RUTH. She was born in Grimsby Lincs.

Children of HAROLD BELLAMY and RUTH are:

- i. JOHN¹¹ BELLAMY.
- ii. ERNEST BELLAMY.

25. ARTHUR¹⁰ BELLAMY (*FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born January 17, 1902 in Grimsby Lincs, and died in Grimsby Lincolnshire. He married EDNA MAY KEMP 1931 in St James Church Grimsby, daughter of EDWARD KEMP and MARY READ. She was born 1905 in Gt Yarmouth Norfolk, and died in Grimsby Lincolnshire.

Children of ARTHUR BELLAMY and EDNA KEMP are:

- 26. i. DENIS¹¹ BELLAMY, b. June 14, 1934, Grimsby Lincolnshire.
- 27. ii. ROSEMARY BELLAMY, b. 1939, Grimsby Lincolnshire.

Generation No. 11

26. DENIS¹¹ BELLAMY (*ARTHUR¹⁰, FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born June 14, 1934 in Grimsby Lincolnshire. He married SHEILA PARSONS. She was born December 31, 1934 in Cleethorpes Lincolnshire.

Children of DENIS BELLAMY and SHEILA PARSONS are:

- 28. i. JANE¹² BELLAMY, b. 1961, Sheffield Yorkshire.
- 29. ii. MICHAEL BELLAMY, b. 1962, Sheffield Yorkshire.
- iii. RICHARD BELLAMY, b. 1966, Sheffield Yorkshire.

27. ROSEMARY¹¹ BELLAMY (*ARTHUR¹⁰, FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1939 in Grimsby Lincolnshire. She married RONALD THOMPSON. He was born 1937 in Grimsby Lincolnshire.

Children of ROSEMARY BELLAMY and RONALD THOMPSON are:

- 30. i. VICTORIA¹² THOMPSON, b. 1960, Grimsby.
- 31. ii. GARY THOMPSON, b. 1963, Grimsby Lincolnshire.
- iii. TRACY THOMPSON, b. 1965.

Generation No. 12

28. JANE¹² BELLAMY (*DENIS¹¹, ARTHUR¹⁰, FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1961 in Sheffield Yorkshire. She met NICHOLAS IACONO in Cardiff. He was born 1961 in Cardiff.

Children of JANE BELLAMY and NICHOLAS IACONO are:

- i. JOSEPH¹³ IACONO, b. 1994, Cardiff.
- ii. FELIX IACONO, b. 1996, Cardiff.

29. MICHAEL¹² BELLAMY (*DENIS¹¹, ARTHUR¹⁰, FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1962 in Sheffield Yorkshire. He married SUSAN GOLTON. She was born 1963 in Cardiff.

Children of MICHAEL BELLAMY and SUSAN GOLTON are:

- i. JACK¹³ BELLAMY, b. 1993, Islington London.
- ii. CHARLOTTE BELLAMY, b. 1996, Ipswich Suffolk.
- iii. SOPHIE BELLAMY, b. 1998, Ipswich Suffolk.

30. VICTORIA¹² THOMPSON (*ROSEMARY¹¹ BELLAMY, ARTHUR¹⁰, FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1960 in Grimsby. She married MICHAEL LEHMAN in Grimsby Lincolnshire. He was born 1959 in Grimsby Lincolnshire.

Children of VICTORIA THOMPSON and MICHAEL LEHMAN are:

- i. THOMAS¹³ LEHMAN, b. 1990.
- ii. JACOB LEHMAN, b. 1992.

31. GARY¹² THOMPSON (*ROSEMARY¹¹ BELLAMY, ARTHUR¹⁰, FREDERICK⁹, JOHN⁸, WILLIAM⁷, WILLIAM⁶, SAMUEL⁵, GEORGE⁴, GEORGE³, WILLIAM², WILLIAM¹*) was born 1963 in Grimsby Lincolnshire. He married HEATHER TAYLOR.

Children of GARY THOMPSON and HEATHER TAYLOR are:

- i. LUCY¹³ THOMPSON, b. 1983, Grimsby Lincolnshire.
- ii. HELEN THOMPSON, b. 1985, Grimsby Lincolnshire.
- iii. PAUL THOMPSON, b. 1987, Grimsby Lincolnshire.
- iv. JOHN THOMPSON, b. 1989, Grimsby Lincolnshire.
- v. ANDREW THOMPSON, b. 1993, Grimsby Lincolnshire; d. Grimsby Lincolnshire.

Chapter 11

THE ORIGINS OF THE BELLAMYS

There was such a skill in the way a gang of men worked digging a new dyke or deepening an old one. The men set out a day's work by placing a stank (a dam of clay or earth) some distance ahead, and with one left behind the previous day, they would empty the length between with buckets. Thrown over the stank behind, the water could not run in from either end, and with only mud to contend with work began. Special spades cut out chunks of mud and with a flick of the wrist, without raising the spade high, the chunk would fly up well over the bank. There were usually four men in a gang. Such men knew how to catch a lump on their own shovel as it came up from a digger on the bottom level. Much of the fen had no basic subsoil. It was a mixture of flood-clay and the peat of decayed rushes, speckled with fresh water snails. To collect these and to look for what else might be dug out was another excuse to linger, and often hunger sent me home when the men left off to eat their meal of half a loaf, with a raw onion, a lump of cheese, or some fat pork, as they squatted beside their plaited 'docky baskets', backs to the wind.

Alan Bloom 'Prelude to Bressingham'1975

1 Distribution

1.1 Lincolnshire

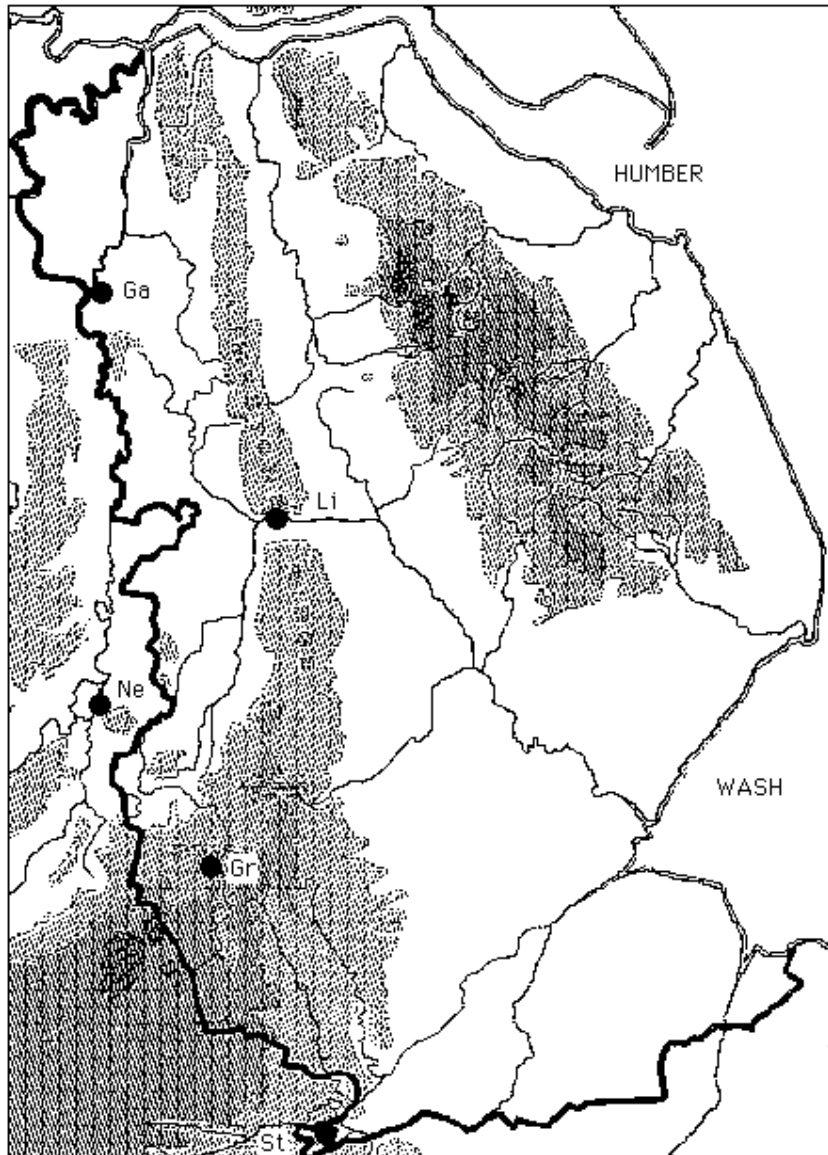
The relatively small number of Bellamys, and their restricted distribution, compared with the Kemps, is evidence for post-Conquest origins. Their early concentration in the valley of the Trent in North East Nottinghamshire, and the Witham in Lincolnshire, indicates that they were a group united by common characteristics, aims and interests, if not by common ancestry. In this sense I will describe them as a 'clan'. Whilst there is no doubt about the French origins of the name, the central question is how was this French connection made? Was it through an immigrant, or immigrants, with this name who landed on the western bank of the tidal Trent via the Humber from the Continent, or was 'belle ami' a general nickname that emerged in an English society that used Norman French, when second names came into common usage?

My initial approach has been to survey any early records and lists for people called Bellamy, and to use the 16th-early 17th century parish books of Nottinghamshire and Lincolnshire to get an idea of the number of families and their distribution.

The earliest record I have of a Lincolnshire Bellamy is Robert Bellamy, who was installed as a prebendary of Lincoln Cathedral in 1483. The rise of Robert to ecclesiastical prominence is an indication that he was not from a recent immigrant family. There are no references to Bellamys in the Lincolnshire 'Feete of Fines' (1199-1215), which is a possible indication that the family was beginning to emerge in the 13th century. With regard later records, the family name first turns up in the parish records of the Lincolnshire IGI in 1562. In this year there are two records, one

from Blankney and the other from Branston. These families are contemporary with a larger, more concentrated. Nottinghamshire group in villages on the western flood plain of the Trent, the river here being the county boundary.

Fig 11.1 This map includes the whole of Lincolnshire and the relatively small area of Nottinghamshire in which the Bellamys originated (see Figs 11.5 & 11.6).

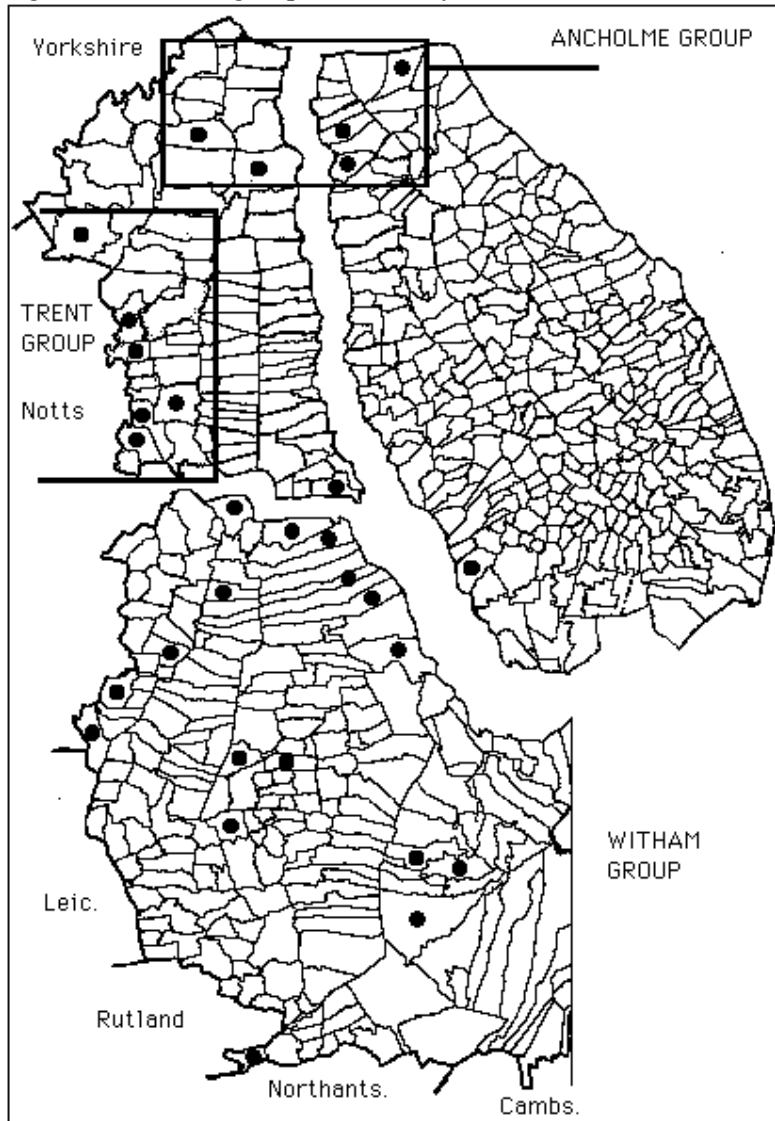


Ga = Gainsborough; St = Stamford; Li = Lincoln; Gr = Grantham; Ne = Newark

Concentrating on the period between 1560 to 1646 the IGI yields three Lincolnshire clusters associated with the eastern bank of the Trent; and the valleys of the main Lincolnshire rivers, the Witham; and the Ancholme. I shall refer to these groups by the name of the river system where they are found i.e. the 'Trent GROUP', the 'WITHAM GROUP' and the 'ANCHOLME GROUP'.

The WITHAM GROUP flourished mainly in a string of parishes stretching south from Lincoln, upstream and downstream into the fenland of the Wash, and its feeder rivers in Northamptonshire. The ANCHOLME GROUP clustered in the upper valley of the River Ancholme, which separates the Lincoln Heights from the Wolds, and enters the Humber at Ferriby (Fig 11.1). The TRENT GROUP consists mainly of parishes on the Nottinghamshire bank of the River Trent between Gainsborough and Newark

Fig 11.2 The three groups of Bellamys from IGI records 1562-1640



In Lincolnshire, the early distribution of Bellamys from the Lincolnshire parish records corresponds partly to the arrangement of Sokes, land divisions that were probably based on the large estates established by the first Saxon lords. Sokes later became incorporated into county divisions called Wapentakes. There were eleven Lincolnshire Wapentakes, namely Belchford, Bolingbroke, Branston, Caister, Gayton le Wold, Glentham, Grantham, Greetham, Horncastle, Kirton in Lindsey and Waltham. Some of the 16-17th century Bellamys were associated with Glentham,

Branston and Bolingbroke/Horncastle/Greetham/Belchford. The rights of the inhabitants of Sokes were considerably greater than those of the average villager in the feudal system and could have been conducive to the swift assimilation of foreign immigrants.

A more significant relationship between family and landscape is their pattern of distribution in villages with a fenland agricultural economy: -

- in the valley of the River Witham;
- the northern fen edge of the river Basin of the Wash;
- and the upper Ancholme Valley.

This pattern suggests that the family carried traditional skills connected with the agrarian management of river wetlands.

1.2 The Trent Families

Its important for me to begin with this area because it contains the only Bellamy family, in all records available for the country, with a baptismal record of a 'Samuel' who fits the requirements for the birth date of Samuel of my g. g. g. grandfather Samuel Bellamy of Godmanchester. This connection took me to the village of Kettlethorpe (Fig 11.3), which is still a very remote spot, with an ancient deer park and dykes with a lush and varied wetland flora.

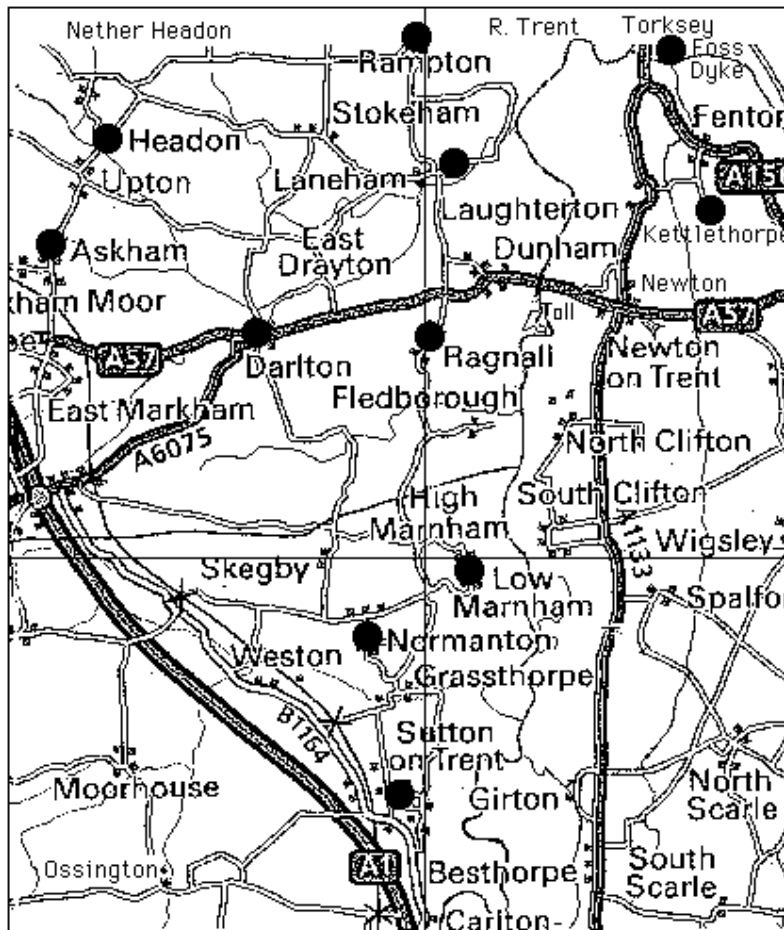
Until the last century, the valley of the tidal Trent was a wet and unhealthy place, invested by the ague (malaria). Its marshy character was indicated for the local prevalence of 'marsh gas' generated from decaying aquatic vegetation, which spontaneously ignited ('ignis fatuus'). Even as late as 1815 these weird lights, which at night flickered over the flat landscape, were described locally as Peggy's Lantern'.

Kettlethorpe is the old ecclesiastical centre for the three villages of Fenton, Kettlethorpe and Laughterton, which stand together about 20ft above sea level in the river flat between the Trent and the Foss Dyke. They all bear names, which refer to the pools, creeks and waters of the ancient river and fen district. The Laughterton Stream is a still a definite marshy creek with these characteristics.

Fenton comes from the Anglian 'fenn' 'tun', the fenland enclosure, surrounded by fen land and water.

The name Laughterton comes from 'lacu eyre tun'. The Anglian 'lacu' described a sluggish stream having pools and reaches where small boats could moor ready for use. Translated the village name means 'the fenced enclosures on the roadside of the marsh stream'. The road is now the main road from Gainsborough to Newark along the eastern bank of the Trent (A156/ A41133). The local river is a branch of the Laughterton Stream, a fen tributary off the Foss Dyke, near the Trent at Torksey.

Fig 11.3 Villages of the Trent Valley with Bellamys in parish records to 1640



Kettlethorpe, known as 'Cleathe' in 1265, comes from a British term 'heth'. 'Ce le heth', which eventually became 'kettle' is a combination of Norman French and Celtic British meaning 'the village at the mooring pool hythe'. It is possible that in late Saxon times a British family survived here. Even now, the district is very much isolated by water, and subject to floods from the tidal streams around it. The road to Kettlethorpe is a cul de sac ending by the church at the entrance to a medieval deer park (Kettlethorpe Hall). The existence of this deer park is an indication of the value of drier land in this part of the world. It is likely that before the Trent was tamed and the land drained much of the surrounding countryside was too wet to cultivate and was subject to common rights of fishing and hunting wildfowl.

Kettlethorpe Church has always been the ecclesiastical centre for the adjacent hamlets of Fenton and Laughterton. Until the building of the toll bridge, crossing the Trent between Newton (Lincs) and nearby Dunholm (Notts), in 1832, the only road communications from this western extremity of Lincolnshire were via the town bridges of Gainsborough and Newark, situated respectively, about 30 miles north and south of this small group of villages. In the middle ages, before Gainsborough Bridge was built, the nearest connection with the rest of the world was by river from Torksey, a few miles north of Fenton, which was a busy port in medieval times linking the Trent with Lincoln via the Roman Foss Dyke. No doubt there were local community

ferries across the Trent but this large and treacherous river was no doubt a formidable barrier to human spread and social contact for most of its length.

The earliest dates for Bellamys recorded in the IGI for this area of Lincolnshire are Torksey, 1608, and Kettlethorpe, 1615. The Trent forms a sharp boundary between these settlements, on its eastern bank, and the earlier, more dense, cluster of Bellamys on the western side in Nottinghamshire. This suggests that a founder crossed from west to east via Torksey.

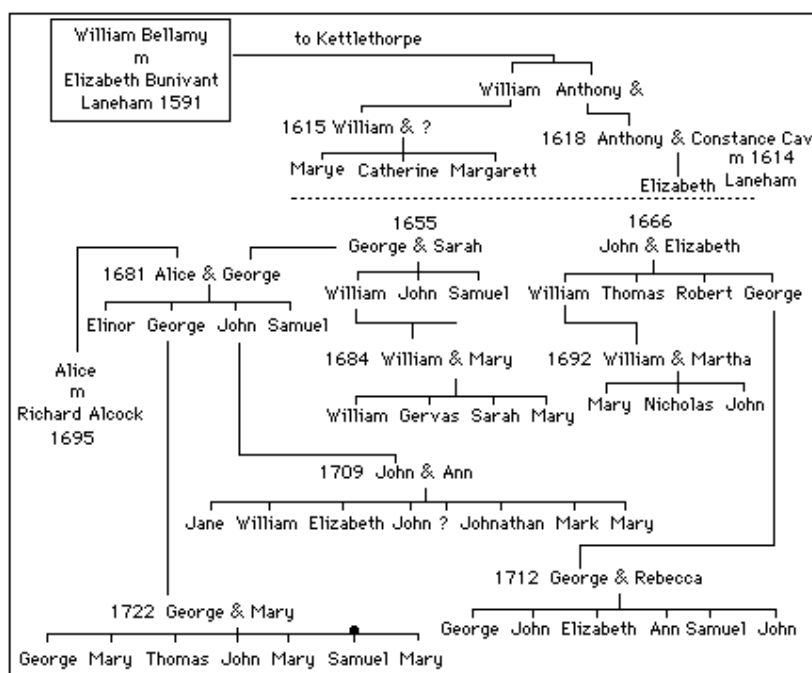
Samuel Bellamy was baptised in Kettlethorpe, the third son of George and Mary Bellamy in 1733. The last child Mary was baptised in 1736. A George Bellamy, was buried 8th November 1737, and three days later Mary, daughter of Mary Bellamy, widow, was buried. Probably this marks the death of Samuel's father. There is no local record of the burial of Samuel. Therefore Samuel left Kettlethorpe to settle elsewhere, and I believe he is my ancestor Samuel who suddenly arrived in Godmanchester, married and established a flourishing business as a poulterer. There is a high probability that this is the correct conclusion. His baptism is the right year; he left Kettlethorpe; he had a fen commoner's trade; he settled in a watery flood plain not too dissimilar to the landscape around Kettlethorpe; he followed a route south taken by other Bellamys; and his family was itinerant. From the last point of view, all his sons moved away from Godmanchester, and, I have to add that in less than a generation, my grandfather had returned north to the Kesteven fenland.

At that time 'poultry' meant 'geese' which were considered 'the fenman's treasure'. The following quotation from Whites Directory of 1857 indicates, that, although on decline because of enclosure of common land, the management of geese was a profitable combination for a commoner with free-range grazing and intensive housing. Before its enclosure Samuel had grazing rights on the town common, part of the flood plain of the river Ouse, and the enclosure map indicates that after enclosure his house had a large yard behind with outbuildings.

"Large flocks of these birds were attended during the time of incubation with the most assiduous care. For this purpose, erections were provided for the breeding geese in which were tiers of nests, each having one separate from the others; and during the season, they were daily taken down to be fed, and conducted to the water, after which the gooseherd reinstated each in her own nest, and this required much care, for the least mistake, if not immediately rectified, would have created confusion throughout the whole. Some individuals have been known to possess to the amount of a thousand of these birds, which, on an average, would produce seven-fold in a season. They were frequently plucked, as the feathers and quills formed valuable articles of commerce. In the present state of the fens the breeding of geese is not so much attended to as formerly."

The Kettlethorpe Bellamys would have been familiar with these practices. From his will, Samuel certainly had a valuable collection of goose down beds! Anyway, if the Bellamys are to have an emblem, I would like this to be the goose!

Fig 11.4 Relationships of the early Bellamys of Kettlethorpe



Kettlethorpe was an important meeting place for many Bellamys. In Fig 11.4 I have tried to sort out the family connections within the village from about 1600 to the 1740s. The first records are for the baptism of the daughters of William Bellamy between 1615 and 1621, and the daughter of Anthony Bellamy in 1618. It is reasonable to conclude that William and Anthony were brothers born in the 1590s. The parish books do not go back this far. The only unusual feature of these early Bellamys of Kettlethorpe is the occurrence of the first names Anthony and Robert in combination with William. The only other area where this occurs at this time is in Claypole, just southeast of Newark. Robert is also found in early records of Torksey. Robert and Anthony are not common in the Bellamy communities in Nottinghamshire. These facts point to links between Kettlethorpe, Torksey and Claypole. The direction of any migration is not clear but from the relative densities of members of the family it is likely to have been north to south.

There is then a missing generation until the marriages of George (1655) and John (1666). From this time, the best fit with the data is to postulate that Sarah died sometime after the birth of her third child Samuel in 1663, and George married again (to Alice) in 1680. Assuming he married his first wife Sarah at the age of 21 he would then have been 28. Alice married again in 1695, so George must have died sometime between this date and the birth of his last child from his marriage to Alice (another Samuel) in 1688. He would have been 54 in 1688 and 61 in 1695. It was this union that produced the marriage of George and Mary, and the birth of Samuel of Godmanchester. George would have been 38 when he married Alice, and 52 when he died i.e. father and son both died in their sixth decade.

Some Bellamys remained attached to Kettlethorpe and Laughterton for the next 300 years after Samuel had left. For example, a search of the Kettlethorpe graveyard in 1995 revealed the following tombstone inscriptions to the west of the church: -

James Bellamy, sexton for 50 years, born 1812 died Dec 23 1899
aged 88.

Annie his wife, born 1816 died May 6th 1885, aged 79.

In a four person plot: -

John Bellamy of Laughterton, died May 27th 1898, aged 58 years

Alice his wife died March 1902, aged ?

Charles Bellamy of Laghterton and his wife.

John Bellamy of Laughterton, died June 11 1895, aged 71

Hannah his wife died Dec 27 189? Aged 73.

A measure of the uncertainty of life for the inhabitants of this part of Lincolnshire is that between 1720 and 1894 the baptisms of Bellamys just about equalled the total burials (44 born; 41 died).

1.3 The Witham Families

The name 'Holland' is applied to the southern part Lincolnshire that includes the fenlands around the Wash. It indicates that the special methods for draining wetlands were brought to this area from Flanders. Large-scale reclamation probably began in the Netherlands several hundred years before it was taken up in England. Some authorities place the continental beginnings in the 8th or 9th centuries. The earliest reference I have been able to find to term 'Holland' as a distinct part of Lincolnshire is in 1232.

According to White's 1856 Directory of Lincolnshire, post-Conquest drainage was started by Richard de Rulos, Chamberlain to William I, who enclosed and drained a large part of Deeping Fen. The next large-scale operations began in 1168 when the fens of the Witham between Kesteven and Holland were disafforested, and after the period frequent commissions of sewers were issued and immense sums of money devoted to the drainage of all the level lands in the county. By the middle of the reign of Henry II fenland reclamation was taking place in the upper valley of the Witham. In this period, Master Gilbert of Holland was associated with land transactions in parishes bordering the Witham, involving tithes to Kirkstead Abbey, and the Priories of Spalding and Frieston.

The disafforestation of the Witham flats (abolition of common rights to use the fen as a source of fish and wildfowl) was the result of a petition of the men of Kesteven to Henry II. This petition was granted for the locally raised sum of 250 marks for the charter. The links between England and France have never been greater than they were at this time: Henry was not only King of England, but Duke of Normandy, Lord of Aquitaine, Brittany, Poitou, Anjou, Maine and Guenne. He ruled more than half of modern France, from the Somme to the Pyrenees. I pointed out at the start of this chapter that it seems that the Bellamys arrived as immigrants sometime during the 13th century. On the present evidence I feel that the reign of Henry II marked their

arrival, and that they brought the confidence, skills and familiarity with landscapes in which few people would feel at home. A special breed of people was required for operations in wet river valleys and they came from the longer-established wetland agriculture of the Continent. Other family names common in Holland and Kesteven, which may date from this time are, Bellairs, Knipe, Decamps, Merilion, Gascoigne, Curtois, Delahoy, Desforages, Savory, Burgin, Dion and Fovargue

The road from Brant Broughton, a 'Bellamy village', to Lincoln follows the River Brant a tributary of the Witham. It is now dredged and banked like a canal, to prevent flooding. The river forms the boundary between the line of clayland parishes and the 'Low Fields' of the row of villages that can be clearly seen along the steep western edge of the Heath.

Here, in Boothby Graffoe Low Fields, are the towers of Somerton Castle, erected in the 1280s by Anthony Bek, the warlike Bishop of Durham, and the son of the Lincolnshire landowner. For a few months in the next century this part of Lincolnshire actually became 'a part of France' with connections through Boston to Bordeaux. John I, King of France, spent part of his English captivity in the castle, following his defeat at Poitiers by the Black Prince in 1356. His household of forty or more, apart from his English captors, included two chaplains, secretary, clerk of the chapel, physician, chef, three pages, four wardrobe men, three furriers, six grooms, two cooks, a fruiterer, a spiceman, a barber, a painter, a tailor, a 'king of the minstrels', and the court jester. Wine in enormous quantities was shipped from Bordeaux to Boston, partly for the use of the household but partly also so that King John could sell it to his captors to raise funds for his needs.

His needs were considerable. Enormous sums were spent on clothing; the royal tailor actually hired a workshop in Lincoln and employed a number of hands full-time making garments for the King. Jewels were bought, plate for the table, service books for the Kings devotions and romances for his entertainment. A minstrel was rewarded with 3s 4d for singing him a funny song about a dog and a monkey; on other occasions he whiled away the time by playing chess or backgammon, or watching cock fights. The King's son Philip kept dogs for coursing on the Heath and falcons. The churches of the neighbourhood benefited regularly from the captive King's benevolence, as did some of the poor of the district when they ventured to call with gifts of pears or white pigeons.

In February 1360, after a stay of six months, King John was once more moved southwards to London, and ultimately home to France. His baggage left Somerton in twelve wagons. Surplus items were sold; a lady of Navenby buying two chairs for 20d, William Spaign two trestle, two forms and the King's own bench. The half tun of wine remaining in the cellars was left as a gift for the wife of his custodian.

At this time, the local medieval landscape of the low-lying parts of the Witham parishes must have been similar to that in parts of the present day Netherlands. In the 13th century, a common land division of wetland in Lincolnshire was the 'selion', and its structure and management was the same as that of compartments of lowland continental Holland. Selions (or rigs) referred to in early land transactions in the Lincolnshire fenlands were not like selions found elsewhere in England, in that they were often surrounded by 'dykes', 'fleets' or 'cuts' of water. This made them quite

separate from their neighbours, and perfectly capable of being cultivated as part of the medieval open field system. Sometimes the word 'holme', meaning island, was used to describe them in isolation. In Gosberton (a parish associated with the 16th century Bellamys) there was a grant of a selion in 1253-4 'with the dyke on each side of the said selion' 'Dylings' were another local name for these enclosures, which were formed by digging out dykes and throwing soil on the top to raise the land. The use of such selions has now disappeared in England, but the traveller can still see them in the Dutch provinces of Noord Holland to this day, each with its tethered cattle quietly grazing, or, on wetter land, with its bed of osiers. Another land drainage feature common to both the Netherlands and Lincolnshire is the 'delph'. Delphs are embanked drainage ditches of large size, and are found in the parishes bounding the western bank of the Witham, south east of Lincoln, namely Branston, Blankney, Billinghay, and Timberland. Again these are parishes marking a cluster of Bellamys in the 16th century.

The classical fenland economy, as established in these villages by the land managers of nearby Kirkland Abbey, was peat, turves, hay, and fish. This agricultural system reached a peak of development in 1239-45. From west to east in these long narrow parishes, the ancient pattern of land use, from the chalk uplands to the river boundary, was heath, open fields, common fen, enclosed fen (or dales). This then was the landscape heritage, which the Bellamys of Nottinghamshire and Lincolnshire carried from Flanders. It held them together until mid-19th century urbanisation took them west to Sheffield, and east to Grimsby. Nevertheless a comparison of their distribution in the Lincolnshire countryside at this time was similar to that which existed 200 years or more earlier (Table 11.1).

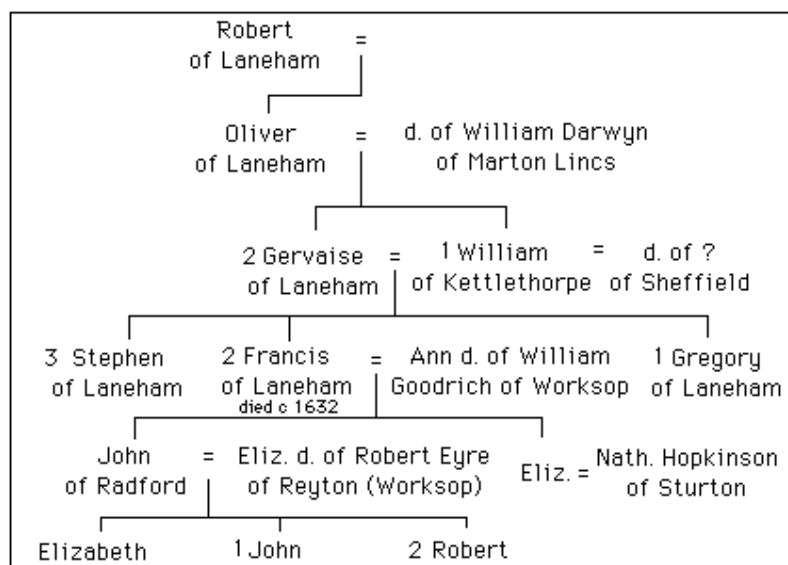
Table 11.1 Lincoln Marriage Licences

- 30.05.1600. Alexander Bellamy of Billingaie, husbn. and Grace Dickson of the same, widow. (LINCOLN St. Peter at Arches)
- 11.02.1612. William Bellymie of LONG BENINGTON, labourer 54, and Margerie, Fletcher, spinster 30.
- 19.05.1613. Robert Croke of BRANSTON. yeoman 25, and Suzan Bellamie spinster 30, of the same. Her parents consent.
- 7.06.1613. John Bellamy of BRANSTON, yeoman 60, and Alice Millnes, widow 52 of St Swithens Lincoln.
- 30.01.1615. Robert Caborne husbn. 21 of Wispington, son of Edward Caborne, and Marie Bellamye 20 of BILLINGHAY. Her stepfather John Grymshawe consents.
- 21.02.1627. Original Bellamy of GRANTHAM, yeoman 27, and Elizabeth Wicliffe spinster 18. Her parents are dead.

2 The Kettlethorpe Bellamys

2.1 Origins

Fig 11.5 The pedigree of 'Bellamy of Radford' certified by John Bellamy on the Visitation of the College of Heraldry in 1662.



My starting point is the pedigree of 'Bellamy of Radford', compiled in 1662, which reveals the kinship between the Bellamy families of Kettlethorpe and Laneham (Fig 11.5). These two parishes, one in Nottinghamshire and the other in Lincolnshire, face each other across the Trent. At this time there was a local ferry connecting them. Ferries also existed at nearby Dunham and Marnham, and probably every pair of villages on the Notts/Lincs river boundary had its boatman.

The John Bellamy who witnessed this pedigree in 1663 was likely to be the eldest son of John Bellamy of Radford. He will be referred to henceforth as John II.

Radford (red-ford) was part of the township of Worksop, the largest town to the northwest of Laneham, about 20 miles away. In 1535 it was described as "*Radforde otherwise Nethertowne*", and in 1588 as "*Radforthe night Workesope*". The site of Radford is now included in Worksop and may be indicated by Netherton Lane, first described in 1636.

Apart from the year of his grandfather's death, no dates are given in John II's pedigree. There is a complete run of Laneham baptisms from 1540 but they have not been transcribed, and are mostly unreadable except to an expert calligrapher. In the absence of a full transcript of the early registers, the following paragraphs are a preliminary attempt to lay out the history of personages named in the pedigree with the aim of establishing when Kettlethorpe was colonised by the person "William of Kettlethorpe", who was descended from the Laneham Bellamys. This person is important because he is the potential progenitor of my Lincolnshire pedigree.

The only early Laneham baptism so far transcribed is the birth of John's grand uncle, Stephen, a third son of Gervaise Bellamy. He was born in 1597, which makes it likely that John II's grandfather, Francis, the second son of Gervaise, was born about 1595

According to the pedigree, Francis, died circa 1632 i.e. in his mid 30s, an early death, but he could have fathered two children, John I and Elizabeth in this short lifespan.

Going back a generation, Gervaise, was probably born about 1570, and his brother "William of Kettlethorpe" a few years earlier.

Now we take into account a Laneham marriage, which occurred in 1591, of William Bellamy to Elizabeth Bunivant. This could be 'William of Kettlethorpe' who moved across the Trent from Laneham to start his family. All we know about his wife is that the pedigree says she was from Sheffield, but she must have been a Laneham resident at the time of the marriage. This marriage probably produced William and Anthony, the first Bellamy's recorded having children baptised in Kettlethorpe (Fig 11.4). Their children were born during the second decade of the 17th century. An event matching the births of the children of Anthony, is the marriage of Anthony Bellamy to Constance Cav in the Laneham registers for 1614. All of the children baptised from these two marriages were girls. There is then a missing generation between the families of William and Anthony and the next Bellamy marriages of George and John (Fig 11.4). George was the grandfather of Samuel of Godmanchester. The lack of a direct connection between 'William of Kettlethorp' in the Laneham pedigree and the later Ballamys in Kettlethorpe suggests that there was a second colonisation of the village by a Bellamy. As will be shown later, it is more probable that my Laneham links came via the "George Bellamys" of Dunham and Ragnall, which are listed in the Protestations for 1641 (Table 11.2).

This short discussion points to close links of kinship between the Bellamys of Laneham and Kettlethorpe. These links are supported by the names 'Robert', 'Gervaise', 'William' and 'Anthony' which, in the 17th century are common to Bellamys in both villages. The conclusion is that some, if not all, of the 17th century Kettlethorpe Bellamys were descendants of the Bellamys of Laneham.

To return to the Radford pedigree, it indicates the existence, during the 16th century, of social connections between Laneham and villages on the Lincolnshire side of the Trent i.e. Laneham/Kettlethorpe and Laneham/Marton (a Lincolnshire village north of Torksey). It also points to more distant links from the banks of the Trent, west, to the edge of the Pennines i.e. Laneham/Sheffield, and Laneham/Worksop.

Table 11.2 Bellamys who signed the Nottinghamshire Protestations of 1641

Bassetlaw Hundred

Askham

Roger Bellamye (constable)

Blyth

Barnaby

Clarborough

John Belemie

Clipstone and Budby

Richard Bellimie

Thomas

East Drayton see Stokeham

Nicholas (churchwarden/overseer)

East Retford

Mr John Bellamy

Marmadak

Samuel

Elkesley

Thomas Bellomy (churchwarden)

John

Gamston

William

Grove

John Bellamye

Headon and Upton

Gervase

Richard

Richard

Thomas

Laneham

Francis

Gregorie

Hugh (churchwarden)

Gervase elder

Gervase younger

Gervase ferling

John

John younger

Thomas

William elder

Ragnall chapelry and Dunham

George*.

Rampton

Oliver Bellamie

Ranskill Torworth and Serlby

John

Thomas

Tuxford

John Bellamye

Walesby Boughton

George*

Broxton Hundred

Greasely

William Bellomy

Nuthall

Richard (churchwarden)

Thurgarton Hundred

Averham

Oliver Bellamye

2.2 The Laneham Diaspora

Laneham has a comprehensive set of parish books that begin with baptisms of Bellamys in 1540. Between 1540 and 1609 the baptismal section lists 47 Bellamy children. This represents a steady birth rate, calculated from 47 births over 69 years, which averaged 1.4 children per year. By the middle of the 17th century Laneham was certainly a village 'overflowing' with Bellamys. This is evident from the lists of Protestations (Table 11.4).

The Nottinghamshire Protestations of 1642 were signed by 36 Bellamys, representing 19 parishes in 3 hundreds. They were mostly confined to the northeast of the county in the hundred of Bassetlaw. About 75% of these parishes had only one Bellamy signatory. Put another way, nearly 50% of the Bellamy population of Nottinghamshire was concentrated in 6 parishes. Two of the villages, Laneham (10 signatories), and Headon cum Upton (4 signatories), contained almost 40% of the Nottinghamshire clan. Headon is situated on the same small stream as Laneham (South Beck), about two miles up the valley to the west.

Bellamy's must have been a dominated social force in the village of Laneham, and in view of the conclusions above regarding the origins of the Kettlethorpe Bellamys, there must have been a kinship network emanating from Laneham into the adjacent areas Nottinghamshire and Lincolnshire.

Another feature that emerges from the Protestations is the number of Bellamys who were community leaders (they had the roles of constable/ overseer/churchwarden in 5 of their villages).

The importance of Laneham and Headon as the centre for the Nottinghamshire Bellamys also emerges clearly from the Hearth Tax lists for 1664 and 1674 (Table 11.3). There were 24 Bellamy households in the county in 1664, and 31 ten years later. Just over 40% of the families lived in Laneham. If Headon is included, this increases to 50%. The 7 households added to the list in the ten year interval between collections is equivalent to a population increase of 20% per decade.

Table 11.3 Bellamys who paid the Hearth Tax in 1664 and 1674

Hearth Tax

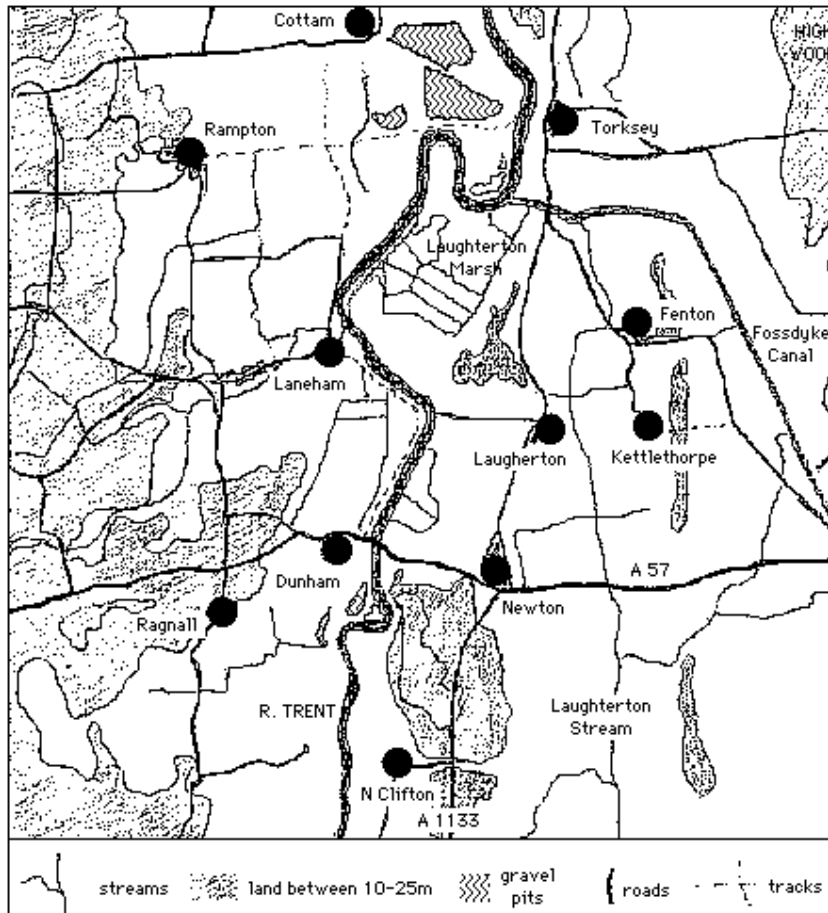
	1664	1674
Askham	-	Francis 4
Averham	Oliver i ij s	-
Bothamsall	-	Widow 1
Clarborough	John Bellime i	-
Clipston	-	Richard 2
East Retford	William 2 iiij s Charles 2 iiij s	William 3 Savill 2

Edwinstow cum		John Bellomye 7
Thoresby	William 2	John 2
Elkeslay	-	Ann 3
	-	Thomas 2
Headon Upton	William i ij s	William 1
	Richard i ij s	Widow 2
	Widow i ij s	Rowland 1
	Rowland i ij s	Francis 1
	Thomas i ij s	-
Laneham	William Be. de Moore i ij s	Francis 1
	John i ij s	Thomas 2
	Oliver 2 iiij s	John 1
	William miller i ij s	Thomas 3
	Hugh 2 iiij s	William 2
	George i ij s	Thomas 2
	William junior i ij s	Mary 3
	Widow i ij s	William 2
	Jervase baker i ij s	Orig 2
	-	George 2
	-	Thomas 2
Ragnall	George 3 iiij s	George 3
Scooby	John i ij s	Robert 2
	-	Robert 3
South Clifton	-	John Belley
Stockham	Farmhouse i ij s	-
Truswell	William i ij s	Widow 1
	-	William 2
Worksop	John 5 x s	Mr Bellamy 6

2.3 Dunham: The French Connection

In this section the French origins of the Bellamys are discussed in relation to the Nottinghamshire village where the earliest records of the family have been discovered. This village is Dunham on Trent (Fig 11-6).

Fig 11-6 Trent Valley 'Bellamy Country'



This map defines the Bellamy landscape that was common to the Bellamys who settled in Eastern England; marshy valley land, below 10 metres, dissected by small streams and drainage ditches.

Documents in the Nottingham Record Office mention Bellamys living in Dunham during the 14th century as follows: -

1354 Dunham Robert Bellamy witness to a land transaction

1364 (17th January) Indenture exchange

(1) John son of Robert Bellamy and (2) John son of Walter Bellamy, both of Dunham. (1) to (2) 1 rood arable in Durham Northcroft between the land of (2) for (2) to (1) 1 rood in the Dunham field on Chrispole between the land of William de Boscum on the one side,

and Robert Cokerel's heir on the other. At Wednesday after the Feast of St Hillary.

1365 (15 Jan)

John son of ? Bellamy of Dunham and John son of Walter Bellamy of the same exchange of 1 rood of arable land in Dunham Storthcroft for 1 rood of land in the field of Dunham of Chrispole?

These are the earliest references that have come to light regarding the Bellamys in England.

The occurrence of the records in relation to Dunham is significant because Henry II granted the lordship of the village to the Count of Flanders in 1155, and this Earldom held it until 1202. It still retained a feudal connection with France in 1212, in the person of Mathew Breant Count of Boulogne. In 1217 King John, the son of Henry II, granted Dunham to Falesius Breant, Count of Boulogne, who was probably Mathew Breant's heir.

Henry was Head of an Empire which stretched from the Scottish border to the Pyrenees, and was as much French as English. England comprised only half his possessions. Concessions, such as the manor of Dunham, where part of the political cement that Henry II was forced to use in order to hold together an alliance of French nobility against the King of France, who was always pressing on his continental possessions. The long-standing Royal interest of the early Plantagenets in Dunham is marked today in a modern Dunham placename; a property called 'Kingshaw' or 'King's Hough'. This is the name of the Dunham manor where it was customary for King John to stay during his peregrinations between Nottingham, and Lincoln, and when hunting through nearby Sherwood Forest. Like his father, Henry II, John journeyed hot foot around his domains with wagons loaded with the great rolls which served as the office files of his day. As a safe river crossing, convenient for travellers to and from Lincoln, Dunham was probably well known to Henry II and his court, which gasped and panted behind him. John very likely crossed the ferry as a child, a member of a Royal family, which patrolled their domains with tireless attention, diverting now and again to hunt the Royal forests. The royal entourage probably selected Dunham because it had a safe, convenient ferry. This site has now developed as a major road bridge carrying the A57 east-west trunk road across the Trent, the only bridge in a 40 mile stretch between Gainsborough and Newark.

The 'belle amies' must have arrived at Dunham in the Plantagenet train, owing allegiance to their French lords as henchmen, marsh-craftsmen, or just plain hangers-on. They dropped off at the Dunham Gallic H.Q., where their continental genes gradually diffused into the local English population.

The first records of Dunham Bellamys as local yeomen come about 200 years after the feudal connexions of the village with Flanders and Boulogne. There are no doubt other links to be revealed, as for example, one emerges from the local will of a Doncaster family with Bellamy connections. Dated 1587, it refers to the bequest of a 'Flanders chest'

Will of George Nidd of Doncaster to four sisters 20s each to brother Will Shoter 1 lether dublit, 1-paire leather britches and xs in money. To brother John Chaworthe my best cloke. To Isabelle Bellamie 20s To daughter Ann Nidd 1 flaunders chist and 10 pounds. To three sons Jorvice Nidd Thomas Nydd and Leondard 10 pounds each. To wifes sister Isabelle Turner 20s and residue to wife Mary Ex wife Mary and children Jorvice, Thomas, Leonard and Ann.
(DD1287/b)

When the Dunham parish registers begin in the early 17th century they contain no vital statistics for Bellamys as residents. By this time they had probably left Dunham, for Laneham, and Ragnall, which abut Dunham to the north and south respectively. On the other hand, George Bellamy (probably from Ragnall) married Avis Nicholson of Dunham in 1655, showing that they established relationships with the local girls.

By this time, the Bellamys had moved on from Dunham, and spread well beyond their initial settlement, but they still held land in and around Dunham. In 1639 there was a transfer of Bellamy lands as follows: -

"by John Bellamy of Morley (a Derbyshire village 8 m east of Nottingham), yeoman, son and heir of Richard Bellamy, yeoman, late of Bothamsall, and Richard Bellamy, the younger of Ripley (a Derbyshire village 12m NE of Nottingham), yeoman brother of the said John Bellamy, to Robert Mellish of Ragnall (the village adjacent to Dunham to the south), and Reason Mellish gent his son and heir of a messuage etc in Ragnall and 6 acres of land in Ragnall, Dunham and Swansterne for £60".

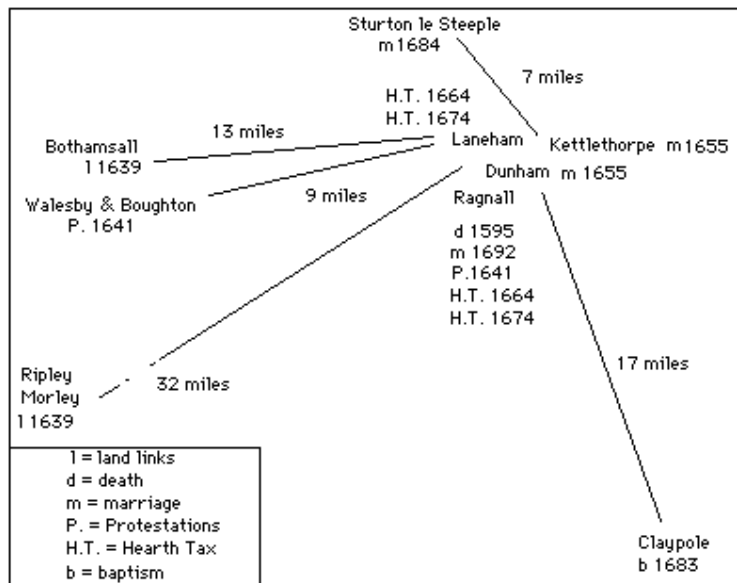
It is not until 1728 that a resident Bellamy is mentioned in the Dunham parish books. Later in the century (1764) there was a collection made in the village for founding colleges in Philadelphia and New York, and John Bellamy contributed to that local fund-raising effort. John, Thomas, George, and William Bellamy, where on the Dunham roll of freeholders for 1796.

It is significant that the first name, George, is little used by the 17th century Bellamys, but when found, it marks a cluster around Laneham, Dunham/Ragnall and Kettlethorpe. The outlying Georges of Walesby cum Boughton, and Claythorpe, represent migrants from this cluster, which is presented diagrammatically in Fig 11-7.

The records of links through land ownership, described above, have also been marked on Fig 11-7. These connections indicate that, by the 1630s, Bellamys from the Dunham focus had migrated south along the upper reaches of the Witham to Claypole in Lincolnshire. To the west they had reached the foothills of the Derbyshire Pennines, beyond Nottingham, 30 miles as the crow flies from Dunham. This distance may be compared with the journey of 70 miles made by Samuel Bellamy of Kettlethorpe when he went to seek his fortune in Godmanchester, a hundred and twenty years later.

Occupations and Aspirations

Fig 11-7 Locations of records referring to 'George Bellamys'; 1595-1692 in Lincolnshire and Nottinghamshire



2.4 Social Positions

It has been pointed out above that a good proportion of the 17th century Bellamys had important social positions in their villages. Particular examples of social prominence come from two earlier records. The rise of a Robert Bellamy to be a prebendary of Lincoln Cathedral in 1483 has already been mentioned. The following legal document, about 10 years later, tells us that at least one of them had attained the office of Mayor of Doncaster, and was doing deals, which involved the local nobility.

16th Feb 1492-3 Deeds of Title

Legal instrument of Wm Foxholes, Clerk, Notary Public at the request of Sir Thomas Fitzwilliam Kt and wife Lucy D&H of John Neville Marquis of Montagu. - William Bellamye late Mayor of Doncaster testified that John Catlyff and wife Isabella granted 3 messuages and 2 acres in doncaster to Rich Layke of Bawtry and others, who granted same to John Neville and others who granted to William Bellamye and wife Isabella and heirs 1 messuage and 2 acres.

A preliminary idea of their general wealth in 17th century Nottinghamshire may be obtained from the Hearth Tax. For example, for the two lists for 1664 and 1674 (Table 11.3) it can be seen that over half of them were assessed on two or more hearths, and 20% of them had 3 or more hearths. Furthermore, an idea of the rate at which they were accumulating wealth can be obtained by comparing the level of taxes paid by each household in each of the two years; in 1674 the number taxed on three or more hearths had increased five-fold.

An examination of the county Wills made by Bellamys also points to a fair degree of affluence (Table 11.4). From 1609 to 1845 there were 37 proven wills, which show them as shopkeepers, tanners, weavers, publicans, millers, apothecary-surgeons and yeoman farmers.

Some classed themselves as 'gentlemen', and were local benefactors. Snippets from the female point of view, which add to this picture, are the appointment of Elizabeth Bellamy as a 'Regarder' of Sherwood forest for 1591 (an honorary post indicating local social worth), and the testimony of Ann Bellamy in 1774, who alleged that that 'wicked Lord Byron tried to have his way with her! These ladies probably belonged to the East Retford lineage, which was a top taxpayer in the 17th century, with 5-6 hearths.

Finally, it is worth returning to the Bellamy's of Radford and their genealogical aspirations. John Bellamy II, the witness to the Bellamy of Radford pedigree (Fig 11.5), was almost certainly the John Bellamy recorded in the 1644 Hearth Tax returns for Worksop as Mr Bellamy, having 5 hearths. These entries probably mean that he owned several properties in the township. In 1674 he is described as Mr Bellamy with 6 hearths. There is no entry for Bellamys in the protestations for Worksop in 1641. On the other hand, there are two John Bellamys in the county, a 'younger' and 'elder', listed in the Laneham protestations. Since John II's grandfather was a Laneham resident, it is probable the John I moved from Laneham to Worksop in the 1650s.

It is probable that John II was the John Bellamy of Worksop who died in 1699, leaving a will with an inventory that indicated considerable wealth. A likely scenario is that John II built on the success of his father, and being 'upwardly mobile' aspired to the status of 'gentleman'. The grant of a personal coat of arms, which resulted from the visitation was, without doubt, a sign that John II had built on the assets of his father, and had surfaced socially above his numerous Laneham kinfolk.

Table 11.3 Nottinghamshire wills of Bellamys: 1609-1845

1609	Sturton Thomas Bellamye
1612	Upton near Headon Alexander 29 1612
1616	Bolderton Thomas bequest to poor
1624	Sturton William yeoman 13s 4d to poor of Sturton and Fenton and 6s 8d to poor of Habblethorpe
1631	Bothamsall Richard Bellamie 6 8 1631 left property
1631	East Retford William gent left 30 shillings to poor
1664	Clarborough John
1671	Averham Oliver
1682	East Retford William left shop and shop goods
1685	Elkesley Ann widow
1693	Newark John junior cordwainer shops etc
1694	Upton par Headon Rowland weaver left 2 looms with a shop
1699-1700	Worksop John gent musical instruments and books
1700	Tuxford Ann widow left share in Crown Inn
1708	Upton Headon Thomas admin

- 1719 **Edwinstowe** John gent open field and enclosed lands, bequest of schoolhouse and endowment for encouragement of learning and piety; bequest to poor widows; the Crown Inn on Longrow **Nottingham** and the Talbot Inn **Mansfield**.
- 1724 **Thoresby** Robert gent
- 1726 **East Retford** John weaver two cottages or 4 tenements and shop
- 1728 **Cotham** John yeoman
- 1729 **East Retford** William admin
- 1745 **North Clifton** Nicholas
- 1746 **Kneeshall** Lodge John gent copyhold lands in Edwinstow and leasehold lands in **Norwell**, **Kersell** and **Caunton**
- 1747 **Nottingham** Charles* tanner property within the manor of **Edwinstow**
- 1747 **South Scarle** Robert yeoman
- 1768 **Longford** John farmer £168 100 sheep £60 four rooms in house val. £47
- 1783 **North Collingham** George* gardener copy hold and freehold lands
- 1786 **Nottingham** Mathew victualler
- 1796 **North Clifton** yeoman £590
- 1802 Rushy Inn par **Babworth** William, senior, victualler
- 1804 **Bawtry** Christopher apothecary/surgeon
- 1807 **Gamston** Robert yeoman
- 1811 **Worksop** William miller admin
- 1816 **Nottingham** Jane widow
- 1817 **Kneeshall** John breeches maker
- 1823 **Headon cum Upton** George* victualler 15 8 1823
- 1823 **Ordsall** Mary spinster
- 1845 **Bawtry** Robert boatman

CHAPTER 12

MEETING PLACES THROUGH FISH A PROVISIONAL CONCLUSION

Two hundred years ago a North Sea boom was being discussed in the same tones of awe and excitement with which it is spoken of today. Then it was not oil that had been discovered, but herrings, soles and plaice, and other kinds of fish. On the strength of it, Britain's fishing industry became the envy of the world. But little is known of those who toiled on the grey waves- men hardy and adventurous beyond compare, yet conservative and emotional to a degree. In the span of a lifetime their way of life has virtually disappeared. Of that large fishing community that lived on Britain's shores during the boom years of the industry, from the end of the Napoleonic Wars to the First World War, only memories and faded postcards remain.

John Dyson 1977 'Business in Great Waters'

1 Fish And Social Evolution

I began this project on the realms of my ancestry with the purely technical objective of finding out where my grandparents were born. Over the years, as one discovery led to others, the quest for roots has grown to a database of nearly 600 individuals, who, one way or another, are all related to me. At this point others have decided to use this kind of information to create, and sustain, a network of living relatives. I have been moved to relate the tales that there are no longer living lips to tell. This is because, almost without my knowing, the project has melded with an alteration in my own mindset from being concerned with the science of biological evolution, to the less tangible problems of how to manage the social evolution of sustainable development. This section demonstrates I am still struggling to rationalise how this shift came about.

Apart from a scattering of wills, not one of the people in my database has recorded what it was like to live and move in their times. Nevertheless, it is a collection of real people plucked from obscurity, and it strikes me that printouts structured around particular lineages have value as a new kind of computerised 'poetry of time'. In this respect, my interpretation of the information has become something of a personal testimony about the place of my ancestors, and the destiny of my descendants, in what we used to call the 'onward march of history'. My aptitude is to always paint the larger canvas. In choosing to span my story back beyond the start of parish records it inevitably impinges on fundamental questions about human survival. Such questions have always occupied me professionally, first as a Darwinian biologist, and latterly as a conservationist concerned with the design and implementation of systems of resource management. The teased out roots of the Kemps and Bellamys begin to emerge from times when rural survival was a sign of Darwinian will power, or even stoicism, almost as strong as biological fitness. For most, survival meant only continuity to produce progeny until it was time to enter the realm of eternal life and

there meet those who passed before. Both socially and geographically, their urban descendants are now all aliens in places known by their ancestors. Survival hangs on the thin thread of globalisation with no certainty of anything beyond tomorrow. In this sense I have created an educational exemplar using my own ancestors as players in the precarious game of world development. What better model can there be than the 'death of the North Sea'? These provisional conclusions therefore focus on fish, the apparently limitless natural resource that caused my grandparents to meet in a place called Grimsby. At this point my only motive is to light the touch paper and hope I have not produced a damp squib.

2 Invention, Opportunities and Migration

The rise and decline of the North Sea fishing industry coincided with the working lives of three generations of my kinfolk. My grandfathers migrated, in the prime of their lives, to the boomtown of Grimsby, when it was about to become the world's greatest fishing metropolis. The prosperity of their sons and daughters was caught up with the exploitation of the apparently boundless stocks of North Sea fish. The ocean responded, year on year, to the increased fishing effort. This was driven by demand and invention; demand for fish was insatiable; invention ensured that sail gave way to steam, and small boats to large. My lifetime has spanned the emptying of the North Sea of its scaly bounty.

In my grandfathers' day British fisher folk began to be divided into deepwater trawler men and inshore family boaters. The inshore fisherman with his own boat lived a traditional life in a cottage as close to his boat as possible. The new breed of trawler man spent most of his time at sea. His skills and working practices were assembled from scratch, and he was a stranger to his own home. Both types of fisherman were carried to sea in wooden boats driven by the wind.

New ports were required for the trawlers, which were integrated with the development of massed grids of terrace houses for fishermen and ancillary workers to rent. At Grimsby these requirements came together with a railhead to satisfy a tremendous growth of the urban population, and were driven by the vast commercial power of the Midlands that followed the peace with France in 1815. At this time there began a gradual depopulation of traditional fishing villages as their young men migrated to partake of the higher wages in trawler ports.

The expanded opportunities for fishing and its ancillary occupations offered the farm boys of Suffolk and Lincolnshire visionary pathways to prosperity as skipper or businessman. It was actually my great grandfather, James Kemp, who made the first move to the sea. He was born into a Suffolk clan that over hundreds of years had grown roots of kinship within a few villages at the eastern edge of the county's great plateau of boulder clay. These roots were firmly in the soil. Although some of the Kemps were property holders, their wealth came from ploughing the clay or from working its harvest of oaks as carpenter builders. For those who succeeded above average their prizes were land, profitable marriages for their sons, and pedigree livestock to make a show.

James Kemp's father was a farm bailiff in the Suffolk village of Westleton; a village that actually had a long time clandestine connection with the nearby coast through

smuggling. It was also traditional for boys in the villages situated a few miles from the coast to take part-time jobs with the inshore fishermen. These fisher families, for example in Dunwich and Aldeburgh, were the epitome of independence and self-reliance. Everyone played a part in equipping the boat for fishing by collecting bait, mending nets, tarring the boat and curing their own fish. Close knit family and community lives were played out within reach of the sea spray. Storms and accidents occurred with the regularity and inevitability of the weather, and scores of widows and hundreds of orphans resulted from an unsteady occupation. James Kemp chose to sail from Aldeburgh, probably joining the crews of the sprat boats which landed their catches on the town's quay at Slaughden; a move that eventually added his wife and children to the bereavement statistics of the fishing industry.

Long before I knew about James Kemp I had been moved to contemplate this uncertain life through reading Leo Walmsley's book 'Three Fevers'. Although its narrative is set in the Yorkshire village of Robin Hood's Bay, its story crystallises the personal relationships, and the meshing of personalities and skills, that are fundamental to launching a small family boat off a wave churned beach, and heave it back against the sucking tide to secure a harvest of hooked cod, or trapped lobsters. All the way up the coast, from Aldeburgh to the villages on the Murray Firth, inshore fishermen would have no difficulty in recognising its accuracy of detail and the author's ability to 'spin a yarn' with assurance and conviction about how a living could be wrenched from the wild using the age-old traps and hooks of a hunter. At the time of its publication in 1932 they would also have some first hand experience of the book's main theme, which is the local extinction of traditional fishing communities.

The next move by the Kemps took place when three of James' sons, James, William, and my grandfather Edward, moved from Aldeburgh to Gorleston. This relatively small community on the south bank of the River Yare, opposite Yarmouth, was the base of the Hewett family's 'Short Blue Fleet' of trawler sailing smacks. Gorleston's quay was the nearest landing to the artificial mouth of the River Yare, stabilised at great effort with a quarter of a mile of piling and a stone pier. Gorleston and Yarmouth had been colonised by trawler owners from Grimsby and Barking. Very little trawled fish was landed at Great Yarmouth, but it was the home base of at least four big trawling fleets. 'Foreign' trawlers had also colonised Lowestoft. This was another small haven rescued from depression by a railway company and developed for the fishing industry with marshalling yards and new docks. Lowestoft became a herring port, and a base for trawlers known as 'single-boaters', which worked alone, rather than in fleets.

The Yare fleets grew from about a dozen boats in 1850 to more than sixty in five years when numbers were further swelled by the entire Short Blue Fleet, which Samuel Hewett removed from Barking and settled at Gorleston. By 1875 about 400 trawling smacks sailed from the port. In addition there was a large fleet of herring drifters supplemented in autumn by several hundred Scottish drifters. The Kemp lads found jobs at Gorleston in the pilotage service. This was vital to guide merchant vessels trading with Yarmouth safely through the great sandbank of Yarmouth Roads, then to steer them between the narrow arms of the pier, immediately after which they had to swing sharply to the north following a dangerous dogleg in the river.

It was probably by having contact with the merchant service through his elder brothers in the Gorleston pilotage that my grandfather made a decision to aim for the certificate of master mariner. It may also be that he had enough of fishing, and saw that the end was in sight for sail power. Anyway, having obtained his certificate, he moved his entire family to Grimsby for a career in the merchant marine. At this point he was following his half-brother George Munnings, who no doubt painted an attractive picture of awaiting jobs.

Grimsby had been just another muddy inlet on the eastern seaboard where Scandinavian merchants came to carry on their trade, finding 'no want of mud and mire'. It was probably at the first peak of its prosperity in the thirteenth century. The gradual silting of the harbour then led to long centuries of obscurity. In 1697 Abraham de la Pryme found 'but a poor little town . . . scarce a good house in the whole' and moralized upon this as punishment for the horrible sin of sacrilege in pulling down so many of the town's former religious establishments. By the early nineteenth century a population of about fifteen hundred existed in sleepy decay, stimulated now again by fierce and corrupt local politics, hoping for great things from the new harbour under construction by the Grimsby Haven Company.

But it was the mid-century port works, resulting in the opening of the Royal Dock in 1852, combined with the construction of the Manchester, Sheffield and Lincolnshire Railway, providing easy access to all parts of the kingdom, which brought about the town's spectacular expansion from 3,700 people in 1841 to 63,000 in 1901. In its heyday Grimsby was, of course, a fishing port par excellence, one of the greatest in the world. Expansion in this direction, however, was first noticeable somewhat later than expansion in general trade, and had few existing foundations to build upon. It is ironic that in 1800 there was such a lack of fish in the town itself that the corporation offered a bounty of one guinea 'to induce the masters of fishing cobbles to supply the town with fish during the ensuing winter'.

The Kemps arrival more or less coincided with the ceremony of turning the first sod of the fish dock. Nine hundred people, brought by four special trains, attended this. The assembled crowds broke into spontaneous applause when the wife of the Chairman of the Great Central Railway, not content with a mere token performance, filled her silver decorated barrow with her silver and ivory-handled spade, wheeled the barrow along the waterside planking and dumped the contents in a workmanlike manner. Over the next six years before the completion of the dock, the 'Town' alias 'Humberville', a temporary village of corrugated iron that housed the navvies, became an object of curiosity. Visitors admired its excellent sanitation, the large canteen as imposing as a mission hall, the remarkable cleanliness of the huge dormitory, where clean sheets and the use of the kitchen cost 6d a day, and, not least, the law-abiding nature of the inhabitants, who were roused to indignation when it was considered necessary to erect a police station on the site.

At this point in history, a move to Grimsby was a logical step for both the Bellamys and Kemps because there was an acute shortage of workers of all kinds. For Edward Kemp, in particular, the port virtually controlled the east coast trade with Russia and the Baltic ports. At this point my mother's recollections of her father are of a remote, but loving figure, who was away more than at home, but always returned with exotic presents from the ports of Eastern Europe. As to his ships, she singled out one named

‘Dreadnaught’ owned by the Great Grimsby Coal, Salt and Tanning Co. After his death, it was from the offices of the ‘Coal Salt’ that she used to collect her mother’s weekly pension. The ‘Coal Salt’ was a vast commercial enterprise and local welfare institution, with a virtual monopoly on the staples of the fishing industry, and a guaranteed lifelong employer. Typically, their vessels would export coal, hides, and dried and salted fish, and their vessels returned to Grimsby loaded with timber.

Edward Kemp arrived in Grimsby later than Frederick Bellamy. The Bellamy story is, on the face of it, much simpler. Frederick abandoned the life of an agricultural labourer amongst the village communities by the southern boundary of Lincolnshire with Cambridgeshire. He was drawn to Grimsby because of its insatiable appetite for all categories of unskilled industrial labourer. His first home was one of the terraced ‘cottages’ that were being quickly erected on grazing marshes belonging to Grimsby’s enterprising band of ‘Freemen’. These Freemen were a powerful political force in the close community, and in this instance they were capitalising on their traditional grazing rights to the marshes situated north west of the old town. Frederick Bellamy may literally have had a hand in the construction of these new ‘estates’, and may he may have known ‘Humberville’ first hand.

I know nothing about this grandfather’s life except something that my Aunt Mary, his youngest daughter, once told me, of how he ended his days sweeping roads. This story emerged when she gave me a battered silver crown dated 1890, which her father always carried with him, “in case of emergencies”. It was obviously an important item in his personal effects for her to have kept it. Maybe I am reading too much into this, but I have tended to take this coin as evidence of the relative cautious, yet buoyant approach to life that seemed to characterise the Bellamys. It is the only tangible remembrance of the times of my grandfathers.

From this brief account of my ancestral beginnings in Grimsby it should be clear that fate had bound me to Grimsby’s stream of maritime history as a third generation urbanite. In fact the local current of coastal urbanisation was much bigger than events in Grimsby. Streams of ideas and resources fed it from the Channel to the Scottish firths, and across the North Sea to the fishing communities of Holland and Denmark. The ‘devilish wondyrchoun’ was the physical connection, and the fishy treasure of the ‘Silver Pits’ was the prize. The wondyrchoun was the precursor of a new kind of net developed in the 1830s to match the increased power of sail. By this time, the sailing smacks had been transformed into highly efficient power units that could haul a large trawl along the seabed, scooping up fish as it went. The rise of Grimsby as an economic magnet, which attracted people like the Kemps and Bellamys, was the inevitable outcome of the application of the new-fangled trawl to harvest recently discovered, apparently limitless, fish stocks of the Silver Pits on the Dogger Bank. What follows is an historical digression into this conjunction of invention and discovery, which enfolded the Kemps and Bellamys within a particularly important force of British history and thereby bent the free will of large numbers of East Anglia’s country lads.

3 Preparation of Grimsby for its Emigrants

3.1 The trawl

The Grimsby project which my family joined is just one of many geographical expressions of the technology of trawling, a basic survival kit as old as hunter/gathering. The trawl upon which Grimsby's future lay was developed simultaneously in Barking and Brixham, and both towns claim credit for its invention. It seems likely that Barking men adapted the idea very early from the oyster dredge used by the Romans. But Brixham men took the idea from Dutchmen, who came over with William of Orange when he landed there in 1668. The Brixham trawl was larger than that used in Essex, the mouth of the net being held open by a thirty-foot beam of elm, which slid over the ground on curved iron runners like those of a sled. With the bright clear water and the enormous swells of the open Atlantic on their doorstep, Brixham fishermen developed vessels and fishing gear of great strength, while Essex men, fishing a shallow sea of cloudy waters, hidden shoals and short, steep waves achieved much the same results for different reasons.

Brixham had been a fishing port at least since the Domesday Book, supplying fish inland to Exeter, Bristol and Bath. It is probably unique in that for more than a thousand years it has always been a self-sufficient fishing community. Even in recent times it has survived the tourist boom with fish quays modified and modernised, but with its identity intact. In 1785 the picturesque little harbour already had seventy-six large decked trawlers, each of twenty to twenty-five tons. Every day fish were sent inland by horse van but the cost of transport was great and it was only the shortage of fish during the Wars with France that allowed it to be competitive. With peace in 1815 the price dropped alarmingly so Brixham trawlers moved eastwards to be nearer London, sailing from ports such as Dover and Ramsgate. Fishing banks in the Straits of Dover yielded rich hauls of sole that could be sent by fast mail to London where it became a popular and fashionable dish. Soon Devon trawlers were competing with Barking trawlers in the North Sea, and every summer a small fleet began to base itself at Scarborough where the fashion for sea-bathing provided a market of hearty appetites for sole, turbot and other flat fish trawled from the near-shore banks. Many Brixham skippers took their wives and families for the season, settling them into temporary homes at Ramsgate or Scarborough.

Therefore, in the early 1830s, trawling was poised on the brink of creating a North Sea boom that would be greater and more important in the long term than the industrial herring fishery born only a few years earlier in Scotland. At this time, rapid transport by railway had extended to only a few points along the coast. Fish could be preserved at sea only in small numbers, in well smacks, and fresh fish was still the privilege of the wealthy. The Newfoundland cod fishery was all but finished for the Europeans, having declined from 300 English ships in 1792 to only fifteen in 1823, mainly because of competition from Americans and Canadians. The scene was set for Grimsby to command a golden age of silver harvests.

3.2 The Fish

There are several versions of the discovery of the Silver Pits. The most likely one is that in 1837 three or four Brixham trawlers supplying Scarborough were dispersed by

an early winter storm. All but one, of which the skipper was probably William Sudds, a Brixham man who had settled in Ramsgate, reached Scarborough safely. Sudds limped in two days later. One account says the beam of his trawl was 'clean', the net having been torn away by weight of fish. Another described the smack staggering in under the weight of more than two thousand pairs of soles caught in a single haul. Sudds had marked his spot and returned for yet another fabulous haul of soles, but the secret could not be kept for long, and soon it had swept the coast. From Brixham a fleet of smacks immediately set out for the North Sea, those who knew the route escorting those who did not.

What Sudds had found - and was subsequently named the Silver Pits - was a long and narrow gut, or under-sea valley, twenty-four miles long and between one and two and a half miles wide. It ran from north to south, its north end twenty-five miles from the mouth of the Humber. To this deep area, and many others like it, soles were driven during the winter to avoid the cold water issuing from rivers such as the Rhine. Soon afterwards the concentrations of fish dispersed, to occur again during severe winters, which became known to trawlermen as 'pit seasons'. The spectacularly rich fishing that followed Sudds' discovery focused attention on the potential of the North Sea, and in particular on the vast submarine plateau, 6,800 square miles in extent, known as the Dogger Bank.

Well-smacks and line fishermen had fished the Dogger Bank for decades. Now, dragging trawls which enabled them to explore the hidden landscape like blind men with sticks, trawlermen learned every twist and hollow of the gulleys and pits in and around the great bank. They felt their way by touch, sometimes gripping a trawl warp with their teeth, putting their fingers in their ears, to sense the nature and lie of the seabed by vibrations travelling up the rope. By casting a lead-weight armed with tallow, which told them the exact depth and brought up samples of the bottom, they could identify their positions exactly. A cast that brought up sand from thirty-two fathoms put them over a hollow called 'Brucey's Garden'; 'Markham's Hole' showed mud at thirty to thirty-five fathoms; 'Botany Gut', an inlet in the 'South Rough', near the 'Oysters', showed mud at forty fathoms. There was no formality in the naming of these undersea areas: the names just 'grew', like 'The Cemetery' and 'The Hospital', two notorious fishing grounds on the east face of the Dogger where the bank formed steep underwater cliffs that caused very dangerous seas. And all the time the fishing was marvellous. Here was what the markets required- quantity! Previously, at Brixham, two tons of fish was a good haul. Now, anything under five or six tons was not worth mentioning.

In fact there was no returning for many of these Devon families. Little more than twenty years after the discovery of the Silver Pits in 1837, North Sea trawling was an efficient and highly organised industry employing nearly two thousand fishing smacks and supplying all of industrial England with daily consignments of fresh fish.

3.3 Rivalry with Hull

Finding and catching the fish was only half the problem solved. The other half was getting the fish to the markets that required it. Scarborough was a good market during holiday time but for the rapidly increasing numbers of smacks fishing the North Sea it was unsuitable as a homeport. The small harbour dried out at low tide and the

anchorage offered no shelter from north-easterlies: Ashore there were no facilities or stores, and the local line fishermen were hostile to the invading trawlers. The adventurous West Countrymen needed to be nearer to the new fishing grounds than their forward camp in Ramsgate, so many of them loaded furniture and belongings aboard and migrated to Hull.

Hull was an ancient walled Royal Borough and busy commercial port that rivalled Liverpool. It was sufficiently go-ahead to employ one of the first steam tugs. The town did not welcome the fishermen. This attitude was curious because the city had no fish market, and the shortage of fish for its own residents had been a problem for years. Shrimps were trawled in the river and oysters grew in great quantities along the shore, but apart from sprats, which were sold as fertiliser by the ton, the fishery in the Humber was meagre. The city even offered its own bounties - ten pounds to the fishermen who brought the largest quantity of fish by sea or overland during 1793, and later spent as much as £1,500 a year on inducements to fishermen to bring fish to Hull.

Yet, when fishermen wanted to make use of Hull's docks with its railway and facilities such as shipwrights and chandlers, the authorities could not have been more difficult. In 1845 there were twenty-nine smacks belonging to the port, including William Sudds who settled there, and with seasonal visitors the total fishing fleet numbered about forty vessels. In ten years the number had increased to more than 100, but they were still regarded as an intolerable nuisance and there were no facilities of any kind. The railway station was more than a mile and a half away from the quay where there was room for only four smacks to berth. There was a single shed on which somebody facetiously daubed the name Billingsgate in big white letters. Other boats had to put their fish in baskets and get alongside the quay as best they could in small boats between one steamer's bow and another's stern. There was no quay space for stores, no berths for refitting, no dry dock. To scrub their vessels' bottoms fishermen had to moor alongside the promenade and work when the tide fell, but the position was exposed and vessels bumped heavily against the wall in the surge and were often damaged. The fishermen, however, persevered. The Humber was the most important waterway north of the Thames. It offered a safe approach in bad weather with a sheltered winter anchorage in the lee of Spurn Point. This was an incalculable advantage over places like Scarborough, even if a sail of at least twenty miles requiring intricate pilotage in a dangerous tideway was necessary to reach the docks.

3.4 Grimsby's Opportunity

Discontent at Hull was an unexpected bonus for the railway companies serving the Midlands. In partnership with local landowners and businessmen the old dock in one of Grimsby's creeks was purchased, and developed to meet the specialised demands of trawling. This was on the south shore of the river, and situated seventeen miles nearer to the sea.

In the Saxon period Grimsby was an important trading port, but the haven silted up and the town suffered a serious depression until a company of merchants built a new dock in 1800. A large part of the Baltic timber trade was won from Hull. By the end of the French Wars its population had trebled, although with 60,000 people Hull was still twenty times larger. Its genesis as the metropolis of the fishing industry came in

1848 when the Great Northern Railway, having acquired the docks, opened lines that linked the port to London and the burgeoning industrial cities of the North and Midlands. In 1852 the quay was opened with comprehensive facilities for fishermen including a complete dock for their sole use. Nine smacks from Barking, three from Hull and two from Scarborough joined four trawlers acquired by the railway company. West Country fishermen searching for a base but dissatisfied with Hull were attracted by low dock charges and the town corporation greeted the influx of settlers by laying out new streets and leasing house-building land cheaply. In 1854 the railway despatched 453 tons of fish and fish merchants were offered free tickets for the purpose of drumming up new business. By 1860 the tonnage had increased ten-fold and there were 315 smacks at the port. Seven years later a fish-landing pontoon 3,000 feet long, two fish docks twenty-three acres in extent, and a graving dock that held ten smacks at once had been built. Allied trades became established - there were now scores of sail makers, shipwrights, smiths, coopers, block makers, twine spinners, pontoon labourers, and smokehouses. By 1877 Grimsby was a town of 33,000 people of whom two-thirds were involved directly or indirectly in the fish trade. Hull responded to Grimsby's competition and matched its meteoric development of fisheries, although in 1877 only one-fifth of its population depended on the fish trade.

3.5 Lateral prosperity

After linking the Midlands with the Grimsby fishing fleet, the next phase of the railway age for Lincolnshire was the opening up and development of its sandy shores for the mass industry of holidaymaking. These were limited to the three easily accessible areas of coast, at Cleethorpes, Mablethorpe/Sutton, and Skegness. The development of this stretch of exposed and inhospitable coast, which turned it from the resort of the intrepid and comparatively moneyed few to the playground of millions, was the product of the second half of the nineteenth century. By 1903 the author of Murray's Handbook for Lincolnshire could say:

'The seacoast places, which are practically only four, Cleethorpes, Skegness, Mablethorpe and Sutton-on-Sea, are the great summer playground of the working classes in Nottinghamshire, Derbyshire and Leicestershire, besides drawing in many from Yorkshire, and even Lancashire. They are conveyed by the spirited northern railways in express excursion trains every day through the summer, at fares for which, south of London, one could hardly get to the suburbs.'

Cleethorpes got off to a flying start. The arrival of the railway at nearby Grimsby in 1848, and an easy omnibus connection from there, opened up the Lincolnshire seaside to first time. The other resorts had to wait till later in the century. Once the link was opened, and especially when the cheap fares were available, the visitors came in flocks. At the turn of the century Skegness had a quarter of a million, by 1913 it had 750,000, in the summer season. Between the wars the rise of the car opened up almost the whole of Lindsey's coastline to the threat of random development, stemmed somewhat by the compulsory purchase of large stretches by Lindsey County Council in the 1930s under the Sandhills Act. The post-war years brought the additional delights of holiday camps and caravan sites in great abundance. One of these was developed on an ex-army site at the end of North Sea Lane where I had had

my first experience of camping in my cousin Walter's bell tent before the war. After the war it had returned to its original purpose.

There was, of course, more to this development than merely the provision of transport. Landlords, railway companies, local authorities, landladies and tradesmen combined in producing a whole infrastructure of piers, promenades, bowling-greens, cricket pitches, amusement arcades, bathing machines, boarding-houses and pleasure gardens for the entertainment of the visitors.

The resultant melange is a stretch of seaside, which caters for every taste. It is still possible to find stretches of sand, even at the height of summer, where one's nearest neighbour is scarcely within hailing distance and where there is hardly a building to be seen, except perhaps the ruin of some wartime concrete defence-post crumbling away among dunes covered with sea-buckthorn. Several stretches of the Marsh and dunes are now protected as first-rate nature reserves. For me, this combination of Grimsby and Cleethorpes made Grimsby more bearable.

4 The Second Generation

The children of my grandfathers had mixed connections with fishing. Before marriage, the Kemp Aunts, Ivy and Marthy, were fish-gutters employed in the process of producing dried fish for export to the countries of Eastern Europe. Ivy's husband, Ozzie, worked in the great windowless concrete and brick icehouse, which dwarfed their dwelling in Victor St. This construction was the biggest building in town. To coin a phrase, it was the tip of the iceberg that was Grimsby's success as a supplier of palatable fish to the towns and cities of the Midlands. It illustrates how ideas that fuelled the fishing metropolis converged on Grimsby from far and wide in both space and time.

The idea of using ice had come from China in 1786, when a British traveller, Alexander Dalrymple, reported that the coasts abounded with 'snow houses', and Chinese fishermen carried snow in their boats, which enabled them to transport their fish far inland. A Scottish country gentleman, George Dempster applied the idea to salmon, which until then was eaten fresh only locally, and was mainly 'kippered' or smoked to preserve it. Early in the nineteenth century icehouses were built at the chief salmon centres, such as Berwick. Fresh salmon was packed in ice and carried by fast sailing packet (and later by steamer) to the London markets where the demand at once led to a huge rise in prices and salmon became a costly commodity.

Hull smacks fished in a single fleet from April to September, but because during the summer months fish tended to deteriorate during the sail homeward, they joined the Short Blue Fleet in which Samuel Hewett had also pioneered the use of ice. Hewett realised Barking was surrounded by marshes- that froze over in heavy frosts. Watchers were employed to patrol the ponds to ensure that the ice was not disturbed as it formed, then it was cut and delivered to a special ice cellar that had walls eight feet thick and a capacity of ten thousand tons. In storage the thin sheets of ice stuck together under pressure and formed blocks, which remained frozen throughout the following summer until November. In 1859 Hull smack owner Robert Hellyer, who had migrated from Brixham four years earlier, had the idea of importing ice from Norway. The Victor St Ice House, which employed my uncle, was the latest

expression in applied physics designed to meet the vastly increased demand for ice 365 days a year.

To return to the Kemps, I remember Aunt Alice's husband, Uncle Alf, taking me as a very small boy to see the wondrous fish-pontoon, and I always assumed he worked on the landings. As to my two Kemp uncles, their jobs spanned 'catching' and 'marketing'. Uncle Tim's first job in Grimsby was to work as one of the many barrow boys, who moved auctioned fish from the quayside to the waiting carters. He eventually became managing director of the Medina Fish Co. with a Daimler car, and a new upmarket house a few yards from open country.

The contrast in family fortunes is illustrated by the fate of Tim's brother, my Uncle Charlie. He went to sea as a boy working the Grimsby 'fleet system'. The fleet system was introduced to Britain's sea fisheries early in the 1850s, probably by Samuel Hewett, for the sake of efficiency. When it was a particular boat's turn to leave the fishing ground for a stay in port, after about six weeks' work, its skipper hoisted a flag and the night's catch of the whole fleet of a hundred sail was brought aboard by small boats. Each vessel also sent a fish-note giving particulars of its catch. On arrival in port the smack moored beneath a steam crane and the fish were hoisted out, the skipper handing over the fish notes, or 'pot list', so the salesmen knew to whom the fish were consigned. Fleeting spelled profit, because smacks were able to quarter the whole of the North Sea without the necessity of sailing back and forth to port.

But fleeting had a profound effect on the lives of fishermen because it meant long periods at sea and short stays in port; a whole generation of fishermen spent a lifetime almost continuously at sea, with only six weeks in port every year. Their economic behaviour reflected the devil may care uncertainties of life lived in physical confinement where few of the uncertainties could be controlled. As my mother put it- "money burnt a hole in Charlie's pocket". I remember visits to his house only ever revealed Aunt Marie in her small sitting room with china dogs on the mantelpiece and an aspidistra in the window. I never did meet Uncle Charlie. His periodic earnings as a deck hand were quickly squandered on drink and the boundless generosity that characterised many fishermen newly released from the mindless drudgery of a long spell at sea. After a few days at home he was penniless and back at sea again for weeks. During the war Charlie Kemp sailed in trawlers that had been converted to minesweepers, and was lost at sea.

Neither Tim nor Charlie had children so there were no cousins named Kemp for me to play with. This contributed to my family being distanced from things fishy. As a child I was well aware that my parents, and the Bellamys in general, had no economic connections with fishing. From a Bellamy perspective only my Uncle Harold worked on the docks, but at the 'dry side'. I can do no better than to present the summary of his career as it appeared in the local paper on the occasion of his Golden Wedding.

Mr Bellamy is a retired berthmaster and foreman but now works part-time in the offices of the Fish Merchants Association running market reports. He retired in 1962. His wife (Ruth) was a braider until the beginning of the Second World War, and boasts that she must have made fishing nets for every firm on the docks.

Other Bellamy uncles that I know about had distanced themselves from fish. Herbert was a barber, and Sid was a sawyer, cutting the long baulks of Baltic softwoods into manageable proportions. Ernest ran his wife's dressmaking business, 'Madam Bellamy' in Abbey Rd, at the smart end of town. My father's twin brother John was the only member of the family who actually left town. He never married, and somehow managed to become valet to a Lancashire aristocrat with a mansion and pedigree going back to Saxon times. Hoghton Tower, pronounced 'Horton' is set dramatically on a hill between Preston and Blackburn, and has been the home of the de Hoghton family since the Norman Conquest. The present house was built between 1560-65 in grey black stone. Behind the prison-like exterior there is a great wooden beamed baronial hall and various architectural features that are much older. Uncle John was probably employed by the 13th Baronet. His legacy to me was his personal ten volume set of 'The New Universal Encyclopaedia'. Christmas always reminded Uncles John and Ernest of their nephew's insatiable appetite for 'information books', which they delivered personally on Christmas Day.

Regarding my Bellamy Aunts, Rose, who never married went from school into domestic service, and Mary who was married, but with no children did not have a job.

My father had four jobs in his lifetime. His first was shop assistant to a Jewish pawnbroker well known in the town as 'Old Isaac'. There seemed to be a long period of unemployment in the 1930s when he had various part-time jobs, the only one I remember being that of a Christmas postman. During the Second World War he was drafted into the Police War Reserve, and remained on the Grimsby beat until the war ended. He then returned to pawn broking, and managed the business of another Jew, Mr Cross in Pasture St. After Cross died he obtained employment with the Birdseye food company in charge of the cold stores. He retired from Birdseye with a pension and a gold watch. It wasn't until the war ended that my mother took a job. This was in Tickler's jam factory- famous for its marvellous aroma of strawberries that hung heavy in the narrow confines of Pasture St! Founded as a local enterprise, this factory was supplied by strawberry fields and orchards at the edge of Grimsby adjacent to Bradley Woods, one of my stamping grounds. I am reminded of the way the various scents, smells and aromas that floated into our backyard were olfactory weather vanes. There was the sick-making smell of the fishmeal fertilizer cookers, and oil extractors when the wind was from the northeast. On a good westerly came the yeasty outputs from the biscuit factory, and always there was the background of smokehouses curing haddock and herring. The 'Grimsby smell' caused friction when our gang explored the countryside, where the local children, pointed to us and held their noses, albeit at a safe distance!

It is ironic that at the end of his working life my father finally connected with Grimsby's new commercial scene, which basically consists of adding value to basic foodstuffs, first by pre-packaging, then by pre-cooking. The switch from marketing wet fish to the production of pre-packed convenience foods was the town's post-War response to dwindling catches. It was stimulated by new developments in food technology to supply frozen foods for families with fridges and freezers. Birdseye had bought Smethursts fish-cake factory just over the road from where we lived, and switched its main input from fish to peas and carrots! Industrial air pollution from frying fish, which drifted into our garden, was replaced by the noise pollution of the clattering pea viners. A viner was a great turning drum constructed in an open-air

frame that shelled peas day and night during harvest time. Grimsby becoming a frozen pea emporium was yet another local sign of gathering social change. Looking back I can now also view this development as a step towards the industrialisation of agriculture, particularly in Lincolnshire, where the future lay with highly mechanised, industrial-scale farms, working to contract. My only personal connection with the new freezer culture occurred when during one of my holidays from university I took a seasonal job at Cleethorpes, which entailed feeding a pea-viner and pushing trolleys full of fresh peas into a blast freezer. After a few weeks with overtime I had accumulated unimaginable wealth and was able to buy a second hand motorbike.

5 The Third Generation

Prophetic voices, from as far back as the 1880s, had urged prudent management of the fish stocks, but they were ignored. Looking back, I can see that the process of decline in Grimsby's fishing culture began to be apparent around the year of my birth in 1934. The prodigious wealth of the Dogger Bank had supported just two generations of humankind. It was in the 30s that, for the first time, the national catch of herring fell below that of cod. Cod landings peaked just a few years later. However, after the Second World War, Grimsby's economy continued to be driven by the catches of its trawlers, which had turned to Icelandic waters. When I left the town for university, young people retained the vision of a lifetime of wages from fish and its ancillary industries. Now, the fishing community into which I was born is exhibited in museums, and Grimsby has proclaimed itself 'The Food Capital of Europe' a municipal invention to emphasise there is life for Grimbarians after fish. This catch phrase is written large by the side of the dual carriageway at the town's boundary, and is reinforced by the smell of fried chicken at the first roundabout.

When the time came for me to leave school at sixteen I had no wish to be educated further. The only local jobs that were suitable for young people with an aptitude for science were still associated with the fishing industry. I actually applied for two jobs in Grimsby as a laboratory assistant; one was with Smethursts, another was with the Ministry of Agriculture Fisheries and Food in their fisheries research lab. I wasn't particularly ambitious or prepared for interviews and failed both interrogations. There then followed a period of consultation with the Youth Employment Service, where the only jobs on offer that seemed to meet my qualifications were a dye chemist at the laboratories of the Calico Printers Association in Leeds, and a technician with the Government's Physical Research Laboratory at Malvern. I chose to go to Malvern, and failed another interview. Eventually, fish came to my rescue, and I spent a year in the laboratory of Bowrings, the Grimsby production base of a Liverpool business that produced cod oils and vitamins. It was there that I was persuaded by my boss to return to the 6th Form and take 'the golden road' to university. I therefore left Grimsby for good at the age of nineteen, and each time I returned to visit family and relatives I could only marvel at the physical changes that had taken place. Grimsby is the largest town in Lincolnshire, but it is also a town in which the picturesque-tourist is unlikely to find much joy. Only the fine, if heavily restored, parish church of St James remains as a witness to its medieval prosperity as a small offbeat market town. All the rest of its former wealth of religious buildings have disappeared without trace, and its present-day aspect is that of an undistinguished Victorian core of civic and

commercial architecture that has been hacked apart by twentieth-century planning and road construction to cope with families with cars.

Inevitably, my limited memories of Grimsby's wealth are connected with how as a boy I used the environment and extended its horizons with an inner motivation that owed little to formal education. At first I made short-distance expeditions down Fish House Lane, then, when I became really mobile, pedal-power took me further. My personal countryside that was sharply confined to the north and east by water, then extended to the south and west as far as a bike could take me on a day return trip. My limit was about a seventy mile round excursion. Within this domain, sometimes with friends, often by myself, I had contact with a wide range of landscapes, from the great wide-skied intertidal sand and mud flats of the Humber, through the rich reclaimed farmland of the old fens, to the wide rolling rabbit infested chalklands and their mysterious derelict quarries, packed with geological curiosities and wildlife riches.

Grimsby has now almost entirely swallowed up the inner ring of its surrounding villages which were my first ports of call, first with my father, astride the cross-bar of his bike, then through my own cycling explorations. The countryside that I navigated to the west of Grimsby compasses the flat coastal marshlands, and the first surprising undulations of the western Wold, with its fringe of crystal clear artesian springs teeming with multicoloured sticklebacks. The industrial area has now spread far beyond the town itself along the Humber bank to the port of Immingham. The huge oil and gas terminal of Killingholme now hides the narrow creek from which the Pilgrim Fathers first embarked. For me this stretch of land between the seawall and road was a free wildlife park with large winter flocks of lapwings and geese paddling through the wet pastures.

Grimsby's advancing tide of brick has caused most of the nearby villages to expand out of all recognition in recent years. Laceby, the first venue that I can remember on my father's cross-bar, is submerged in suburbia, though enough older building survives to show why Arthur Young, and a succession of copyists, described it as 'one of the prettiest villages in the county'. Aylesby and Riby are still entirely rural, and off the main road. Trying to explain Riby's avenue of trees that led nowhere, I discovered that Riby Grove, the stately home of the Tomlines, had gone, but the avenue of limes highlighted traces of its park. This was a magnet, which drew us boys to the humps and bumps, where we never found a way into the secret cellars, but did discover the rare large green monster caterpillars of the Lime Hawk Moth in the avenue. Riby was our gateway to the vast derelict wartime tank park hidden in Lord Yarbrough's conifer plantations at Pelham's Pillar.

My Mecca on most bike rides to the north was Thornton Abbey. It first entered my imagination when seen from the window of the train en route for the New Holland ferry and a day out in Hull. The visual stimulus was its great gatehouse, which is almost intact. The main material of the massive structure is brick - very early brick for this is a building of the 1380s- to me old beyond imagining. The approach to the gatehouse from the outside is through a brick barbican, forty yards long and lined with loopholes, crossing a moat. It is one of the few structures that have not diminished in relative size and impact over the years. I still believe the ruined chapter house across the field focuses one of the most beautiful views I have ever seen.

Louth, sixteen miles from home to the south, was ideal for good day out with a picnic by bike or bus. It is situated at the point where the central wolds join the Marsh. White's Directory of 1826 is picturesque and polysyllabic: 'It stands in a valley which is sheltered on the north and south by sloping hills of indurated chalk, covered with argillaceous soil, which command numerous and varied prospects.' The attraction of Louth was Hubbard's Hills, an early version of a small country park set in a narrow steep sided beech-lined valley. The landmark of achievement for our cycling gang was the first glimpses of the slender spire of one of England's most majestic parish churches, which can be seen along several of the adjoining valleys. At closer quarters Louth's spire soars majestically up for nearly three hundred feet and dominates the town, as it must have dominated the thoughts of the townsmen during the fourteen years in the early sixteenth century when it was being built. I still measure distance in my mind in '16 mile Louth units'. The parish church set another unbeatable architectural standard.

An extra biking effort was to tackle the main roads that cross the high Wolds to the west of Louth; they go to Market Rasen, to Lincoln and to Horncastle. All of them descend after eight or ten miles towards the valley of the River Bain. The descent of the Horncastle road at Scamblesby is the most dramatic in terms of acceleration, as are the views from the top of it. There was no way of avoiding the leg-bending return ascent. One of our aims was to find the mysterious 'bluestone' of the ancient Bluestone Heath Road, but we never did satisfy this quest. Mapping to a purpose was my particular obsession.

The Bain valley, wide and rather bare near Horncastle, narrows to the north of the town and winds through some of Lincolnshire's most attractive scenery near Stenigot, Donington-on-Bain and Biscathorpe. On Red Hill at Stenigot a small area of ancient wold grassland had been preserved, full of a variety of wild flowers, which always seemed to be overflowing with butterflies and bees. The red is due to an iron-stained outcrop of chalk. My only attempts as sculpture were tried out on this relatively soft colourful material. The name of Horncastle was once famous throughout the land for its annual horse fair, one of the greatest in England, Europe or the world, according to the euphoria of a number of descriptions. My one and only contact was doomed to disappointment because the days lodged in my imagination were long gone when horse-dealers flocked here from all over the country, accompanied by a motley throng of entertainers, card-sharpers, prostitutes and pickpockets.

From Horncastle my route passed through Coningsby and Tattershall towards the River Witham. The small market town of Tattershall, and the large village of Coningsby have expanded to accommodate a large RAF station, whose Ministry of Defence neo-Georgian mingles somewhat uneasily with the genuine article. Nevertheless, the glory of Tattershall, and one of the sights of England, is its castle, a piece of medieval brickwork almost unique in its grandeur and scale. Tattershall Castle was on my 'wish to go list' ever since I first made daily contact with a print above the blackboard at junior school. Although I did not know it then the 'bel amies' had played an important part in draining and settling the surrounding marshes.

Although I find it difficult to evaluate this self-learning experience, I feel sure that in my childhood I was intuitively reading the picturesque Lincolnshire countryside more than Grimsby's streets and buildings. The landscape was probably influencing my

mind set more than lessons at school, which I tended to approach like a battleground. The aim was to get to the top seat and stay there at all costs.

Going over what I have just written, I can't help feeling that compared with the long agrarian history of my ancestors, where they moved in a small compass, and very little changed from age to age, Grimsby is but a small, transient unsustainable, blip in the long-view. It leaves me with questions about communities, particularly regarding the greater purpose of all the uprooting, effort, and hardship, and about how changes in the way we use and market our natural resources easily destroys their fragile sense of place. More importantly, will it ever be possible for coming generations to reclaim, and be satisfied with, a small domain of wildlife and green landscape, meeting places and revisiting them at the pace of walking or cycling? My family moved along with a choice of corner shops, and the small, yet satisfying social pleasures of beetle drives, holidays at home, and the occasional day out by bus or train to Louth and Hull. We children easily claimed the freedom of the streets and back alleys unconstrained by parental fears that have made even school playgrounds sterile and joyless. Although we were locked into a much slower world than today's, I can't recall any general sense of dissatisfaction at home. My father's response to the never-ending buzz of materialism that imperceptibly tightened its grip on us was always; 'What more do we want? We have all we need'. This was not said in a spirit of meanness but with a lack of ambition in a positive sense. The mass media driven materialism had hardly begun to hide the truth that human senses can only take on so much. A flooded Lincolnshire field studded with wild geese is really just as stimulating and satisfying as the wildest place on earth, and I have sampled both.

APPENDICES

- 1 Prevention and Punishment of Genocide**
- 2 Bones and the English**
- 3 Moulton**
- 4 Bellamys in the ‘Telegraph’**
- 5 More Bellamys**
- 6 Filling of the world with humans**

Appendix 1

United Nations Convention on the Prevention and Punishment of the Crime of Genocide

Approved by the United Nations General Assembly in 1948. and became effective in 1951

Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such:

- (a) killing members of the group;
- (b) causing serious bodily or mental harm to members of the group;
- (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) imposing measures intended to prevent births within the group;
- (e) forcibly transferring children of the group to another group.

Appendix 2

Bones offer new angle on the English

By Roger Highfield, Science Editor
Daily Telegraph December 16th 1995

The English are not as English as they think, according to new archaeological studies.

An investigation of skeletal remains in Early Anglo-Saxon graveyards has shown that the original British population swamped the gene pool of the Germanic invaders to create an English nation biologically far more Celtic than previously believed.

The evidence overturns the traditional view of the Venerable Bede and the Anglo-Saxon Chronicle that the invasion of Angles, Saxons, and Jutes in the 4th and 5th centuries led to a form of ethnic cleansing in what is now England, with the existing population either massacred or driven into the Celtic regions of Cornwall, Wales and Scotland.

While most scholars have previously thought that most Britons survived the invasions, they have lacked firm evidence of their fate.

Now it has been discovered that the Celts survived largely unscathed, although they succumbed to the cultural invasion of the Anglo-Saxons in much the same way as the Anglo-Saxons were suppressed by Norman society after 1066.

"Genetically, the English are a mix, like people in most European countries, but the majority came not from immigrants but natives," said Dr Heinrich Harke of Reading University. "However, identity is not shaped by genes but by culture and the way you grow up."

His study, described in *British Archaeology*, concludes that roughly half the skeletons found in 5th and 6th century Anglo-Saxon cemeteries in southern England belonged to native Britons, who were presumably assimilated into Anglo-Saxon communities.

The British skeletons were recognised because they were buried without weapons, and were on average one to two inches shorter than the Anglo-Saxon skeletons buried with weapons.

So many Britons survived, according to Dr Harke, himself a German, that by the 7th-9th centuries Anglo-Saxon genes were swamped by native British genes, following intermarriage between populations.

The overall stature of the Anglo-Saxon population dropped by about an inch.

Although the culture adopted by the mixed "English" population was Anglo-Saxon, the people themselves remained largely native Britons by blood.

Appendix 3

Moulton

In the churchyard's shoe-darkening wetness,
I brushed against Denny and Ann Rix,
And others of my kin;
Reads, and Futter Reads,
Significant dead, who thought this landscape theirs.

People who once called themselves us,
The rearers of lovely children,
Now exude greenness through the cut and bevelled
Relentless grass, by which all things begin,
Even ends.

Where earth and air unite,
A scent of matted nettles
Ripens historical imaginings,
About ancestors and their meeting places,
And past environments that become ingrained.
Like cats extend into their deep-furred fleas.

For me and my descendants
Now parasitised by place,
The church is a vessel of past minding,
Where strands of speech and song
Have bent themselves into the fabric,
Where small cries swim always in the font,
Where we find kinship with our old and earlier selves,
Following an ancient impulse to gather in thought.

Whether seeking God or not,
What else but a church's intimate benignity
Could make the frail light of a window
Mellow our arrogance, calm our futile restlessness,
And make a minute's silence an age of people.

Once removed of its Sunday-ness,
And the incumbent has done his holiest,
Covered his silver chalice and gone,
There is much more to come;
A church and its apron of quiet
Is closer than close to our yesterdays;
Entrants to ancestry rattle the echoing latch,
To become containered within flint to flint,
Stone to stone, fitted warm,
By countless pressings and pappings.

For lovers, for wishers,
For the numberless who came unquiet,
To think or rest,
Yesterday is a hundred years ago,
Just one of a myriad impacted memories,
Not yet quite independent, nor yet quiet dead,
Like snails, together unwoken, for winter glued.
Marked moments,
Say how good was the end of a hard day,
Tell how difficult to be human,
Even the few who could beat back their fears,
Reveal how difficult were the gaps between the prayers.

These time bites,
Encoded in the damp walls,
Rustle behind the painted flows and folds
Of restored saints,
Gravid in audible silence,
Waiting for release,
As if the organ were switched on,
But not being played.
What a wasteful generation we have become
To neglect this readily playable stone tape.

Outside, tired of being unfed,
Chrysanthemums on young graves are dying,
Old graves outdying their remembering relations,
Lie anxious for resurrection in the name of research;
Lichens in muted technicolor
Give them vegetative attention
And they lurch deeper into the earth.

Perhaps this is how the past travels,
Not by names and dates,
But by hints and nuance;
Insubstantial musings that flap,
And then are gone from the mind.

Left with an empty swing, swinging,
We seek the child who has slipped off
And gone away.

Appendix 4

Bellamys from the Grimsby Evening Telegraph

The public library in Grimsby has the following news-cuttings from the 'Evening Telegraph' referring to local Bellamys who 'hit' the news between 1945 and 1971

William Henry Bellamy (son of the founder of the mineral water family)

Born 1860 in Horncastle; died 1945 aged 85

At one time a well-known figure in national football circles, Mr William Henry Bellamy died at his home, Sorrento, Park Drive Grimsby. He was in his 85th year.

His association with football started about half a century ago. He was chairman of the Lincs FA for over 40 years. Becoming connected with the Grimsby Town FC as a director he was chairman for a time and during his directorate in 1901 the club first attained First Division Status.

He was Lincs representative on the FA Council for many years until he was elected a vice-president of the Association and subsequently he was made a life president.

For a time he was chairman of the FA Referees committee and for a few years was a member of the Football League Management Committee.

Mr Bellamy who was in the mineral water business had been confined to the house for six months but prior to that he was a familiar figure in the People's Park.

He leaves a widow, three sons and three daughters. The eldest son Mr CJV Bellamy is a former Mayor of Oxford. Mr A Bellamy carries on the mineral water trade and Major Roland Bellamy is well-known in the motoring business. The elder daughter is Mrs Frank Robinson. One daughter married Mr T Ward of Grimsby and the other is Mrs Quinney, wife of Ald G Quinney of Manchester.

Sydney Bellamy

Born 1885 in New Bolingbroke. Moved to Grimsby as a boy. Set up as a fish merchant in 1916. He was a keen angler and wildfowler. Had a son Roland. Died in Grimsby in 1970 aged 85.

Ted Bellamy

Born 1895. Fish fryer in Armstrong St. One of 10th Battalion Lincs Regiment (nicknamed 'The Chums'). He survived the morning of July 1st 1916 when in a battle with the Germans of 850 men at the start 504 were killed or wounded. Died in 1983 aged 88.

Oscar William Bellamy (great g son of mineral water John)

Born Grimsby 1911. Justice of the Peace. Joint managing director of Bellamy Bros Ltd, mineral water manufacturers. In business with his brother Dennis- business founded by his great grandfather who came from Horncastle. Died 1971 aged 60. His father was A. W. Bellamy who retired from the business in 1969.

Roland Cecil Bellamy (great g son of mineral water John)

Born Grimsby 1903. OBE JP. High Sheriff of Lincolnshire 1972, Deputy Lieutenant of Lincolnshire. Owned 'Roland C Bellamy Garages'. Died 1989 aged 86. His son Richard and his son-in-law both became High Sheriff.

Captain Charles Bellamy

A 'Chum'. Killed in action July 1st 1916.

Harold Bellamy (my uncle)

A couple who have spent all their working lives on or around Grimsby Docks celebrated their golden wedding on Boxing Day.

Harold "Tiny" Bellamy (74) and his wife Ruth (78) of 199 Welholme road Grimsby marked the occasion with two parties, one held at the Wheatsheaf Hotel Grimsby and the other at the home of their son in Durban Rd Grimsby.

Mr Bellamy is a retired berthmaster and foreman but now works part-time in the offices of the Fish Merchants Association running market reports. He retired in 1962. His wife was a braider until the beginning of the Second World War, and boasts that she must have made fishing nets for every firm on the docks.

During the First World War Mr Bellamy served with the 10th Foot Lincolns in France and he later joined the "Chums". In the Second War he did relief service on the Immingham Light Railway.

The couple have three sons and nine grandchildren.

Appendix 5

More Bellamys

Bellamys from the 1891 Census

Address	Name	Status	Age	Occupation	Place of birth
1 26 Havelock St	Robert Bellamy		28	Malster's labourer	Claypole
	Jessie Bellamy		30		
	Fred Bellamy		6		
	Polly		2		
2 Park St	Mary Bellamy	widdow	48	Living on own means	Atby
	Anthony		26	Labourer	Horncastle
	Florence		19	Dressmaker	Horncastle
	George		14	Bottle washer	Horncastle
	Ethell Bouse	neice	5		Grimsby
3 Prince of Wales Rd	Annie Bellamy			General servant	Horncastle
4 30 Thomas St	George Bellamy		60	Beermaker	Hull
	Mary Bellamy		57		Sturton
	Thomas Bellamy brother		62		Hull
5 24 Ravenspurn St	Frederick Bellamy	33		General labourer	Market Deeping
	Mary Ann		27		Hull
	George William		4		Grimsby
	Ernest		2		Grimsby
6 117 Heneage Rd	John Bellamy		33	Smack owner	Grimsby
	Annie Bellamy		33		Grimsby
	Alice Hoole	neice	13		Grimsby
7 216 Wellington St	Henry Bellamy		37	fisherman	S Lincs
	E Bellamy		35		
	Fred		13		
	Will		11		
	Henry		10		
	Ethel		8		
	Siby		6		
	Thursa		3		
	Edward		1		
8 72 Randall St	John Bellamy		32	General labourer	Patrington
	Jane Bellamy		31		
	Ernest Levitt	son	9		
	Beatrice		3		
	Ann Ethel		1		
	Ann Atkinson	m in law	68		

9	Guildford St	Sophia Bellamy widow Jane Harris daughter 31	62	Dressmaker	Friskney
10	13 Hainton St	Charles Bellamy Ann Maria Bellamy Ann Symyard m in law Elia Millhouse boarder John Broadwell	44 46 77 27		Bennworth Hull
11	23 Rendell St	Barbara Bellamy widow Martha Bellamy daughter George Shadlock lodger	33 9 36	Engine driver	Middldle Rasen Middle Rasen
12	11 Tunnard St	Thomas Bellamy Caroline Bellamy Jessie Bellamy William Bellamy Charles Bellamy Thamas Bellamy Elton Bellamy Samuel Bellamy James Bellamy	40 37 15 12 11 7 5 4 1	Fisherman	Orby Hull
13	192 Asscough St	John Bellamy Emma Bellamy Isabella Bellamy Emily Bellamy Jack Bellamy John Bellamy Barbara Bellamy	44 44 19 17 15 13 11	Stonemason/grocer Grocer General servant Dressmakers apprent Stonemasons apprent Errand boy Scholar	
14	Anderson St	William Bellamy Sarah Bellamy Jessie Bellamy Marianne Bellamy Charles Bellamy Harry Bellamy Eva Bellamy	44 40 16 14 12 10 4	Labourer Nursemaid	Laughterton Grimsby Grimsby Grimsby Grimsby Grimsby Grimsby
15	Cleethorpes	William Bellamy Ann Bellamy Clement Bellamy G Bellamy A Bellamy Karen Bellamy Charles Bellamy servant	30 31 10 9 7 5 10 21	Mineral water manuf	Horncastle
16	Cleethorpes	John Bellamy Charlotte Bellamy Maude Bellamy Thom Bellamy Arthur Bellamy Martha Green	32 30 8 7 6 22	Mineral water manuf	Horncastle

17 Great Grimsby Census 1881

William Bellamy	34	labourer	Laughterton
Sarah Ann Bellamy	30		Great Grimsby
Jessie Bellamy	6		"
Minnie Bellamy	4		"
Charles Bellamy	2		"
Sarah Bellamy	78	income from ?	Barton upon Humber
Thomas Bellamy	52	paper dealer	Grimsby
John Bellamy	34	stonemason	Grimsby
Emma Bellamy	32		Middle Rasen
Isabella Bellamy	9		Grimsby
Emily Bellamy	7		"
John Bellamy	6		"
Tom Bellamy	4		"
Burch Bellamy	1		"
Thomas Bellamy	53	tailor	Hull
Fanny Bellamy	54		Swinhope
Charles Bellamy	45	labourer	Grimsby
Sarah Bellamy	38		Market Rasen
Charles W Bellamy	7		Grimsby
Henry Bellamy	25	fisherman	Louth
Elizabeth Bellamy	24		Wisbech
Frederick Bellamy	3		Grimsby
William Bellamy	2		"
Infant Bellamy	2 mths		"
Thomas G Bellamy	26	stonemason	Grimsby
Barbara Bellamy	23		Middle Rasen
George Bellamy	4		Grimsby
Sarah J Bellamy	37	annuitant	Keelby
Sarah Ann Bellamy	8		Grimsby
Annie M Bellamy	6		"
William Bellamy	74	gen. lab,	Grimsby
Ann Bellamy	72		Ravendale
James Bellamy	39	bricklayer	
Emma Bellamy	47	d-in-law	Alford
Ann E Bellamy	47		Grimsby
Charles Bellamy	35	provision dealer	Benniworth
Anne M Bellamy	36	milliner	Hull Yks
William Bellamy	40	labourer	Scamblesby
Harriet Bellamy	30		Kelstern
George Bellamy	8		North Cotes
Alice Bellamy	5		Coverham
Joseph Gray			
Jane Bellamy	31	servant	Kelstern
William Butt			
Mary E Bellamy	19	servant	Grimsby
E Hackett			
William Bellamy	20	draper's assistant	Ramsey Hun.
Jane C Harris			
Sophia Bellamy	52	mother dressmaker	Friskney

Hy. Bellamy	28	master 'Wintringham'	Louth
Alfred Bellamy	15	apprentice 'Pearl'	Willingham
George Precious	41	tailor	Grimsby
Jane Precious	37		Caistor
Mary Anne Precious	17		Hull
Charles Precious	14	hairdresser	Grimsby
George William	12		"
Thomas Precious	9		"
Beatrice Precious	7		"
Rose Precious	6		"
Edith Precious	4		"
Lilly Precious	2		"
Arthur Precious	1		"

18 Kettlethorpe Census 1881

James Bellamy	70	tailor	Kettlethorpe
Ann Bellamy	68		Swineshead
Charles Bellamy	71	woodman	Laughterton
Mary Bellamy	71		N. Clifton
John Bellamy	41	ag.lab.	Laughterton
Alice Bellamy	42		Bardney
David Bellamy	18		Laughterton
Herbert Bellamy	12		"
Beatrice Minnie	8		"
Harold Victor	5		"
William Bellamy	53	farm worker	Newton-on-Trent
Mary Bellamy	51		Aubourn
George Bellamy	8	grandson	
Thomas Bellamy	53	farm labourer	Laughterton
Elizabeth Bellamy	46		Darlton
Sarah Ann Bellamy	10		Laughterton
Hannah Bellamy	8		"
Emma Bellamy	5		"
Mary Bellamy	2		"
John Bellamy	57	ag. lab.	Kettlethorpe
Hannah Bellamy	56		Thorney

19 Harpswell Census 1881

Thomas Bellamy	29	shepherd	Kettlethorpe
Ruth Bellamy	27		Snerford
Emma Bellamy	6		Harpswell
Herriet Bellamy	2		"
Harry Bellamy	4 mths		"

20 Newton-on-Trent Census 1881

Thomas Bellamy	76	tailor	Laughterton
Elizabeth Bellamy	60		"
William Bellamy	6	grandson	Sheffield Yks

21 Clee with Weelby Census 1881

John A B Bellamy	48	ginger beer manufacturer	Horncastle
Eleanor Bellamy	54		"
John B Bellamy	23		"
Annie Bellamy	21		Grimsby
William H Bellamy	20		Horncastle
Lilley G Bellamy	18		"
Clement J V V Bellamy	4 mths	grandson	Clee
Epton Bellamy	55	labourer	Orby
Lucy Bellamy	55		Anderby
Naomi Bellamy	19		Orby
Lucy A Bellamy	12		"
George Bellamy	50	labourer	Hull
Mary Bellamy	47		Sturton
Evangeline Bellamy	11		Grimsby
John H Bellamy	24	steam trawler	Grimsby
Annie Bellamy	24		"

22 Horncastle Census 1881

Henry Bellamy	56	publican	Horncastle
Mary Bellamy	38		Hatcliffe
Eleanor Anne Bellamy	14		Horncastle
Sarah Anne Bellamy	12		"
Anthony Albert Bellamy	10		"
Florence Eliza Bellamy	9		"
George Harry Bellamy	4		"
William Bellamy	40	currier	Wisbech
Sarah Bellamy	37		Horsington
William Bellamy	13	barber	Horncastle
George Bellamy	12		"
Alfred Bellamy	10		"
Flora Bellamy	9		"
Edith Bellamy	7		"
Clara Bellamy	5		"

23 Louth Census 1881

Joseph Bellamy	40	maltster	Yarborough
Lucy Bellamy	36		Louth
Arthur Bellamy	14		"
Kate E Bellamy	12		"
Edith Bellamy	10		"
George Bellamy	8		"
James Bellamy	45	railway porter	Donington
Martha Bellamy	44		Spalding
Mary E Bellamy	12		Louth
Sarah A Bellamy	9		"
William Bellamy	8		"
James Bellamy	7		"
John Bellamy	59	labourer	Scamblesby
Mary Bellamy	57		Hull Yks
Charles Kirby			
Martha A Bellamy	14	servant	Louth
John Attwell			
Rose Anne Bellamy	15	servant	Louth

Agnes S Bradwell			
George Bellamy	10	patient ?	Louth
Isaac Graves			
Harry Bellamy	16	joiner and carpenter	Orby

24 Hagworthingham Census 1881

Anthony Bellamy	59	registrar	Horncastle
Ruth Bellamy	23	registrar's wife	Goxhill

25 Parson Drove Census 1881 Cambridgeshire

James Bellamy	23	head g. labourer	Market Deeping
Charlotte Bellamy	23	wife	Parson Drove
Frederick Bellamy	25	brother	Market Deeping
James Leatherland and family			
Louisa Bellamy	20	servant	Market Deeping

26 Lincoln Census 1881

Lincoln St Marks Census

Henry Bellamy	36	wheelwright	Willoughton
Annie Elizabeth Bellamy	36		
Harry Bellamy	10		
Eva Bellamy	7		
May Bellamy	5		

Lincoln St Marks

14 Tentercroft

Pearson Bellamy	59	architect	Louth
Elizabeth Bellamy	58		
Ada Bellamy	19		
Herbert Bellamy	16		
Cecelia Bellamy	14		

Lincoln St Swithins

John Spence Hardy	66	architect	Preston Lincs.
Margaret Hardy	36		Lincs.
Mary Annie Hardy	35		Yks.

Lincoln St Marks

2 Pelham Cottage

William Thompson	46	tanner	Pudsey Yks.
Fanny Thompson	45		Horncastle
Christina Thompson	d.4		
Grace Thompson	d.9 mths		
Emily Bellamy	d. 18	servant	"
Ada Bellamy	d. 14	"	"
Elizabeth Bellamy	d. 11	scholar	"
Kate Bellamy	d. 6	"	"

27 Louth Census 1851

Upgate

John Bellamy	31	master draper	Louth
Elizabeth Bellamy	29		Caistor
Frances Bellamy	3		Tealby
Nicholas Bellamy	2		Caistor
Florence Bellamy	3 mths		Louth

Walker Gate

John Bellamy	63	lodger silk manufacturer	Louth
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James Street

Charles Bellamy	30	cutler grinder	Sheffield
Jane Bellamy	23		Lincoln
Emma Bellamy	5		Boston
Jane Bellamy	2		"
Frederick Bellamy	4 mths		Louth

Ashwell Lane

Moses Bellamy	48	gardener	Woodthorpe
Elizabeth Bellamy	48		Brisby
Joseph Bellamy	10		Yarborough
George Bellamy	6		"

Appendix 6

Filling Of The World With Humans

With the possible exception of certain micro-organisms, we are now the most widespread of all species. Our migrations have had major and irreversible effects on our own evolution and that of many other species with which they have come into contact. There are several rival theories about the exact course and dates of colonization, and the evidence is sparse and conflicting. Hominids originated in eastern Africa and remains such as skeletons and tools suggest that *Homo erectus* then spread through the rest of Africa and to Asia and Europe, reaching Java about 1 Ma ago and central China about 0.5 Ma ago. *H. erectus* probably entered southern Europe via Greece during glaciated periods when the Aegean Sea was much shallower than it is now, and reached France, Italy and Spain about 0.4-0.7 Ma ago. Several hundred thousand years later, *H. sapiens* invaded Europe and Asia probably via similar routes and has been widespread there for at least 40000 years. It has been estimated by DNA analysis that this population amounted to less than 100 people, from which all European national groups from Britain to the Urals are descended.

At least 11000 years and perhaps as much as 30000 years ago, people from eastern Siberia crossed the land-bridge over the Bering Strait to Alaska when the sea-level was low near the end of the last glaciation. They quickly spread throughout North and South America and western Greenland. There were probably several waves of such immigrants, the most recent groups travelling short distances by sea. Long-distance seafaring first appeared in south-east Asia, and was the means by which humans reached New Guinea and Australia from Indonesia about 35000 to 40000 years ago, the West Indies and the larger Mediterranean islands about 10000 years ago, and the Polynesian Islands and Hawaii about 6000 to 3000 years ago. Madagascar and New Zealand were the last large islands outside the arctic regions to be colonized, about 1500 years ago. The range of *H. sapiens* is still extending: continuous habitation of Antarctica and some islands, notably in the southern oceans and in the Svalbard archipelago in the Arctic, began only in the 20th century.

Geographical isolation has restricted gene flow between these populations long enough for the evolution of racial differences in stature, the distribution of fat, various features of the skeleton, particularly of the face and jaw, and the colour and texture of the skin and hair. Cultural differences in language, religious beliefs and social organization also emerged and further promoted inbreeding within social groups, even where migration and hence intermarriage were possible. Such evolutionary processes led to the formation of genetically distinct lineages that differ in both biological and cultural characters but have not been operating long enough for speciation to have occurred.

There are historical records of numerous voluntary and forcible migrations, over relatively short distances, within Europe and south western Asia, such as those described in the Bible. Beginning in the 15th century, and reaching a maximum rate in the 19th and early 20th centuries, large numbers of people from Europe, and more recently from eastern Asia, colonized America, Australia, New Zealand and southern and eastern Africa. For at least 600 years during the last millennium,

there was also forcible migration of people from east Africa to the Persian Gulf region, and for about 350 years, from west Africa to the Americas and the West Indies. Within the past 50 years, people have moved into Europe from Asia, Africa and the Caribbean in significant numbers. Migration to areas already populated has radically changed the ecology and evolution of both the immigrants and the indigenous peoples. In most areas, migration led to interbreeding, causing intermingling of both genes and culture; for example, Arabs, of Eurasian stock, and Negroes have interbred extensively on coastal areas of east Africa, where Swahili, a mixture of Arabic and Bantu, is now the most widely spoken language.

In other cases, whole groups of people and their culture failed to survive the impact of immigration. For example, when Columbus reached the West Indies in 1492, there were more than five million American Indians, organized into scores of distinct tribes, the larger of which lived by hunting buffalo and other mammals and birds, and cultivating crops such as maize, beans and squash. All the major Caribbean islands were also densely populated, with at least a million people on Hispaniola, now Haiti and the Dominican Republic, where one of the first European settlements was established. Within 20 years of Columbus's voyage, Spanish merchants began bringing slaves from west Africa, initially to work in the gold mines and then mainly on plantations of sugar, tobacco and cotton grown for export to Europe. Military action, enslavement and the introduction of exotic diseases and unfamiliar food and drink eliminated the Indians in an amazingly short time, and the modern Caribbean population is almost entirely of African and European descent.

Many other native Indian tribes suffered similar fates, as European settlement, cultivation of cash crops and importation of African slaves followed quickly in Jamaica, Cuba and other islands of the Caribbean and on the mainland of North, South and Central America. In much of South and Central America, intermarriage between Indians, Europeans and Negroes has retained some of the genetic stock, if not the cultural integrity, of the original inhabitants. But only a tiny minority of those now living in eastern USA, California or the Caribbean Islands can claim any direct descent from the peoples who lived there for at least 10000 years before they arrived. Such recent invasions leading to extinction of human groups may be better documented, and probably also occurred much faster, aided by modern ships and firearms, but they are certainly not unique. Over several million years, species and subspecies of *Homo* replaced each other in Africa, and *H. sapiens sapiens* either wiped out, or perhaps interbred with, *H. sapiens neanderthalensis* in Europe about 40000 years ago.

Although migration sometimes led to local extinction of certain groups, overall human numbers have increased throughout the last one million years. The rate of increase was relatively slow at first, from an estimated world population of less than 5 million (about the same as Greater London or New York City in 1980) when people first reached America, to about 500 million by the time the Pilgrim Fathers settled on the north-eastern coast of America about 10,000 years later. During the past 400 years, world population has increased tenfold to about 5 billion, and is still rising very rapidly, having tripled within the past century.

MEETING PLACES

SUPPLEMENTS

PASSING THROUGH PARHAM

REACHING OUT THROUGH RUNHAM

‘Meeting Places’ is a broad-brush stroke genealogy of my parents’ kin, the Bellamys and Kemps. It traces these two families back to times when they first emerged in parish records, with occasional lateral excursions into the families of the girls they met and married. For the most part the records are strong on meetings but thin on places. Most of my predecessors sought their marriage partners in their home communities or in the villages that immediately surrounded them. Until a hundred years ago about 80% of marriages involved partnerships between people living within a radius of five miles from their home village. If this circle is stretched to fifteen miles it would include virtually all marriages. Although these pre-industrial dimensions of life were small this does not mean that there were long-term attachments to a particular place. My ancestors were labourers and village craftsmen. They were part of the local pool of hired hands, which often entailed the entire family moving between villages. This sometimes happened several times to a growing family. There are therefore few family hot spots that were home to several generations of Bellamys or Kemps. Nor were there many places that rose above being home to more than one or two families in a particular generation. If a family ‘hot spot’ is defined as a place in which families had a presence for at least a century, only Kettlethorpe in Lincolnshire could be so described for the Bellamys, and the village of Parham can be singled out for the Suffolk Kemps. For the clan of Norfolk Reads, which merged with the Suffolk Kemps at the marriage of my mother’s grandparents, the village of Runham may be regarded as a Read hot spot.

In the following accounts, Parham and Runham have been chosen to exemplify the historical and social dimensions of village life in East Anglia that will stand in principle for most pre-industrial communities. Parham is part of a heartland cluster of villages in which Kemps have been recorded for almost a thousand years. Runham has had Reads associated with it for less than half that time, but my great grandfather’s clan were numerically its dominant family in the first half of the 19th century.

Meeting Places: Supplement 1

'Passing Through Parham'

a personal testimony, which answers questions
about 'being a community' in the past

The countryman, who is obliged to judge the time of day from changes in external nature, sees a thousand successive tints and traits in the landscape which are never discerned by him who hears the regular chime of a clock, because they are never in request.

Thomas Hardy

- 1 *Prologue*
- 2 Community appraisal
- 3 Parham: where were its boundaries?
- 4 Parham: what did people say about it?
- 5 *Parham: what were its social divisions?*
- 6 Epilogue



1 Prologue

On the afternoon of December 12th, 1997, representing the SCAN community appraisal team, I visited the parish clerk of Parham to initiate a modern 'domesday' survey of the village as a celebration of the coming millennium. Coincidentally, I was making a connection with a place upon which my mother's family, the Suffolk Kemps, had homed for at least four centuries. Reflecting on this conjunction I feel it is appropriate to start with the Greek words for time used in the New Testament. These are 'kairos', the moment of significant time, of promise, of change and challenge, and 'chronos', the regular, rhythmic ticking of the clock, the steady generation of change. As the march of months to the millennium becomes more insistent, so too does our awareness of time moving and passing. From birth to death we are biological products of time, formed on a planet shaped through millions of millennia. We are also social products of time, defined by a period of years—by the age into which we are born, and by the past of family, community, and history, that has formed us in ways both conscious and unconscious. To be without the marking of lifespan is to lose our identity, and to live simply in the present is elusive and illusory. Past communities found both identities, in person and in community, by telling stories about the past, which intersected with other stories, other patterns of meaning and purpose, to define the broader picture. Therefore, a community creating its modern 'domesday' is defining its history, and by amplifying it with current stories about people and things in their neighbourhood, the present will become history which future people will weave into the fabric of their lives. This is an important role for local people in establishing their cultural heritage. It also makes things easier for future social historians for a community to becoming part of a stream of history by its people adding their feelings of what it is like to be living in a community at the turn of the millennium. Parham's contribution was eventually published early in 2000 as 'Parham: Millennium Parish SCAN', and is the basis of their village website. What follows is therefore an exemplar for other communities about how to build up some historical momentum.

2 Community Appraisal

Questions about being a community in the past are fundamentally about its physical basis, and how people defined its boundaries. Answering them involves gathering information about the local terrain as part of a wider social whole. People interacting with terrain as a place to settle have added the human dimension to create a 'landscape'. Their comings and goings to partake of its resources have placed countless physical and biological markers of human development, and also created a notional layer to the landscape. The notional layer is often based on descriptions and opinions of people who have selected certain physical, biological and cultural elements to conceptualise, and communicate 'the spirit of the place' through literature and art.

'Passing through Parham' is an exemplar to show people how they can begin to visualise, and value, their community's past, as part of its present system of economic development. Indeed, community appraisal first began with visual appraisal. It was Ralph Jeffrey, inspired by a book by De Wolfe written in 1964 on Italian towns, who was one of the first to advocate a formal system of environmental appraisal

De Wolfe advocated that this should start with people making a 'visual enquiry' to establish the local 'spirit of the place' by posing leading questions centred on

- its spaces;
- its decoration;
- its light
- and its buildings.

Actually, there are as many ways of evaluating a community as there are people in it, the particular problems that bug them, and the passions that excite them. However, a community appraisal based on its landscape fits the requirements of producing a neighbourhood knowledge system in its broadest context. It involves the presentation of an environmental ethic, supported with knowledge of the historical, economic, and ecological basis of community life. This is the foundation for environmental value judgements required for projects to change things for the better. It involves promoting an understanding of processes and skills by which this can be done by participating citizens. Community appraisal should therefore equip people to answer, and act upon, the following questions;

- what is good and bad about the neighbourhood, and why;
- what is missing from it, and what is superfluous;
- what could be done to improve it;
- is it harsh, soft, hostile, friendly, man-scaled, dramatic, relevant to modern lifestyles;
- what are the factors for change and stability?

'Passing Through Parham' is an offshoot of research into the cultural roots of some of Suffolk's parish landscapes I have undertaken. The objective is to get people involved by collecting information, writing stories about their present lives, and generally opening their eyes to the variety of cultural detail that surrounds them. The aim is to set them thinking about their future society, and how it should be expressed in the next millennium. It is written in the hope of stimulating others to fill in the detail, and develop their own ideas about what it is like to be passing through their community into the new millennium.

3 What were its boundaries?

The visual character of a village is expressed in the lie of the land, and its compartmentation into fields and building plots. Parham is sited close to the line reached by the Anglian Ice Sheet nearly half a million years ago. The lie of the land in Parham is determined largely by massive flows of melt water, which carved out its clays and gravels. These initial scourings of the melt waters are now represented by steep-sided 'gulls', and a system of brooks, very small in comparison with the size of their valleys, which contribute to the major river systems of the Alde and Deben. The effects of water erosion are clearly seen on a map of the present limits to the glacial deposits (Fig 1).

Fig 1 Position of Parham (P) in relation to the eastern limit of glacial drift.

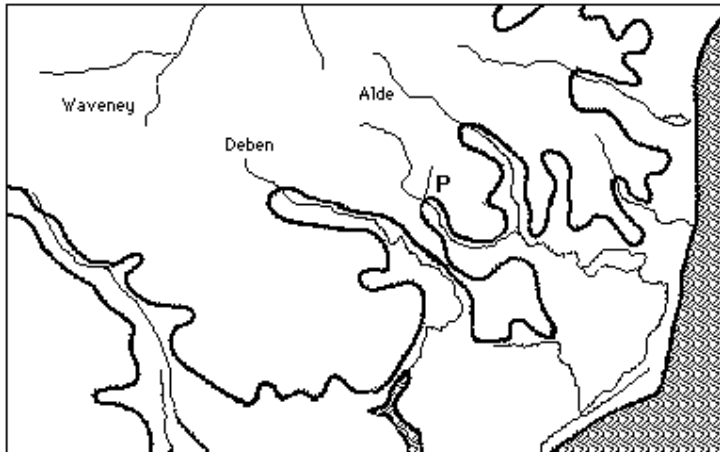
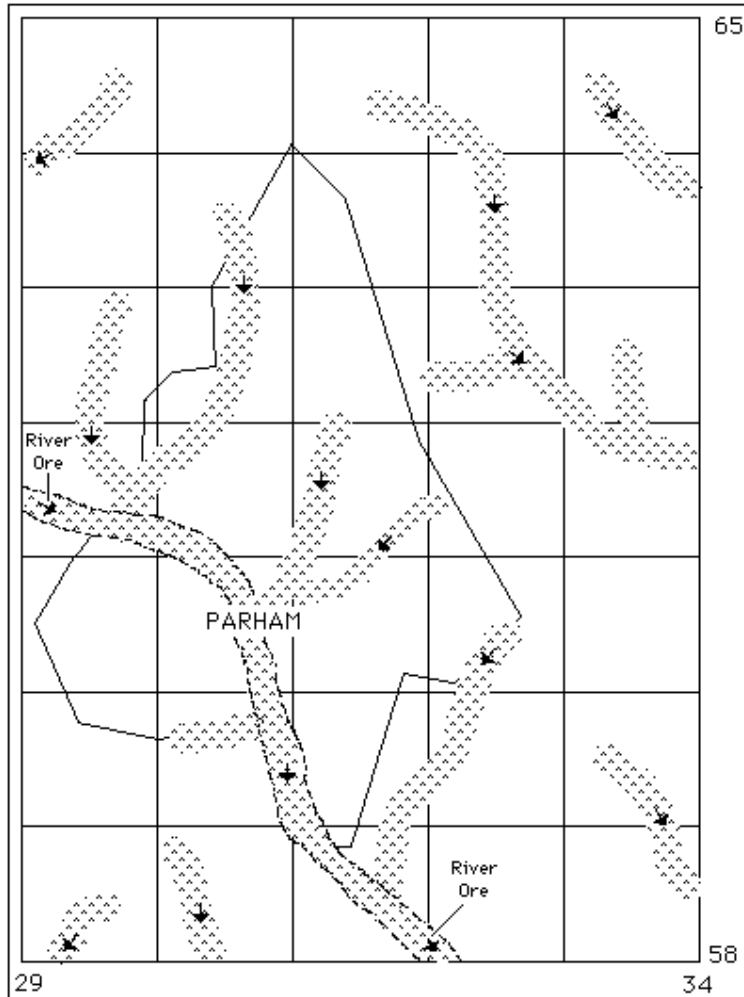


Fig 2 Parham's boundaries in relation to the local drainage system of the River Alde



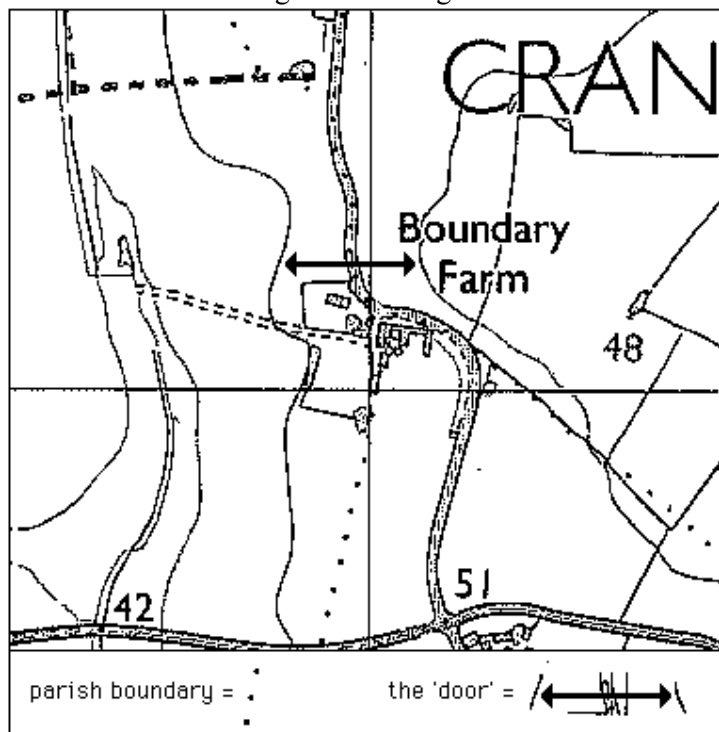
(a sketch based on the Pathfinder OS maps numbers 986 and 1008; arrows indicate the direction of water flow).

The great depth of the deposits that remains at Parham is evident in the massive bluff above the river south of the church. Here sits Moat Hall Farm in front of a mass of clay that was dug out to make it's building platform. Historically, this site was known

as the Moot Hall, a reference to the prominent bluff being an unmistakable physical landmark for gatherings of the 50 or so families who made up the Saxon Half Hundred of Parham. Down below, the route from the coast up to the plateau passes into Parham through Hacheston. 'Hatch' probably refers to the village being positioned at a physical 'opening' or 'gate' through which the road drops into the narrow upper reaches of the river system. The importance of Hacheston as the entry to Parham, and the communities beyond, is highlighted by evidence of its occupation from Bronze Age to Roman times.

Parham was settled as part of the social interactions of the early settlers with relatively dry sites accessible through the valleys along the edge of this glacial landscape. The leaf-shape of the parish (Fig 2) is a classical outline of a valley settlement. It is quite remarkable, in this context, that the next village to the east, Great Glemham, has a boundary which is the mirror image of Parham. Their shared parish boundary runs as a more or less straight line along the watershed separating two tributaries of the River Alde, as flat as a pancake- the obvious site for a military airfield in the 1940s. Presumably the first inhabitants of Parham crossed the Ore at the junction of two brooks draining the watershed between the Alde and Deben systems, to begin community life where the parish church now stands. They extended their land on either side of the river Ore to include a substantial stretch of the main river and three of its feeder brooks. Boundaries were eventually agreed with their neighbours, and were reinforced by the annual ceremony of beating the bounds, a procession of villagers perambulating their territory reinforcing their shared folk memory of nature's fine detail along the sides of the brooks and their watersheds.

Fig 3 Parish boundary at the northern end of Parham separating the village from Cransford and Framlingham showing the northern 'door' out of the village.



The subtlety of these local markers of place often surprises us today, with our limited sensitivity to landscape, and reliance on accurate printed maps. Even as late as the 19th century the Parham villagers were deeply ingrained into their landscape. For example, they often worked from one ancient tree to another tree, maple to oak for example, in their annual confirmation of the South-east corner of their boundary with Great Glemham. At the extreme northern tip of the parish they followed the line of old hedgerows and roads to delineate a 'door' out of the parish between 50 metre contours at the narrowest point of a watershed (Fig 3). This physical feature is hardly perceptible, even on a modern map.

Parham finally equilibrated with its neighbours, ending up with land on both banks of the river. However, its land holdings were biased towards the North east, where Parham's watery veins cut back into glacial debris which form Suffolk's 'till plain', with a fall of about 30 metres along an axis of about 4 km. The valley's northern axis is determined by the line of an ancient sunken way which links the social centre of Parham with the folk of the glacial plateau. To the east the villagers communicated with the main north south coastal road (the modern A12) which skirts the main mass of glacial debris making up the bulk of Suffolk. Parham was also on a main line of east-west communication, a track which can still be followed along a moraine that extends as far as the coast at Orford. This glacial outlier is still something of an island, bounded by Butley Creek and the rivers Alde and Deben (Fig 1). Evidence that the social system of Parham was oriented along this route to the coast comes from the early links of Parham's manors with Orford and the religious houses of Campsey Ash and, Butley.

Several millennia of farming produced Parham's biological mantle, and farmers still maintain the last really big haven for wildlife we have. It has been estimated that the area of hedgerows in Britain is nearly twice that of the country's official nature reserves. Most of Suffolk's hedgerows are around 500 years old, although some are in exactly the same place as they were in the ninth or tenth centuries. However, the last 25 years of industrial agriculture has all but obliterated trees and hedges which used to be the social fingerprint of every Suffolk parish. Field boundaries remain, but these are usually without hedgerows, the grassed lynchets surviving because they are part of a vital ditch that serves a complex mole-drained system. Parham, the 'enclosure where the pears grow', may now be classed a treeless parish. There are woods and plantations, but the living corridors that stabilised their ecosystems are no more. One of the few reminders of this biological network is the small cluster of hedgerows below Mill Green.

4 What did people say about it?

Underlying the expression of 'place', two interrelated instincts are at work. One is the desire for expression, to convey a view of life, which in turn arises from the basic attempt to find meaning, to 'contemplate' the world. It is from this attempt to find meaning, to contemplate life, that art and literature came into being. The second is the desire for pleasure, to experience 'strangeness' and 'beauty'. Taking a notional view of a community to encapsulate what makes it special is an act of selection along one, or both, of these mental pathways. It may involve focusing on a particular scene, or aspect of local life, and then empathising with knowing, understanding, and feeling to make it a part of one's own experience. The result is a special 'landscape with people'.

On the other hand, the appreciation of a 'sunset', a 'song-bird', or a 'flower', is really a personal appraisal of what it means to be in a particular place. For example, topographers singled out Parham because it had its own 'Christmas thorn' which flowered in mid-winter, a very special biological feature that placed the village on the spiritual plane of Glastonbury.

East Anglia has been a rich feeding ground for authors in their efforts to fuse literature and landscape. Parham's 'genius of the place' is George Crabbe, who met his future wife Sarah Elmey at Ducking Hall. His work is suffused with word pictures of the woods and meadows of the upper Alde valley as they appeared in the 18th century. T. F. Powys in his "Sonnet Written in Sweffling Churchyard" draws on his empathy with the people of nearby village of Sweffling as a young tenant of White House Farm at the end of the past century. Nothing can excel the portrait of rigid class distinction in the countryside of the early 1900s which emerged from the pen of L P Hartley in his novel 'The Go-Between'. Although its setting is a reference to the Norfolk estate of Bradenham Hall, it brings to life the social gap between the impoverished aristocrats, the city capitalists who rented the 'big hall', and the 'villagers'. Parham dwellers would be well aware of this distinction.

Through the contemplation of place we are thereby able to turn a light on commonplace things, and particularly focus on the importance of being small, yet part of a cultural whole. A notional image in this context may mean more or less the same as 'religious', because by making life a prime objective of the contemplation, we may be carried along with the elevation and joy of a profound religious experience—the joy that arises with the growth of truth. So far, a notional view of Parham that attains this level has not been discovered, but the following words of Howard O'Brian come close.

This war is done. The guns have ceased their cough and the dead are restored to the dust from which they sprang. The earthbound living struggle on- snared in ruthless strife and shabby prejudice.

Once more the needle chatters in the roughened groove of peace.

But in this brief moment of selfless freedom the warrior widened our horizon. He revealed the unity and strength of which we are capable.

This book is more than a record of high achievement. It is of the future, no less than of the past. It is a prophecy. It marks the altitude to which the spirit of man can soar. It is a portent of what life may be when we have learned to labour, as these soldiers did for the common good. It will remain a fount of refreshment when the heart grows heavy, and the light of hope burns dim.

Howard Vincent O'Brian wrote this as a preface to the official story of the bomber squadrons, whose members lived and died in their passage through Parham between 1943-45. This tiny slice of global history was entrusted to the people of Parham, and the knowing of it adds a deep notional layer to its windswept watershed. Here, a jumble of concrete roads, runways and derelict buildings spread-eagled across the parish boundary, are all that remain of the transient community within a community. Having read about the daily routines associated with sending plane loads of bombs into enemy territory, the tensions, heartaches, and premonitions, inevitably electrify the landscape, and in a strange way immortalise its makeshift, hurriedly erected temporary military buildings.

However, we do not have to have great emotional feeling or artistic talent to get people going, as the early topographers found when they began to communicate the delights of the countryside to an expanding urban population. Earlier topographers started to construct a notional view of Parham when they singled out an episode in the history of the Warner family, represented by Sir John, who resided in Parham House in the mid 17th century. This brought Parham onto the national stage, with all the sensational elements of plotting against the establishment, and legal entanglements between family members. The starting point was the conversion of Sir John, with his wife sister and brother, to Catholicism. The local gentry took this as part of a continental plot to subvert the monarchy, arrested Sir John's steward and searched Parham House for arms. Resolution of this issue required representations to the King.

The Warners of Parham had a close association with the Royal Stuarts, and the family played an important role in establishing a British colony in the Caribbean. In 1622, Thomas Warner was captain of James I's bodyguard. It was in that year that he sailed from Kyson Point at Woodbridge to colonise St Kitts, and grow tobacco. He was accompanied on this voyage by his wife, and 13 year old son Edward. In establishing their plantation, they, and their 14 companions, had to contend with the hostile Carib natives, would-be French and Spanish colonists, and hurricanes. Thomas was commissioned in 1625, as the King's Lieutenant for St Kitts, the Leeward islands, and Barbados. In 1627 he was made governor of St Kitts by the Earl of Carlisle. Two years later he was knighted at Hampton Court. Edward became governor of Antigua. Another son, Philip, commanded a regiment at the taking of French Guiana in 1667, and in the same year served in the capture of Surinam from the Dutch.

Parham's notional history was extended when the notable Kirby family was singled out during the next century as representing Parham's contribution to the embryonic British scientific establishment. The prime mover of this notional image was John Kirby, Parham's miller. John, was one of the first to draw the world's attention to Suffolk when he wrote and mapped the county for his book 'Suffolk Traveller' in 1735. Parham, as a notional experience was expanded through the lives of his first born sons, Joshua and William, who augmented the British intellectual stream, the first through his exceptional skills in an architectural perspective, and the second, through his son, William Kirby II, who laid massive foundations for the science of entomology.

Towards the end of the 18th century there was a growing demand for descriptive guides to towns and villages. The authors of these books were led to conceptualise places which they selected to feed the imaginations of would be travellers. In doing this they established many of the landscape values we still apply to choose our pictures and holiday venues. One of the most valuable of these early tourist guides, written by William Dutt, describes why Parham was worth visiting. Dutt's "Highways and Byways of East Anglia" was published in 1902. We find the author, in a late afternoon of early spring, hurrying through Wickham Market. Here he could discover nothing more notable than a considerable section of the inhabitants who had 'turned out of doors to gaze at a convulsive motor car'. We can now see this episode was a harbinger of a social revolution that would eventually take the heart out of the town. Dutt left Wickham Market to pursue his course to Parham before daylight waned, attracted by what he described as 'its old Moot Hall'. This is a reference to the pre-Conquest estate of the Parham Half Hundred, which, like other hundreds, was centred

on a 'moot', an ancient gathering point for dealing with legal and administrative affairs. However, to the Victorian literate, to visit the old hall on the site of Parham's moot also meant getting involved in the mystery of an ancient house that had seen more prosperous days, and partaking of the romance of the swashbuckling Willoughbys, a family of Elizabethan aristocrats, who once owned it. At this point we get a definite feel for the distinctive secretive landscape of Parham's village centre, which is still discernible today. This is Dutt's first visit, and he tells us that he has received vague, but disquieting information, about the inaccessibility of the Willoughbys' old home, which was now a farmhouse. It had been described to him as an isolated house in the midst of fields, through which are only rough and rutty wagon tracks. He had also been informed, that it was hidden from passers by along the road by a dark grove of trees. Playing this up, he tells us that his disquietude was dispelled by calling at an ancient inn on the edge of the village, probably the Willoughby Arms, 'where the bar-room ceiling was 'crossed by heavy adze-hewn beams'. Reassured, he set out light-heartedly to add a mysterious fifteenth century moated hall to his gazetteer.

We get a distinct sense of place when he describes how he crossed a wooden footbridge to the right of the village street, passed the village church, and, after climbing to the crest of a rather steep hill (presumably Silverlace Green), where the road curved to the right, he saw a cart-track leading to the hall. Not a human being was in sight anywhere near it; the ploughmen had left the fields, the farm buildings were deserted. Although the trees were still leafless, he did not get a glimpse of the hall until he was 'within a stone's throw', so hidden was it by a dense screen of boughs and underwood. He knew it was near at hand when he came to an ancient archway spanning the path leading to the farmyard, just beyond which was a fine Tudor gateway bearing several clear-cut coats of arms. Through the arch, he saw the dark water of a deep wide moat 'so dark, indeed, is the water' he writes, "that it might well have remained unstirred since the days of the " brave Lord Willoughby." However, when at last, he reached the house, he was not so much impressed with it, as with its surroundings.

He did not go inside, and his disappointment came from its everyday external appearance. A tourist in those days required notional tragedies and mysteries for their pains. Dutt's vision would only be satisfied by a haunted house, which is clear from the following description of the moated site.

"The dark waters which lie close under its windows, and the dark copse in which it hides itself from the world, are suggestive of secret tragedies. Although dusk is approaching, not a light gleams from the windows, the birds are silent, save for a restless fluttering in the ivy; not a ripple stirs the surface of the moat, not a sound of life issues from the grim old hall"

As there were no tragedies associated with the hall he sought them in the life of Katharine Willoughby, the daughter of a 16th century Lord of Parham. After the death of her first husband, Charles Brandon, Duke of Suffolk, she married Richard Bertie of Kent, who was one of the victims of Queen Mary's persecution of the Protestants. Dutt then quotes copiously from a contemporary ballad, entitled "The Duchess of Suffolk's Calamity", which tells of the hardships Katharine endured when, with her husband, she was forced to flee to the Low Countries. There, if the ballad be true, they

fell among thieves, and had to beg their way from door to door. One night they sought refuge in the porch of St. Willebrord's church at Wesel. Here the unfortunate duchess gave birth to the child who afterwards became the " brave Lord Willoughby.". His skill and courage made him a popular hero, and one of his chief feats of arms is commemorated in a popular folk ballad of the time. Recalling several verses of the ballad encouraged Dutt in his belief that the family gave an added interest to a lonely old hall even though it is probable that Lord Willoughby never lived in Parham, and seldom visited his hall.

So William Dutt departed as the shadows lurking in the sombre copses around the old hall were gathering over the moat and creeping over the fields. By the time he reached the village street again the cottage windows were lamp-lit, and the labourers were home from their work on the land. So darkness fell, and he rode off to Framlingham to keep an appointment with its castle, and its fabulous Bigod clan.

In describing this brief, entertaining episode in his own life, William Dutt has made a substantial addition to Parham's 'notional inventory'. Just think what a few words from every one of its modern inhabitants could contribute! The carved gateway was taken to America in the 1920s, an episode that considerably diminished Parham's notional landscape, but which may well have enriched the imaginations of a great many rootless people in search of an historical experience.

5 What were its social divisions?

The earliest records

Through the ages, landscape features have been superimposed on Parham's basic glacial/riverine topography according to how people used the land. At this level, scenic character is determined by the pattern of land ownership expressed in a patchwork of fields and other man-made compartments. From this aspect, some Suffolk villages have a landscape heritage going back into pre-history, and, generally speaking, most man-made features have origins going back much further than we think. The first historical divisions of Parham are those associated with the five manors recorded in Domesday for 1066 and 1086. By the 12th century the multi-manorial parish had been consolidated into two manors of Parham Hall, and Hickling Hall. Parham manor was probably situated somewhere near Moat Hall Farm, and the manor house of Hickling was likely to have been an early precursor of Parham House. The village's three greens are its most ancient visible land divisions. North Green was probably linked with the folk of Hickling Hall, and Silverlace Green with the commoners of Parham Hall. The third hamlet of Mill Green is testimony to a third manor now lost to history.

Maps are the points of reference for working out the social impact of early land divisions. Most villages were totally mapped for the first time in the 19th century by the government commission established to determine how the church should be compensated when the ancient system of parish tithes was reformed. The Parham tithe survey was carried out in 1841, but earlier maps of individual farms have survived. There are no signs of the feudal system of open-field agriculture which, as in other parts of Suffolk, had probably been replaced early in the Middle Ages by a system of small entrepreneurial farms . In 1327 there were 26 households paying taxes, which

was a probably a significant proportion of the population considering that there were only 48 households in Parham three centuries later.

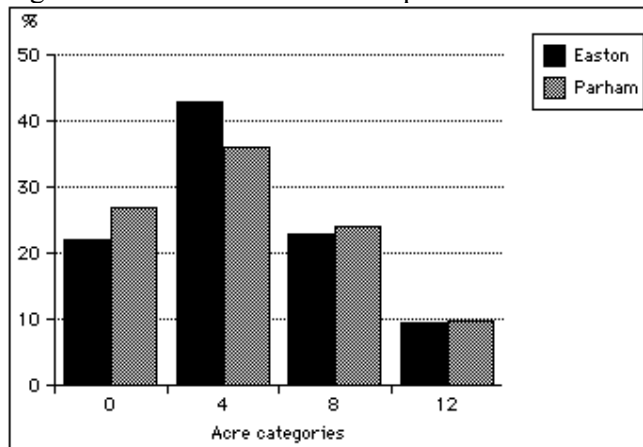
The 19th century

Land divisions

In order to carry out their duties the tithe commissioners had to organise, through local surveyors, the production of accurate large-scale maps. The aim was to establish, parish by parish, how rent charges should be apportioned to each plot of land. For every plot they determined who owned it, who occupied it, its name and description, the state of its cultivation, its area, the amount of rent charge upon it, and to whom rent was payable. Each plot is numbered so that its description may be cross-referenced to its position on the parish map. Before the tithe apportionment, some landowners commissioned maps of their farms and estates. The size and land-use patterns of plots in the tithe apportionment may be used to conceptualise the landscape in different parts of the parish. Calculations may also be made of the mean field density in different places.

The overall distribution of field areas may be used to compare one parish with another. For example, taking Parham as a whole, most fields were under 12 acres, the most common size being between 4 and 8 acres. Compared with the adjacent parish of Easton, Parham had a wider range of field sizes, one expression of which is a larger percentage of compartments under an acre (Fig 4). This quantifies a difference in landscape character between the two communities, which is confirmed by examining the size distribution of the smaller compartments.

Fig 4 Size distribution of all compartments 12 acres or less



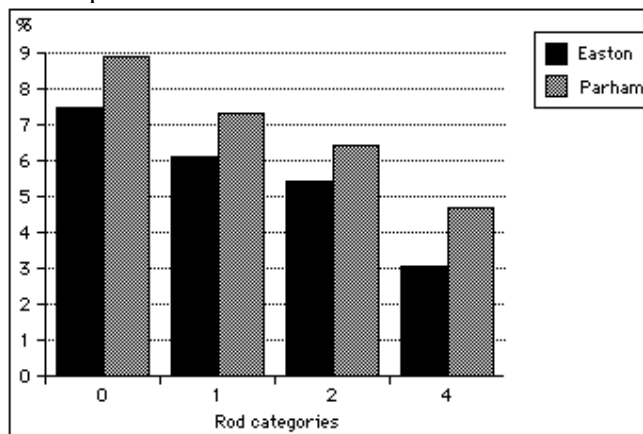
0 = below 1 acre; 4= 1 to 4 acres; 8= 5 to 8 acres; 12= 9 to 12 acres.

On the basis of there being 4 poles to an acre, the distribution of compartments under 1 acre into 'one-pole categories' may be used to demonstrate that Parham was consistently different from Easton in the larger percentage of its plots falling into all four categories (Fig 5). Land use in the two parishes appears to have been broadly the same, with 30% of compartments being described as pasture in both parishes. On the other hand, Parham did not have anything like the three big parkland enclosures of Easton, occupying respectively 22, 36 and 35 acres. These pastures together with an 8

acre wooded 'Wilderness' served to landscape the mansion of the Duke of Hamilton and Brandon, the absentee owner of a large proportion of the village.

In all these respects, the process of 'comparison' to emphasise difference, is a powerful methodology to clarifying a sense of place. Comparisons also highlight social effects on landscape, which are often related to population size and the economics of small-field farming. In the context of rural wildlife, which for the most part is embedded in the network of hedgerows and strips of wasteland surrounding fields, yards and gardens, comparisons of field density provides a basis for assessing local biodiversity. At the time of the survey, because of its denser field network, Parham would be expected to have been home to a greater amount and diversity of hedgerow wildlife.

Fig 5 Size distribution of all compartments less than 1 acre as percentage of total area of compartments 12 acres or less.



0 = below 1 rod; 1= 1 to 2 rods; 2= 2 to 3 rods; 4= 3 to 4 rods.

People

The activities of the tithe commissioners produced a national inventory of the British countryside, an undertaking comparable to William Ist's domesday survey made eight centuries earlier. Domesday and the tithe survey were based on communities, and are therefore important historical foundations to back-up village life today. Perhaps, more importantly they add people to the parish landscape. In addition to the apportionment, fine detail about the 19th century inhabitants comes from census returns, parish records, trade directories, and family records, such as diaries, account books, journals and letters. All of these have a part to play in building Parham's cultural history, of which the following is just a beginning.

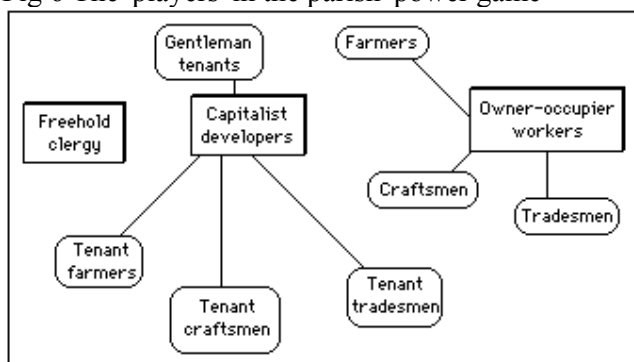
From the 'apportionment' it is possible to establish the pattern of land ownership, who many of the villagers were, and sometimes quite a bit about their social, and working, interactions with the land. The parish map, in conjunction with its tabulated description, enable the 19th century rural landscape to be defined in terms of the work of the farmers who maintained it. In fact, these records are practically the only window we have into a rural culture that is now as remote as the extinct tribes of Africa and the Americas. The 'tithe map' and its 'apportionment' are an essential starter for any community beginning a modern village appraisal because they reveal

the stories behind many features people encounter every day, and by comparison with the present, highlight social change in their community. Producing a modern, and more embracing, 'tithe apportionment', based on the village's 19th century social model, will go a long way towards applying Ralph Jeffrey's questions to define the character of a village, and what features are worthy of protection. The rural counterpart of Jeffrey's city index is the divisions of the parish into compartments such as fields and gardens,. Decoration is inherent in the fine detail of the semi-natural vegetation. The play of light relates to the seasonal growth and year to year rotations of crops. More so than in the 19th century, buildings contribute to a sense of place through the wide range of functional design, building materials, scale, and colour.

The movement to reform the system of parish tithes was primarily about local relationships between landowners and their church, and, as an historical resource, the apportionment sharpens up the great class divisions that then existed between parishioners. Parham's 2212 acres were owned by 32 people. From this point, the fine detail of who and how the land was held sets a scenario for all the local players in the early Victorian parish power game. It summarises three social inputs to the village economy, directed respectively by 'capitalist developers', 'owner-occupier workers', and the freehold clergy (Fig 6) From the apportionment we can define the next economic layer of owner-occupier farmers, the larger tenant farmers and salaried professional farm managers, who were dependent on an estate-owning capitalist. Then there were tradesmen such as millers, blacksmiths and innkeepers, and finally the pool of labourers for hire.

Parham's owner-occupier farmers, represented by the likes of William Rands senior, with a house and 13 acres in the centre of the village, ran enterprises that depended to a considerable degree upon family labour, with a low capital input. 'Yeoman' is how William Rands would have described himself in earlier decades, a designation which usually referred to owner-occupier farmers who got their whole living from the land.

Fig 6 The 'players' in the parish 'power game'



In contrast, Spencer Horsa de Horsey owned ten times as much land as William Rands, did not live in the village, and rented most of his holding, which amounted to a complete farm of just over 100 acres, to John Nevell. Comparing de Horsey with William Rands highlights two features of 'family labour' and 'low capital' which distinguished owner-occupiers from capitalist developers.

The Nevells are an example of one of Parham's smaller tenant farming families. Spencer Horsa de Horsey's only direct interest in Parham was 10 acres of woodland, which he probably retained for sport. Like other countryside capitalists, Spencer is likely to have had a passion for field sports, where game and rabbits came to be more highly valued than crops. Timber was usually retained in hand because it represents capital growth, and was a very important long-term resource for landowners. Most tree-planting schemes appear to have been the work of large landowners, a tradition probably going back to the thirteenth century statutes which allowed manorial lords to enclose waste land. In this context, Parham Wood, then as now, the village's largest timber resource, betrays something of its ancient manorial heritage in the sinuous southern boundary, which follows contours rather than the measuring staffs of the later field surveyors.

Owners kept for themselves some of Parham's land resource as sand and clay pits. This fits a general pattern, where owners became involved in other commercial activities such as brick and tile-making, and quarrying lime for building, and fertiliser. Spencer Horsa de Horsey was one of the village's smaller capitalist developers. The richest of Parham's capitalists was Frederick Corrance. He owned five of the parish's tenanted farms, the largest of 274 acres being in the hands of Henry Kerr. Kerr's farm was the biggest enterprise in the village. Again, like de Horsey, Corrance retained woodland and plantations to himself. Although owners gained prestige from the purchase of country estates, they did not get enormous returns on their investments, so efforts had to be made to make their estates more productive. Farm sizes were gradually increased and tenant farmers with plenty of capital were selected to keep the land in good heart through rotations and other practices, such as not selling manure off the farm, that were laid down in the agreements. In return, the landlord carried out improvements to buildings, roads and other permanent features of the farm, so providing the fixed capital. The emphasis of the estate system upon the use of large amounts of capital and land is probably seen at its best in the development of large tenant farms, such as Kerr's. They presented opportunities for economies of scale, including economies in labour through labour-saving machinery. Henry Kerr was probably a tenant farmer with quite a bit of his own capital, a typical estate tenant, at least in Suffolk's corn-growing areas. Many such farmers did little or no manual work. He would have been a man of substantial means whose enterprise depended on hired labour.

Some owners retained land to run as a home farm, and hired a salaried professional farm manager, or 'steward'. This estate manager controlled the land immediately surrounding the owners mansion, and did not risk his own capital. Estates were based on the exploitation of large amounts of capital and land, but there does not appear to have been such an enterprise attached directly to Frederick Corrance's person. Most of the land in Parham was part of a more complex economic system centred on owner-occupier workers in which the units of ownership were very small and enterprises were very modest, if not under-capitalised.

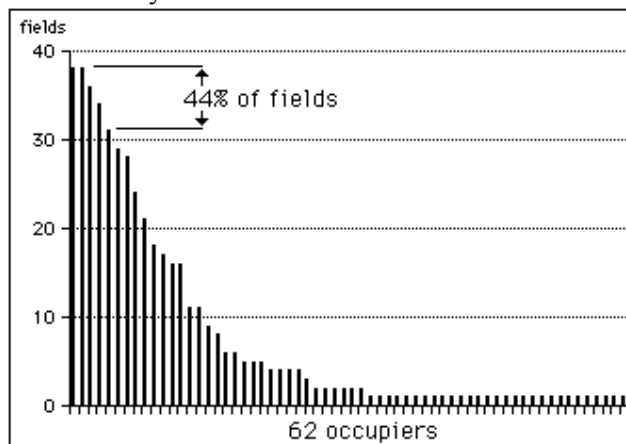
The other important player in Parham's economy was the clerical free-holder, and Parham had four of them, the Crabbe brothers, John Wilgress, and George John Haggitt. It was only the latter who held the glebe. Freehold clergy were often important as a caring counterbalance to overbearing squires.

As in all villages, the bulk of the population was made up of smaller farmers, both tenants and owners, as well as tradesmen, craftsmen, publicans and manufacturers, and of course labourers. It is sometimes futile to try to draw a line between the agriculturists and the non-agriculturists, for many a smallholding was combined with pub or shop and many craftsmen had small pieces of land for subsistence, or as a sideline, or as grazing for their necessary draught horses. Even the apparently clear cut class of agricultural labourer encompassed a range of sub-categories. Perhaps the only general definition of a labourer is a person who had no capital to risk or otherwise he would have become a small free-holder or tenant.

It is clear from the relatively large number of landowners, and the even larger number of people occupying small parcels of land, that Parham was not a heavily squired estate village. Frederick Corrance was the main landowner and possessed two of the village greens, indicating that he was the historical heir to the medieval lords of Parham, and in this sense could be regarded as the village squire. However, his influence was balanced by a bewildering array of tenurial circumstances which made total control of the community impossible. This social network is hidden behind the tithe commissioner's statistics of other owners, tenants and free-holders.

The numerical facts of this network are summarised in Fig 7 which shows the 62 occupiers of Parham, ranked with their fields and plots. They grade smoothly one with another, which is a graphic illustration of Parham's seamless class system. A useful measure of the spread of wealth is that the richest 10% of the occupiers had 44% of the fields, and those with only 1 plot amounted to less than 50% of all named occupiers.

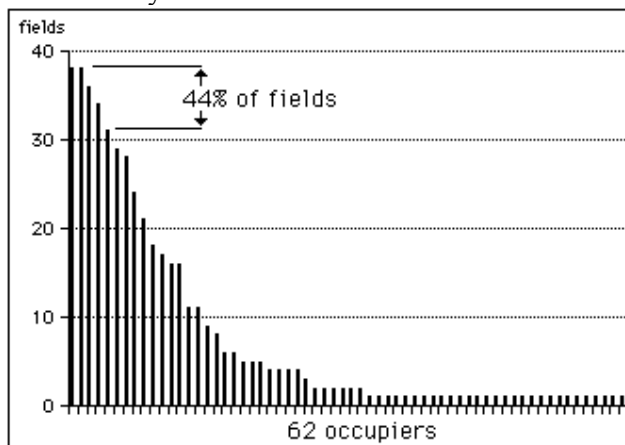
Fig 7 Parham's 'occupiers' in the tithe apportionment ranked according to the number of fields they owned or rented.



Small farmers would rent extra pieces of land from the small-owners as and where they could, possibly as family labour. The many dual occupationists in the village would be among those who, for example, owned a smithy, or a public house, and rented arable, or pasture land for subsistence or for the grazing of horses. Retired owner-occupiers would keep their cottages, or occasionally board with relatives, living on the rent of their 20 acres of farm land, etc. In the diverse spread of ownership and occupation, there were many combinations which were advantageous to the members of the community who made up the bulk of those who undertook

more than one tenurial function. On the whole these personal relationships through the village's jigsaw of occupancy tended to resist violent social upheaval. At this point it is useful to make a comparison of the complex social system of Parham with the simpler pattern that characterised Easton. Long before the nineteenth century, capitalist practices played a crucial role in the economic development of Easton, and its Victorian estate system was a thoroughly modern institution, based on a capitalistic outlook, on profit and loss, on economies of scale. In other words, the greater landowners took their social duties seriously, building schools and such like, but put relatively little personal labour into the running of their estates, and this only at a higher managerial level. Considering that Easton was about half the size of Parham it had only a quarter of its landowners, but almost as many occupiers, most of them tenants of the two richest landowners. Unlike Parham there was an irregular spread of occupancy. The economic structure was much more hierarchical. This may be highlighted by the fact that the richest 10% of Easton's occupants held more than half its fields (Easton 55% compared with Parham; 44%), and those with only 1 plot amounted to more than 50% of all named occupiers (Fig 8).

Fig 8 Easton's 'occupiers' in the tithe apportionment ranked according to the number of fields they owned or rented.



Landscapes of Consumerism

Easton epitomises the 'estate'. It had a relatively modern mansion as the symbol of its owner's wealth. This was the power centre of the family owning most of the parish's land. In a society in which status followed upon the acquisition of land it was necessary not merely to buy or build a mansion, but to surround it with a great number of appendages spread out over at least one village and often more.

Characteristically, Easton's mansion was surrounded by a park. Beyond the park there were probably great avenues of trees, in and around the tenants' fields. Although the up and coming baronets, earls and dukes who developed Easton did not go to the expense of setting up a model village, they did set up a model farm, and scattered a few rusticated labourers cottages around their territory. There were lodges at the park gates, but no folly or mausoleum on the hill top. Easton's apportionment indicates there were pleasure gardens, a home farm, kitchen gardens, and opportunities for hunting, shooting and fishing represented by stables, and kennels. These together with ornamental lakes, a crinkle-crankle wall, and so forth, were all part of the conventional grand design to impress visiting relatives and rivals.

It is all too easy, when contemplating historical personages, to stick to the notional attachments which give them a romantic air. The reality was that they were often powerful, and ruthless, players in the social game. In their interactions with land and property they are examples of the consumer society which has driven world development. The universal trait of people to want to better themselves has led to most cultures in the developed world taking the route from sustainable self-sufficiency to rampant consumerism. On the way the consumer movement produces local features in the landscape that, as well as being landmarks of craft and art, may also be considered as symbols of the win-at-all-cost ethic, behaviour which in the long run proves unsustainable. People become rich because they are already rich. However, entrepreneurs grow old, technology reveals its inefficiencies, and wealth is passed to children who spend, rather than invest.

In this respect, local consumerism may be summarised in relation to four stages in the growth of personal economic independence:

- being able to survive;
- being comfortable;
- being able to make an impression;
- being well-known for 'being well-known'.

Parham's exemplar of a family which followed this sequence in earlier times is the Ufford dynasty. The Ufford's time to 'make it' came in the century during which England was ruled by the first three Edwards. When their written history begins, in the early part of the 13th century they were well up in the local manorial hierarchy, having moved a short distance to Ufford from Ramsholt on the Deben estuary. They had reached the stage of being 'comfortable'. The family made an impression when a Robert Ufford became one of Edward I's courtiers, and was made Chief Justice of Ireland in 1269. Successful rule in the Middle Ages, as in most periods, depended on establishing a proper system of rewards for service. The next King Edward was richer than any of his predecessors, and patronage was dispensed in the allocation of ecclesiastical benefices, grants of wardships, constables of royal castles, ownership of manors, and so forth. The Ufford family was singled out by the touts of Edward II, who was looking for henchmen in Suffolk to bolster his precarious position in the counties. He created Robert's son, Baron Ufford in the first year of the reign. On the succession of Edward III, Robert Ufford III, who had been a ward of Edward II, was chosen as one of the new King's confidants. Along with three other members of the royal household, Robert was given an earldom, and all four received substantial grants to reinforce their titles and local powers. These new earls earned their royal patronage by military service in the French wars.

Upper class consumerism burgeoned in the fourteenth century. Dress was often extravagant, and lavishly embroidered clothes were highly prized, like the 'summer vestment powdered with leopards', bequeathed by Robert to his son William. This is a reminder that fashion has always been a great consumer of materials and labour and the 14th century was an age of conspicuous consumption and display by the nobility. The second earl used some of his inheritance to make a spiritual investment in Parham's church. It may have been William's desire to make a secular impression that harnessed the folk of his numerous local manors to dig out the biggest moat in Suffolk

on the hill above his new church. The Uffords had probably reached the stage of being well-known for being well-known.

The same stage in family consumerism had been reached by the Duke of Sutherland and Brandon in 19th century Easton. He ran the parish as an absentee monopoly capitalist who had made a heavy investment in its land. We can now see that this episode, like the meteoric rise of the Uffords, was just another example of unsustainable economic behaviour. In contrast, the 19th century landscape of Parham presents the other side of the social coin. It was like most villages in which no one person had monopoly control over land and property. Relatively small independent owners and entrepreneurs were important, and even modestly powerful. They, together with the capitalised tenant farmers, had influence on the upper levels of regional and county administration and justice, with their allies, the Anglican clergy. They provided the magistrates, the MPs, the lords lieutenants and colonels of militia - hence perhaps some of the feudal image. But within a village such as Parham the smaller property-owners would set up their nonconformist chapels, vote for officials to represent them in their own village clubs, on the parish council, and the vestry board, and by several routes could have an input into the direction taken by village life, as school managers, and so on.

Personal testimony

Nothing will bridge the gulf which stretches between the Victorian farmer and his labourers except the discovery of a personal account written about what it was really like to spend from January to the middle of March, dawn to dusk, bush draining a huge expanse of clay land. So far, Parham has not, nor has any other village as far as I know, yielded a literate labourer witness. The gleanings of George Ewart Evans in Norfolk, and Alan Jobson in Suffolk, both taken from oral reminiscences collected in the 1960s and 70s, of those born at the end of the last century, provide us with filtered fragments.

Luckily, in Rider Haggard we have an East Anglian farmer who documented the social gap, although he was not able to fill the void. He lived on the clayey drift edge, just across the Waveney border in Norfolk, a landscape not so different from Parham. The journal he wrote for the year 1898 chronicles his daily observations of what it was like to be a tenant farmer on 350 acres. He admired the skills and strength of his hired workers, their stoicism and their character, but with all his imagination he cannot get into their situation. Perhaps there is nothing to say except the bald facts of their labouring, which Haggard really admits when he says 'such toilers betray not the least delight at the termination of their long ill-paid labour'. Indeed, why should they be keen to articulate the 'poverty, pain, and the infinite unrecorded tragedies of humble lives'.

Haggard employed fifteen men on his farm and gives meticulous descriptions of their many skills, such as dyke-drawing, the toughest of all the winter jobs. This is an account which reminds one that, the ploughing apart, most of Britain's landscape was fashioned by men with spades. Haggard's labourers work a twelve-hour day in summer and every daylight hour in winter, and without holidays. Minimal though their education is, it teaches them that there are places in the world besides their own parish, and makes them aspiring and restless. More and more of them disappear,

making for the army, the colonies, the Lowestoft fishing smacks, anywhere preferable to a farm. It grieves him. Published as 'A Farmer's Year' Haggard's journal praises agriculture as man's natural activity, the noblest of tasks, and he cites its improved conditions. Now and then, he joins in the labouring, although this he finds separates him further from the workers than if he merely sat his horse and made notes. Whatever he sees, feels, or does, is written down with total candour, and the outcome is that he reveals what many farmers today would recognise as the lost soul of British agriculture. How else could we possibly interpret the following-

"It is curious how extraordinarily susceptible some of us are to the influences of weather, and even to those of the different seasons. I do not think that these affect the dwellers in towns so much, for, their existence being more artificial, the ties which bind them to Nature are loosened; but with folk who live in the country and study it, it is otherwise. Every impulse of the seasons throbs through them, and month by month, even when they are unconscious of it, their minds reflect something of the tone and colour of the pageant of the passing day. After all, why should it not be so, seeing that our bodies are built up of the products of the earth, and that in them are to be found many, if not all, of the elements that go to make the worlds, or at any rate our world, and every fruit and thing it bears? The wonder is not that we are so much in tune with Nature's laws and phases, but that we can ever escape or quell their mastery. This is where the brain and the will of man come in."

Indeed, it is 'the brain and will of man' that have produced the technician in an air-conditioned capsule, pulling a multi-furrow plough across an empty landscape as fast as the wind. The paradox is that the soul of agriculture has gone the way of Rider Haggard's hired ploughman, who behind striving horses, "wrapped in his thick cape against the sleet, wrestled the complaining plough beneath his hands'. The soul of agriculture is the spiritual enthusiasm of articulate landowners and critics of the rural scene. It is difficult to discern in the general picture of the countryside. This is created by brain and will, with the broader brush strokes of jobs and incomes. In this respect, Haggard's 'isolated existence of town folk' has now spread to villages, where even a child's journey to school involves being encapsulated from the elements. The speed of this change is remarkable. People farming today, who started out milking individual cows into a pail from a wooden stool, have ended up being told what to do by their internet agronomist and a computerised combine harvester. Everything about farms is seen to be dangerous- children are worried about poisonous flowers, won't get their feet dirty, and daren't stroke the sheep or pat the cows. Farmers have changed from being 'dear Farmer Giles' to a wicked sub-set of society which poisons the land, and whose animals you've got to let out from behind bars.

Past in the Present

In conclusion, I suppose what I am trying to say in writing about Parham is that, as well as celebrating its past, a community should also look to its history for lessons about the future. Historically, Parham was part of a long-enduring minimum unit of rural settlement. No human group can live, and above all survive, to reproduce itself, unless it contains at least four or five hundred individuals. Until a hundred years ago that meant a village, or several neighbouring villages, in touch with each other, formed both a social community, and an area distinguished by cultivation, land-

clearance, roads, paths and dwellings. This has been described as a 'cultural clearing' - which for the first migrants encountering Suffolk's coastal topography, meant an open space literally hacked out of the forest.

Within the charmed circle of these thousands of small units, history passed in slow motion, lives repeated themselves from one generation to the next; the landscape obstinately remained the same, or very nearly so. Pre-industrial Parham is reflected in its tithe map as a patchwork of ploughed fields, meadows, gardens, orchards and hemp-plots; herds graze in the wet valley bottoms; and everywhere there were the same implements: pick, shovel, plough, mill, blacksmith's forge and wheelwright's shop.

At the level above these little communities, linking them together whenever they were less than completely self-sufficient, came the smallest possible economic unit: a complex consisting of a small market town, perhaps the site of a fair, with a cluster of dependent villages around it. Each village had to be close enough to the town for it to be possible to walk to and from market in a day. But the actual dimensions of the unit would equally depend on the available means of transport, the density of settlement, and the fertility of the area in question. The more scattered the population, and the more barren the soil, the greater the distances travelled.

In the context of village history, the modern Local Agenda 21, which originated in a global imperative to save Earth's natural resources, is really a platform for villagers planning their future development to create themselves a cultural clearing appropriate to combat the placelessness of the 21st century. In this context, history can offer rich building blocks. History turns us towards folklore, to costume, to dialect, to local proverbs and customs; to the architecture and building materials of houses; to roofs, domestic interiors, furniture, cooking habits- to all the things within a locality that go to make up a way of life; to the various arts of living, of adapting, of balancing needs, and resources, of enjoyment which may not be the same as those in the next village. Looking to the past we also see that to use these building blocks we have to be motivated by altruism to non-human species, and develop some concept of stewardship. Comparisons of present with past also show things that have been lost, and new economic values that have to be adopted if they are to be replaced. Plans for community development should take on board these three historical perspectives, starting with grass-roots involvement of families. Whilst management begins with data collection, analysis and planning, there are usually some things that can be done at once. Not everything can or should be foreseen. It is often best to start by doing, because the test of community development programmes is what people do. Social change flows from individual actions. By changing what they do, people move societies in new directions and themselves change.

At its basic this involves deciding what features you would like to protect, enhance or introduce. Listing the factors limiting the features you would like to protect, enhance or introduce. Deciding what you have to do to remove the most important limiting factors (this is the action, or management plan). Then deciding what you have to measure in order to check that your action plan is effective (this is the monitoring programme).

6 Epilogue

My bumping up against Parham was something of a genealogical accident. In a sense, Parham signalled me out because the parish clerk discovered, in an official county news bulletin, that I was operating a scheme to help communities with local plans for sustainable development. Of the several hundred parish clerks of Suffolk who received this news, only Parham's clerk, Annette Gray, had followed it up. Furthermore, she put the idea to her parishioners, along with other options, and they accepted it as the village's project to celebrate the millennium. Those who believe in pre-destination would be encouraged by the very low probability of such a coincidence happening by chance. So I find myself propelled into Parham as part of its community's quest to find an overarching story, in which I may perhaps discover part of my own full meaning and identity.

My mother's connection with Parham is through Nicholas Kemp of Framlingham, born in 1594. He was the first of nine documented generations of my maternal grandfathers. Nicholas' great grandson, James Kemp, born in Parham 3rd April 1687, founded the Kemp dynasty which leads to my mother. He moved to Theberton, but other members of the Kemp family remained associated with Parham until 1866. Their lives are thinly scattered in Parham's parish registers, the poor law books, and lists of bastardy orders. The Parham branch built on the wealth of its property developer ancestry by buying farms, a process of social climbing which eventually brought them to own Parham Old Hall. For a brief period at the turn of the 18th century they were lords of the manor, a transient social peak, which is marked by their cluster of altar tombs to the north of the church.

After collecting his inheritance in the porch of Framlingham parish church, Nicholas Kemp found his bride, and was married, in the adjacent parish of Easton in 1621. This highlights another remarkable coincidence. At the time of my meeting with Annette Gray, she was also Easton's parish clerk. A final twist to this story is that the first record of a Suffolk Kemp is of one, William Kemp, who was the post-Conquest lord of the manor of Peasenhall, seven miles from Parham as the crow flies! I suppose all of this means I have a stake in Parham's past, and should be concerned about its future. At this point I am reminded that the first Parham Kemps were carpenter architects, part of an influential guild of craftsmen centred on Laxfield. These craftsmen were responsible for designing and constructing Tudor farmhouses according to plans which started with the length of beam-timber that could be cut from a locally grown oak. The Kemps, through their buildings, had a hand in producing the typical Suffolk landscape. The timber-framed houses and barns were in many cases contemporary with the creation of yeoman family farms. Later Kemps, who cultivated Parham in the 18th century, were involved with cropping field systems and breeding Suffolk pedigree horses, sheep and cattle, which were an essential part of these enterprises. Today, we value the network of trees and hedges of the mythical Suffolk '80 acre family farms' as important visual and ecological elements of an agricultural landscape in need of protection from the economic pressures of big-field, industrial cultivation.

Annette Gray's first action when I arrived at White House Farm was to show me the view of 'Kemp's Meadow' through her window. This is the visible remains of the property of Henry Kemp and his son Benoni who owned the Parham Hall estate at the turn of the 18th century. In these musings on Parham I am reminded of the special day each year when the citizen's of Cairo return to the village of their origin. Then I recall the story of American descendants of African slaves who have adopted families of the Pilgrim Fathers as their proxy ancestors. In the sense that we all 'came out of Africa' in the relatively small span of human evolution, this is a remarkable application of the concepts of genetic continuity and reunion. As a significant branching point in my own ancestry, I appear to have adopted Parham in a similar vein.



Meeting Places: Supplement 2

Reaching Out Through Runham a family history and historical anthology

“In political history one King at a time reigns; one Parliament at a time sits. But in social history, we find in every period several different kinds of social and economic organisation going on simultaneously in the same country, the same shire, the same town. Thus, in the realm of agriculture we find the open-field strip cultivation of the Anglo-Saxons still extant in the Eighteenth Century, side by side with ancient enclosed fields of the far older Celtic pattern, and modern enclosures scientifically cultivated by methods approved by Arthur Young. And so it is with the varieties of industrial and commercial organisation- the domestic, the craft, the capitalist systems are found side by side down the centuries. In everything the old overlaps the new- in religion, in thought, in family custom. There is never any clear cut; there is no single moment when all Englishmen adopt new ways of life and thought”

G. M. Trevelyan English Social History

Catching the Families

- 1.1 Searching for a ‘Place’
- 1.2 Time to Move
- 1.3 The Family Histories
- 1.4 Fertility and Migrations

Catching the Place

- 2.1 People in Maps
- People in Communities
- Notions About Nature
- Notions About Landscape
- People in Reminiscences

Epilogue



1 Catching the Families

1.1 Searching for a 'place'

A hundred and fifty years ago, the tiny Norfolk village of Runham was literally poised at the edge of the tide of world development, a surge that was to begin the destruction of Runham as a sustainable community and eventually engulf the economic structure of its urban neighbour, the town of Yarmouth. At this time, two streams of my ancestry were flowing to the coast from age-old linkages with the land of East Anglia. They eventually merged in the parish church of Runham by Breydon Water at the marriage of my grandparents; a celebration of the meeting of the Yarmouth Kemps with the Runham Reads.

Tracing the migrations of the young people in my ancestry from one meeting place to the next has made me increasingly aware of the past importance of 'place' in which ancestry and neighbourliness provided social cohesion. Runham is now empty of my Read kin and knows next to nothing of the old patterns of kinship that used to connect its families in social intercourse. The churchyard presences of these Reads, Palmers, Londons and Fabbs have already toppled and crumbled to a senseless wilderness.

The social structure based on common ancestry that had carried villages and their inhabitants from age to age has now been lost on a global scale. Divisions based on material inequality have been reinforced. There are still spiritual forces defining a world in which most people believe in a ruling spirit of some sort but not necessarily one rooted in religion and requiring thought and local devotion. Already, in Read times it was becoming difficult for intelligent minds to accept a series of miraculous events alleged to have happened two thousand years before, but it was the multiplication of rival attractions, rather than science, that dissolved cosmic purpose.

We are now obsessed with cramming as much as possible into our lives. Year by year fewer people believe in death being the door to eternal life. New goals – family happiness, the next holiday or personal achievement- seem to be easier to attain than the sort of good life that leads heavenwards. These personal targets are in fact so much more within our grasp and expectations that their lack is felt more acutely than spiritual fulfilment. If there is nothing after death then there is little consolation if you find you have nothing in your one and only lifetime. Without a belief in God-given eternal life we do not believe in nothing; we believe in anything- horoscopes, alternative medicine and the magical power of crystals to prop up our earthly bodies.

In 1895 a grieving Runham family paid for the following inscription on the tombstone of Richard and Elizabeth Read:

We shall sleep but not forever
In the lone and silent grave
Blessed be the Lord that taketh
Blessed be the Lord that gave.

I think it is the the spiritual certainty of this family expressing their trust in God, contrasted with the material certainty of the annual package holiday of the second

millennium, that has caused me to write about my Runham ancestors and their wider water-girt microcosm of the Flegg Hundreds. For a brief period, from the time the Reads first made a place in the history of Runham up to the marital gathering point in 1885 that marked their onward migration, the Reads had been numerically the dominant family of Runham. I feel that it falls to me, on behalf of my kin and their neighbours, to reach out to the time when the Reads made up about ten percent of Runham's population, with roots of kinship that ramified throughout the other communities of their small 'island' of Flegg and its minute world of river, marsh and sea across the parish boundary. My aim is to describe, through their segment of local history, what has changed in the march of time. It has no practical purpose other than to behold my ancestors and the folk of Flegg as they really were, going about their daily business, sorrows, and pleasures. In other words its impelling motive is poetic; a guide to those muted churchyard presences of people who were once real. However, it is written with a belief in the cultural value of local history expressed so well by G. M. Trevelyan;

“ There is nothing that more divides civilized from semi-savage man than to be conscious of our forefathers as they really were, and bit by bit to reconstruct the mosaic of the long-forgotten past. To weigh the stars, or to make ships sail in the air or below the sea, is not more astonishing and ennobling performance on the part of the human race in these latter days, than to know the course of events that had been long forgotten, and the true nature of men and women who were here before us”.

In the other words it celebrates the lives of the silent majority, free of the mouthings of dynasts, bigots and agitators who usually overtop them.

1.2 Time to move

Today, Runham's population has an affluent and apparently secure lifestyle that would seem an unimaginable paradise to the Reads and their neighbours. Viewed in their 'undeveloped' states of the 1840s, Runham and Yarmouth were about equal in their capacity to provide exemplars of the pyramid of social division by wealth. In both places, breast-feeding, organic farming, and ethno-medicine, were the material norms of an undeveloped society. Their common spiritual norm was a belief in eternal life after death. However, for families wishing to better themselves in the meantime, Yarmouth was the economic magnet.

The lives of most families in Runham were unquestionably hard as seen through our eyes. The average agricultural labourer living in the mid 19th century worked for 12 to 14 hours a day, 6 days a week, with no paid holidays except for four bank holidays a year. He had little or no formal education but stood an even chance of being able to read. His family lived in a rented cottage tied to labour for the farmer who owned it. They managed to satisfy most of their basic needs in the parish. It is doubtful whether many inhabitants of Runham regularly walked the six miles to Yarmouth, and many had probably never seen the sea. Material life was poor, but there was also a poverty of the spirit, which reflected a lack of access to education, travel and information.

Looking back to the 19th century, it is usual to sum up the dilemma of country people who wanted a better life, in terms of them facing an indissoluble mixture of advantages and disadvantages. The advantages of the growing towns were the opportunities they offered in the form of accessibility of jobs and urban services of all

kinds; the disadvantages could all be summed up in the poor resulting natural environment. Conversely, the countryside offered an excellent environment for children let loose to play in hedges, heaths and thickets, village sports and traditions, and the surreptitious taking of hares and rabbits in their hedgerow runs. But there were virtually no opportunities of any sort. By the 1880s, when the Reads began to desert Runham, there was great distress in the countryside. These were the years of deep agricultural depression brought about by the mass importation of cheap foreign meat and wheat against which the British farmer was given no protection. At the turn of the 19th century, William Dutt, a local topographer, could record his pleasure in the sight, across Halvergate Marshes, of gorse blooming on the surrounding hills. Incidentally, this painterly scene provides evidence of a long-neglected arable system. In other words, there was no contest, and Yarmouth became the lodestone for betterment.

Another important factor leading to rural emigrations was that the land was being filled up. It was impossible to provide work for everyone in Runham. Agriculture had absorbed all the hands it required, and many traditional kinds of rural occupation were disappearing. The village was becoming more purely agricultural. It was ceasing to manufacture goods for the general market and, moreover, was manufacturing fewer goods for itself. This process of de-skilling continued well into the 20th century. It is ironic that the last apprentice harness-maker in Runham, George Cook of Marsh Wall, was caught up in a reserved occupation in the Second World War as a tractor driver. The old migrations of agricultural labourers from farm to farm, where it was unusual to see a generation leapfrog the next parish, were beginning to be replaced by mass long distance movements of young men with their families. At the turn of the millennium George Cook, whose maternal ancestors virtually lived next door to mine in the 1870s, could justly claim to be one of the few remaining natives.

In truth, the attractions of town life were an invention of the wealthy who could afford them. Regarding the superiority of Yarmouth, Daniel Defoe summed it up in the 1720s:

“- though not standing on so much ground, yet better built; more complete; for the number of inhabitants not much inferior; and for wealth, trade and advantage of its situation, infinitely superior to Norwich”.

At the time Defoe was on his fact-finding tour, Runham was an inward looking, self-contained community, constrained economically by the social debris of a derelict manorial system.

At around this time, the French observer Maurice Rubichon, who had visited England in 1745, estimated that the landed gentry- two or three families in each of the 10,000 parishes of England- owned roughly a third of the parish's land, which was divided up into large farms worked by tenant farmers; another third was owned by yeoman, small (or not so small) independent proprietors, while the peasants had little plots and the right to use the common land which made up the last third of the cultivated area. Runham's landowning statistics were below average for its peasants, and the wealth pyramid had a very broad base.

Half a century later the attractions of an urban life in Yarmouth were still sufficient to deter the landowners of Runham from residing in their village. The Gosling Love family for example, who owned most of the parish in the 1760s, preferred to live in their Yarmouth town house cramped between Rows 50 and 52. Their considerable wealth was generated by urban trade, and Runham was just one of their small investments on the side.

From a perspective of the turn of the second millennium it is now clearly evident that economic development has engulfed Yarmouth's civic pride. The town is currently one of the most impoverished communities in the United Kingdom. Progress in Runham has moved its dwellers in the opposite direction. It has no pub, no shop, no school, and a landscape of big-machined prairie agriculture. The church and chapel are redundant. Nevertheless, it is a magnet for 'foreigners' with jobs in Yarmouth or Norwich. They value their village as a quality environment in which to sleep and spend their weekends, relatively safe from urban menace. In this respect Runham may be taken as an exemplar of the embattled placelessness that pervades the British countryside.

1.3 The procession of families

The backdrop

My ancestors were mostly ordinary people who laboured to obtain rewards from others more fortunate than themselves. Because of this they stand for 'everyman' and the following account of their lives in Runham could be replicated through research into other families using nothing more than parish records, census returns, maps and other archives in the local record office. The Reads who married into my mother's family offer an advantage to an amateur genealogist in that they arrived relatively late in Runham and released a powerful, above average, reproductive energy, which gives a numerical certainty to their presence. Their arrival and departure also spans an important period of English history when there was an increased differentiation between the social life of town and country. During their short stay, the demarcation of the aristocratic England of rural districts and the democratic England of the larger towns and the cities was accentuated by political events, such as the passing of Reform Bills in the first half of the 19th century. Although these urban ideas emphasised the difference between town and country, it was also a time when urban ideas and government began to penetrate village life and erode the old ways of the countryside, and breakdown the physical isolation of places like Runham. Runham folk, just like country people by the million, voted with their feet and transferred their allegiance from their home community to the attractive and often idealised urban environment of which they had come to learn. An important local barometer of this national change is the urbanisation of Runham East Marsh as a consequence of the industrialisation of land-hungry Yarmouth, just across the river.

The backdrop to the following account is simply that in the mid-nineteenth century rural Britain was still predominantly a nation of manual workers, ranging in status from comfortable family farmers to the completely landless who would be on relief for part of their lives and would have a good chance of ending their days in the workhouse. Official reports, social histories and novels captured the harshness of life of many of our forefathers. Of course there had been some improvements in social

conditions in the countryside. Poaching and game laws had been repealed in the 1830s to outlaw mantraps and halt the transportation of convicted poachers, who could still however be imprisoned for up to seven years. Social improvements were slow indeed and problems of poor rural housing remained widespread throughout the century. Successive Royal Commissions examined the conditions of the rural working classes, and farm workers began to organize themselves into agricultural trades unions in an attempt to improve their material lot. The Gangs' Act of 1869 tried to overcome the worst abuses inherent in the agricultural gangs' system, which was condemned so soundly by Victorian observers for its brutal semi-slavery and immorality. Following the Act no child under eight years was to be employed in a gang and measures were taken to make the gangs more humane, but not to abolish them. The Agricultural Children's Act of 1873 withdrew all children under eight from any kind of agricultural employment, and the Education Act of 1876 made schooling compulsory for children up to fourteen years. This came too late for the many Read children who at the age of 12 were certainly regarded as agricultural labourers. Even younger young arms were needed for the harvest home, and for certain weeks of the year Runham's National School would have been virtually empty.

Agricultural depression in the final quarter of the nineteenth century added to the many social and economic problems of the English countryside. Commodity prices fell substantially and a run of bad seasons and animal diseases reduced output and raised costs. Arable farming, in particular, received a sharp shock and farmers tried to reduce costs by simplifying systems of production, converting to other forms of husbandry, especially livestock, experimenting with mechanization and cutting labour costs by dismissing workers. Emigration from Britain to the opening vistas of the Empire were often the result.

More and more countryfolk put into practice the information they had received about alternatives to their local world. Their decisions contributed to the 'agriculturalization' of the countryside and to the vicious downward spiral of rural depopulation.

The people

Against the above backdrop, the seven Runham censuses from 1841 to 1891 present the Read clan in some detail. During this period, they show that eleven Read families lived in Runham from 1841-91, and I have kinship with all of them.

In Table 1 the families have been listed in terms of their ages recorded at each census. This illustrates that the Read population of Runham reached its peak around the middle of the 19th century. Only one of these Reads, Charles Read who appeared in the 1881 census, is not related to me through a Runham birth.

Table 1 Heads of Read families, or young people who became male heads of families in Runham

Family and ref. to Table 13.2)	1841	1851	1861	1871	1881	1891
John (9)	25	40	50			
*George (2)	55	68				
*George (5)		42	51			
Adam (4)	55	70	76	86		
John (7)	15	27				
Richard (6)		33	42			
Richard (6i)		4			34	44
*John (10)			21	31	42	50
Henry (4vii)		31	40	50	?	72
James (4xv)			28			
Charles					27	

* my ancestors

The following genealogical report (Table 2) traces my Read kin from the founder of the Runham clan, John Read who married Elizabeth Kerrison in 1776 and includes the eleven families referred to in the previous table.

Table 2 Descendants of John Read through 5 generations

Generation No. 1

1. JOHN¹ READ He married ELIZABETH KERRISON 1776 in Halvergate Norfolk.

Generation No. 2

2. JOHN² READ (JOHN¹) was born 1778. He married MARY MALLET. Listed in the 1851 census of Stokesby: A farmer with 1 man.
3. GEORGE² READ (JOHN¹) was born 1783, and died March 4, 1866 in Runham. He married (1) JUDITH READ in Moulton Norfolk. She was born 1788, and died May 24, 1863 in Runham. He married (2) JANE JOHNSON November 22, 1804 in Runham Norfolk. She was born 1783, and died February 26, 1805.
4. ADAM² READ (JOHN¹) was born 1785 in Runham. He married (1) ELIZABETH WEST April 25, 1807 in Strumpshaw. She died March 20, 1853. He married (2) ELIZABETH ANDERSON 1857 in Runham Norfolk.

Generation No. 3

5. GEORGE³ READ (GEORGE², JOHN¹) was born 1809 in Beighton. He married HANNAH ANDERSON October 13, 1836 in Runham Norfolk.
6. RICHARD³ READ (GEORGE², JOHN¹) was born 1816 in Runham, and died March 19, 1872 in Runham. He married ELIZABETH COMAN, daughter of SAMUEL COMAN and JUDITH DYBALL. She was born 1822 in Great Ormesby, and died February 1895. Elizabeth 'Coman' was the illegitimate daughter of Elizabeth Coman who married a Kerrison
7. JOHN³ READ (GEORGE², JOHN¹) was born 1823 in Runham. He married SARAH ?. She was born 1828 in Great Ormesby. Listed in 1851 census for Stokesby
8. SAMUEL³ READ (JOHN², JOHN¹) was born 1818 in Runham. He married MARY ANN. She was born 1829 in Stokesby. Listed in the 1851 census of Stokesby.

9. JOHN³ READ (*ADAM², JOHN¹*) was born 1812 in Runham, and died September 3, 1870 in Runham. He married ELIZABETH TONGATE. She was born 1823, and died December 13, 1905.

Generation No. 4

10. JOHN⁴ READ (*GEORGE³, GEORGE², JOHN¹*) was born 1840. He married MARY ANN HUNN, daughter of CHARLES HUNN and MARY NEWMAN. She was born 1842 in Burgh St Margaret Norfolk (West Flegg).

11. GEORGE⁴ READ (*GEORGE³, GEORGE², JOHN¹*) was born 1837 in Runham. He married ELIZABETH ?. She was born 1836 in Lowestoft. Recorded in the 1871 census for Great Yarmouth St Nicholas Rd and in 1881 for Rodney Rd in Great Yarmouth

12. HENRY⁴ READ (*GEORGE³, GEORGE², JOHN¹*) was born 1850 in Runham. He married MARTHA VALLIANT, daughter of ? VALLIANT and ANN ?. She was born 1850 in Lowestoft. Recorded in the 1871 census for Great Yarmouth with his wife Martha and mother in law Ann Valiant b in Great Yarmouth

13. ELIZABETH⁴ READ (*JOHN³, ADAM², JOHN¹*) was born 1841 in Runham. She married WALTER THURLTON 1862. He was born 1837 in Horning, and died 1876.

Generation No. 5

14. MARY ANN⁵ READ (*JOHN⁴, GEORGE³, GEORGE², JOHN¹*) was born 1864. She married EDWARD KEMP November 16, 1885 in Runham Norfolk, son of JAMES KEMP and ELIZA MUNNINGS. He was born 1860 in South End Aldeburgh, and died April 10, 1921 in Great Yarmouth.

In the following Tables the families in Table 13.2 have been arranged in chronological order, and each one followed through the census returns from 1841 to 1891. The numerals refer to the position of the individuals so numbered in Table 3. From left to right the columns refer to, 'name', 'age', 'occupation' and 'birthplace'. Notes have been added to indicate any special additional social features, particularly as they relate to their lives and kinship. I must admit that I have not made an exhaustive exploration of each family and the fates of its members.

JOHN (9)

1841

John Read	25	publican
Elizabeth Read	15	
Elizabeth Read	1	
Emily Church	15	

John Read was actually 30 years old at the time of this census. He was probably the John Read listed as parish clerk in the Runham entry of Whites Directory of 1854. There has probably never been more than one public house in Runham. In the census of 1881 it was named 'The Horseshoes', and it has probably always been in the building which is now a private house overlooking the green.

1851 (40)

John Read	40	ag. lab.	Runham
Elizabeth Read	15		Runham
Elizabeth Read	10		Runham
Louisa Read	9		Runham

1861 (16)

John Read	50	shopkeeper	Runham
Elizabeth Read	37		Runham
Ann Tongate	13		Runham

John's wife was a Tongate. Until the early 1990s there had always been a shop and post office in the village.

1871

John Read died during the intercensal periods 1861-81. His widow kept on the shop where she was joined by the family of her daughter Elizabeth.

1881 (34)

Elizabeth Read	58	shopkeeper	Runham
Walter Thurlton	48	widower son -in-law farmer of 30 acres	Horning
Elizabeth Thurlton	18		Filby
Herbert Thurlton	12		Filby
Alice Thurlton	10		Runham
George Thurlton	7		Runham
Ernest Thurlton	5		Runham

GEORGE (2)

1841

George Read	55	ag. lab
Judith Read	50	
Elizabeth Read	25	
Jane Read	14	
Henry Read	10	
Mary Read	6	

1851 (67)

George Read	68	ag. lab	Runham
Judith Read	63		Cantley
Mary Read	16		Runham

GEORGE (5)

1841

George Read	55	ag. lab	
Judith Read	50		
Elizabeth Read	25		
Jane Read	14		
Henry Read	10		
Mary Read	6		

1851 (41)

George Read	40	ag. lab	Runham
Hannah Read	40		Runham
John Read	11		Runham
Mary Read	8		Runham
Hannah Read	6		Runham
Henry Read	2		Runham

1861 (14)

George Read	51	ag. lab	Beeston
Hannah Read	49		Halvergate
John Read	21	ag. lab	Runham
Henry Read	10	ag. lab	Runham
James Read	6		Runham

ADAM (4)

1841

Adam Read	55	ag. lab.
Elizabeth Read	50	
Harriet Read	15	
Emily Read	15	
Emily Read	14	
Patience Read	12	
Charlotte Read	10	
Christmas Read	9	
Sarah Read	7	

1851 (53)

Adam Read	70	ag. lab.	Runham
Elizabeth Read	63		Strumshaw
Harriet Read	27	blind	Runham
James Read	20		Runham
Sarah Read	17		Runham

1861 (Swim Road)

Adam Read	76	widower, farmer 4 acres	Runham
Charlotte Read	39		Runham
Harriet Read	37		Runham

1871 (53)

Adam Read	86	widower ag. lab	Runham
Mary Mingay	75	widow	Runham

JOHN (7)

1841

William Dean	45	cordwainer
John Read	15	carpenter's apprentice

1851 (15)

John Read	27	carpenter	Runham
Sarah Read	23		Ormesby St M

RICHARD (6)

1851 (24)

Richard Read	33		Runham
Elizabeth Read	29		Ormesby
Sarah Read	9		Runham
Richard Read	4		Runham
Cornelius Read	2		Runham
Phoebe Read	11 mths		Runham
Samuel Coman	49	lodger	Runham

1861 (12)

Richard Read	42	gardener	Runham
Elizabeth Read	39	wife	Great Ormesby
Cornelius Read	12	son	Runham
Phoebe Read	10	daughter	Runham
Alice Read	9	daughter	Runham
Alfred Read	6	son	Runham
William Read	3	son	Runham
Kate Read	1 mth	daughter	Runham
Samuel Coman	62	unmarried border ag. lab.	Runham

A child of Richard Read and his wife Elizabeth who did not appear in any census is George Boaz, born at Runham on 31st January 1860 and buried there on the following 22nd March.

1871 (51)

Richard Read	55	market gardener	Runham
Elizabeth Read	49	wife	Gt Ormesby
Alfred Read	15	son, labourer.	Runham
William Read	13	son scholar	Runham
Kate Read	10	daughter scholar	Runham
Julia Read	5	daughter scholar	Runham

Elizabeth Rebecca Read, daughter of Richard and Elizabeth, who was born in 1863 (above) did not appear in her parents' household in 1871; as her burial record could not be found in Runham at this time, she may have been living away.

1881 (39)

Elizabeth Read	59	widow, market gardener	Runham
Alfred Read	25	son unmarried	Runham
William Read	23	son unmarried gardener	Runham
Julia Read	15	daughter	Runham

RICHARD (6i)

1881 (38)

Elizabeth Kerrison	83	widow	Runham
Richard Read	34	lodger	Runham

Richard I Read died on 19th March 1872 aged 55 (according to the parish register). The above Richard Read is Elizabeth Read's son who did not appear in the previous census of the family. At that time he was living in Filby, age 14, as a servant to William Browne, the millar. He had returned to Runham by the time of the 1871 census where he was lodging, with his brother Cornelius, in his grandmother's house (Elizabeth Kerrison).

1891 (64)

Richard E Read	44	head unmarried ag. lab	Runham
Elizabeth Read	69	mother widow housekeeper	Runham
Alfred Read	35	brother ag. lab	Runham

Richard the younger was now living with his mother. Alfred Read died at Runham on 15th February 1893, aged 38; it is not clear if he died at the Manor House or if any of his family still lived there. He has a marked grave in Runham Churchyard. Richard Read the younger lived on in Runham until his death in 1938, aged 94, and his grave is marked in the churchyard.

A closer view of Richard Read (6) is available as a result of the research of Geoffrey Kelly published in 1999 ('Runham Manor House and Runham Hall. A History'; Norfolk Record Office). He concludes that for at least the period 1861 to 1891, and perhaps from not long after 1851, the manor house of Runham was occupied by Richard and his family.

When the Census was taken on 30th March 1851 Richard's family was living in Runham Vauxhall in a dwelling sited between the railway station and the toll house. Sometime during the next intercensal period he rented one of the two halves of the Manor House. It appears that the property had been available for a two-family rent from at least 1839 when the Tithe Apportionment Schedules listed the northern half as being occupied by a person named Wilgress, and the southern half by William Hubbard. If they lived in Runham at all, the owners of the Manor preferred the presumably better living conditions in Manor Farm.

The only direct evidence that Richard and his family lived in the Manor House is that in 1863 the baptism of their daughter, Elizabeth Rebecca, as recorded in the parish register, gives the address as Old Manor House.

In the amended Tithe Apportionment Schedules of 1898, Edward Knights occupied the northern section of the Manor house and William Fabb, the southern section. The Manor House is believed to have been destroyed in a fire about 1900. In the Ordnance Survey of 1905 the southern half was a shell, and the entire house had been demolished by the next survey in 1926.

JOHN (10)

1871 (Near Pound, 50)

John Read	<u>31</u>	<u>ag. lab</u>	<u>Runham</u>
Mary Read	<u>28</u>		<u>Flegg Burgh</u>
Mary Read	<u>6</u>		<u>Runham</u>

The 'Pound' refers to the public space in the centre of the village which today could be taken as the old village green. In fact it is the site of a large pond or reservoir that provided the village with water. In the Tithe Apportionment it was owned by the County Surveyors of Highways and described as 'A Public Water Pit'.

1881 (Marsh Wall, 7)

John Read	42	ag. lab	Runham
Mary Ann Read	28		Burgh St Margaret
Alice Read	8		Runham

1891 (Marsh Wall, 84)

John Read	50	roadman	Runham
Mary Ann Read	49		Burgh St Margaret
Alice Spinks	18		Runham
Frederick Spinks	20	bricklayer	Gt Yarmouth
Frederick Spinks	1mth		Gt Yarmouth

HENRY (4vii)

1851 (36)

Henry Read	41	ag lab	Runham
Maria Read	28		Winterton
Joseph Grimwood	17		Heaton

1861 (The Street, 11)

Henry Read	40	ag. lab	Runham
Maria Read	39		Runham
Maria Read	9		Runham
John Read	7		Runham
William Reynolds	30	ag. lab	Runham

1871 (76)

Henry Read	50	widower ag. lab	Runham
Anna Maria Brooks	20		Runham
William Reynolds	22	lodger ag lab	Runham

1881 (The Street, 32)

Henry Read		widower	
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JAMES (4xv)

1861 (Church Marsh , (42)

James Read	28	ag. lab	Runham
Mary Ann Read	27		Acle
Anna Read	9		Runham
Clara Read	4		Runham
Adam Read	3		Runham
James Read	1		Runham

CHARLES

1881 (71)

Charles Read	27	ag. lab.	Ormesby St Margaret
Jane Read	17		Runham

Charles and his wife continued to live in Runham where they had the following children.

Ellen May b 19 June 1880

Kate Elizabeth b 8 July 1882

Robert John b 1888 who died 23 December 1898- his tombstone in Runham churchyard gives his age as nine and a half.

1.4 Fertility and migrations

The Reads were the most abundant family in Runham in the 1850s. For example, in the 1851 census the village consisted of 75 households, comprising 54 families. Most of the families were represented by a single household. There were seven Read households! In 1861 Runham had 84 households and 62 families; six of these families were Reads (Table 4; Read families are marked *).

Table 4 Households and families in the Runham census returns for 1851 and 1861

Families in each household frequency							
Frequency of households	1	2	3	4	5	6	7
1851	40	11	2	0	0	0	1*
1861	50	7	5	0	0	1*	0

The parish records of Runham reveal that, between 1778 and 1876, 82 Read children were baptised (Table 5). This gives an average birth rate of around 7 births per male Read head of household, per decade. It is a reasonable assumption that the birth rate in families of Read females would have been about the same. These figures are at the top end of the range of English fertility tables and probably correspond to the maximum annual average birth rate of around 35 births per 1000 inhabitants.

If all the Read children had survived and found a livelihood in Runham the Read clan alone would have increased the community's population by about 20%.

Unfortunately there is no equivalent long run of Runham burials to add to the equation; the church records are missing. From the national picture it is likely that the death rate was falling during this period, but infant mortality was very high. No effort has been made to trace all Read offspring so nothing can be said about the average survival rate of Reads to marriage.

Table 5 Births to Read* households 1776-1885

Family	Marriage	First birth	Last birth	Total	Fertile period (years)
1	1776	1778	1794	9	11
2	1804	1809	1834	12	25
3		1805	1819	7	14
4	1807	1808	1834	16	26
5	1836	1840	1854	6	14
6		1847	1866	10	19
7		1839	1844	2	5
8		1848	1850	2	2
9		1840	1844	3	3
10		1864	1873	4	9
11		1965	1875	5	10
12					
13	1862	1863	1876	6	13
14*	1885	1888	1905	8	17

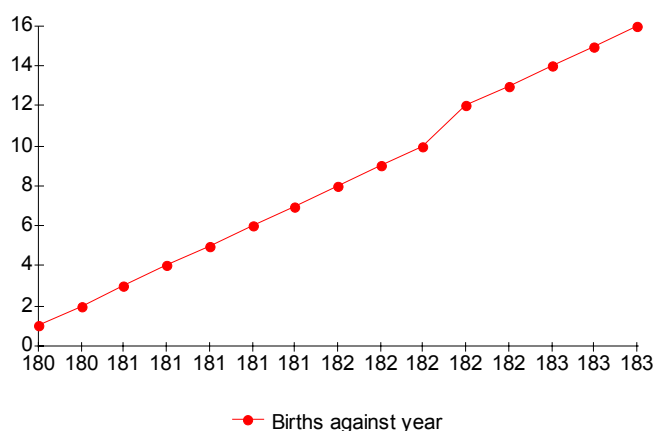
* families 1-13 were headed by male Reads; family 14 was that of Mary Ann Read and Edward Kemp

Two of the Read families (2 and 4) were characterised by a fertility period of a quarter of a century, which is about the physiological maximum for human females.

Elizabeth West of Strumpshaw, the wife of Adam Read, produced 16 children in 26 years (Fig 1). Elizabeth was married at the age of 21 and produced her 16th child at the age of 48. She died age 67 on 20th March 1853. Her husband Adam married again in 1857 but had no more children. Judith Read of Cantley, wife of George Read, my g.g.g.grandfather, had 12 births in 25 years. In contrast, Judith's daughter-in-law Hannah Anderson baptised only 6 children in 14 years.

It appears that initial birth rates, and their future potential, were much the same on average for most families. Family size was governed by the length of time this initial rate was maintained. In other words, fertility did not decline over the years, it suddenly terminated. For younger women this implies the application of social limits, either involving birth control or the end of sexual activity. The Reads provide evidence of the former practice and also its tragic consequences when abortions went wrong.

Fig 1 Births of children to Elizabeth West and Adam Read (family 4)



On balance, the vital statistics for the Runham Reads indicate their family's considerable potential to dominate the village, and export a surplus of their genes to other communities. We see evidence of the latter principle in the following information from the Great Yarmouth censuses of 1861-81.

Great Yarmouth 1861:

Nursery Place

John Read	37	carpenter	Runham
Sarah Read	33	wife	Ormesby
William Read	44	brother	

Great Yarmouth 1871:

Henry Read	21		Runham
Martha Read	21		Lowestoft
James Read			Middx
Ann Valiant		mother-in-law	Gt Yarmouth

St Nicholas Rd

George Read	33		Runham
Elizabeth Read	32		Lowestoft
Sarah Read	6		Middx
Elizabeth Read	4		Gt Yarmouth

Great Yarmouth: 1881

Priory Place

Kate Ellen Read	20	Border; school teacher	Runham
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Rodney Rd

George Read	40		Runham
Elizabeth Read	40		Lowestoft
Ada Eliza Read	16		Ilford
Elizabeth Jane Read	13		Ilford
Alice Read	9		Gt Yarmouth
Anna Maud Read	6		Halvergate

The individuals concerned are John and William, my gggfather's brothers, George and Henry, my gggfathers's brothers, and Richard Read's daughter Kate Ellen, another of my relatives.

These were all migrants from the Read pool of Runham. It is possible that George and Henry migrated to Lowestoft where they met their wives, but more likely that they met the Lowestoft girls in the Yarmouth melting pot. However, the brothers went even further afield in search of jobs. Both moved south with their wives to try their luck in Ilford Middlesex, but soon returned with families.

George appeared to have oscillated between jobs in Yarmouth and his mother's birthplace of Halvergate. From the 1881 census it seems that George had stabilised his life in Yarmouth, but his relatives and their families seem to have moved on.

Compared with the relative immobility of the Flegg stick-in-the-muds, a large element of family instability was already evident in the exceptional movements of this generation with respect to jobs and settlement. For most immigrants, Yarmouth did not yield any crocks of gold.

The old nearest neighbour exchange of genes continued back in Flegg as always. This is exemplified by Samuel and John Read. They were, respectively, 2nd and 3rd generation descendants of John Read (1), born in Runham, who turned up in the Stokesby censuses of 1851 with families to Stokesby girls.

Samuel (8) was the son of John Read (3) and Mary Mallett, who were also in Stokesby at this time, farming with one labourer. John (7) was the son of George Read (2), living at 'The Green', with a daughter Sarah age 12 and a son George, age 7.

More evidence of the scale of family mobility at the beginning of the century comes from another branch of the Read family who passed through Runham in the 1830s. The head of this family was William Read of Lingwood, a village lying about half way between Norwich and Runham.. He was an agricultural labourer whose peregrinations in search of jobs took him first to West Somerton towards the end of the 1820s, where he met his wife, Hannah, and started a family. The next job opportunity took him to Runham in the 1830s where two sons, Robert and Richard were born. At the time of the 1841 census he was in Filby with his wife and four children. By 1881 the only member of the family left in Filby was Richard with a wife and five children. He died there in 1890.

In this particular set of movements, William Read of Lingwood was following a similar path to Runham taken by my ancestors. They seem to have reached Runham from Norwich through villages in the Yare valley. From time to time these old memorised kinship links appear to have been activated to produce opportunities for the Runham boys to backtrack along this ancestral trail, re-enforcing its historical connections through new marriages.

By the year of the last census in my series the traditional short distance personal and family mobility that left kinship bonds intact was being replaced by long-distance migrations. Rural-urban migration was certainly not a novel phenomenon in 19th century Flegg, but the scale on which it operated was new. At the beginning, and even mid-way through, the Reads would have been far more aware of local influences than the national forces with power to affect their lives. Even a short distance move to Yarmouth changed the size, scale, selectivity, and intensity of an individual's social network. In the case of my own family these forces eventually attenuated ties of village kinship to breaking point when Polly Read bumped into Ted Kemp one day in Yarmouth.

Finally, I have to add something of the spark in my early life, which eventually lit up Runham. In fact it was the discovery of the birth certificate of my great grandmother, Mary Ann Hunn. It was in Grimsby that I first discovered the mysterious name of 'Flegg', when as a child I poked into adult matters resting in a battered shoebox on a high shelf in the lobby above our cupboard under the stairs. The story it held was largely inexplicable to my mother, and it was only, very late in life, when I crossed the migration pathways of my ancestors by accident, that my childhood inquisitiveness began to glow.

2 Catching the Place

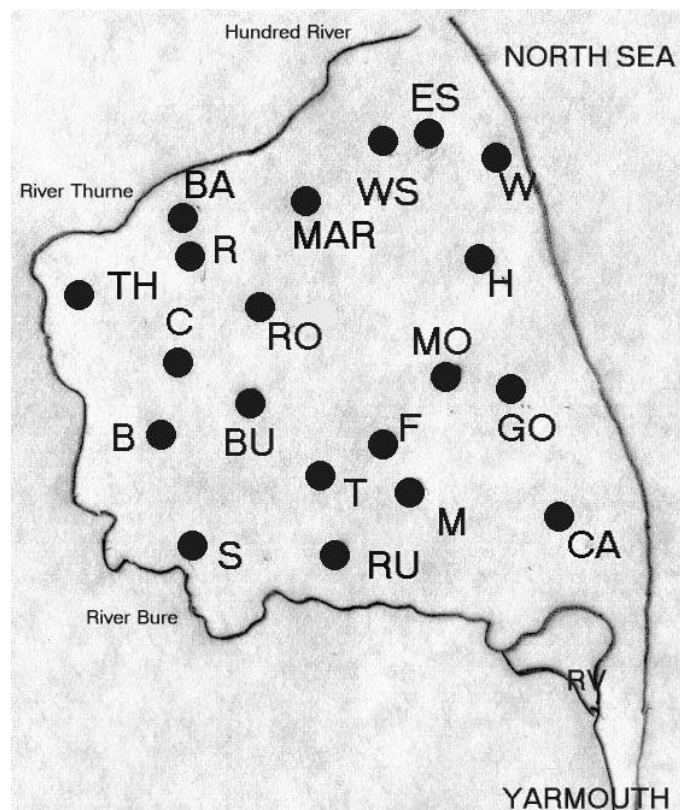
2.1 People in Maps

Runham and its neighbours

The two Hundreds of West and East Flegg are amongst the smallest in Norfolk. Their unique character as one geographical unit is evident from the following sketch map (Fig 2). They are divided from the rest of the county by clear physical boundaries: to the east is the North Sea coast, to the north is the Hundred River and River Thurne, and the River Bure marks the western and southern boundaries. There were formerly 26 parish churches in these hundreds but over the years seven of them have been merged with adjacent communities. The division between the two hundreds is situated to the north of the villages of Stokesby (S), Thrigby (T), Filby (F), Ormesby St Michael (OM), Great Ormesby (OG) and Caistor (CA).

The central, yet isolated situation of Runham in what might be termed the southern cluster of villages of East Flegg is clearly depicted in the maps produced as tourist guides to Broadland in the 1900s (Fig 3). This southern portion of East Flegg includes the territories of Runham and its four adjacent Danish settlements of Mautby, Thrigby, Stokesby and Herringby.

Fig 3 Sketch map of villages in the two Hundreds of Flegg

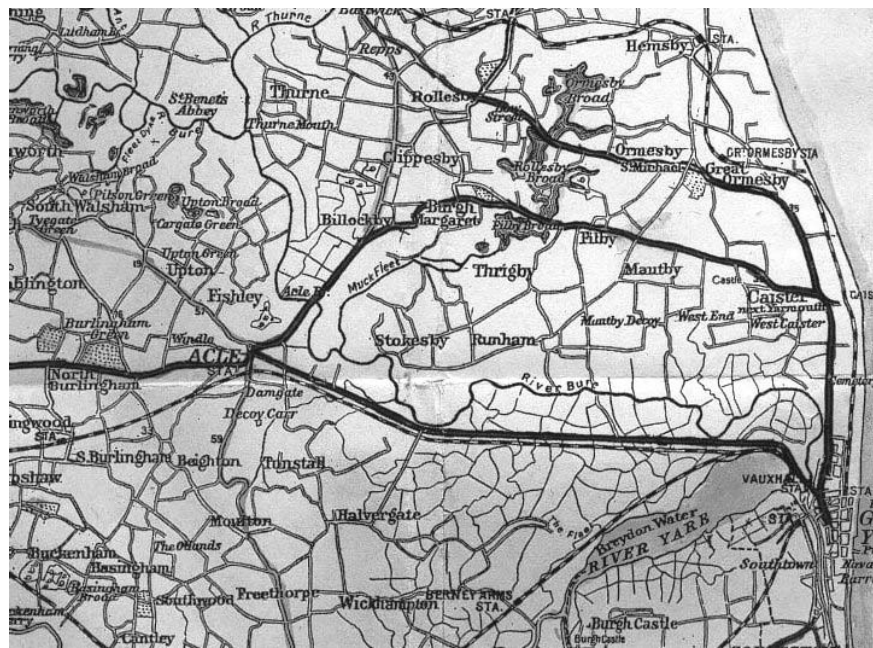


The earliest map that shows the Runham cluster in some detail is Faden's 'Map of Norfolk' printed in 1797 (Fig 4). The shading, which more or less delineates the 10 m contour, brings out the island character of these communities. Their churches are situated well above the surrounding marshes between the 5-10 metre boundary contours of the 'island'.

The five villages are virtually surrounded by the meandering low-sided valleys of three river systems; The Bure to the South, the Muck Fleet to the West, and the Pickerill Holme to the East, which isolates Mautby from Caistor.

These fens and marshes limited east-west communications by road. In particular, the main western route from Yarmouth to Norwich had to take a 3 mile detour north by turnpike to Caistor from where the road turned west, crossing the Muck Fleet at Filby to the village of Fleggburgh. The road then turned south to Acle, thus avoiding the Runham cluster of villages altogether by following a great northern loop.

Fig 3 'Tourist' map of the southern Fleggs from Dutt's gazetter of Norfolk (1900)



Runham

At the time Faden's survey was made Runham appears to have had at least three farms, but was still operating a medieval open-field system. Signs of the layout of the common fields appear in Faden's map where the land is split into rectangular blocks by a series of parallel north-south tracks. One of these blocks to the north west of Runham village is labelled 'Common Field'. This was enclosed in 1802. Before enclosure the village of Runham was centred on the Manor House, the Hall and Manor Farm (Fig 5). After enclosure the common field marked on Faden's map had been divided into a dozen or more fields of different sizes, and there had been a realignment of the parish roads (Figs 6 & 7)

It also appears from this comparison of maps that cottages were built to the west of the Manor House which form the nucleus of the present community.

Fig 4 The 'Islands' of Flegg, from Foden's Map of Norfolk printed 1797

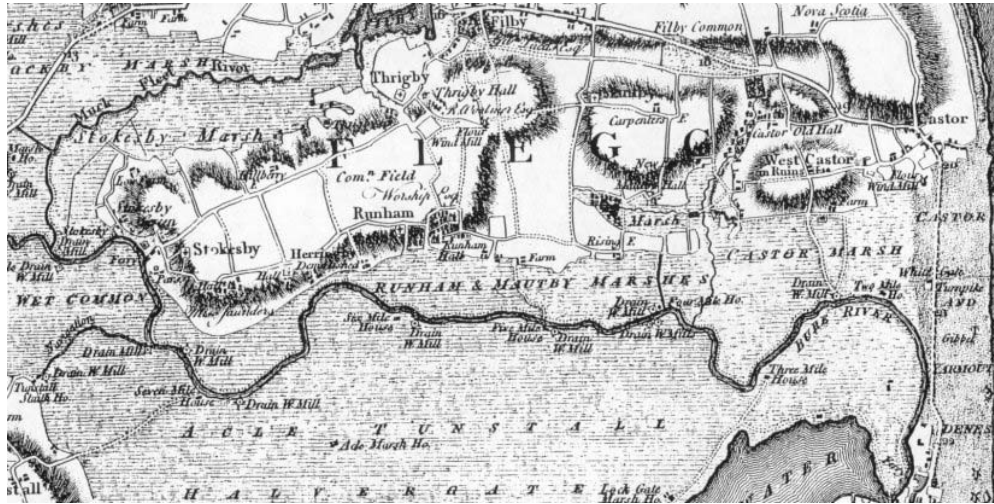


Fig 5 Portion of pre-Enclosure Map of Runham (1802)



M= Manor House; H= Hall; MF= Manor Farm

Fig 6 Portion of the Runham Tithe Map (1839)



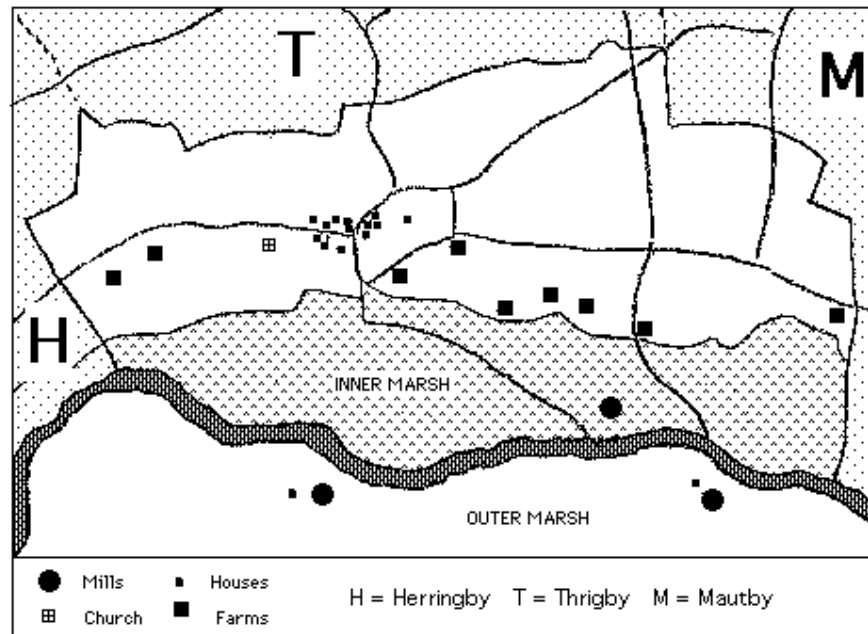
Fig 7 Bryant's Map, surveyed 1824-6, showing the parish boundary which was defined by hedgerows to the north, east and west, and by the River Bure to the south.



Regarding the spatial organisation of Runham in the times of the Reads we can learn much from the the Tithe Map of 1839 and Bryant's map of the village made sometime between 1824-6 (Fig 8).

This effects of enclosure are evident in Bryant's map, which shows that land had been allocated to seven farms, aligned in a regular fashion along the northern edge of the inner marsh of the Bure. The farms were probably operating, as they do now, as mixed enterprises using their higher land to the north for arable crops, and their inner and outer marshes for rearing cattle.

Fig 8 Runham and its neighbours: simplified version of Bryant's Map 1824-6

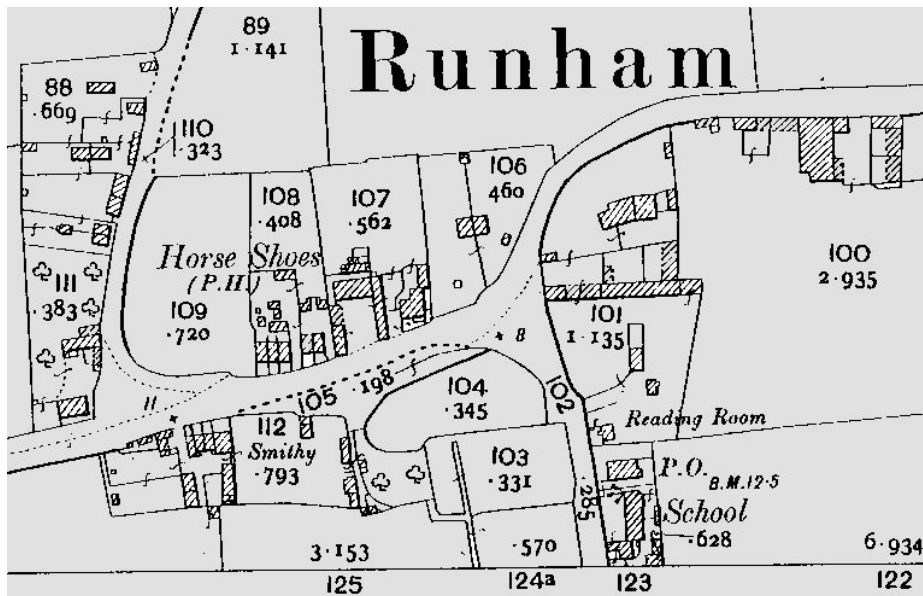


The outer marsh was divided between the villages of Cantley, South Walsham, Postwick, Halvergate and Acle

A foot-ferry across the Bure is marked at 'Runham Swim'. The name is probably derived from the accessibility of the outer marsh at this point for cattle made to swim back and forth across the Bure to the summer grazings. The community of Mautby also had its 'swim', the counterpart of 'Runham Swim' about half a mile to the east. The 'swim landings' were also important points of communication for the villagers because the Bure was then the main trading artery between Yarmouth and Norwich, and boats were the preferred means of transport for its riverside villages. Both Runham and Mautby swims had pedestrian ferries across the Bure, and we can imagine daily progressions of figures traversing the marshes along the tops of the river walls and drainage dykes. The forces of kinship and commerce in a pedestrian's world powered individuals who would think nothing of a 10 mile a day round trip.

The arrangement of houses in the centre of the village has changed little since the first Ordnance Survey map of 1884 (Fig 9). The main development has been the filling in of the communal water pit (104) and a relatively new housing development of the central manorial demesne (101).

Fig 9 Centre of Runham from the 1884 OS map



The Marshes

At the beginning of the 17th century most of the swamps bordering the Broadland rivers had been drained, and the wet grazing pasture into which they had been transformed were a source of considerable profit to those who owned or hired them. Drainage of Runham was well organised with three windpumps. One, near Runham Swim drained the inner marsh, and two others, Cantley Mill and Runham Mill, were sited on the outer marsh. The inner marsh comprised about 30% of the area of the parish (Fig 8). The outer marsh was subdivided, not only to meet the needs of the graziers of Flegg, but also to serve the needs of villages as far afield as Halvergate, Cantley, Acle, and South Walsham. This indicates the value of the marshes as an undrained natural resource was an integral part of the economies of many Broadland villages in Saxon times. Tribal conflict, bargaining and inheritance probably set the ball rolling to subdivide the marshes, a process which eventually led to portions being detached from their home parishes.

Cantley Mill and Runham Mill had families living adjacent to their towers, in 6-Mile House and 5-Mile House, respectively, who probably looked to Runham for social discourse. These mileages were the respective distances along the Bure from Yarmouth. The picturesque tower pumps date back to the early part of the eighteenth century: formerly there were many of them around Breydon. The mills were an integral part of an extensive series of "walls"- long, zigzagging, triangular-shaped mounds, following the trend of the the local drainage into the Breydon, were thrown up above the level of high water. They are faced on the inner or water side with a sloping frontage of large flints. The dykes or ditches, formed where the soil was dug up for making the walls, constitute drains for the marshes. They are fed by innumerable cross - cut dykes, and their surplus water is discharged into the tidal waters beyond the walls. Their modus operandi was simple. A large waterwheel was set in motion by the mill-sails, and the water thrown into a dammed-up receptacle separated from the river or the short ditch which intersects the rond (a narrow strip of

land between the wall and the river). A sluice gate, fixed in a brick archway in the wall, was opened at the fall of the tide to let out the accumulated water. Steam superseded this slow and uncertain method. Drainage now goes through the action of less visible and more powerful pumps fuelled by oil and electricity that do not require the support of families to tend them.

The Breydon walls have always required careful tending. They are mended when occasion demands, and kept to a necessary height. Certain "sets" of the tide have to be watched, and special protection afforded at times by relaying and renewing the flints, and, if need be, by adding a rough stuccoing of concrete. The walls are sufficiently wide at the apex to form a footpath, and during the greater part of the year a ramble along them is a visually stimulating experience.

Runham East Marsh and Runham Vauxhall

Fig 10 Part of Faden's Map of 1790-4 showing the ferry from Runham East Marsh to Yarmouth North Quay.



The existence of marsh outliers of the parishes bounding Breydon Water adds an extra territorial dimension to Runham. A detached portion of the parish, Runham East Marsh, is situated on the finger of land sandwiched between the Bure, and the Yare where it leaves Breydon Water at Yarmouth Quay. It was accessed by ferry across

the Bure from Yarmouth North Quay, just inside the town walls close to North Tower. Faden's map of 1790-4 shows the ferry and the empty marsh (Fig 10). Yarmouth was mapped on a larger scale and shows that the Runham side of the Ferry had a collection of riverside buildings and yards (Fig 11) For Runham's inhabitants, their east marsh was accessible either by river, or on foot along the 6 mile Bure embankment. There was also a footpath across the outer marshes to the East Marsh Ferry from Halvergate. This ran along the embankments of Halvergate Fleet, a major drainage channel, and the northern banks of Breydon Water.

Fig 11 Yarmouth North End; Faden's Map of 1790-4



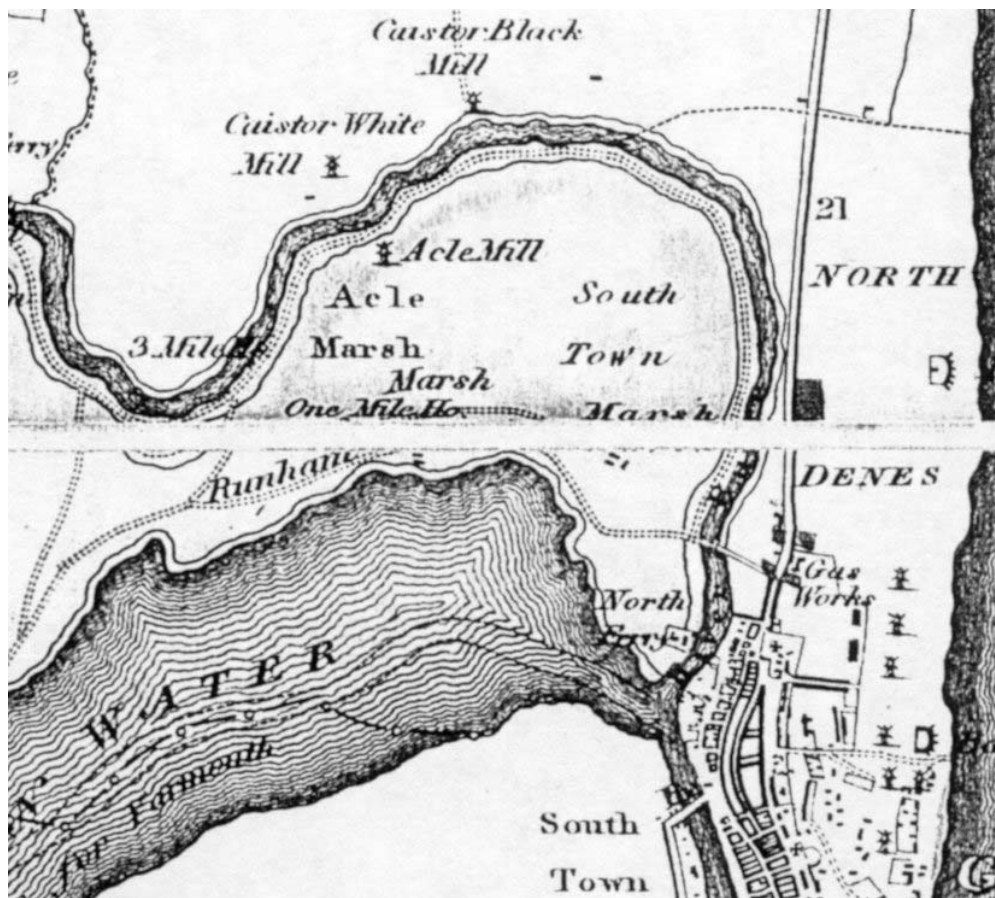
The relative position of Runham East Marsh by the edge of Breydon Water is also marked on Bryant's Map of 1834-6 (Fig 12). The land to the north of this strip of marsh belonged to Acle and Caistor (South Town Marsh). There seems to have been little development at the Ferry, but two isolated houses are shown in the marsh; One Mile House, and another to the east of this, which is probably the 'Lone House' marked on the Ordnance Survey Map of 1837. One Mile House is likely to be the precursor of present day Marsh Farm.

The Ordnance Survey Map of 1837 (Fig 13) shows that, between the two surveys, in the space of a few years, there had been major developments of Runham East Marsh. A new toll road had been driven through the marshes from Yarmouth North Quay to Acle. It bridged the Bure at the site of the old ferry, and virtually cut Runham East Marsh in two. The portion to the south west of this road, by the side of Breydon Water, was called Vauxhall Gardens. The new route to Norwich was known to the locals as Acle New Road. My mother remembers visiting my great grandfathers house at Runham Vauxhall when he was a roadman in charge of maintaining the Yarmouth end. Although it cut the journey time to Norwich, being south of the Bure, it did nothing to alleviate the isolation of the Runham villagers.

Vauxhall Gardens

By the end of the eighteenth century Yarmouth had become a fashionable watering-place. Its bath-house was famed for its public breakfasts held on Tuesdays and Fridays in every week, and for the concerts which were held there. Its bowling greens were also reputed to be of a very high standard. Nevertheless, the Denes were still largely undeveloped. This was due almost entirely to the fear, often expressed by wealthy tradesmen, that the shopping centre might move away from the Market Place, where their own businesses had been established for many years. As a result of their influence all moves aimed at developing the land outside the walls were thwarted.

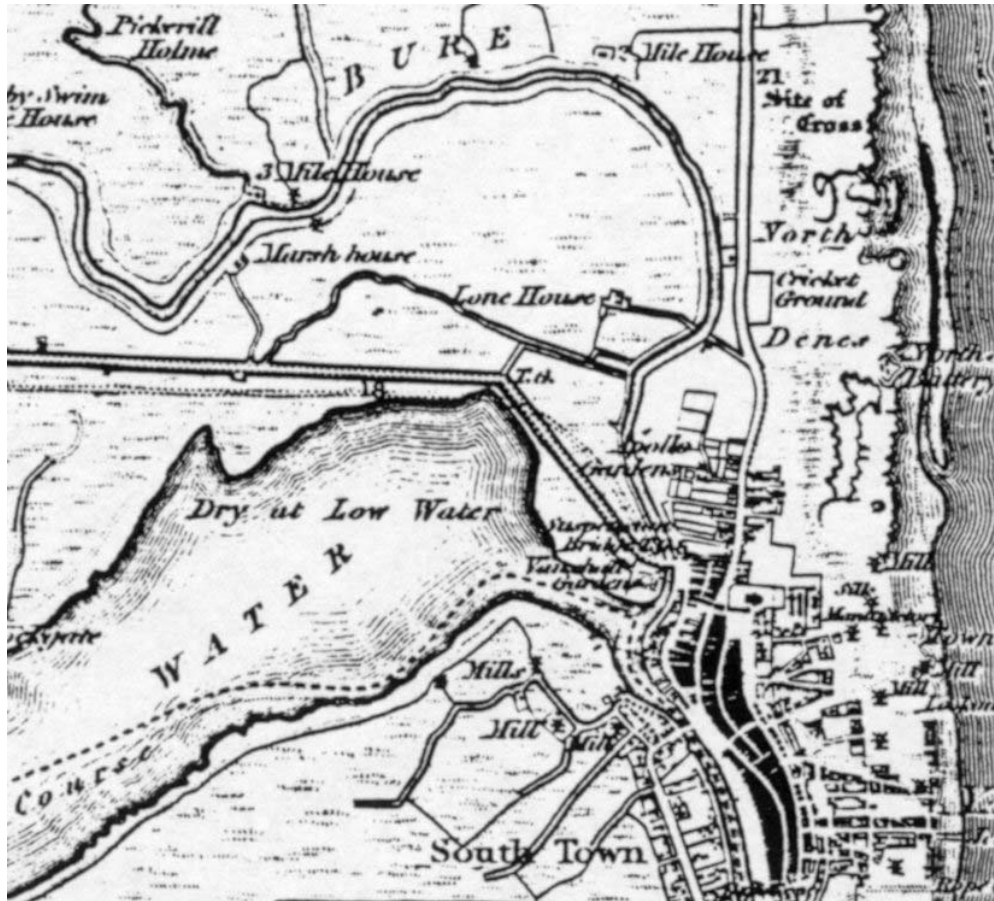
Fig 12 Part of Bryant's Map of 1834-6 showing the position of Runham Marsh and surrounding features



Instead, in 1810, the Corporation were coerced into moving a most restrictive resolution to the effect that buildings on the Denes should not be higher than 20 feet and that they should not be let as shops or public houses, and that leases could be held for no longer than twenty-one years. It is probable that part of this extramural development involved the development of the southern tip of Runham Vauxhall as market gardens to supply the growing demands of the hotels and boarding houses. It is difficult to discern the plan of the Runham gardens in the Bryants map. However there appears to have been a contemporary development of another area, named Apollo Gardens outside the north wall along the edge of the Denes, between the Toll

road to Caistor and the River Bure (Fig 13). Apollo Gardens consisted an irregular arrangement of houses fronting the road, behind which there was a relatively large network of irregular sized enclosures.

Fig 13 Part of the Ordnance Survey Map of 1834 showing development of the Acle New Road and Vauxhall Gardens



It is tempting from their names to assume that they began life as 18th century pleasure grounds laid out as for the seasonal visitors. In this vein, Vauxhall Gardens could be Yarmouth's answer to the Vauxhall Gardens, situated on the South Bank of the Thames in the centre of London. The use of the name Apollo Gardens would bring this development into the same category for the name could be an illusion to the Apollinarian Greek garden paradise. Brian E Callan in his account of the Manor of Runham claims that "it was the establishment of the Vauxhall Gardens roughly at the end of the 1600's or the start of the 1700s that gave the area its name. The entrepreneur who founded it, named it after Fox Hall (Vauxhall) in London which was a similar enterprise graced by the great Samuel Pepys"

The only certain reference to ownership of land in this part of Runham is in Robert Cory's personal account of how he built the first bridge across the Bure. He says "In 1810 I purchased an Estate at Runham opposite Yarmouth North Quay comprising a Public house and Gardens called Vauxhall of about 100 acres of land together with a ferry and tolls over the River Bure". The year 1829 saw the completion of Cory's

project to erect a toll bridge which replaced the ferry, and was the basis for developing a new road to Acle. In 1856 Vauxhall Gardens (with bowling green, surrounded by arbours, tastefully laid out pleasure grounds, house, dancing saloon and railway refreshment room) was part of a bigger lot which included market garden and 380 ft Bure frontage, was offered for sale. Whatever its origins, by this time the Vauxhall Gardens had been appropriated as part of the railway estate. The only census reference to a 'gardener' in Runham is in 1861 where John Tripp is described as 'a gardener at Vauxhall Gardens'. He may well have been a market gardener. In the same census Richard Read and his family were living there, between the Toll House and the Railway Station. Richard was described as an agricultural labourer, which suggests at least some of the remaining land was being cropped. That his labouring skills lay in the horticultural category seems likely because in 1871 he had returned to Runham village where he is described as a market gardener. This family business started by Richard Read continued in the centre of Runham for several decades, where for most of the time it seems to have been based in part of the old manor house.

The origin of the name 'Vauxhall' remains a mystery. An additional complication is that Runham had ancient manorial obligations to Vaux Hall, one of the manors of Fleggburgh. Some of the land belonging to Vaux Hall is referred to in one of the maps prepared for an adjustment Runham's tithe apportionment, the plot concerned being close the centre of the village. Although Vaux Hall is not referred to in the apportionment itself, any ancient connection with Fleggburgh might well have been lost in time.

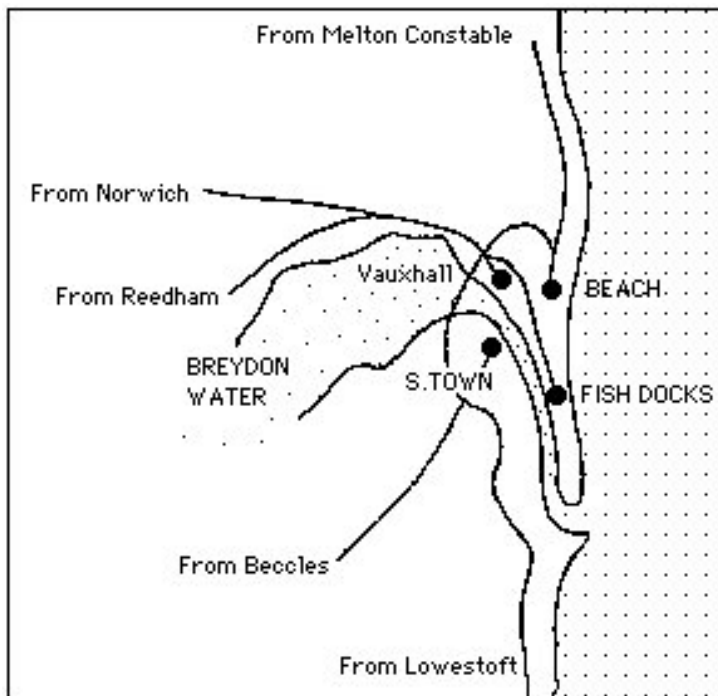
Railways

Vauxhall Gardens as an open space was certainly destroyed as a result of the coming of the railways from Norwich and Lowestoft, where the lines, station, junctions and sidings were packed into this relatively small piece of land between Acle New Road and the river (Fig 14).

The railway was routed to Norwich route across the marshes alongside the road. The main station for Yarmouth town, known as Vauxhall Station, was built on the site of the gardens, with its infrastructure constructed by the foreshore of Breydon Water. Lines from the south and north connected with this station at Breydon Junction. There was also a short extension line built from Vauxhall Station which curved north, crossing the Bure to a terminus for holidaymakers at the edge of the Denes. The station of Runham Vauxhall is still in use, but the extension and its terminus have been demolished. The curve of the northern branch line is still discernable at the edge of the housing development on the western side of the New Cemetery, and north of the Hospital (Fig 16).

Runham Vauxhall station originated with the Yarmouth Norwich Railway Co in 1844. Yarmouth 'South Town' followed in 1859, and 'Yarmouth Beach' in 1877. The importance of the fishing industry was recognized as early as 1847 when a tramway was constructed along the North Quay to the fish market. Beach Station was connected to the street tramway in 1882, via Breydon Water and a swing bridge, to the 1903 Norfolk Suffolk Line from South Town to Lowestoft.

Fig 14 Railways serving Yarmouth



Scare Gap

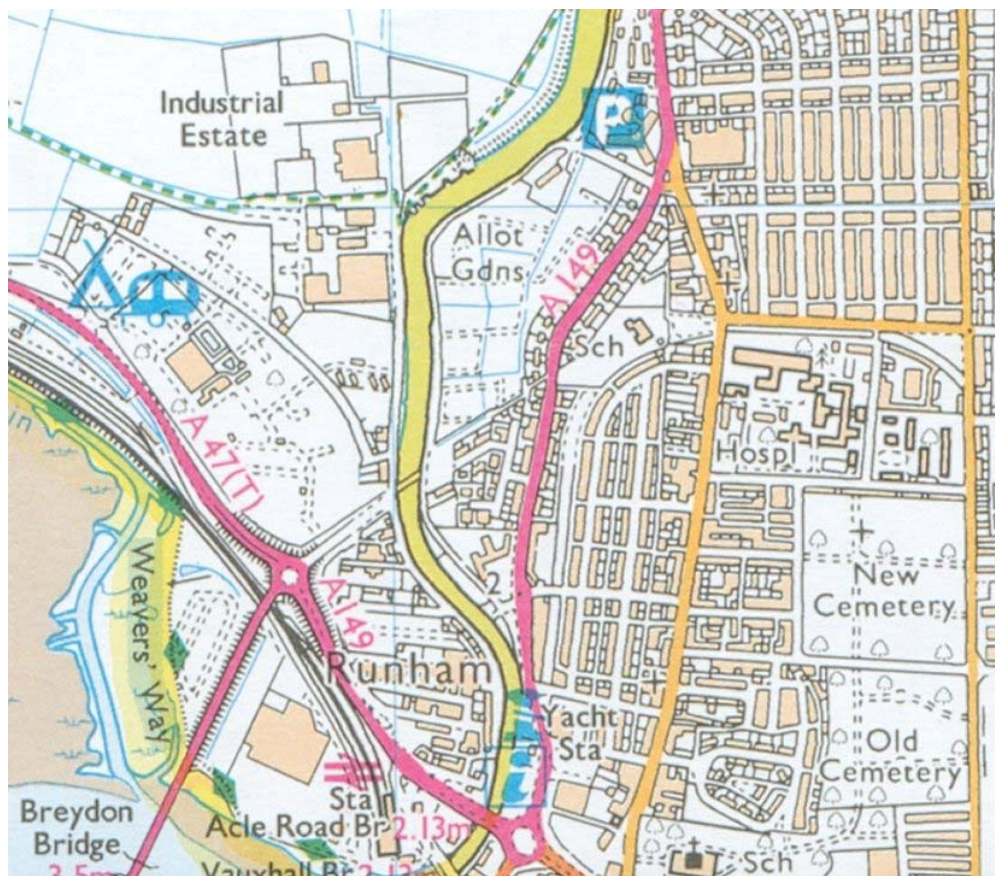
Acle New Road and Breydon railway junction funnelled traffic to Yarmouth through Scare, or Star, Gap. This is the narrow isthmus of relatively high marsh, which at this point separates the the great northern meander of the Bure from Breydon water. A reference in Kelly's Directory of 1869 says that the isthmus, or part of it, was known locally as 'Nowhere'. In the Directory it is referred to as being 'formerly extra-parochial'. It was part of Yarmouth in 1861 when it was described as including settlements of 'Skeetholme', 'Fordholme' and 'Stargap' having a population of 16 persons. The suffix 'holme' is of Scandanavian derivation applied by early settlers to denote an area of drier land, or island, suitable for human habitation. Today, Scare Gap is clearly marked on the Ordnance Survey map to the north of Breyden Junction. The two farms, Ashtree Farm and Marsh Farm are reminders of an ancient settlement that is probably older than Yarmouth. The fact that this land was extraparochial, together with its collection of ancient names, is an indication that is was already marked out before Runham laid claim to the surrounding saltmarsh.

This is a detailed historical map of Yaxham, Lincolnshire, showing the River Great Ouse and surrounding industrial and residential areas. The map includes labels for 'Chemical Works', 'Tar Works', 'Yaxham Buildings', 'Parsonage Buildings', 'Yaxham Station', and 'Yaxham Bridge'. It also shows various landmarks like 'B.M. 5.4', 'B.M. 6.2', 'B.M. 7.4', 'B.M. 100', and 'B.M. 5.2'. The map is oriented with North at the top.

Runham Vauxhall: a Working Class Yarmouth Suburb

The full development of Runham's east marsh to accommodate Yarmouth's commercial expansion and its burgeoning population is evident from the Ordnance Survey Map of 1884. (Fig 15). The new community occupied land to the north east of the railway station and its marshalling yards, which were actually outside the new parish boundary. The layout consisted of a series of parallel east-west roads lined with enclosures between the river and Acle New Rd. It was into one of the ditches which defined these plots that my mother slipped when trying to keep up with her sisters running to see the trains entering and leaving Vauxhall Station. The plots were probably allotments, and the remains of Vauxhall Gardens. Most of the housing was concentrated at the bridge into Yarmouth. Specific industrial investments involved the building of a foundry, a malthouse, a tar works, and a chemical works. Particular building developments are indicated by Yaxley's and Parmenter's Buildings. A 'Read's Building', although not marked on the map, was included in the census. The population was large enough to demand its own school. The heart of this development still survives today, despite the road widening and the creation of the bridge and viaduct on the line of the Acle toll road (Fig 16).

Fig 17 Part of the modern Ordnance Survey Map (1996) showing North Yarmouth and Runham Vauxhall.



These maps, together with the censuses, show that Runham is a particularly rich vein for understanding the principles of Britain's industrial revolution. The impact of the

industrialisation of Yarmouth comes out clearly from a comparison of the Vauxhall populations in 1861 and 1871. In this decade the number of families increased from 15 to 75, the majority of whom were born in Yarmouth. Very few births were actually registered in Runham Vauxhall, and these were mostly for the last years of the decade, presumably when the new housing was becoming available. The occupations show that the incomers were employed on both sides of the river, with a mixture of old craft skills, such as basket making and boat building, and the new jobs associated with mass production, such as silk weaving and chemical production.

It was probably the convenience to my great grandfather, a foreman roadman, of being able to live at the hub of Acle New Road that brought him from Marsh Wall to Vauxhall sometime after the 1891 census. This move effectively severed all my family's connections with the village. Drifting like fallen leaves, my great grandmother was eventually buried in Caistor New Cemetery, and great grandfather John finally came to rest in a similar mass graveyard in Grimsby.

Reference to the latest edition of the Ordnance Survey (1996) shows that the natural features of Breden Water and the River Bure still dominate the urban development of Yarmouth, which now includes Runham Vauxhall (Fig 17). Because of these natural barriers Yarmouth can only grow to the north along the former dunes. It can also be seen that these limitations which bring the natural river ecosystems close to the center of town, also provide opportunities for public access along the old drover ways and dyke tops to a vast expanse of wild grazing marshes that have not changed scenically in a hundred years.

2.2 People in Communities

Runham a 'Ham' amongst 'Bys'

The settlement pattern of the Fleggs may be traced back to the first quarter of the first millennium. Sometime towards the end of Roman Britain a local commander decided, as part of a new coastal defence system, to establish a camp on the northern bank of the Bure/Yare estuary. Of the Roman station of Caistor, which with Burgh Castle to the south, guarded the entrance to the estuary, nothing remains. Its site is pinpointed on a hill north-west of the church, where a Roman kiln and pavement and several skeletons have been unearthed. That the camp simply consisted of earthworks seems probable from the fact that no remains of masonry have been discovered. This construction determined the future site of Caistor village, and the ruins were no doubt a landmark for Saxon raiders who settled heavily in the district now contained in the Hundreds of East and West Flegg. At the time of their coming, the area of the hundreds was an island separated by a large arm of the estuary extending northward and eastward of the valley of the Bure. Sea borne invaders could take their ships into the wide estuary, to moor safely drawn up on its reedy shores. They probably had little difficulty in subduing the Romano British.

To a seafaring folk living by water the district offered many attractions. In every direction bays or inlets ran up into the land. On the banks of these inlets they could easily establish themselves, exist on the fish, which abounded in the estuary, and the wildfowl, which flocked to its swampy shores. It is remarkable that Runham, the settlement of the Saxon tribe of Runna, or some such name, is surrounded on all sides

by later settlements of the Vikings. That the latter had settlements in the island district of the Fleggs for some considerable time, seems probable, because they have left their marks in the names they gave their communities. The names Rollesby, Mautby, Thrigby, and others, are said to embody those of Norse sea-captains; and Ormesby is in all probability derived from the Norse "orm," a serpent, a name the Vikings often gave their ships. Yet the parish of Runham retains its Saxon name. This raises questions as to the significance of the pre-Viking Saxon settlement and its response to the appearance of the Vikings. It may well be that the whole land of East Flegg was settled by one Saxon tribe, who were later forced to accommodate the Norsemen at the fringes of their community. In any case, the name of Runham is all that remains of pre-Viking settlements on the northern banks of the old Yare estuary. The eventual colonisation by Norsemen resulted in the entire water-bound district being described as Flegg- the island of the Scandinavians.

When the mouth of the great estuary narrowed, the swampy lands of the Broadland valleys became comparatively firm and dry. The "orms' bei" or ships' bay was separated from the main channel of the Bure valley waters, except in so far as it was connected with it by the dykes which drained the new lands formed between Stokesby and Fleggburgh. The bay became a land-locked lake, which gradually decreased in size until its area was less than a thousand acres. It then stretched from the borders of Thrigby to those of Hemsby, spreading out arms in several directions. There were relatively dry places, narrows, and shoals so that horsemen could ride through it. In course of time, bridges, accessed by raised causeways, were built over these narrow shallows, and the lake was so divided into what are practically three distinct Broads.

The nationwide administrative system of 'hundreds' was established in the Dark Ages and probably originated around gatherings of families in need of larger community structures for protection in government, law and trade. The two modern 'capitals' of the modern Flegg Hundreds are Caistor and Martham. This is probably a reflection of the forces of ancient settlement. Situated on hills at the two ends of the district they may well have been the sites of the 'moot' gathering points of the Saxon tribal villages. The hundreds of Flegg are two of the smallest in Norfolk, again evidence for their restricted island origins. From the number of parish churches it appears that there were at least 26 social groupings in these hundreds but seven of them did not survive to the 19th century. Of the 25 parishes no fewer than 14 of them have the termination '-by' which denotes a Danish settlement.

Community life in White's Directory of 1854

Whites Directory of 1854 provides the earliest snapshot of the wider social setting of Runham within the other communities of the East and West Flegg Hundreds. The directory lists 19 ecclesiastical parishes, with areas, land values and populations taken from the 1851 census (Tables 6-7).

Table 6 Vital statistics of East Flegg Hundred in 1854

East Flegg	Acres	Value £	Population
Caistor next Yarmouth	2689	5876	1043
Filby	1191	3026	531
Mautby	1626	2854	65
Ormesby St Margaret with Scratby	1600	4500	707 177
Ormesby St Michael	900	1648	291
Runham	1600	3306	339
Stokesby with Herringby	2000	3438	433
Thrigby	575	1174	49
Totals	12181	25822	3638

Table 7 Vital statistics of East Flegg Hundred in 1854

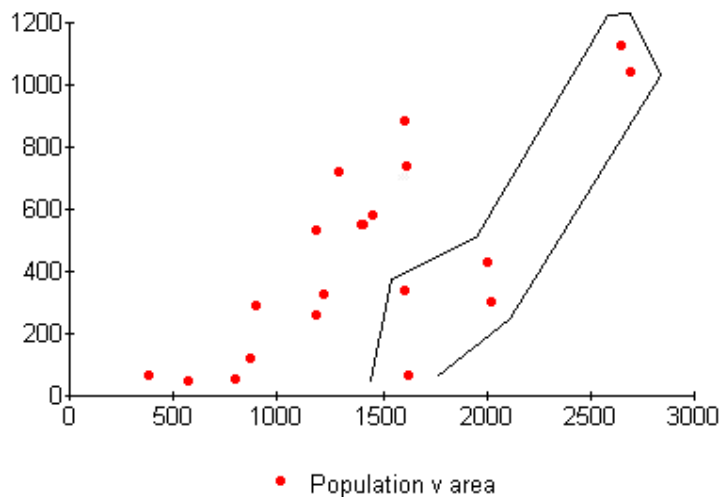
West Flegg	Acres	Value £	Population
Ashby with Oby and Thurne	2021	2412 1252	98 205
Billockby	380	900	65
Burgh St Margaret and St Mary	1450	3406	582
Clippesby	870	1682	120
Hemsby	1611	3922	739
Martham	2644	4599	1125
Repps cum Bastwick	1220	2092	330
Rollesby	1407	3330	554
Somerton East	798	1290	57
Somerton West	1189	1786	262
Winterton	1295	1566	722
Totals	11885	29128	4859

The census return for Runham includes two houses deemed extraparochial. Rollesby included 106 persons in the union workhouse. The return for Winterton does not include the absent fishermen.

The total population of Flegg in 1851 was around 80,000. There was a 20-fold difference in population size between villages. The areas of the parishes varied about 4-fold. These differences in area were no doubt partly due to the merging of villages, a long slow process that is commemorated in the ecclesiastical designations 'Repps cum Bastwick', 'Ormesby with Scratby', 'Stokesby with Herringby' and 'Ashby with Oby and Thurne'. The fact that there were two Ormesbys (Great and Little) is a sign of a very early split in the original Danish community. This kind of process is also the likely origin of the two Somertons. Further back in the mists of time it is likely that the original Somerton community was established in the temporary summer grazing of the Saxon fishing settlement of Winterton. Past turmoil in community identity, involving the splitting and merging of villages, is evident in the two churches of Fleggburgh (Burgh St Margaret), which also had two manors. On balance however, the multi-designated ecclesiastical units of the early 19th century are evidence for a long, slow process of depopulation of the hundreds.

People were not distributed uniformly between the villages according to area. In general, the bigger the parish the larger its population. But there was considerable variation in this relationship (Fig 18).

Fig 18 Relationship between population and area of parishes in the Flegg communities of 1851

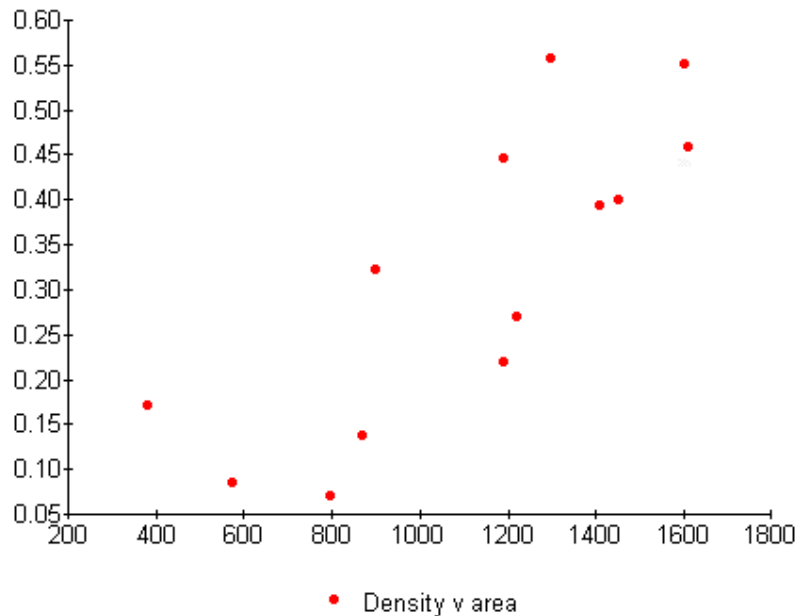


Most of the variation in population density between villages was due to six of the larger parishes having a lower than average population density. In Fig 13.16 these villages are seen outlined to the right of the main cluster. Runham was one of the villages. The relationship between population and size in the six villages of the Runham cluster covered the same range of population density as in the rest of Flegg (there was a tenfold range of between 0.04 to 0.43 persons per acre). In the Runham cluster, four of the villages could be grouped within a parish size of between 1600 to 2000 acres (Mautby, Thurne with Oby, Runham, and Stokesby). Comparing these four with two villages covering the same size range in the majority group (Gt Ormesby with Scratby, and Hemsby) showed that the Runham cluster had a lower average value (£3267) compared with the latter (£4307). This difference in land values is probably an expression of the economic advantages of having a better resource base for production.

An interesting feature of this analysis is that there seemed to be a minimum population for villages under 1000 acres of around 60 persons irrespective of size. For villages above 1000 acres the population density was a definitely a function of the size of the parish. This is brought out clearly in Fig 19 where there was a 10-fold increase in population density with a 4-fold increase in area.

The livelihoods of the villagers may be categorised into six groups; ‘farmers’, ‘craftsmen’, ‘shopkeepers’, ‘carriers’, ‘professional people’ and ‘labourers’. Being primarily devised to inform the middle classes, the Directory lists only people in the first five categories, although it is by no means certain that all those eligible for entry were actually listed. It says nothing about the agricultural labourers who made up the majority of the working population. The category of labourers may be obtained separately from the 1851 census of each village, which incidentally may be used as a check on ‘Whites’.

Fig 19 Population density in relation to parish size
x axis = persons per acre; y axis = parish area (acres)



In Table 8 the column ‘directory’ lists the total number of individuals, including farmers, entered in ‘Whites’ for each village. The farmers are listed separately in the next column.

Table 8 Vital statistics of the Flegg communities sorted by population

Village	Area	Value	Population	Directory	Farmers	p/a
Mautby	1626	2854	65	8	6	0.04
E Somerton	798	1290	57	5	3	0.07
Thrigby	575	1174	49	4	2	0.09
Clippesby	870	1682	120	7	2	0.14
T&O	2021	3670	303	21	11	0.15
Billockby	380	900	65	4	3	0.17
Runham	1600	3306	339	21	10	0.21
Stokesby	2000	3238	433	15	5	0.22
W Somerton	1189	1786	262	17	5	0.22
R&B	1220	2092	330	20	10	0.27
Lit Ormesby	900	1648	291	17	8	0.32
Caistor	2689	5876	1043	51	19	0.39
Rollesby	1407	3330	448	41	18	0.39
Burgh	1450	3406	582	36	17	0.40
Martham	2644	4599	1125	99	24	0.43
Gt Ormesby	1600	4500	707	56	11	0.44
Filby	1191	3026	531	46	9	0.45
Hemsby	1611	3922	739	28	12	0.46
GO&S	1600	4500	884	64	17	0.55
Winterton	1295	1566	722	25	5	0.56

The well-being of all Flegg's inhabitants in the 1850s was dependent on agriculture. The key players in the local economy were the farmers, and most of the wage earners were their agricultural labourers, whose families comprised the bulk of the consumers of the inland villages.

The number of farmers per village ranged from 2 to 24. The average farm size for each community may be approximated by dividing the total area of the parish by the number of its farmers. The villages and their areas per farmer are tabulated in Table 9. The mean land areas per farmer are graphed in Fig 20 as a ranked series. The graph reveals a non-normal distribution, which separates villages into three groups according to mean farm size. Just over half the villages have less than 200 acres per farmer. Then there is a group with around 300 acres per farmer. The top of the range is seen in two villages with 400 and 435 acres per farmer. An inkling of the origins of these categories may be discerned from the fact that the two villages in the latter category, Stokesby and Clippesby, differed greatly in area and were separated geographically in two different hundreds. Their large farm sizes may therefore be attributed to independent historical process that led to the gathering of land in hands of a relatively small number of people. In other words the three size categories represents three steps in amalgamations from a widespread primary production base line. In this connection, Rollesby and Fleggburgh with the smallest ratio of land to farmers, had acreages between those of Stokesby and Clippesby. Here we have evidence of an historical processes of land allocation moving in the opposite direction.

Fig 20 Mean acres per farmer per parish ranked in ascending order.

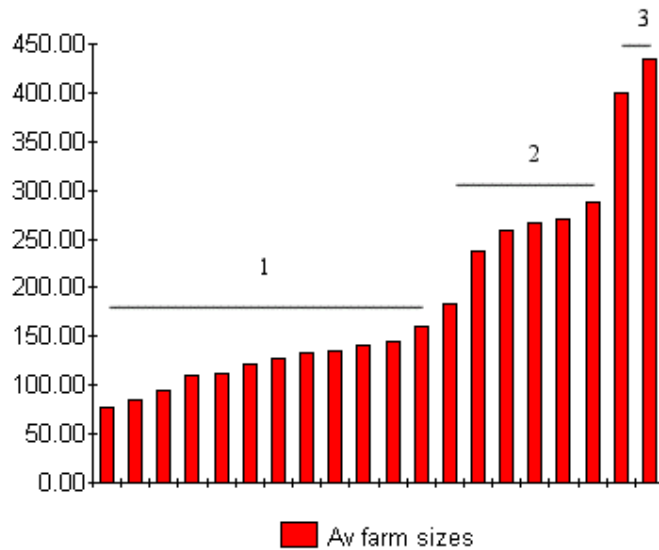


Table 9 Villages of Flegg ranked according to ratio of parish area to farmers

Village	Parish area per farmer
Group 1	
Rollesby	78.17
Burgh	85.29
Great Ormesby with Scratby	94.12
Martham	110.17
Little Ormesby	112.50
Repps with Bastwick	122.00
Billockby	126.67
Filby	132.33
Hemsby	134.25
Caistor	141.53
Group 2	
Runham	160.00
Thurne with Oby	183.73
West Somerton	237.8
Winterton	259.00
East Somerton	266.00
Mautby	271.00
Thrigby	285.00
Group 3	
Stokesby	400.00
Clippesby	435.00

Runham seems to fit in the second category with its production system being based on a collection of medium sized farms. These differences have implication in terms of who controlled village life through jobs, amenities and social participation. In the Rollesby type of 'close' village, settlement and the farmland that surrounded it was the property of an individual landlord, or of a small group of owners, who worked in co-operation. All the housing was in their hands and they could effectively determine the growth or stagnation of the village in question. In contrast the Fleggburgh type of 'open' village was characterised by numerous landowners holding property, and hence tight social control from the top was impossible.

The underlying *raison d'être* for close villages was the operation of the poor law system, which until 1860 required each parish or township to maintain its own poor from the parish poor rate. If the arrival of newcomers who might include some folk in need of relief could be controlled, the local poor rate could be kept to a minimum. Although the system of support changed soon after mid-century, and Rollesby's centralised workhouse is evidence of this, the underlying village prejudice remained.

Close villages experienced very limited population growth and even population loss. In some cases cottages were demolished by landlords to keep out undesirables. Estate workers predominated in close villages, and craftsmen, service workers and shopkeepers were few and far between. Open villages were just the opposite, being overcrowded, insanitary and ill-regulated. Many small landowners leased out tumbledown cottages to newcomers at extortionate rents. Open villages supported craftsmen, traders and beer retailers and such settlements grew as their 'close' neighbours stagnated or declined. Labourers travelled round distances of up to 8 or 9 miles each day as they walked or rode donkeys from their home cottage to their place of employment on a 'close' estate.

Victorian observers drew attention to such hardships as well as to the drunkenness and immorality of the poor in open villages. Trollope provided a perfect illustration of both types of settlement in Framley Parsonage, with the neat and tidy village of Framley, its Hall, park and landscaped gardens standing in contrast with the rough and straggling parish of Hogglestock which contained brickfields as well as farms. The detailed landscapes, economies and societies of the Victorian countryside, epitomised by the Flegg Hundreds, were very much the manifestation of which particular stratum of local society controlled the power structure.

The processes that had produced Flegg's pattern of land compartmentation have their origins in the economic changes during the two centuries leading up to the publication of Whites Directory. More and more land had been passing from small squires and cultivating owners into the possession of the big landlords. Into the small social circle of the Fleggs came families with new town-made wealth, constantly intruding themselves by marriage, by the purchase of large continuous estates, and by the building of new country houses. But the estates were not over large. Middle-sized estates were the general rule. However, the small squires had gone. Runham, being a mid-way example of these changes in the local agrarian community, has examples of the various processes and their outcomes. Its Manor House was tenanted, the Reads being one of the last families to live there, and part of the home farm had been put on the market with a brand new 'Hall' designed to attract new country gentlefolk as speculative investment.

Moderate-sized farms worked by a single family without hired labour were to be found, but freehold yeomen were fewer than of old with much smaller holdings. John, the founder of the Runham Reads was the only one to leave a will. He there described himself as a yeoman. Some of his descendants fell into the latter category with regards land ownership, but their holdings were really tiny scraps of land, and all described themselves as labourers.

At the time Whites Directory was compiled, apart from a fringe of picturesque windpumps industrial development made little impact on the Flegg landscape.

However, the directory provides signs of the outreach of Yarmouth's urban tentacles because the entry for Ormesby says that in 1853 a joint stock company was set up to supply water to the growing town by tapping into Ormesby Broad.

White's Directory itself was a one of the forces of change. Its assembly was part of the information revolution which opened up, in hitherto unknown ways, person to person communication. The availability of a wide range of printed media gradually eroded that spatial and social isolation of the Flegg information islands, just as surely the Yare/Bure railways opened up community-to-community migration, primary education raised literacy rates, and the penny post and newspapers enabled urban ways of life to be transmitted to every settlement. Knowledge of an alternative way of life began to arrive in Runham's Reading Room, which invited comparisons with the day to day conditions on farm and marsh.

Those at the 'top'

The social hierarchy of Runham into which the yeoman John Read planted his family and some of my genes in the last quarter of the 18th century is partly summarised in White's description of the village.

"Runham, a village on the north bank of the Bure, 6 miles WNW of Yarmouth, has in its parish 80 houses, 399 souls, and 1600 acres of land, and includes Vauxhall Gardens, near Yarmouth suspension bridge, and two houses deemed extra parochial.

The Evermeres formerly held the lordship by petty seargentry, paying two hundred permain, and four hogsheads of permain wine, on the Feast of St Michael, yearly. A charter for a market and fair was obtained in 1226, but both have long been obsolete.

The chief landowners are Thomas Brightwen, Richard Fabb, John Charles Fabb, Robert Fellows and Francis Allard, Esqrs, and the former is lord of the manor. The Church, dedicated to St Peter, is a vicarage in the King's book at £4, and in 1831 at £225, having 35 a 3r 31p of glebe, partly purchased with £200 Queen Ann's bounty. The Rev Edw Gillett, MA is the incumbent. The Bishop of Norwich is patron, and the Bishop of Ely appropriator of the corn tithes, now held on lease by Dowager Lady Lacon.

The tithes were commuted in 1840, when £223 16s 3d was apportioned to the lessee of the rectory; £145 5s 10d to the vicar of Runham, and £32 4s 6d to the vicar of Gorleston.

The Poor's Allotment, 27a 3r 19p awarded at the enclosure in 1802, is let for £45 a year, expended in coals. The old poor's land, 1a 35p, produces £3 15s a year, which is distributed among poor widows".

This encapsulation of a thousand years of Runham's history hints at its position in the medieval manorial system where villagers were parcelled together and transferred through doweries and business deals centred on their local lord of the manor. Several hundred years earlier the Reads had been caught up in these processes through a marriage alliance with the locally powerful de Clere family. The Cleres had interests in the villages of Mautby and Ormesby St. Margaret (Great Ormesby) and, although not referred to in 'Whites' they also had a manorial court in Runham.

Only one of the Reads, John, made it into Whites Directory as Runham's shopkeeper (Table 10). Before this he had been parish clerk, and landlord of the 'Horseshoes'. He seemed to have a central and varied position in the community. In the Tithe

apportionment he owned a small amount of land, and was renting the town lands and had the rights to graze the churchyard.

Table 10 Individuals listed for Runham in Whites Directory for 1854

Christmas Carr, shoemaker	Farmers
Samuel Barnett Cory Esq;	John Cobb
William Dean, shoemaker	William and Richard Fabb
Charles Gowen, ferryman	Henry Gowen
Robert Gowen, carpenter	William Howes
John Newson, wheelwright	William Howes
Clement Palmer, blacksmith	Edward Knights
John Read, shopkeeper	William Myhill
Nicholas Shrimpling, carpenter	Richard Nursey
John Sparrow, vict 'Horse Shoes'	John Parker
John Thompson, blacksmith	Edward Snowley

A list of the families that had a substantial financial interest in Runham through the manor down through the centuries is tabulated in Table 11.

Table 11 Owners of the manorial lands of Runham

Family	Period	Years	Known impact
Evermeres	1100-1384	284	
Cleres of Stokesby	1384-1639	255	
Pastons of Caistor	1639-1732	56	
Goslin-Loves of Yarmouth	1730s-1786	56	Fabbs were tenants of the Manor
Lacons of Yarmouth	1786-1793	7	Built the Hall
Worships of Yarmouth	1793-1815	22	John Worship died in the Hall
Larkes of Yarmouth	?		
Riches	1815-1821	6	
Symonds of Fleggburgh and Great Ormesby	1821-1828	7	
Boults of Runham	1828-1849	21	
Brightwens	1849-1888?	9?	Restored Church
Risings	1888-1923	35	
Gilletts of Halvergate	1823-?		Hall became Rectory till 1955/6

In sequence, the Evermeres and the de Cleres controlled the lives of the villagers of Runham for over five hundred years. The tomb of one of the Cleres, Sir Robert, which is without an inscription, is near the north window of Mautby church; and some traces of the family's coat of arms can be seen on the font. The church of Ormesby contains a brass to Alice, the second wife of Sir Robert Clere and aunt to Queen Anne Boleyn. It was William Clere of Stokesby who acquired the whole of Runham manor in the first half of the 15th century. He was a son of Robert and Elizabeth Clere of Stokesby. Robert Clere's wife Elizabeth was the daughter of an earlier John Read! This is a reminder that the Reads appear to have come onto the Norfolk social scene in the Cromer area as contemporaries of the Pastons. My ancestors appear to have arrived in East Flegg by way of Norwich and the Yare valley, but Elizabeth Clere probably took a marital shortcut.

The description of Runham as Runham Clere comes down from the year that William gathered the entire manor into his ownership. The Clere's, as they became known as, held Runham until 1639 when it passed into the hands of the Pastons. From the times

of the Pastons, who were ennobled as Earls of Yarmouth, the presence of the Lords of Runham at their Manor House was down-graded and eventually became visible in the occupation of a tenant Yeoman farmer, Richard Fabb. The Reads were the next lowly occupiers, when they shared it with another family in the 1860s.

There are frequent references to the Clere family in the Paston Letters at the time when Pastons held Caister Castle. Margaret Paston, whose letters are the most delightful in the famous family collection, was a daughter of John de Mauteby, who held the manor next to Runham in the middle of the fifteenth century. Here we make another coincidental contact with the Reads who seem to have been neighbours of the Pastons in North Norfolk before the latter acquired the wealth that allowed them to hob-nob with the barons and courtiers of East Anglia.

I have brought in Margaret Paston onto my stage for three reasons; she was a local; the family into which she married appeared to have shared a common community with the early Read yeomen; and third, her husband, by dint of his ancestors attention to profitable marriage alliances, had gained power of livelihood over hundreds of villagers like the Runham Reads.

Undeniably, it is Margaret Paston who gives life to Flegg as it was in the 15th century. Her letters are invaluable to students who would acquaint themselves with the conditions of life in England during the reigns of the kings of the houses of York and Lancaster. However, they would be somewhat dry reading if it were not for her love for her lord and careful guardianship of his interests. Her fond love for her children, too, is often manifested, though there are times when we might think her mercenary if we failed to understand the customs of the age in which she lived. For instance, she writes to her "right worshipful husband" as follows:

"I was at Norwich this week to purvey such things as needeth me this winter; and I was at my mother's, and while I was there, there came in one Wrothe, a kinsman of Elizabeth Clere, and he saw your daughter, and praised her to my mother, and said that she was a goodly young woman; and my mother prayed him for to get for her a good marriage if he knew any; and he said he knew one . . . the which is Sir John Cley's son, that is Chamberlain with my Lady of York, and he is of age eighteen years old. If ye think it be for to be spoke of, my mother thinketh that it should be got for less money now in this world than it should be hereafter, either that one or some other good marriage."

From this extract it might be imagined that Dame Margaret considered mutual love an unessential adjunct of matrimonial contracts; but elsewhere she reveals a kindly interest in a lovesick maiden. Writing to her son, Sir John Paston, who was probably with King Edward IV. at Pontefract Castle at the time, she says,

"I would you should speak with Wekis (Wykes, an usher of the King's Chamber), and know his disposition to Jane Walsham. She hath said, since he departed hence, but [unless] she might have him, she would never marry, her heart is so sore set on him; she told me that he said to her that there was no woman in the world he loved so well. I would not he should jape her, for she meaneth good faith."

But, like a careful matchmaker, she is anxious that her young friend's matrimonial prospects should not be entirely marred by this usher who loved and rode away, for she adds,

" If he will not have her, let me know in haste, and I shall purvey for her in other wise." Then the careful mother shows herself, for she goes on to say, "As for your harness and gear that you left here, it is in Daubeney's keeping; it was never removed since your departing, because that he had not the keys. I trow it shall get injured unless it be taken heed to betimes.... I sent your grey horse to Ruston to the farrier, and he saith he shall never be nought to ride, neither right good to plough nor to cart; he saith he was splayed, and his shoulder rent from the body. I wot not what to do with him."

This letter was conveyed to her son by the rector of Filby, as appears from a postscript:

" I would you should make much of the parson of Filby, the bearer hereof, and make him good cheer if you may."

The way the lives of the lords and their villagers were entwined economically is brought out by a quotation from Manship's 'Book of the Foundacion and Antiquitey of the Town of Gt. Yarmouth', which gives us an interesting account of a dispute which arose between the Yarmouth bailiffs and two representatives of the Paston family of Caistor concerning the renting of certain eel-setts on the rivers Yare, Bure, and Waveney. From this account, which is one of the earliest references to the old-time Broadsmen, we learn that in the year 1576 there were thirty-eight eelsetts or stations, hired by fishermen at a nominal rent of a penny a year. Until the bailiffs superintended the letting of these setts, there seem to have been frequent disputes among the fishermen, though it was stated that they had

" an onlye custome among them, used tyme out of mynd, that yerlie, on the day of S. Margaret, every fysherman that could that daye, after rysenge, first come to anye of the said ele settes in anye of the said ryvers, and there staye and pytche a bowghe at the said ele sett, the same rysherman should have and injoye the same ele sett that yere, without yealdinge or payenge anye thinge for the same." The bailiffs, however, after persuading the fishermen to leave to them the allotment of fishing stations, seem to have been anxious to make greater profit by the letting of the setts; for Mr. Paston, who laid the fishermen's case before the Privy Council, charged the bailiffs with having conspired with a certain John Everist, one of Queen Elizabeth's ordinary yeomen of the chamber, to obtain from the queen permission to demand for the "fishing places " a rental of thirty pounds a year, which, we are told, would have resulted in the taking away of the " whole lyvenge of the poor fyshermen." This, Mr. Paston urged, would have been against the interest of the general public; for it was by the fishermen's industry that " the citie of Norwiche and the countye of Norf. and Suff. had been plentifulle provided in their kyndes of fyshe in the comon marketts, and for reasonable pryces."

The fishermen appear to have won their case, but the Yarmouth bailiffs' claim to the conservancy of the rivers for ten miles upwards from Yarmouth was granted.

The gentle wraith of Dame Margaret seems to haunt the landscape of Flegg and, particularly the ruins of her home, the now ruined 'Caister Castle'. She was buried in Mautby Church, in accordance with the instructions of her will, in which she desires to be interred " in the aisle of that church at Mawteby, in which aisle rest the bodies of divers of mine ancestors," and that under a " scutcheon of arms " should be inscribed the words, " God is my trust."

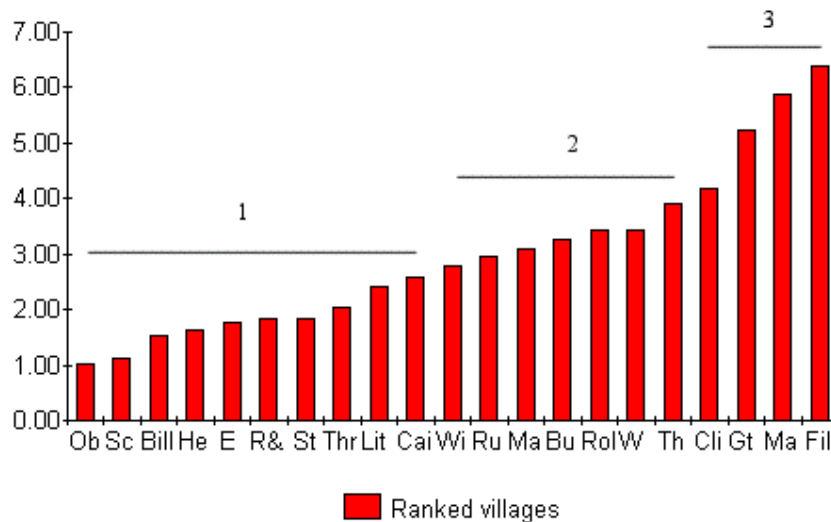
Her tomb has vanished with the south aisle in which it stood; but there is still to be seen a marble tomb and cross-legged effigy of Sir Walter de Mauteby, one of her ancestors.

The involvement of the Pastons with Runham is just one example of how events of national or local importance by-passed the village because the Lords and Gents. who had a major commercial interest in the manor lived elsewhere. As time went on Runham became more and more of a short-term investment of families who made good in Yarmouth. After 1786 the various owners often had less than a lifetime's interest in the village. It was probably because of this that Runham tended to develop as an open community and was left pretty well free to accommodate the aspirations and initiatives of its yeomen and tradesmen such as John Read, parish clerk, publican, postmaster, agricultural labourer and minor yeoman; and Richard Read, the market gardener at the Manor House.

Quality of life

Fig 21 Providers of goods and services (other than farmers) ranked in villages relative to total population.

X axis = non-farmers as % of total population; y axis is community ranked by size of x.



In Read times, as in ours today, some basic perceptions of the local quality of life were likely to be connected with opportunities for betterment, freedom to travel, and access to goods and services. Of course, opportunities can be frustrations if families have no money to partake of them, and no doubt Runham's labouring families suffered economic constraints in many dimensions of their lives. However, in terms of what services were on offer in the middle of the last century, White's lists of people by occupation can be used to make some general comparisons between villages. A starting point for this comparison is to remove the farmers, who provided an essential economic baseline, and the ladies and gentlemen who are simply advertising their social status, and then make comparisons between villages of the remainder who, by and large, provided goods and services. In Fig 21 an index of the local level of provision of goods and services is expressed as 'non-farmers' offering goods and services as a percentage of the total population.

The ranked distribution is discontinuous, and distinguishes three types of community. Category 1 consists of most villages with under 3% of the population offering services; category 2 have a level of service provision of between 3 and 4% of the

population, and three communities represent the highest level of service providers at a level of between 4-6.5% of the population. The data set for this graph is listed in Table 12.

Table 12 Communities ranked according to an index of providers of goods and services

Index = people listed in Whites Directory 1854 - farmers, as a percentage of population

Community	Index
Oby	1.02
Scratby	1.13
Billockby	1.54
Hemsby	1.62
E Somerton	1.75
R&B	1.82
Stokesby	1.85
Thrigby	2.04
Lit Ormesby	2.41
Caistor	2.59
Winterton	2.77
Runham	2.95
Mautby	3.08
Burgh	3.26
Rollesby	3.43
W Somerton	3.44
Thurne	3.90
Clippesby	4.17
Gt Ormesby	5.23
Martham	5.87
Filby	6.40

A comparison between Tables 12 and 8 makes clear that the level of providers expressed through this simple index is not governed by the size of the village. In particular, Filby with the highest index of provision, had only half the population of Martham, which is ranked immediately below it. Runham is ranked above Caistor, which had three times its population. However, in terms of the variety of provision the larger populations of Caistor and Martham come out on top. The simple index for Filby for example, hides the fact that the village had eleven gardeners, indicating that it specialised in market gardening. Compared with Runham, Caistor had a coastguard station, a pub, a beerhouse, and an infant school; and there was a tailor, basketmaker, surgeon, saddler, baker, four cornmillers, and three times as many shoemakers. Martham had two surgeons, two watchmakers, a plumber and glazier, a policeman etc. etc. It was probably not the case that skills such as basketmaking and dressmaking, which are not listed for most villages, were absent. They were likely to have been basic skills of family self-sufficiency in most homes.

All in all, Runham was in the main stream of Flegg regarding its self-sufficiency. Regarding education it was above average. Runham had a National School by which primary education was supplied on a voluntary basis. These schools were conducted on Church principles, and were known as National Schools because they were founded by the Anglican National Society. They had been aided by a very small grant since 1833. According to White's there were only four National Schools in the

Fleggs; at Runham, Rollesby, Great Ormesby and Winterton. Taking the Hundreds as a whole, there were one or more schools in ten of its communities. Runham's National School was probably built on manorial property by the Brightwens, around 1850. This family seemed to have a special interest in supporting their community because they also restored the parish church. A reading room is marked as being sited between the school and the Manor House on the early OS maps (Fig 9). The date of building is not known, but it would have been an integral part of local efforts, probably from the top, to boost education at all levels.

Regarding access to a higher variety of goods and services, the inhabitants of Runham were restricted because they were not on the main road from Norwich to Yarmouth. Until Acle New Road was built in the early 1830s they faced a 6 mile walk along the exposed Bure embankment to reach Yarmouth. The new road could be accessed across the Bure by the ferry at Runham Swim, which must have been a great improvement. It was a pedestrian's world, which could only be speeded up if a family owned a horse and trap. The nearest carrier services to Yarmouth were at Rollesby and Great Ormesby, scheduled every Wednesday and Saturday. The centre for carriers was at Martham, where four people providing twice a week services to Yarmouth and Norwich. Martham was also on the coaching route to Yarmouth and Stalham. According to White's Directory this was the sum total of Flegg's internal commercial transport system.

With respect to the railway, this was routed from Norwich to Yarmouth in the 1840s and ran parallel to Acle New Road, with a 'halt' at Stracey Arms. Again, the ferry at Runham Swim would, from this time, have given the inhabitants of Runham potential access to any part of the country.

Pastimes

Caught up in their isolation, villages in the past were hotbeds of gossip and there was great rivalry between communities. This led to the development of peculiar games and competitions, which were the embryonic forms of sports days.

Fenmen seemed to have been great supporters of an old Norfolk pastime called "camping," which required muscle and endurance of pain beyond common limits. This game, which seems almost to have been confined to the eastern counties, somewhat resembled Rugby football, but was far rougher, the players often receiving fatal injuries. There were no rules to prevent what would now be considered foul play; pushing, tripping, striking, and kicking of players were permitted; and the game often ended in a free fight, in which the spectators joined. Villages were matched against villages, Hundreds against Hundreds, and counties against counties; and so long as there were an equal number of players on each side, there was no limit to the number who took part in a game.

Contemporary writers maintained that it was a noble and manly sport, and remarked upon the "animated scene" presented by twenty or thirty youths, stripped to the skin, rushing "full ding" at each other, amid the shouting of half the population of the surrounding villages. When a large football was used, the game was called "kicking camp"; if the players wore shoes, it was known as "savage camp." It must have been a game of "savage camp" which was contested on Diss Common between teams

representing Norfolk and Suffolk. There were three hundred players on each side, and when the Norfolk men came on to the field they tauntingly asked the Suffolk men whether they had brought their coffins with them! The Suffolk men, however, were victorious. Nine deaths resulted from this " game " within a fortnight. Camping fell into disrepute towards the end of the eighteenth century, on account of its frequent fatalities.

2.3 Notions About Nature

Throughout the 19th century, the river Bure and its flood plain were still important economic assets to the local communities. Decoying the vast flocks of teal, widgeon and duck was a fruitful source of income to the river-side dwellers. There was a major manorial decoy on one of the branches of the Pickerill in Mautby. Pewits were particularly plentiful in the marshes. Local accounts described how cartloads of their eggs were marketed in Norwich, and country people used them in puddings. The estuarine herring fisheries, which had supported the hamlet of Herringby, had been extinguished by the many schemes for controlling the Yare and the tidal flows into Bredon Water. However, there was still plenty of freshwater fish to be obtained, particularly eels, around which the nocturnal way of life of the eel-babber was developed with his punt and 'sett'. There was also a substantial annual harvest of reeds for thatching and basket making. The Broadsmen knew every rush marsh on which the plovers nested, every inlet and dyke into which the bream and roach swarmed at spawning-time, every wildfowl by its cry or flight. I imagine the isolated community to which my great grandfather belonged at Marsh Wall, often for days and nights together, heard no visitors but the wild-life voices of marsh and mere. The " chucking " of the sedge warbler, the clanking of the coot, and the rustling of the voles and otters in the dyke banks became to them commonplace companionable sounds of another life that surged around them. The agricultural labourers were not specialists. Their methods of gaining a livelihood made them close observers of the habits of fish, bird, and beast; the knowledge of natural history that was lost when an aged Broadsmen died, would, if it had been printed, have made his name famous. Their lowly designation was the official disguise of flight-shooters, punt-gunners, eel-catchers, fish-netters, reed-cutters, dyke-drawers, and cattle-tenders. Frequently one man, in the course of twelve months, would be engaged in each and all of these pursuits and occupations.

Wildlife once fed us and shaped our culture. Like winds and sunsets, the wild things of Broadland were taken for granted until progress began to do away with them. They are now harvested for leisure. It is only since recent times that the wildlife of Broadland has gradually changed from being a local resource for survival to a national economic asset for tourism. Nature lovers have actually been responding in words to the wildlife surrounding Flegg since the 17th century. Indeed, it was the exceptionally diverse wildlife of Broadland that made Norfolk one of the earliest British regional centres of pioneer naturalists who created the sciences of entomology and ornithology. Accounts of the beauties of nature are interspersed with utilitarian descriptions of the delights of shooting birds, the taxidermist's and egg-collector's professions, and the skills of local fisherman trying to earn a living.

According to William Dutt, writing at the beginning of the 20th century:-

“A hundred and fifty years ago, the banks of the Bure were well wooded. There were quiet creeks, islets fringed with fen sedge, willow herbs, and purple-topped marsh thistles; swampy tracts redolent of water-mints and bright with purple and yellow loosestrife; underwoods garlanded with honeysuckle and white bells of the great convolvulus. In cottage gardens handsome peacock butterflies fluttered among Canterbury bells and hollyhocks, and the Broad’s bays were beautiful with white water lilies. The managed reed and rush beds covered many acres in extent; their varied greens in summer and amber and tawny hues in winter were among the most striking effects visible from the open water. Coots and grebes abounded on Filby and Rollesby. Woods were full of crooning pigeons, and during the summer months the reeds were musical with warblers. In winter, vast numbers of wildfowl visited the Broad, especially at Filby.

Some of these delights remain, but there have been great losses, which began to be first recorded by local naturalists as far back as the 1890s. It was about this time that the Large Copper butterfly began its march to extinction. The causes are complex but its demise may be summed up in the cessation of an uneconomic way of life of communities that managed and harvested the wet, reedy habitats of the inlets and reedbeds. A contributing factor was the shift from thatched roofs to the use of mass produced tiles. Of course, now we approach wildlife of Broadland as urban conservationists, but to the villagers, nature’s bounty was often essential for survival. In this respect the demand of private collectors and museum for stuffed birds was just another source of income for locals with a knowledge of nature’s ways. Dutt’s encounter with the Mautby millman Fred Smith highlights this additional drain on Broadland’s wildlife.

“After breakfast we walked across the marshes to the banks of the Bure, arriving, after an hours easy strolling, at Mautby Swim, where lives Fred Smith, an intelligent millman who is also an enthusiastic sportsman and observer of wild life. Although still only a young man, he can boast of having shot no less than nine spoonbills. One of these is said to be the finest specimen ever procured in England; and judging from an excellent photograph in Smith’s possession, I should say there are grounds for the assertion”.

The best description of the long-standing, life or death interactions between an old-time Broadman and local wildlife is that given by the Rev. Richard Lubbock in his ‘Observations on the Fauna of Norfolk’. It admirably summarises the Broadsmen’s various occupations.

" When I first visited the Broad, I found here and there an occupant, squatted down, as the Americans would call it, on the verge of a pool, who relied almost entirely on shooting and fishing for the support of himself and family, and lived in a truly primitive manner. I particularly remember one hero of this description. ' Our Broad,' as he always called the extensive pool by which his cottage stood, was his microcosm- his world; the islands in it were his gardens of the Hesperides; its opposite extremity his Ultimex Thule. Wherever his thoughts wandered, they could not get beyond the circle of his beloved lake; indeed, I never knew them aberrant but once, when he informed me, with a doubting air, that he had sent his wife and his two eldest children to a fair at a country village two miles off, that their ideas might expand by travel: as he sagely observed, they had never been away from ' our Broad.' I went into his house at the dinner hour, and found the whole party going to fall to most thankfully upon a roasted herring-gull, killed, of course, on ' our Broad.' His life presented no vicissitudes but an alternation of marsh employment. In winter, after his day's reed cutting, he might be found regularly posted at nightfall, waiting for the flight of fowl, or paddling after them on the open water. With the first warm days of February he launched his fleet of trimmers, pike finding a ready sale at his own door to those who bought them to sell again in the Norwich market. As soon as the pike had spawned, and were out of season, the eels began

to occupy his attention, and lapwings' eggs to be diligently sought for. In the end of April, the island in his watery domain was frequently visited for the sake of shooting the ruffs, which resorted thither on their first arrival. As the days grew longer and hotter, he might be found searching, in some smaller pools near his house, for the shoals of tench as they commenced spawning. Yet a little longer, and he began marsh mowing- his gun always laid ready upon his coat, in case flappers should be met with. By the middle of August teal came to a wet corner near his cottage, snipes began to arrive, and he was often called upon to exercise his vocal powers on the curlews that passed to and fro. By the end of September good snipe shooting was generally to be met with in his neighbourhood; and his accurate knowledge of the marshes, his unassuming good humour and zeal in providing sport for those who employed him, made him very much sought after as a sporting guide by snipe shots and fishermen; and his knowledge of the habits of different birds enabled him to give useful information to those who collected them."

William Dutt, the Lowestoft newspaper reporter and topographer is a mine of beautifully descriptions of Broadland's ecology written in the late 1890s. Here is his account of a millwright hoisting new sails on to an old wooden windmill;

"and all the male dwellers on the marshes for miles around- there were not a dozen of them in all- had come to assist or look on. The millman was anxious to get the mill to work, for some cattle were to be turned on to the marshes at the end of the month, and at present the dykes which his mill drained were full of floodwater. At midday the heat of the sun was more oppressive than it often is in June, and the millwright's assistants, who seemed quite content to work all day so that they might partake of the refreshment provided by a capacious wicker-bound bottle, were glad to cast aside their coats. The scene was such a busy one for the lethargic lowlands, that I stayed an hour or more watching it; but although there was much shouting and hauling of ropes, the progress of the sail hoisting was remarkably slow. An old marshman, who, like myself, was an interested spectator, remarked that it

"fared to him as how for all their shoutin' they didn't fare to git no forrarder; but seein' as how it wor th' fust time in his lifetime a mill in their parts had had new sails, he reckoned as how th' chaps what wor at work there worn't pertickler handy at it."

I noticed that a pair of moor-hens which were making a nest in a dyke not fifty yards from the mill were quite undisturbed by the hammering and shouting. With the aid of my fieldglasses I could watch them dabbling about as unconcerned as though they were the only inhabitants of the marshes. The lapwings, however, seemed very restless, and were continually rising and wheeling in the air".

Without doubt the most famous local naturalist of Breydon was William Patterson who haunted Breydon Water, first as a wildfowler than as a conservationist, for most of his life. This is his panoramic view of the wildlife panorama presented by Halvergate marshes that must have been familiar to many of Runham's inhabitants.

"Taking a look down Breydon from the upper end, at Berney Arms, when the tide is in, one sees a noble lake bisected by two parallel rows of posts or "stakes," red on the one hand and white on the other. Between these posts is the navigable channel; beyond them the water shallows abruptly over the mud flats. The view is extensive and often interesting, with sometimes quite a fleet of laden wherries, with huge, gracefully swelling, high-peaked sails, coming up on a fair wind, or tacking and quanting against a less favourable breeze. Here and there on summer days are snow-white yacht-sails, whilst the punts of the eel-catchers are seen at intervals gliding about the deeper runs among the flats. At other times the blustering nor'-westers fling down sombre shadows from cloudland, and the darkened surface of the water is churned into white-crested waves; it is then wild and bleak by day, and the curtain of night falls upon a dreary and depressing scene.

Breydon's aspects, indeed, are many and various. There are to be seen the most wonderful sunrises and the grandest sunsets. The outlook changes every hour. On fine days, even at low water, when the flats are bare, amazing colourings -vivid greens, gold, and brown- are seen at dawn and sunset; and with the seasons the dense matted masses of Wigeon Grass on the flats change from pale green to brown. But the sunsets are the most magnificent spectacles when the sun, seeming to draw nearer and nearer to you, sinks out of sight just beyond the farthest mud flat, flinging long bars of radiance into the sky and a wide lane of liquid fire along the water. And then the moon comes up, and her silver light reveals the Gulls quarrelling over their lessening resting-places on the flats. You hear their wild screaming, the wail of the Curlew, the shrill pipe of the Sandpiper, the harsh croak of the Heron; and at times you are startled by the boom of a wild-fowler's punt-gun. Even in winter, when the sky is overcast, and snowstorms rage, and ice spreads from the channel to the walls, Breydon has its fascination, for then the wild - fowl alight in the opening wakes, or settle bewildered on the water, and the Hooded Crow is seen, vulture-like, searching for dead or dying birds which the gunners have been unable to retrieve.

2.4 Notions about Landscape

There are some self-evident truths about the modern phenomenon of placelessness, the most significant being that scenery means very little unless we know who has gone before us. We have to project our mind into natural scenes that have been produced, for better or worse, by culture. This is never more so than in East Anglia whose density of photogenic churches proves it to have once supported the highest population density in European agrarian history. To fuse mind with landscapes known to my East Anglian ancestors, imagination has to work on the managerial outcomes of communities that were the products of its natural resources. It is the gathering of this freight of human history, that yields notions in pictures and poems about place. Environmental management has always been essential to further human progress. It is a biological imperative; a consequence of the evolved peculiarities of our species to set objectives for survival. These inevitably lead to management plans for tapping into the primeval workings of nature. We are restless managers of the environment. Our influence on environments, and our stability within them, are dependent upon the success of efforts to control their natural resources.

Excellent examples of the scenic pull of managed watery landscapes are views of the old windpumps, which were the vital power houses for the marsh drainage system. When a windpump is combined with ruined abbey it becomes a super-stimulus for artists. Both elements come together in Broadland at St Benets Abbey, a regular subject for painters from the time of the Norwich School of watercolourists. Crome, who founded the school began a strand of realist painting which reveals the poetry that dwells in the objective appearance of things. This theme of poetic reality was developed locally by William Cotman, his co-equal, one of the greatest figures of this unique British development in landscape art. From 1806 to 1834 Cotman was in Norwich and Yarmouth as a drawing master, and created works with a strong feeling for flat patterns and silhouettes produced by trees and water displayed in characteristic colours and designs.

However, in Broadland art people are incidentals added to balance a composition or provide a splash of colour. To get at people we have to turn to the expression of culture through writing. The very act of selecting Flegg as a special place presupposes my presence, and the heavy cultural backpack that I lug along the trail. Predictably, what I have just written, and what follows, will cast another stratum in

the memory of its readers because scenery is a notional concept built up as much from strata of memory as from layers of rock capped with soil. So it is that a writer's landscape is both factual and imaginary, rearranged in the mind's eye according to mood, where childhood memories, bereavement, past injustice, or a host of other joys and sorrows, great and small, can bring a small piece of land into a deeper poetic focus.

My aim here is to try to describe the landscape that would have been familiar to Reads and their neighbours and relatives. Sadly, I have no way of knowing whether living at the edge of Broadland in the mid 19th century made any impact that would have a meaning today. We are influenced in our evaluation of scenery by a great weight of pre-digested opinion from travel writers, art critics and holiday brochures. In the 1860s this was just beginning to make an impact. Probably, like most of us, the villagers of Runham went about their day-to-day lives with closed eyes. Also, with no experiences with which to make comparisons, particularly in terms of history, they probably grossly undervalued their homeland.

Very likely the Reads, as were most labouring folk, blind to the beauty which day long surrounded them, and of which we, the spectators, the ardent visitors, make so much. This question was pondered by Richard Jeffreys writing about rural labourers in Southern England in the 1870s and 80s.

“why should he note the colour of the butterfly, the bright light of the sun, the hue of the wheat? This loveliness gave him no cheese for breakfast; beauty in itself, for itself, he had no idea, How should he? To many of us the harvest- the summer- is a time of joy in light and colour; to him it was a time for adding yet another crust of harness to the thick skin of his hands.

“The wheat is beautiful, but human life is labour”.

The most I can do therefore is to try to find notions about Flegg and its surroundings that were produced at a time when, should my ancestors have been made aware of them, the words would have expressed notions about familiar things and emotions. We can use the notions to recreate lost landscapes for ourselves, and pass there like ghosts, knowing them through an older familiarity.

So far I have not found a writer who has described Runham from the perspective of being an actual resident. The person who comes nearest geographically is the poet George Macbeth, a BBC literary presenter, who moved out of London in 1979 to live for a while in Oby Rectory at the northern limits of Flegg. Isolated on a low rise by Oby Rectory he looked out from his long depopulated village across large hedgeless beet fields to the Bure marshes. From here he mused on the early Scandinavians who he assumed had taken Flegg violently from the Saxon tribes who were its temporary post-Romano-British owners.

The long-ships drove up the Bure, and the horned men
were here to rape and to burn,
Seeding their names, Rollesby and Billockby, Fleggburgh,
Clippesby and Thurne,
Ashby and Oby. Our church roofs came from the rot of each
oak-warped stern.

His message is that we can all become residents in the mind.

It was the church we noticed first,
The gateless path of the Johns and Mary Anns
Its only functional element
Then, it was the wind,
Gusting through the sun-split, wiry tangle
Of grass and bramble,
Sighing over buried graves;
Then, the buntings, tin-whistling, from wall to wall,
Urging our sense of uselessness at rest.

There are days when time slips a notch,
When we register, distinctively a different key
Of self-perception,
Now I am Runham made,
Bound as surely as they
To this insignificant junction of land and water;
Their wide skies and narrow minds are mine;
How easily a new past is quietly shored up,
As a few scenes flicker silently into memory.

The broken window, like a face in pain,
And the gashed roof,
Showing how quickly neglect pervades people,
Stealing, sorrow-clouded, from the hostile earth;
But you, the stage manager of my new past,
Quickly beat off the dead,
Pressing back the sad, silent waves of history,
Tilting the flint-buttressed sky,
To imprint that special day
With rhythms of light and air above my head.

At the southern margin of Flegg we can draw upon Charles Dickens' impressions of Yarmouth. His description would be familiar to Reads who trod the Bure embankment at Star Gap by Runham Vauxhall in the intercensal period 1841-51. The passage comes from 'David Copperfield', of which he said, "of all my books, I like this the best". David expresses what must have been the author's first impressions of Yarmouth.

'It looked rather spongy and soppy, I thought, as I carried my eye over the great dull waste that lay across the river; and I could not help wondering if the world was really as round as my geography book said, how any part of it came to be so flat. But I reflected that Yarmouth might be situated at one of the poles, which would account for it.'

On the Hunn side of my ancestry, the Kettles stand out as a definite Scandinavian input, although little has so far emerged to give them substance. There the Kettles sit snugly in their lichened graves by the walls of Winterton church, waiting for recognition. It is here that the Reads touch the coast, and there can be few places where a few miles, east and west, can make such a difference in the perceived climate and scenery.

Winterton Ness has always been a notoriously wild and dangerous spot; the scene of countless shipwrecks. Daniel Defoe cites the occasion in 1692 when upward of 200 Newcastle colliers bound for London were driven aground in a storm with the loss of

over 1000 lives. Travelling north from Yarmouth in 1724 he described the widespread use of wreckage in local communities:

‘Country people had scarce a barn, or a shed, or a stable; nay nor the pales of their yards, and gardens, not a hog sty, not a necessary-house, but what was built of old planks, beams, wales and timbers etc, the wrecks of ships and ruins of mariners and merchants’ fortunes; and in some places were whole yards fill’d and piled up very high with the stuff laid up, as I suppos’d to sell for the like building purposes, as there should be occasion.’

Defoe called directly on personal experiences along this stretch of coast for the opening chapters of ‘Robinson Crusoe’. Having run away to sea against his father’s will, Crusoe finds himself on a boat six days out from Hull and anchored in Yarmouth Roads awaiting a following wind when another storm breaks. Mountainous seas batter the ship, which sinks shortly after the crew are rescued. The lifeboat labours towards shore ‘till being past the lighthouse at Winterton’ it begins to pull more easily under the shelter of land. Once safe ashore Crusoe walks to Yarmouth where he lodges for the night. In scorning the opportunity presented by the storm to return home to York, Crusoe seals his fate and on arrival in London, boards a ship bound for Africa.

In the 1930s, Winterton was caught up with satisfying the needs of middle class holidaymakers for a less raucous environment than Yarmouth. Sylvia Townsend Warner and her lover Valentine Ackland went to Winterton, staying in an Edwardian villa owned by Valentine’s parents. Here, Valentine passed on her childhood memories of sitting for hours in the branches of a tree in the garden writing poems and letters to imaginary friends. Beyond, the dunes stretched for miles along the coast in either direction, and in the summer of 1930 the ‘lovers lounged in the inn and on the quay, played childish games on the beach, writing their initials in the sand’. Years later Sylvia drew on these memories of a place that was all in the mind, adding value to the commonplace through her state of urban deprivation:

Across the dunes and brushing through the marram
Grass the holiday strangers loiter,
Happy and idle and a little solemn
Sobered by so deep a sky and so straight a horizon.

During their next visit, the following year, Valentine took Sylvia to meet John Craske, a retired Winterton fisherman and painter whose naive seascapes she much admired. Valentine had stumbled upon his unlikely talent when her aunt, who lived in the old lighthouse at Winterton, incidentally once manned by one of my ancestors James Kettle, told her about a local man who made model boats. Arriving at his cottage workshop she discovered paintings executed on every available surface - old doors, tea chest panels and pieces of driftwood. Sylvia also was struck by the directness of Craske’s work and bought a number of paintings. Years later she included ‘John Craske’s Country’ in a series of poems entitled ‘Five British Watercolours’.

You cannot love here as you can love inland
Where love grows easy as a pig or a south-wall fruit
Love on this coast is something you must dispute
With a wind blowing from the North Pole and only salt water
between.
And you cannot grieve here as you can grieve inland.
Where the dead lie sweetly labelled like jams in the grocer’s
store

You must blink at the sea till your face is scarlet and your
eyes sore
With a wind blowing from the North Pole and only salt water
between

A century earlier, Wilkie Collins was also to become sucked into the Winterton community, and responded to its power to bring out contrasts between wild coast and tame Broadland. Having visited Aldeburgh in 1861 to gather material for his second novel 'No Name', Wilkie Collins was already familiar with the bare drama of Suffolk's coastline. Having sketched out the plot of his next novel 'Armada' while on holiday in Italy, Collins travelled to Norfolk in 1864 where much of the second half of the book is set. Staying on this occasion with friends at the Victoria Hotel in Yarmouth he combined a little sailing with research for some of the crucial scenes. Being a great admirer of Defoe's work, Collins decided to retrace Crusoe's journey up the coast to Winterton where, from the dunes, a short walk inland brought him to the edge of Horsey Mere. Here, the melancholy atmosphere of the reed beds, and the still, shallow water were precisely what Collins wanted to describe the picnic trip to Hurle Mere which introduces the novel's murderous anti-heroine Lydia Gwilt:

'The reeds opened back on the right hand and the left, and the boat glided suddenly into the wide circle of a pool. Round the nearer half of the circle, the eternal reeds still fringed the margin of the water. Round the farther half the land appeared again here rolling back from the pool in desolate sand hills: there, rising above it in a sweep of grassy shore The sun was sinking in the cloudless western heaven. The waters of the Mere lay beneath, tinged red by the dying lights. The open country stretched away, darkening drearily already on the right hand and the left. And on the near margin of the pool, where all had been solitude before, there now stood, fronting the sunset, the figure of a woman.'

Collins was literally captured by the living Winterton community. He had an eye for attractive women and found the spirited beauty and simple virtues of a young Winterton girl, Martha Rudd, irresistible. The Hurle Mere episode probably dramatised this encounter. Collins had for several years been living with Caroline Graves, the inspiration for 'The Woman in White'. When Martha moved to London in 1868, pregnant with the first of Collins' three children, Caroline Graves was respectably married. Martha remained with Collins until his death twenty years later.

2.3 People in Reminiscences

In 1971 the Norfolk Federation of Women's Institutes published a collection of reminiscences of country folk. They cover a wide area of the county, but I have included them as a collective memory that is applicable as a common way of life to labouring folk in Flegg during the last decades of the 19th century. Similar accounts could have been elicited time and time again from this lost generation.

Rollsby 1900

It was a chance remark about wages which unlocked a store of memories about 'how we managed in them days'. They were told in a flow of purest Norfolk, with no expressions of self pity or resentment, only a sturdy pride in what they achieved on so very little, and I have written it down as exactly as I can remember.

'There were eleven on us, Mother, Father, and nine of us children. My sister May was the eldest, and I was the oldest boy, then came six more girls, and my brother Billy. We lived in Rollesby, in a house that ain't there now. My father was in the bullock shed all his working life, and worked for Mr Starling, Farmer. He earned fourteen shillings a week, and paid two shillings and sixpence rent. That included Sundays, of course, and he started at six in the morning. My mother had a lot to do at home, and could not earn anything, except a little fruit-picking, but in the autumn Mr Brownsword used to let her go on his meadow, and pick up acorns. Us children used to go and help her, and she got ninepence a bushel. We went to school, and we paid for our education in those days, and I took twopence. When I was eleven, there was some talk of getting five shillings a week for my parents, from the Parish. They came and asked questions, went into the matter, and the upshot of it was that I had to go out to work. I left school, and started work on a farm for four shillings weekly. So my parents never got the five shillings, they only got four.

My mother did a lot of cooking. She made up five stone of flour into bread every week, in two lots, three stone and two stone. One week when our oven had a hole in it, we had our bread off the baker, and we bought forty-two loaves. Mr Chapman, the butcher at Martham, was very good to us. On Saturday nights he would sell us a whole bag of scraps for one shilling, left over from his stall on Yarmouth market. My mother washed them well. Some of them bones had a lot of meat on, and we had stew with bread dumplings. She made twelve at a time, big as your head.

On Sundays we went to Sunday School. The children took a penny each week, and had a new pair of boots once a year. Every year my sisters all had a new dress from Mrs Brownsword at Rollesby Hall. My sister Elsie used to go up to the Hall Saturdays to do odd jobs. One thing she used to do was lead the pony that pumped the water out of the well. The pony went round and round in a circle, attached to a long shaft. My sister used to drive the pony to Martham Station to fetch parcels, too.

My grandmother sent me some bantams, two hens and a cock. After that I always had bantams and eggs. One day when I came home from work, I found that my father had sold some of my bantams to buy a pair of working boots. I can tell you, *I was* done, but I suppose things were hard for him too. I used to feed a neighbour's rabbits for him, and he gave me one young one out of each litter. I earned money by running errands, shopping, kindling, and helping on the farm, and I was never without a little money of my own. Even before I left school I gave my Mother one shilling a week for my clothes. Seven shillings and sixpence bought a pair of working boots, and we were glad of left-offs of clothing.

All on us are still alive and working. The oldest is seventy-five, so we ain't got a lot to grumble about, have we?'

Burgh St Peter 1880

In those days farm workers earned ten shillings a week, and worked from six o'clock in the morning until six o'clock at night. They were up at four o'clock Harvest Time, mowing the barley

Knapton 1882-1970

My father is now eighty-eight. This is what he remembers of his life: - 'Knapton is a small village where I was born in 1882. To Thomas and Eliza Bane. There were eight of us children. Father was a Farm Worker and earned ten shillings a week. Times were hard. Mother used to take in washing from gentry in Mundesley and North Walsham. She would fetch it in the Old Chap's dicky and cart-that's how she found out he went in pubs as the dicky stopped at the ones he used.

I well remember going to Knapton Hall for soup they made for the poor of the Parish. Old Grimes lived there then. We'd take the biggest boiler we could find. Many a time we had to share an egg- and a herring between two.

The gipsies used to camp up Green Lane. I'd be up there like a shot as I always had a good feed with them. I tasted hedgehog they'd caught, rolled in wet clay, and baked. When it was cooked the whole skin came off as clean as a whistle. One Arm Waterfield (his wife had one eye!) was the best of the gipsies. The caravans were spotless and the brass all shining.

I left school when I was twelve, and my first job was at Church Farm. Pains farmed it then. I was paid one shilling a week for cleaning shoes, knives and forks and milking the cows and cleaning out stables. I had my first pipe of baccy there in the stable, blowing the smoke out of the pop hole but I got caught and got a hiding off my Old Chap, but that didn't stop me, when I could get hold of some. It couldn't have cost much as Mother took most of my money. I soon left there and went to Johna Walpole's at Edingthorpe and for five shillings for a seven day week feeding bullocks. Soon I bought my first dicky off Waterfield. At that time the railway was being built from North Walsham to Mundelein. The only time I left Knapton was to work at Felixstowe on the sea front from Cobbles Wall to the Fletchers Public House.

It was hard work borrowing shingle from the beach. When I came back I helped to make the road from Mundelein to Trimingham. Breaking stones with a hammer. After that I went back to bullock feeding. On Market Day we had to drive the cattle from Norwich calling at different farms on the way, sometimes leaving them somewhere for the night and carrying on next day. After I married I lived and worked at Bacton. Poaching was my pastime then, I had a good dog called Fly. She let me know if the bobby or gamekeeper was about. Sometimes some of my mates would go, then we'd net rabbits-and don't tell me there isn't ghosts, as I saw one near Bacton Church one moonlight night. As we didn't have much money to spend, we had to find our own amusements. On Guy Fawkes Night we had a spree.

The General Strike was a bad time. My brother Tom went to America and sister Eliza to Canada. They are still alive and well. As I said before, times were hard but the food we had was good and pure.

I never thought I would live to see men walking on the moon, but I'm glad to be alive and well to tell the tale.'

South Repps 1880

My mother, now aged ninety-seven, remembers that in the early 1880s a crude form of public assistance was carried on in a shed in the yard of the present butcher's shop.

Very poor widows gathered there each week to receive one and sixpence in money and a small quantity of flour.

Sometimes a long wait in the wintry weather would have to be endured as the relieving officer (as he was known) came in a pony cart from Beckham. The poor old ladies all wore shawls.

Reedham 1910

The centre of my childhood revolved around three people, my grandfather, grandmother and Abbie. Abbie White lived quite near us and we spent every minute of our play time together. I believe he shared with me the love of my grandparents and all the adventures the boat yard and the river provided in my grandfather's company.

Abbie and I were of the same age so went to school together. We also played truant together many times-the old river front provided such good hiding places for this.

I don't think we did too badly at school considering our main interest was to get out and home to my Grandfather. We three were always together whenever possible and we were frequently referred to as old Jimmie Hall and his I little 'mawther' and that boy of 'Niffler White's'. It was all pleasure to be with my grandfather, he was the most wonderful man I've ever known.

Mark you, he made us work, and when there was a wherry 'Pulled out' on the boat yard, he made us fetch and carry for him, and woe betide us if we were gone too long or brought the wrong tool back.

I'm sure the weather must have been very different in those days. It seemed we could always bank on lovely warm evenings. This was the time my grandfather would take us up the river in our own little boat. Sometimes we would be out late, and watch the sun go down and the moon come up. We even used to believe the red ball of the setting Sun used to hiss, as it appeared to sink slowly into the river.

Sometimes we would be accompanied by another old man, Charlie Elvyn. He would ask my grandfather to take him up the Chet which was a good place for eels. There he would put out his eel trunks or 'bat' for eels all night, in which case my grandfather would fetch him back at sunrise.

My grandfather made up all sorts of lovely stories about the creatures that inhabited the marshes and river bank. We really believed that the numerous dragonflies that fluttered over the reeds were fairies, they flew so gracefully and were so beautiful. I think there must have been thousands of toads and frogs in the roads. These we didn't much care for until my grandfather pointed out that they had beautiful golden eyes and a ruby in their foreheads. This is quite true, their eyes are golden and they do have a jewel, perhaps it was to make up for them being a little bit ugly. The 'roads' was a mass of glow worms at night and we used to think it was to light the late travellers home, and that the big brown beetles that blundered about in the summer twilight were little policemen that kept things and creatures in order.

My grannie was a good gardener. Little Willie Hindle had a conservatory and as he cut down his geraniums each year he would throw the waste pieces into the river, which the tide would bring up to our garden the following day. We would fish them out of the river and my grannie would get them to grow so we always had a window sill full of flowers and shaded by white lace curtains. We never went into town but always for walks sometimes with both my grandparents but mostly just my grandfather. Of course in those days we had our Sunday clothes even 'pennies' and these were always kept for Sundays only. Every night my grandfather heard me say my prayers, and he and I went to bed early. Sometimes he would tell me stories of his boyhood or he would sing songs, some of which I think he made up for I have never heard them since or anywhere else. Grace was also said before and after every meal. At the end of my prayers at night my grandfather always gave 'Thanks for the Day'.

My grannie used to do a lot of washing for the parson and the one job I hated was having to take bundles of clean linen back to the Rectory some time early in the week. My only comfort was that Abbie always came with me on this two-mile walk and that I had the best little wheelbarrow in the business. My grandfather made Abbie one too but his was painted red while mine was blue.

I went into service when I was 14, and it was at this time my Grandfather died suddenly and the world really toppled about us. I felt my childhood was far away and I had grown into a woman at 14 in a few weeks. I had so much to do when I went home on half -I tried to do all the things my grandfather had done.

Wood Norton 1910

In those days the village was very self-contained, regarding anybody living beyond its boundaries as a 'foreigner'. London was only a name, except to the rich and adventurous few; Norwich was seldom visited and only Fakenham was known by all. This was the market town seven miles away, to which many of the farm workers walked to spend their harvest wages. As late as 1925 my husband, then in his teens and daring to visit a girl in the neighbouring village of Swanton Novers received a message, threatening that if he 'didn't keep to his own place he would be stoned home'. There was at least one family at the school who had never seen the sea, just twelve miles away, nor had they ever travelled by railway

Shotesham 1900

I loved to watch the men mowing the barley. It must have been very hard work, but it was a lovely sight and sound. I can hear the swish of the scythes now. We used to have rides in the empty wagons. When the last of the corn was stacked, we would have what they called in those days, a Harvest Frolic. One of the barns would be decorated with leaves and berries. Cakes, puddings and huge joints of meat would be cooked by some of the women. In the evening-, the men and their wives and also the children would sit down to a lovely supper and there would be beer for the men and some of them would get quite merry and there would be a sing song.

After harvest was finished we went gleaning and would get quite a lot for the pigs and chickens. We would have aprons with large pockets in the front to put the short ears in and those with long straws would be tied into bunches.

Mulbarton 1900

'I remember'-magic words for a seventy-year-old with so many memories of her beloved Norfolk-of a peaceful slow-moving age when time was measured by the seasons' round of ploughing-, seedtime and harvest; memories of the first lambs, the first primroses on banks sheltered by high hedges, hot days in the harvest fields, biting winter winds, and over all the wide' ever changing skies. One of my earliest recollections is of grandfather's farm at Mulbarton at the beginning of the century. All work was done by hand, milking, broadcasting seed, reaping with sickles and stacking, while horses helped with ploughing, harrowing and carting. The great event of the year was the harvest. Men worked while daylight lasted, then by the light of the moon, wives bringing their meals, 'elevenes' and 'fourses' to the fields. When the last load was carted the labourers were paid an agreed sum for the harvest. One year I remember it was ten pounds. Then came the harvest home in the bi- barn, an abundant feast prepared by grandmother and aunts, followed by an evening of singing and dancing. The harvest money was spent in Norwich on clothes for the coming winter.

The skim milk was sold to the labourers for a halfpenny a pint. Corn was taken to the mill for grinding, and the huge sails and roaring machinery fascinated me, as did too the fiercely burning fire and flying sparks as the blacksmith fashioned shoes for the horses.

Attleborough 1910

The dairy adjoined the kitchen where the separator was in daily use, separating the cream from the milk by two spouts at right angles.

In those days, this was a hand process and the handle of the machine had to be turned very evenly and continued by the next person who took over the rhythm without any deviation in this long and tedious operation.

Next was the butter making, when the cream was put into a large wooden drum. This also had to be hand turned continuously until one heard the 'plop, plop' of the butter forming. Then the bung on one side of the barrel was opened for the butter milk to drain away after which the large lid-like door on the opposite side was opened for the butter to come out.

After being slightly salted, it was shaped with wooden butter pats into one pounds and half pounds. Then a wooden wheel with a flower pattern was rolled across each pat, and it was wonderful to see this decoration appear on the butter.

The pats were then laid on greaseproof paper in a large basket, like a butcher's basket, covered with a white linen cloth, and put into the back of the dogcart with other baskets of eggs, sacks of corn, and other produce ready for the market. Sometimes, if there was room, we children had a ride to Attleborough where the produce was sold.

Saxlingham 1890

I remember the first sail cutter going into the field to cut the corn. Before that the corn was scythed. Men used to go into the field and cut a way for the cutter. The cutter drawn by two horses cut the corn; the men followed, tied it into sheaves, and stood it up in shocks all over the field to dry out before it could be carted and stacked. When the self-binder arrived there was tremendous excitement. The villagers all went along into the field to see this wonderful machine that cut and tied the corn. It was a great wonder.

St Benet's Abbey 1933/4

The sun was setting big and crimson, and the moon, full and bronzy red, had just risen. They smiled a greeting across the golden marshes, and their mellow countenances seemed to shine forth a happy augury. It was the last time they were to meet that year, and a great event would have come to pass ere they were face to face again. For this was the end of a dying year, and people everywhere were waiting, with almost fanatical expectancy, the change of luck they believed the birth of the New Year would bring.

It was a glorious sight this disappearing sun and the huge round moon, and the light falling on the ruined gatehouse of St. Benet's Abbey made a picture of exquisite beauty. The sun, envious of the moon's good fortune in being first to welcome the New Year, seemed to hesitate as if he wished to tarry for a while. Then, recollecting that, were he to stop, there could be no new year, he kept on his way, and sank below the horizon leaving the cloudless sky aflame with marvellously gorgeous colours. The reeds that fringe the riverbanks took on an orange hue, and the placid waters were like mirrors reflecting the glowing heavens.

Then in a moment the brilliant colours faded, and there was a silvery light from the moon, and the sky became a soft darkish blue. To the far south Mars shone red and ominous, but he was sinking fast, and the greenish brilliance of Saturn seemed to be driving the war planet from the sky. Venus was glowing in the east, and thousands of little pinprick lights gleamed as if each tiny star was gaily celebrating the coming of its own new year.

The air was still-not a breath of wind-not a sound. St. Benet's might have been in the midst of a great wilderness, thousands of miles from any living soul. A whitish mist clung to the meadows and over the marshes, giving them the appearance of a lake with the Abbey ruins rising out of a vast expanse of peaceful waters.

We had gone in our boat to St. Benet's, and had tied up near the gatehouse ruin just before sunset. The day had been almost like summer with caressing warmth in the air most grateful after the cold of early December, when the dykes and Broads froze hard and ice formed across the rivers. Christmas had brought a change, and now it seemed as though young 1934 would burst forth in a heat wave.

This was the first time we had watched the turn of the year by ourselves. Always before there had been gay parties and lively celebrations, but now we were alone in what seemed a boundless solitude -and we loved it.

Boom Boom ! came the resonant sound of Big Ben in Westminster, a hundred and fifty miles away, carried to us by the miracle of wireless, and people in all parts of the world heard that marvellous bell ring in the new year. Boom ! Boom ! came the thrilling sound, and across the marshes we could hear the bells of Yarmouth. Then Ludham bells began; and Wroxham and Ranworth and Coltishall all joined in the happy clanging chorus. All about us were bells and chimes 'angling a 'joyous greeting. Strains of dance music from the radio told of gay celebrations far away, and we could hear above the jazz laughter and singing as revellers welcomed a glad New Year.

The Abbey ruins stood out stark and bold in sharp silhouette against the sky. The moon was brilliantly bright, the dew sparkled on the silvery-tipped reeds, and countless twinkling stars saw themselves mirrored in the silent Bure. The mist was slowly creeping up from the marshes, and thin wisps of fog rose like smoke about the base of the old gatehouse. Then there was a chill in the air.

The sound of bells grew faint and then died away. There was a weird hush-and we were enveloped in a thick vapoury cloud.

As suddenly as it came the mist vanished, and before us, filling the great meadow, was an immense pile of buildings glowing with a mysterious light. It could only be St. Benet's of old in all its former grandeur. From the fine Gothic church came the deep solemn tones of an organ and the voices of monks chanting the Nunc Dimittis-" Now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy Salvation

A wonderful bell pealed forth from the tower, and smaller bells took up in mellow unison the hymn of thanksgiving. Then the vision melted away, and only the gaunt gatehouse was left, standing alone in -neglect and ruin as it has stood for more than four hundred years. We could again hear the soft music of the distant village bells wafted over the marshes of Broadland.

We stood on deck filled with feelings of awed gladness. We raised our neglected glasses and drank a toast to young 1934.

And we knew that living amid such beauty -such loveliness-such mysterious wonders-no matter what might happen, it could not be for us anything but a most

HAPPY NEW YEAR!

Seen from a Windmill,
by Drew Miller
'A Norfolk Broad's review', published in 1935

3 Epilogue

It was as a respite from the sometimes small and dusty world of science, my real academic home, that I began reaching out through Runham to a past that had slipped by without my knowing. Nostalgia for the rustic past is doubtless reactionary, illusory and sentimental, but its persistence into the boundless forward looking space age reveals much concerning our deeper feelings and mental discontents. Like so much of mental effort I found in it, not only a pastime, but a private exploration of nature and self, in which I have made but a small indentation. The reach is six generations of my Read pedigree, a tiny fraction of a microsecond in cosmic evolution. Here I admit to struggling with the workings of Victorian Runham and Flegg- places remote as Mars- dimly reflected in a thin veneer of impersonal maps and lists.

The misty images are of a time when Runham was an occupational village, which provided livelihoods and welfare for most of its inhabitants as they clustered in a tightly knit order. From then till now the main thrust of change has been increased isolation from 'neighbourliness'. This is now a universal condition, the line of least resistance for everyone, but it is really a much older social target, which when first reached by Wordsworth, prompted him to observe:

"Even next door neighbours, as we say, yet still
Strangers, nor knowing each the others name"

To Wordsworth, and other reporters on the sudden urbanization of Britain, isolation was a new freedom. They were commenting on the fact that traditional 'communities of families' were being replaced in towns and cities by modern 'associations of

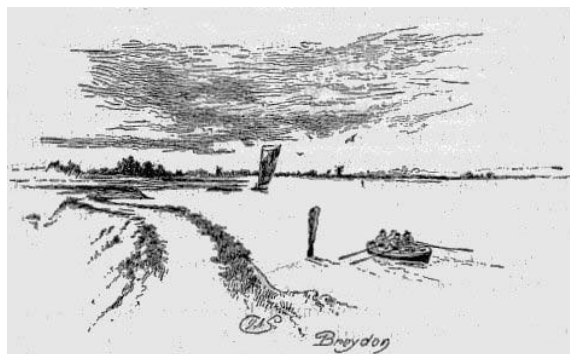
individuals'. Traditional living had involved groups of tethered people moving within a small radius measured in miles, centred on the family or kin-group. Traditional relationships between individuals were based on their inherited, or ascribed, status as members of particular families. Associations of individuals are now the important units of industrial society in villages as well as cities. Leisure is more varied and restraints less oppressive. Individuals make decisions rationally in their own self-interest, forging purposeful relationships through social opportunities encountered in random collisions. The aims are to filter out unwanted contacts and avoid meeting people they do not understand. This process of extended networking began with the few miles my great grandfather moved to rent a more convenient house on the marshy fringes of Yarmouth. In just under a century this quest for convenience has stretched to the thousands of miles traversed daily by his computerised great grandson.

Adam Read, at one end of Runham, was linked to his brothers by just two miles of rutted lane exposed to the elements blowing wild across Halvergate Marshes. This was the measure in those days of the tyranny of isolation by distance. A four mile walk was then, as now, unlikely to be undertaken lightly. Now, the fifth generation descendants of the Runham Reads, can communicate with the speed of light. Furthermore, no matter where they live, they are likely to share the same culture as city dwellers in New York and Peking; they will have read the same global news stories, watched the same networked television programmes, become hooked on sport as mass entertainment, and eaten the same convenience foods. They will probably be unreasonably fearful of remote dangers inflated by the hysterical mass media, without appreciating how safe they are compared with their great grandparents. They are able to share a global culture, yet, at the same time, be segregated by choice to avoid unwanted contacts.

The local impediments of nature have been conquered through industrialization and urbanization. In his day Adam Read would have appreciated, although he was not free to experience, the mobility that the wondrous age of steam had conferred, with its powers to abolish medieval space and time. A plethora of material blessings was coming over the Yarmouth horizon. As far as Runham is concerned its latest blessing is the massive road viaduct and underpass that has replaced the old tollbridge to Norwich. Vauxhall Man cannot live by marsh alone, therefore he lives marshless. The concrete monster that dominates Runham Vauxhall is a bridgehead that needs more people, and all people need more inventions, and hence they need more science and an indefinite extension of this chain or logic. The issue not entertained by science is that the good life on any river may likewise depend on the perception of its wild music and the preservation of some music to perceive. Essentials that give definition and meaning to the human enterprise are often diluted by the essential trivia of living.

My primary goal in starting this story was to trace one branch of my ancestry and start a trail for others to follow and extend. There is however a much bigger message than the few lateral markings left by passing Reads. It is that any stretch of land has social hot-spots that in their simplicity yield a rich cultural harvest. As a minimum, reaching out through Runham can generate a little healthy contempt for the plethora of material blessings that have accumulated since John Read leased the grazing of the churchyard for his small flock of sheep. If we now contemplate the noisy grass-cutter who comes to St Peters from Martham with his whining strimmer, John's churchyard asset becomes a metaphor for a hundred years of progress. In this sense, all historical

comparisons are the stuff of meditations. They consist of successive excursions from a single starting-point to which the meditator returns again and again to organize yet another search for a durable scale of values. To reach out through Runham is to fuel deep thinking. The sole purpose of this kind of historical meditation is to assemble refuges for homeless minds confused about where they are going in a world preoccupied with human rights and entitlements, with material welfare being regarded as the highest good which can be imagined. Maybe this world is not so far removed from the cosmic view of the old Runham folk. Despite being immersed in a sea of religious faith, they probably viewed religion, like most people today, as an adjunct to the human desire for emotional satisfaction. Neighbourliness was probably selective, and supported by warm human camaraderie and what can be got out of it, rather than being a selfless obligation arising from the repentant surrender to God's will.



Appendix 1 The Flegg Communities in 1854 Whites Norfolk Directory

East Flegg

Caistor

Brock John coastguard
Burton Benjamin vict Lord Nelson
Chase Robert bricklayer
Clowes Thomas Esq
Dodson George schoomaster
Durrant Henry smith and wheelwright
George Robert beerhouse
George James joiner
George John shopkeeper
Green Mrs Ann
Hodds Eliza infant school
Humphrey Joseph blacksmith
Lovewell Thomas tailor
Manthorpe basketmaker
Moore Charles gent West End
Morton John surgeon
Morton Mrs
Salmons Mrs Mary
Shalders Edward vict Kings Arms
Smith James national school
Spendlove John saddler
Steward Rev George William MA Rectory
Tubby James gardener
Woodrow Edward baker
Cornmillers
Beck George, Cole William Rushmer Robert Wincott John
Farmers
Beck George, Bond John M, Burton Clement, *Crane Thomas, Cross Jeremiah,
*Danielles William Thomas, *Davey Samuel, *Edmonds Martin, *Kerridge William, *Kittle George &
J, *Pettingill William, Howley William (butcher), Roland Edward, Smith George, Squires Mary,
Tubby William, Webster, James, Wigg Mayes, Wright-,

Shoemakers

Brown Thomas, Greenacre Benjamin, Yeoman Charles,

Filby

Boulton Elizabeth shopkeeper
Bunn Jonathan E vict Kings Head
English Jonathan tailor
Everson James schoolmaster
Frosdick Miss Sarah
Green Robert glazier and painter
Guyton William Jonathan shopkeeper and draper
Harris William saddler
Harrison William S shopkeeper
Humphrey George joiner
Hunt William blacksmith
Lucas Rev Charles BA Filby House
Lucas George Esq
Moore Mrs Ann
Saunders William wheelwright
Sherrington Mrs Elizabeth

Shreeve James vict Fox & Hounds
 Shreeve Jonathan blacksmith
 Farmers
 Allard Francis, Chapman William, Harris Jonathan, Hewitt, Jonathan, Humphrey Benjamin, Nockolds
 Elizabeth, Parker George & Jonathan, Skoyles, Thomas, Trett Thomas
 Gardeners
 Allard Jonathan, Chalker James, Cullen, Robert, Dardy Jonathan, Humphrey Robert, Jay Robert,
 Jermany James, Nockolds Henry, Palmer Edward, Walpole Samuel, Whur Jonathan
 Shoemakers
 Amis George, Chase George, English William
 Skoyles James ironfounder and agricultural implement maker
 Smith William tailor
 Trett Jonathan baker
 Walpole Clement S joiner

Mautby

Thomson Rev Frederick Croasdaile curate
 Stone Richard gamekeeper
 Farmers
 Browne Henry Decoy Farm, Browne Henry jnr New Farm, Gall James, Rectory, Gibbs Alfred Church
 Farm, Hewitt David Marsh Farm, Waters Mark, Mautby Hall.

Great Ormesby St Margaret

* reside at Scratby

Beare Robert S relieving officer
 Beck George Morrison commiller
 Boycott Miss Emily
 Carr Thomas pork butcher
 Clarke Richard carpenter & parish clerk
 Clarke Samuel carpenter
 Clouse John solicitor
 Cooper William national school
 Daniel Thomas M policeman
 Davy David beerhouse
 Davy William blacksmith
 Dearry William smith and wheelwright
 Dunt Jonathan senior and junior tailors
 Elliott Mary Ann butcher
 Fellowes William Manning Esq
 Fellowes Miss Emily
 Flegg James yeoman
 Francis Mrs A H
 George Jacob shoemaker
 George Jonathan vict Royal Oak
 George Martha shopkeeper
 Gill H E nurseryman
 Gill Samuel gardener
 Hallock Charles plumber & glazier
 Harris William shoemaker
 Johnson blacksmith
 Kidman Jonathan plumber and glazier
 Lacon Dowager Lady Ormesby House
 Manship Benjamin yeoman
 Moss Miss Ellen Maria
 Nichols Jonathan gardener
 Nichols Robert shoemaker
 Page Ann beerhouse

Richmond Edward bricklayer
 Shalders Samuel shopkeeper
 Shrimpling James carpenter
 Simnet Robert shoemaker
 Slipper Edward cornmiller
 Taylor Rev Edward S BA curate
 Tennant William thatcher
 Underwood Joseph bricklayer
 Woodman Robert surgeon
 Woolston Robert beerhouse
 Woolston William beerhouse
 Farmers
 Agus William, Catchpole, Robert, Chapman William, Collyer Robert, Harvey Job (butcher), Hubbard William, Lloyd Elizabeth, Parker Robert, Woolston Francis, Woolston Henry, Woolston Robert.
 Carrier
 Shelders Samuel to Yarmouth Weds Sats

Scratby

Edmonds Martin gardener
 Marler Richard farm bailiff
 Farmers
 Daniels Joseph, Dyball Christopher, Edmonds James, English M N, Woolston Jonathan, Woolston R jnr.

Little Ormesby St Michael

Barnes Calecott Esq
 Clarke W W clerk of waterworks
 Flaxman Robert farm bailiff
 Glasspool Mrs Rebecca
 Greenacre Simon gardener
 Groom John beerhouse & pleasure gardens
 Hunt Edmund Boyce clerk of waterworks
 Stygele Richard blacksmith
 Walpole William gardener
 Farmers
 Addy John, Bullimore Joseph, Chapman George, Dunham Jeremiah, Hadden John, Manship Isaac William, Page Charles, S, Shelders Jeremiah

Stokesby cum Herringby

Stokesby

Browne William wheelwright
 Burows William bricklayer and shopkeeper
 Cudden John W beerhouse and joiner
 Daniel Knights Francis gent
 Durrant George cornmiller
 Fearman Christmas whitesmith
 Miller Maria blacksmith
 Palmer Maria schoolmistress
 Sall Edward Ferry House
 Smith Edward bricklayer
 Farmers
 Moore Aaron, Myhill Robert, Steel George, Steward Jonathan, Waters William (Herringby)

Herringby is the southeastern division of the parish and consists of only two farms belonging to William Waters Esq.

Thrigby

Browne Thomas Esq The Hall
Brown William cornmiller
Farmers
Hood William, Skinner John

West Flegg

Thurne
Barber James yeoman
Bolton Rev Horatio MA Rector
Clark Samuel vict Lion
Gowing James shoemaker
Howes Samuel wheelwright
Hollis William joiner
Mace James blacksmith
Skoyles John blacksmith
Skoyles William shoemaker
Farmers
Beverley Robert, Bishop Benjamin, Brown Henry, Garrett William, Gaze John, Parker Thomas,
Wiseman John Oby Manor

Oby

Walker Ann shoolteacher
Farmers
Bell Robert, Harrison Henry, Page William S, Taylor Nicholas

Billockby

Farmers
Aggers William, Garrett James (cattle salesman), Gown Robert,
Cornish John carpenter

Burgh St Margaret and St Mary

Alexander Robert gardener
Beverley William cornmiller
Day Richard Quinton vict Kings Arms
Green William smith and wheelwright
Green William shopkeeper
Grymes James shoemaker
Hales Jonathan gardener
Jeary William bricklayer
Lacon Henry grocer and draper
Lucas Rev William MA Burgh Hs
Lucas Rev William, Nelson curate of Clippesby
Moore Robert grocer and draper
Myhill Robert shoemaker
Nichols Jeremiah blacksmith
Rice Jonathan yeoman
Sawyer Elizabeth school
Starling George D cornmiller
Simons Edward policeman
Waller Jonathan Turpin surgeon
Farmers
Bond Jonathan, Code William, Coppin William, Durrant George D, Durrant George, Florence Thomas,
Gibson Benjamin, Green, Jonathan & W, Green Mark, Greenacre Charles, Greenacre Simon, Newman
Jonathan, Nockolds, Jonathan, Porter Robert, Sewell, William, Steward Jonathan, Youngs Jonathan

Clippesby

Muskett Rev Henry New Hall
Barwood George butcher
Barwood James shopkeeper
Dawson James collar & mat maker
Palmer Denny blacksmith
Farmers
Garrett William, Wiseman John

Hemsby

Copeman Robert Esq The Hall
Copeman Robert jnr Esq
Dow Edward F blacksmith
Emmerson George Wheelwright
Ferriers Mrs
Franshaw Robert shopkeeper and tailor
Grimes James shoemaker
Hall Thomas beerhouse
Harbord Jonathan bricklayer
Jarvis Richard schoolmaster
Lingwood Robert shopkeeper
Lown Jonathan shoemaker
Nelson Rev Jonathan George curate
Parish Elizabeth
Starling George D cornmill
Wooston Jonathan shopkeeper
Farmers
Barnes Edward, Barnes Stephen, Edmonds Joseph, Gallant James, Littewood David,
Munford, William, Nichols, William, Pettingill, R F, Saunders Jonathan, Silcock Cubitt, Watson
Robert, Woolston Mark

Martham

Allcock John saddler
Barber George yeoman
Bradock George watchmaker
Bradock James thatcher
Bushell Thomas yeoman
Cooper Charles surgeon and registrar
Cooper William gent
Cooper James MD
Craven Jane dressmaker
Crisp Anthony surgeon
Daniels Robert Minster veterinary surgeon
Dawson John yeoman
Dove Samuel beerhouse
Dove Samuel watchmaker
Dunt Nathaniel Hinde yeoman
Durrant Robert plumber and glazier
Eaton John policeman
Faulke James Cooper millar
Forder Mary school
Garnhan Richard gent
Garnhan Robert seedmerchant and agent to Norwich Equitable Ins Co
Gedge James pork butcher
Gedge Samuel cooper
Greengrass William pork butcher
Harmer James wherry owner

Haywood William farm bailiff
 Hellesdon Silvanus G gent
 Hunt John Lee free school
 Lacey Susan saddler
 Nichols John corn and coal merchant
 Payne William yeoman
 Pearse Rev George MA Vicarage
 Piggin Thomas bricklayer
 Rising Thomas gent
 Rogers William vict Kings Arms
 Self George plumber
 Ware Joseph corn millar
 Woodhouse Robert basket maker
 Wortley William farm bailiff
 Wright James beerhouse and bricklayer
 Wright James jnr bricklayer
 Wright Robert farm bailiff
 Blacksmiths
 Harmer William; Lambert H (and brazier), Springhall Edward,
 Boot and shoemakers
 Greenacre John, Greenacre Richard, Johnson James, Kerrison Mark,
 Farmers
 Bain James, Belson Robert Moorgrave Manor, Bradock Daniel (brickmaker), Brown William, Brunson
 William, Curtis Richard, Deary Margaret, Dyball Humphrey, Futter William, Garnham Robert, Gibbs
 George, Green James, Green Robert, Jeary John snr, Johnsons William, Knights Richard, Manship
 Daniel, Newman John, Palmer Emily, Rising George (and high constable for W Flegg), Rust James,
 Thomson H M, Watson John, Woods Nicholas
 Grocers and drapers
 Braddock Eliza, Woods Benjamin, Lingwood William (also draper), Neal Francis, Purdy Charles (also
 draper)
 Joiners and wheelwrights
 Rogers William, Rust Daniel, Skoyles Samuel, Woods Nicholas,
 Tailors
 Edwards A R, Smith Thomas, Tice John & Richard,
 Coach to Yarmouth and Stalham passes through the village
 Carriers
 Brunson, William to Yarmouth Weds and Sats
 Dove Samuel to Norwich Weds Sats
 Gedge John to Yarmouth Weds Sats
 Ward Robert to Norwich Weds Sats

 Cess Inhabitants
 Curtis Richard, Grimble William, Huggins James, Long Robert, Proctor Thomas, Vincent Harriet,
 Watson William
 Damgate inhabitants
 Littleboy Robert, Brunson William

Repps cum Bastwick

Repps
 Balls James shopkeeper
 Barber James shoemaker
 Colby Charles shopkeeper
 Flowerdew Charles vic White Hart and wheelwright
 Laws James cornmillar
 Moore John Cubitt & William Manor House
 Thain Noah blacksmith
 Yallop Martha shopkeeper
 Farmers

Hadden William, Manship William, Powley Benjamin, Powley John, Waters William, Wortley William

Bastwick

Bessey Benjamin wherry owner
Nichols George wherry owner and corn merchant
Farmers
Belson, Richard, Boyce Mary, Hadden Horace, Kidman Robert

Rollesby

Annison Samuel thatcher and beerhouse
Boyce Jonathan Hudson veterinary surgeon
Brown Benjamin vict Horse and Groom
Dawson Rev Jonathan The Hall
Derry Robert thatcher
Ensor Rev Edmund S BA Rectory
Frosdick Mr Daniel
Frosdick Daniel jnr beerhouse and shopkeeper
Gaze Richard carpenter
George Henry sacking and net manufacture
Harris George veterinary surgeon Yarmouth Rd
Harvey James gardener
Kemp Robert yeoman
Larkman John gardener
Laws James gardener
Lincoln Richard national school
Moore Mr Luke
Mountseer John Union Master and Superintendent Registrar
Nicholls William Wiseman smith and shopkeeper
Ransome Jonathan yeoman
Simnett William shoemaker
Farmers
*Baldrey George, *Christmas Jonathan, * Dunham Jonathan, Durrant Robert, England Henry, Frosdick James, Hindry Martin, *Kemp William, *Manship Thomas, Mason William, Myhill William, Ranson Richard, Robkins William, *Sowells Thomas, Thompson, Thomas, Turner James, Vellum William
*Wright Ann

Carriers

To Yarmouth Wed Sat Chapman James, Simnett William

East Somerton

Hume Joseph Esq MP Burnley Hall
Pollard John gent
Rogers Lawrence farmer
Varley Robert and Richard farmers and smiths

West Somerton

Rising William Esq Somerton Hall
Annison Daniel thatcher
Claxton Rebecca schoolmistress
Dyball James shopkeeper
Gedge John shoemaker
Howes George smith wheelwright and vict The Lion
Kipping John shopkeeper
Pictures Robert farm bailiff
Rising Robert gent cottage

Rising Thomas S gent
Utting Joseph bricklayer
Warnes Robert boatman
Farmers
Anderson James, Dawson James Frederick, Leach Stephen White House Farm, Varley John,
Carrier
Hales Thomas to Yarmouth Weda Sats

Winterton

Bell Jonathan shopkeeper
Benyon Rev E R Hill Cottage
Brown Henry shopkeeper
Davey Robert corn miller
Hannent Joseph gamekeeper
Hewitt James baker
Jay Christopher gardener
Juby Jonathan vict Fishermans Arms
King Benjamin pilot
Larner Samuel bricklayer
Leach Edward shopkeeper
Lugar Robert coastguard officer
Nelson Rev Jonathan BA Rectory
Powles Robert shoemaker
Skelton Henry decoy man
Smith William & James Kettle light keepers
Soulesby Jonathan vict Three Mariners
Smyth James shoemaker
Wilton George and Hannah Margaret national school
Farmers
Crisp James, Empson James, Green Jonathan, Newman William S, Womack William The Hall,
Carrier to Yarmouth
Brown Robert Wed Sat



Time passes at Aldeburgh